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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FARANCISCO, CAL., STURDAY, MAY 16TH, 1874. No. 1.

Signs of the Times.

THE increasing attendance at the various "liberal" meetings in San Francisco is an indication of the drift of public sentiment.

The age of reason has begun to dawn, and the Church, if she is to survive and be a power in the world, must be sustained by reason and sound argument.

Two hundred and seventeen members of the present Parliament are said to be in favor of Woman Suffrage. Among the number is the Prime Minister and a majority of the House members.

A FEMALE graduate of the Medical Department of Iowa University has taken the first prize for the best performed dissection in surgical anatomy, in a class consisting of twenty-four young men and one other young woman.

Two young women have recently been elected to the charge of departments in two excellent institutions— Miss Rice at Antioch being Mathematical Professor, and Miss Mary B. Read, Professor of German and French in Missouri State University. Both ladies thoroughly prepared themselves for their positions by study here and in Europe.

THE Chicago *Tribune* gives a lengthy description of a recently patented device for a street railway, dependent upon gravity for the motive power. The railway consists of a series of inclined tracks elevated upon a tressle work. The car itself does not incline towards the earth as it progresses, but is elevated by means of a screw, just in proportion as the track descends. The average length of the sections is about one mile; on reaching the end the wheels run on a piece of track which slides vertically in grooves to the height of the original starting point. The invention is said to be a practical success.

OF the Temperance Crusade, *Woodhull & Claflin's Weekly* says that the whiskey rings started the movement in order to injure the cause of woman suffrage. They wish to organise all the forces of rum against woman's right to vote. Possibly that may be true, but whiskey sellers and whiskey drinkers, as a class, have always been opposed to woman's enfranchisement, and a combination of this element would only lead to a combination of those who desire to restrict the use of intoxicating beverages. In the same article in which this opinion is expressed it is admitted that the movement has shown women themselves that the most reputable and sensitive may visit places where vice is supposed to hold high carnival, and come forth with their purity unimpaired; thus they will be able to see that the polls cannot contaminate them, and this bugbear against woman suffrage will be dispelled.

MISS MARY CHARLTON, one of the Assistant Clerks of the General Assembly of Illinois, seems to have performed her duties in a satisfactory manner. The following resolution was unanimously adopted at the close of the session:

Resolved, That we think it but simple justice to Miss Charlton, the first lady ever elected to a crerkship in the General Assembly of this State, to say that by her constant attention to duty, and her faithful, careful, and accurate discharge thereof, she has entitled herself to the respect of every member of the House, and has done much toward allaying any remaining prejudice against the employment of women in public positions.

The New York *Herald* says there are many indications that we are approaching a period during which the truce that has been preserved between science and religion will be broken, and that, whatever the result, the fight will be general and severe. Religion thrives, the churches prosper; but, in spite of all appearances to the contrary, there is a large amount of scepticism widely diffused among all ranks and classes of the people. The researches of Darwin, the experiments of Tyndall and the teachings of Huxley, Carpenter and others have done much within the last ten years to sap the foundations of religious belief. In these days the apostles of science are men of great ability and learning, and these high qualities are quite equalled by their industry and daring.

Mrs. M. J. Holcomb, of Chicago, was one of a committee appointed by the "Social Purity Society" to visit the prisons, courts, etc. She recently related her experience in a lecture, giving many instances of gross injustice on the part of judges and jailors. Among other things she said children of nine to thirteen years of age are shut up in dark cells in the county jail, and are obliged to keep candles burning to frighten away the rats. Small tallow candles are sold to the prisoners for seven cents each by the jailor, a price double their cost. The money to purchase them is begged by prisoners from occasional visitors. The question is asked what crime can children commit equal to the crime that society commits by inflicting on them such punishment? By what right are little children shut in from the light and air? Another illustration of injustice given by Mrs. Holcomb was a fine of $25 and costs, imposed upon a woman who had presumed to lock her door, at night, against a man (not her husband), while the man, who made all the disturbance of the peace that was made, was fined only $3. and costs. A policeman who found him with a hatchet endeavoring to break down the women's door, arrested both the assaulter and the assaulted, and the Judge completed the outrage by imposing on the latter a fine eight times as large as that inflicted on her assailant.

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SPIRITUAL PHENOMENA.

Many of our readers have doubtless seen statements copied from English papers, of the physical manifestations common in London; but as it is always more satisfactory to have such statements from witnesses with whom we are acquainted, and on whose word strict reliance can be placed, we have asked a gentleman of this city, who recently returned from London, to give an account of phenomena which occurred in his presence. He is a close observer, a man of culture, and one whose word is as good as any man's. He was formerly a surgeon in the British army; is a member of the Royal College of Surgeons, and a man accustomed to weigh evidence and take it for only what it is worth. He writes:

Mr. Editor: You have asked me to give you some account of spiritualistic phenomena to which I was witness during the month of January last, in London, England I will do so with pleasure; and as I saw a good deal more than I could recount in the space of one short letter, I will write you a series on the subject, in which I will endeavor to relate in the simplest language possible, the facts I witnessed, so that your readers may be able to form some idea of the present state of spiritualistic science in England. I may add that I have been a careful student of these matters for the past thirteen years: that I have examined into the matter, as it has cropped up from time, in my paths in almost every country in the world;—for I have met with it in some shape almost everywhere—and that, being of a very rationalistic and sceptical frame of mind, it has been my hadit rigidly to exclude from my list of admitted facts any phenomenon, where smpostnre was possible; for there is nothing I am more sure of than this, that there are some mediums who occasionally lie and deceive us, and some pretending to be mediums who have no mediumistic powers al all. Nothing is therefore more foolish than over credulity on the part of spiritualists, and nothing more calculated to damage the cause with the scientis: and really acknowledged facts of the most marvellous kind are now so rife in our midst that there is no need at all of our accepting half-proved or ill-proved ones.

I spent but one month in London. I was very busy all the time, and only attended a few sceances during the last week of my stay. I will endeavor, in recounting these, to state strictly what happened, and nothing else, and to leave my readers to draw their own conclusions for the most part.

Mrs. Guppy is now well known all over Europe as one of the most extraordinary of mediums for what are called "physical manifestations." She was formerly Miss Nichol I believe: She is now in very prosperous circumstances, having married a wealthy man, and it is quite a matter of favor to be admitted to one of her sceances. I took to their house with me a friend of twenty years standing, a sceptic; a very clever, practical, long-headed man, who had acquired a large fortune by industry and business abilities in the East Indies; and had lately returned from Borneo. He accompanied me throughout these investigations, and as I must necessarily frequently mention him, I will call him X. Well, one wet evening in January, 1874, X and I drove up to Mr. Guppy's door at Holloway. As the servant admitted us, a fat little girl ran out of an adjacent room and insisted upon being kissed: we kissed her and then walked into an elegantly furnished drawing-room, and were introduced to Mrs. Guppy, an exceedingly stout lady, with light yellow hair and blue eyes. Mr. Guppy almost immediately took me away into the billiard-room, where we played till tea was announced. Tea over, all the company present adjourned to a parlor adjoining, furnished only with an old round table, having a loose top, a lot of broken chairs, an old piano, and a music stool. The company assembled consisted of Mr. and Mrs. Guppy, Miss H, another medium, my friend and myself, a Glascow gentleman, a lady and gentleman whose names I forget, and Messrs. Henderson and Voltman, about both of whom I shall hereafter have a tale to tell.

As soon as we had all taken seats at the table, the door was locked and the key taken possession of by one of us; the window was fastened; and a roll of cloth was placed along the bottom of the door, to exclude the light with which the hall was flooded. Mrs. Guppy and Miss H sat next the piano, Mr Voltman on Miss H's left, then X the strange gentleman, Mr. Guppy the Glasgow man, myself, the lady, and lastly Mr. Henderson. On Mrs. Guppy's right. The gas was turned out, and the table at once began to rock and crack; a light cold breeze seemed to blow over it from time to time, and now and then a blue point of light would spring from its surface with a slow and curvilinear leap, sometimes falling on to it again, and anon soaring above our heads; to me it looked just like a firefly, and I do not believe that its appearance or antics could have been imitated by any phosphoric contrivance. The table called for the alphabet, and it was rapped out "Ask for what you wish and we will bring it if we can." Mrs. Guppy asked for a china teapot which we had left on one of the side tables in her drawing-room. Mr. Guppy asked for "anything queer." X asked for a lot of tulips in flower; I asked for a bunch of grapes; some one for snuff; Mr. Henderson for all the materials requisite to make a Welsh rare-bit. In a moment or two after these wishes were expressed some hard substances began to fall fast upon the table and floor; and something soft fell on the ends of my fingers. After a while Mr. Henderson began to sneeze excessively, and begged us to light up the gas, as he was suffocating, "and did not know what they were doing with him." He then said, "Something nasty has fallen on the back of my hand." We were all sitting touching hands, as a safe-guard against tricks. We lit the gas, as soon as the table would allow us, and found things as follows: Lying around X, on the floor, and before him on on the table, were a number of tulips, about eight or ten, I think, in full flower, attached to the bulbs, which carried a lot of damp earth upon their roots; some of which was scattered all over the table. X stated that these objects appeared to him to have been thrown at him from above the place where I was seated. The most striking thing about them was that they were as fresh as if just that moment pulled from their pots, and the leaves quite wet with rain. Certainly, no one of our number had been absent from the warm rooms for an hour or two. The soft object that lay on my hand was a bunch of raisins. On Mr. Henderson's hand lay a dab of butter, now melting fast, a piece of bread and another of cheese lay close beside; the whole table on his side, as well his whiskers, was covered with pepper and salt, with mustard; and opposite the lady who sat next to me lay a heap of snuff. Mr. Guppy had been presented with a clothes-brush, and another article which I forget; and Mrs. Guppy produced the china teapot she had asked for from below the table, saying that she found it in her lap. Now in spite of all that seems marvellous about this, X and I both felt that it was all eminently unsatisfactory. Nothing had been done that a professor of legerdemain could not have done far better. Moreover, Mrs. Guppy sat between another medium, her intimate friend, and Mr. Henderson, also a friend, and a man of highly unstable nervous temperament. There was

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nothing to show that she had sat still. We could not accept anything we had seen as worthy of a moment's consideration, in the light of a test. But the gas was again turned down; then the piano was struck discordantly, the table was rocked, a chair was placed upon it, and pushed so violently at me, apparently by X who sat immediately opposite, that I was obliged to hold it with all the strength I had, or I should have been hurt. After this all answers to our questions were at once given by loud strokes on the keys of the piano. Some of the persons present were dragged away from the table, chair and all; all were pulled or patted by unseen hands; some kissed by unseen lips. We heard the kissing, all of us plainly. X was touched by a warm, female hand, on the forehead. I begged them to pull my hair: they said they could. Mrs. Guppy said, "give it a good pull, as he is so anxious for it." My hair was not pulled, but after a while a small hand, the hand of a child of six or seven yesrs, was laid caressingly on the back of my left hand which touched the right of the lady next me; it quietly rested there a minute, was then slowly and gently drawn away, with a movement evidently and unmistakably meant for a caress; but the sensation was so exactly that of a real child's hand placed upon mine, that, at the time, I did not realize the wonder of the fact. Now I did not see any way to account for this: the lady beside me was quite above suspicion, and I know she did not move: Mrs. Guppy and the other medium had hands far too large, even if they could have reached me, which was impossible; and the hand was withdrawn in such a way that the person to whom it belonged must have been on the right hand, whereas all the ladies on my left. If it was a mechanical hand the mechanism was perfect and the composition the naked truth. Besides, here is the rub: it was perfectly dark, and yet there was not the least approach to fumbling. Now I'd defy even the man at my right hand to do just that with his own hand, without fumbling for my hand, before he could lay his own upon it. But it was this little fact alone that with me gave any weight at all to the phenomena we had before witnessed: alone they would have been worthless. As soon as the seance was concluded, we removed the cloth from the bottom of the door, and found the door and window secured as at first, so that it was difficult to understand how the material objects, which seemed to come at our call, had been introduced, since it was hardly possible to suppose that Miss Guppy could have entered the room prepared with such a variety of objects, or could have kept them concealed anywhere in the room. A gentleman whose veracity I could not doubt told her that at a previous seance at which he was present at Mrs. Duffy's under precicely similar circumstances, some one asked for a sun-flower, and in a moment, there was a tremendous bang upon the table, whilst earth was scattered over the persons of all present, and some were struck by wet foliage. On lighting the gas, a sun-flower, six feet long, in flower, with a large quantity of earth about its roots, lay across the table. After leaving the room where we had been sitting, we enjoyed a very pleasant and merry supper, and finally took leave of our hostess at a late honr.

M.r Editor, I have already exceeded my space. I have related I believe with absolute truth and perfect accuracy of detail, all the most important occurrences of that seance. X and I drove home, X by no means favorably impressed by what we had seen at Mr. Guppy's; and as sceptical as ever. Yours, faithfully, MEDICUS.

"THE *Champion of Humanity*, an exponent of spiritual unity, self-sovereignty, and the principles of human life," is the title of a new weekly journal published in New York City, the first number of which was issued May 2nd.

THE ORIGIN OF SPIRITUAL IDEAS.

BY J. W. MACKIE.

The origin of nearly all systems of religion can be traced to a belief in the influence of the stars on man's destiny. The progress of mental development through which man passed before he reached this belief must have been very slow. First perceiving that the more inert matter, earth, was continually operated upon by water, which in its turn was moved by the air, naturally introduced ideas which gradually rose from the perception of ponderable to the conception of imponderable bodies. Claudius Ptolemy, an astrological writer of the second century, says:

"That a certain power derived from etherial nature is diffused over and pervades the whole atmosphere of the earth, is clearly evident to all men. Fire and air, the first of the sublunary elements, are encompassed and altered by the motions of the ether. These elements, in their turn, encompass all inferior matter, and vary it as they themselves are varied; acting on earth and water, on plants and animals."

This etherial essence was thought to be the medium by which astral influences were brought to bear upon terrestrial things. But still away beyond this etherial theory man's irrepressible curiosity pushed his fancy, and pictured in his mind a living intelligence. This he called spirit, God, or the Soul of the World.

Looking beyond man—beyond our globe away into the starry heights and depths of infinitude—we see glittering worlds maintaining a fixed relationship to each other, suggestive of a sympathetic chord binding them together. Then turning our gaze upon our own earth, we perceive a similar relationship existing, an unbroken chain of law and order in the gradual growth of the world from the granite to man. And when we see plants and trees and animals adapting themselves to their situations and conditions; when we see the runners of the strawberry and the root of the gigantic oak adopting the best means to reach the needed water; when plants stretch forth their stems from the darkness towards the light which steals through a crevice in a cellar; when every where, in every thing, including humanity, there is ever observable a wonderful power of adaptation to promote the development of life, it seems almost impossible to resist the conclusion that there is in all things a connecting link or principle of intelligence which unites the universe into one grand system of brotherhood—to say with Shelly:

"The interminable spirit it contains
Is Nature's only God."

Having united the influences of the stars with the idea of a controling divinity, the Lord of the hosts of heaven, ambitious man conceived the idea of influencing divine intelligence—of "moving the hand that moves the world." Thus magic in its varied forms and phases came into being; and astrology and magic became inseparable terms. Separate divinities ruled the various stars, with subordinate angels to execute the will of heaven. The etherial elements were filled with spiritual beings; earth, water, air and fire had their respective gods, with classified subordinate spirits who worked among men for good or ill. Man at last conceived the idea of a spirit or deity in himself which outlived the death of the body, and was affected in the after life by the life while in the flesh. Then we see men taking measures to avoid the evils of a future life consequent upon the deeds done in the body. Thus the laudable desire to penetrate the mysteries of Nature laid the foundation of all the spiritual despotisms which have enslaved mankind and retarded progress.

MARRIAGE.

BY H. F. M. BROWN.

The New York newspapers have recently, made mention of an atrocious assault upon a young Irish girl, who was going through New York, to her home in Providence. The man, or the villian is Higgins. He was identified by his victim, arrested and tried. Frightened at the prospect of a twenty years' sentence for his offence, he offered to marry her. And, strange as it may seem, the girl was advised, urged, to accept the fellow for life. And why? Did she love him? No. Did he love her? Of course not. But then the girl was poor, ignorant, and with but few friends. Tom Higgins knowsthe world; "he belongs to a good family," and, can support a wife, so the papers say. True he has defamed and defrauded one whose good name is her sole stock in trade. So, to escape the penalty of his crime, he frankly offers the girl his hand. In plain English, the fellow says: I have inflicted upon you a blow; because you was in my power. The law is against me, and twenty years' imprisonment will be meted out to me, unless you give me legal power to insult and abuse you all the days of your mortal life."

The girl listened to the base proposition. She was counseled to accept it. Her advisers were ministers, magistrates Christians! What did the poor distracted child of Erin answer? Here is what she said: "I would not marry him if a court house full of people told me to." Theodore Tilton wisely remarked, "No wonder this was the girl's reply, but what is to be thought of the men who would urge her to give herself for life to such a dastardly villian? Men must have singular ideas as to womanhood and its sanctities when they suggest such a method of condoning the grossest offense against it." Glory, honor, praise, and power be unto the girl who scorned the paltry bribe. Let her name be written among the immortals. But, what of men who call the misalliance of souls marraige? Do they know anything of the holiness of heart unions? aught of the sacredness of marraige? Do they know that the marraige of convenience is productive of nameless evils, of unwritten wrongs? Drunkenness and vagabondism, in high and low places, are the legitimate fruit of illasorted, loveless unions. The government swindlers are, in nine cases out of ten, children of parents who were defrauded in love, and bankrupt in affections. Is it, then any wonder that most of these very men regard womanhood as the cheapest of commodties, and hug to their hearts the heathen dogmarraige will cover a multitude of sins?

Friends of free thought who have subscribed for several copies of COMMON SENSE with the intention of giving them away, would do the cause more good by purchasing only the first number, at wholesale price, $5. per hundred, and leave those to whom they are given to buy their own papers after that. A person generally appreciates most that which he pays for himself.

☞ CANVASSERS wanted at this office, 236 Montgomery.

WOMAN SUFFRAGE CONVENTION.

THE fifth annual meeting of the California Woman Suffrage Association was held in Mercantile Library Hall, San Francisco, April 29th, and 30th. In the absence of the President, Mary F. Snow was chosen to preside.

After the appointment of a committee on resolutions, the President read letters which had been received from various persons unable to attend. The following are extracts:

FROM C. C. STEPHENS, SAN JOSE.

"The war that we are now waging for the abolition of Woman Slavery is the most gallant, the most chivalrous, the grandest struggle that the ages have yet witnessed, or that the pen of the historian shall ever record. It is the legitimate development of the principles of our Revolutionary Declaration of Independence * * * We have no cause to be disheartened at the seemingly slow progress we have hitherto made, but have every reason to be hopeful for the future. Great reforms are not the work of a day, but often the growth of centuries. But in this cause the signs of the times indicate that the pioneering is about finished. Our opponents have reached their last ditch. For myself neither detraction, nor calumny, nor slander, nor misconstruction of motives, nor social ostracism, nor aught that may come, shall muzzle my pen, or still my voice, or paralyze my arm in durinh what I can for woman's enfranchisement. I am satisfied to serve as a private for life in that grand army of human freedom, and receive as my reward only the consciousness that when our banners of victory (as they surely will) flash in the sunlight of a not distant future, then will our men be purer, our women nobler, and all those forms of vice and immorality that are the legitimate results of woman's subjection, such as prostitution, intemperance, gambling, and corruption in high and low places, will no longer pollute the life, and fester to the core, our social system."

FROM J. L. YORK:

San Francisco, April, 27th.

To the officers and friends of the California Woman Suffrage Association: Dear Friends—It is with no small degree of disappointment that I am obliged to forego the pleasure and satisfaction I should feel in contributing my mite to the success of your annual meeting. A previous engagement in San Diego makes it my duty to go there, but you will accept my thanks for your kind invitation, and I hope and pray your meeting may be marked by unamimity of feeling and harmony of action. The principles involved in our cause, which you have met to advance, are those which affect our entire governmental and social relations; hence they are worthy of our best thought and action. Principles so grand—high as heaven, and broad as the universe should certainly lift us above all petty personal animosities into the atmosphere of a noble manhood and womanhood. I am not in sympathy with any party or faction in the suffrage cause, but desire to be counted in, with all true workers in reform who seek the emancipation of woman. To this end, dear friends, you have my sympathy, and such little influence as I may possess, in carrying forward the woman suffrage reform; and I ardently hope that the friends of our noble cause throughout the State will gather under one standard, and thus, by an aggregation of all our forces, characterized by a sweet and loving spirit, present a united front to do battle for equal justice and equal privileges for both sexes before the law, and in all our social relations.

With these hastily penned lines, I commend you all to

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good and kindly influences, as a guide to lead you into right action in behalf of the cause to which we stand continually pledged, and for which I will not fail to bear testimony wherever I go.

Hoping all things (that are good) and believing all things (that are true) I remain yours in spirit,

J. L. York.

A series of resolutions were reported by J. A. Collins, Chairman of the Committee, recommending that a memorial be sent to Congress asking the protection of the women of Utah, and the defeat of any bill proposing to deny the right of suffrage to any individual on account of sex. Another resolution declared that women owning property are justified in refusing to pay taxes. The resolutions were discussed by Messrs. Collins, Ferree and Butler, and by Miss Abby Baker, Mrs. Kingsbury and Mrs. Addie Ballou, and were adopted.

The afternoon session was devoted to debate on various subjects, during which, Rev. Otis Gibson declared himself in favor of woman's enfranchisement.

In the evening Mrs. Snow, Recording Secretary of the State Board of Control, read her annual report, showing a satisfactory condition of the Society. Unity of purpose and harmony of action have characterized its sessions, which have been occupied in devising plans for the furtherance of the cause. The report detailed the action taken at the various meetings, and the other work done during the year, such as endeavoring to procure the nomination of friends of the cause to office, measures taken to influence legislative action, etc.

In the evening an address was made by Mrs. A. J. Dunniway, of Portland, Oregon. She regretted the absence of politicians from the meeting, as she desired to remove the common impression concerning the woman movement, that it is opposed to the rights of man. It is really a movement for human rights. When men separate from the society of women, they put asunder what God has put together. Politics has become a filthy pool, and the aid of woman is required to assist in purifying it. Whatever elevates woman enobles man. Woman's influence will yet remodel the Republic. She is soon to have the ballot, not because it is just that she should have it; but because the interests of the Republican party require it. That party was in the throes of dissolution after the war, and, in order to save it, negro suffrage was inaugurated; now to save it, woman suffrage will be adopted. The establishment of granges assists greatly in the education of woman. The Good Templars, Daughters of Temperance, etc., also help to accustom women to take part in public affairs, and by July 4th, 1876, she predicted woman will get the ballot. The discourse was very lengthy, and excepting the points here given, it contained nothing new.

On the second day a business meeting was held, and officers for the ensuing year were chosen, as follows: President, P. J. Shafter, with a long list of Vice Presidents. Secretary, Mrs. Lena Clarke. Board of Control, Mrs. M. A. Lewis, Hon. John A. Collins, Mrs. E. S. Sleeper, Rev. Herman Snow, Mrs. C. M. Palmer, Hon. John M. Days, Mrs. Mary J. Collins, Mary F. Snow, Mrs. E. A. De Wolf, Mrs. E. G. Leavitt, Mrs. Lena Clarke, E. A. Lewis, Mrs. R. M. Beverly, and Miss Henrietta Lewis. Letters received from Prof. Denton, Prof. Carr, of the University, Governor Campbell, of Wyoming, John Taylor, of Tuolumne, and others, were read; also a fine poem written for the occasion by H. Winchester, of Lower Lake. All these documents, together with the resolutions, mysteriously disappeared, and could not be found in time for publication.

Mrs. Lewis, President of the Board of Control, read her report, which was approved. The Convention adjourned until evening, when Mrs. Dunniway made another address, and a final adjournment took place.

THE OAKLAND MYSTERY.

On the night of April 3rd, the family of T. B. Clark, of Oakland, was aroused soon after retiring, by the ringing of a bell. Mr. Clark went to the door, but could see no one. In a few minutes the bell rang again; and this time it occurred to him that it did not sound like the door bell. He called to Mr. Oxland, a gentleman who roomed in the house, thinking Oxland might be striking his clock; but he had retired. Shortly after, a noise was heard in the parlor, and, on entering, the furniture was found displaced. Soon after, the manifestations became more violent, the house trembling in every joint; heavy raps were made on the outside; a great racket was made in the parlor and dining rooms, and finally the front door, which was locked, was burst from its hinges with a tremendous crash, and deposited quickly at the end of the hall, without disturbing the bolt or injuring the hinges. The manifestations continued nearly all night, recurred in the morning, and commenced again the next evening, continuing in all, three days, during which, occurrences took place which would, if fully described, fill a small volume.

At present a committee consisting of Prof. Le Conte, Hon. W. W. Crane and Rev. Mr. McLean are engaged in taking the testimony of the scores of persons who witnessed the phenomena. Their report will be ready in time for the main facts to be given in our next. Until then we prefer not to publish a detailed account of the occurrences, inasmuch as the daily papers (especially the *Chronicle*) have devoted many columns to the matter. A great deal has been said that is untrue, but the *Chronicle* reports are in the main correct, corresponding nearly with a detailed account given by Mr. Clarke to the editor of this paper. The witnesses generally are men of unimpeachable character, persons who could have no motive for deception, and who are above suspicicion.

Here now is an opportunity for the California Academy of Sciences to do a little practical work, which undeniably belongs especially to them to perform. It is to make a thorough scientific investigation of the facts, so far as can be ascertained by the testimony of witnesses. Then, when they have learned this, let them follow the example of the Dialectical Society of London, and appoint a committee to ascertain the causes of similar phenomena.

COMMMON SENSE.

W. N. SLOCUM, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MAY 16, 1874.

READERS who look in this column for the editor's salutatory are referred to the first page of advertisements, where will be found the COMMON SENSE PLATFORM, containing all the promises we have to make; and as to apologies, although this first number may seem to require some excuses, we prefer to let it go for what it is worth. The paper hereafter will speak for itself.

SPIRITUALISTS have no creed. They desire to believe in what is true. They cannot believe alike because they cannot see alike; are not constituted alike, and are surrouneed by diverse circumstances; yet they should be the most tolerant of all people. Intolerance is a sure sign of ignorance. A person of high cultivation finds no fault with an ignorant neighbor who cannot perceive the truths that are apparent to him. It would be as reasonable to chide a child for not being a man.

SAN FRANCISCO has been highly favored of late with radical lectures from able men and women. First, Professor Denton came, and gave a series of lectures on geology, speaking also, each Sunday, on rationalistic religion. He wos followed by Gerald Massey, who gave three lectures only; one on Shakespeare, one on the Devil, and the last and best on Spiritualism—"the coming Religion." Both Massey and Denton attracted large audiences. The latter, after speaking in San Jose and Stockton, is again here, and is awaking much interest, by his clear and logical discourses. In fact, so many church members have been drawn out to hear these radical utterances, that some pastors have felt it their duty to warn their flock against the danger threatening them, and some of the strictures of the clergy have been quite severe and uncharitable. Danton says he "has passed the region of blame." He may have passed the point of blaming others, but he will have to go quite beyond the confines of this earth, before he will have escaped all who blame. It is well, however, that one can be satisfied with the approval of one's own conscience, and be content to let those blame who will. Time sets all things right. Mrs. Addie Ballou has also been in San Francisco during the month of April, speaking to large and appreciative audiences. She is now in Stockton. Notices of her lectures will appear from time to time, in COMMON SENSE.

J. L. York lectured in Charter Oak Hall, Sunday evening April 19th, on "Truth." The seats were not all filled, and in reference to the absence of familiar faces, Mr. York said, there should be no ill feeling between the two societies; he did not know of the division untill his arrival in the city, under engagement to speak in the usual place. He counseled the cultivation of a kindly feeling, hoping both societies might grow, and that the two halls would soon be found inadequate to hold all anxious to attend.

On the following Sunday, his subject was Spiritualism—the evidences on which it is based. It was the first discourse on the subject of spiritualism, given by him in this city, and is spoken of as the best he has delivered.

A PUBLIC JOURNAL should aim to be a leader of intelligence and morals in society, as well as a reliable exponent of the conditions, interests and sentiments of the people, lifting high the standard of truth and justice for the millions. It should be a builder, as well as a destroyer. While protesting against and exposing the unsoundness of existing institutions, it should be able to point the inquirer to broader and deeper and stronger principles of truth, that rest upon the bed-rock of human nature. To this end it should be free to criticise, and fearless in the expression of what seems to be truth; but it should be careful that its liberty does not degenerate into license, and thus become a curse, instead of a blessing.

In the wider interests of society, the Journal should be one of the strong arms of the State, to guard it against political corruption, with its host of evils—betrayal of public trust, in order to advance private ends—usurpation of power for the promotion of party purposes—and fraud, and peculation. In the narrower spheres of use, the Journal should be an influential friend, a defender of the weak and helpless, against the oppression of the strong and powerful.

It is the duty of a public journal to condemn wrong, but, in so doing, it should avoid personalities; as these tend to divert the public mind from the very evils which are denounced, by exciting its indignation against individuals, instead of their crimes. Such a policy injures the cause it desires to serve; for the awakened indignation of the people is soon cooled in the swift whirl of events, and they, having made their protest against the offenders, are satisfied, while the old wrong remains unabated.

Independence of party, whether social, political or religious, is an essential requisite of a journal devoted broadly to Human Rights, for these do not admit of prejudiced views, or partial statement of facts. Our motto is human rights, equal liberty and exact justice for every citizen, without regard to sex, class or nationality.

IT IS STATED that the pictures composing the "Spirit Art Gallery" are in the hands of the Sheriff, an attachment having been levied on them by one of Mr. Winchester's creditors. The exhibition has not been a pecuniary success; but the result is owing mainly to the fact that the locality is too far from the business portion of the city. It required one-half day's time to go to Sixteenth street, look at the pictures and return. Not one in ten, even of the Spiritualists of San Francisco, visited the gallery. People from the interior were the principal visitors; but comparatively few of this class found time to go there, however much they desired to see the pictures. It is to be hoped the attachment will soon be released, and that an arrangement may be made to bring the pictures into town, as they are, in reality, a very strange and interesting subject for study. Cannot Spiritualists assist in the matter?

The beautiful white paper on which COMMON SENSE is from the Pioneer Paper Mill of S. P. Taylor & Co. It lacks the finish of the sized and calendared paper of Eastern make, but in other respects it is superior; and we believe in patronizing home institutions.

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FREE THOUGHT SOCIETIES.

WITHIN a few years past "Liberal" societies have been formed in nearly all the large towns of the State, while San Francisco, Sacramento and San Jose have each sever al organizations, though differing somewhat in character. The spiritualists were earliest in the field, followed by the Liberal Unitarian congregations organized by Rev. Charles G. Ames; but the most striking advance in the line of Free Thought was made by the originators of the Lyceum for Self Culture, which society was formed in this city June 27th, 1869; and as it was composed of people who did not shrink from being known for just what they were, the gathering was called the Infidel and Spiritual Lyceum, the object being to bring infidels and spiritualists together for a comparison of views. If spiritualism is true, the infidels, so called, desired to become spiritualists, because, whatever they may be infidel to, they are not infidel to the truth. On the other hand, if the spiritual theory is not true, those holding to that faith must necessarily become "infidels," there being to them no satisfying proof of a hereafter other than that furnished by spiritualism. These two elements therefore combined, that the merits of their respective philosophies might be compared. James Battersby was elected President and J. W. Mackie Secretary. After a few months the number in attendance became so large that Dashaway Hall was engaged, and has since been retained for the meetings of the society, the name of which was changed to the "LYCEUM FOR SELF-CULTURE," thus avoiding an unnecessary opprobrium and more clearly indicating its purpose and character. A circular was issued, inviting the attendance of the people, and setting forth the objects of the society, as follows:

"THE LYCEUM FOR SELF-CULTURE seeks to supply a social want in the present period of religious transition, and is intended to bring together thoughtful and earnest persons for free conference on all the problems of life, destiny and duty. In a time of general restlessness and discontent, when external authorities have ceased to command confidence, when so many feel the old foundations to be insufficient, and existing religious institutions no longer furnish them a satisfactory home, there is yet, even in sceptical minds, a conviction that truth and virtue are attainable; and those that seek in the right spirit are at least more likely to find, than those who sink into indifference and sloth. The stimulus of other minds operates on us as a motive and help to enquiry; and in the exchange of our best thoughts and feelings we are all enriched. Even the expression of our errors gives opportunity for their correction. We are, therefore, drawn together for a purpose which all mankind have ever approved; and we employ for mutual benefit the only faculties by which mankind has ever advanced a single step. We aspire—we reason—we welcome instruction. We extend a cordial welcome to all, and invite every seeker for truth to aid by presence and co-operation, the accomplishment of our common desire. We have no ISM to establish, no system of proselytism, nor any pre-established mode of warfare on existing systems. Our purpose is to arrive at truth, though systems grown hoary and reverent with age should fall, and our most cherished theories and dearest philosophies be exploded. Our time and place of meeting is in Dashaway Hall, Post Street, every Sunday at 2 o'clock, P. M., and we hope that you will find an opportunity to meet with, and aid us by word and work, in this effort for mutual improvement."

This invitation was sent to all the clergy, but very few ordained ministers have been present. Occasionally one would come in and take a seat near the entrance, ready for a hasty retreat, which was almost invariably made before the close of the meeting. Rev. S. D. Simonds is the only clergyman who attends regularly and takes part in the proceedings, though remarks are occasionally made by Rev. A. M. Bailey, Rev. Mr. Klein and others. The opening address is limited to one half hour and the speeches to ten minutes each. The officers of the society constitute a committee of management. There is also a literary committee to decide upon the subjects for discussion, arrange preliminary exercises, etc. An admission fee of 10 cts. is required in order to defray expenses. Messrs. Battersby and Mackie have served as officers of the society almost continuously since its organization. They recently requested to be relieved, and Mr. Waldron was chosen President, but declined on account of ill health. The present officers are: President, Mrs. Julia Melville; Vice President, Thomas Watson; Secretary, Patrick Healey; Treasurer, James Galligan; Sargeant-at-Arms, Robert Laswell.

About two years ago the Spiritualists, becoming dissatisfied with the manner in which some of the speakers referred to them, quietly left the "Lyceum" and formed a society of their own, called the "San Francisco Spiritualists' Union." They have held large meetings in Charter Oak Hall. The place, holding about 500, became too small, and the officers, with the approval of most of the members, hired Mercantile Library Hall, where meetings are now held weekly, and where the Children's Lyceum is also held. The Hall being dark and unfit for day meetings, it is probable some new arrangement will be made with regard to the Lyceum. An election of officers is soon to be held, after which the course of the future will be determined upon. The evening meetings have been well attended. Meetings of "Independent Spiritualists" are also held every Sunday in Charter Oak Hall. The forenoons are devoted to conversations; the afternoon occupied by a *seance*, and in the evening there is generally a lecture on spiritualism.

In San Jose, also, there are two flourishing societies. One is called Unity Congregation, organized by Rev. Charles G. Ames, and now under the ministrations of Rev. Mr.————This society, although it has no creed, is not in any broad sense a Free Thought Society. The speaker lectures, and the people listen, very much after the manner of regularly organized churches. The institution was formerly sustained mainly by Spiritualists and Free Thinkers, who now have a organization of their own, called "The Society of Free Thought of San Jose," which was organized on the 15th of December, 1872. Its organization is simple. Its creed is extremely short; its platform broad and comprehensive; its objects co-extensive with human

welfare. The whole constitution consists of but five articles:

1st "The undersigned, for the purpose of mutual improvment socially, intellectually and morally, hereby associate themselves together into a society to be called the "Society of Free Thought of San Jose."

2nd. This society shall have stated meetings for listening to discourses, lectures, discussions, and essays upon all subjects that relate to man's welfare, as a moral and intellectual being, allowing all latitude permissible under parliamentary rules.

3d. The management of the finances, and providing speakers and intellectual entertainment, shall be under the control of a committee of seven persons, at least three of whom shall be women, to be elected semi-annually by the society.

4th. and 5th. Provide for the organization of the Committee, and the amendment of the Constitution.

The Society endeavors to secure the best speakers and the best thought, but not to make any lengthy engagements with any speaker.

The platform would be as free for a Catholic or Methodist as for a Free Thinker or Spiritualist, with this understanding with all, that the "Society" is not considered as endorsing, or responsible for, any views spoken therefrom, nor can any speaker expect to be protected from criticism or reply, as in the Churches, by any artificial claim of sanctity. The intention of the Society is to "prove all things," and subject all views to the tests of reason and common sense. Its President is E. A. Clark; Secretary, A. C. Stowe.

The Society holds monthly Sociables, which combine literary entertainments,—dramatic, elocutionary and musical—with sociability, ending with a dance, which closes at 12 o'clock.

Probably the most successful society in the State is the Metaphysico Scientific Association of Stockton. The officers are: A. T. Hudson, President; W. S. Freeman, Vice President; H. A. Manchester, Secretary; W. S. Sturgeon, Treasurer. The Executive Committee is composed of Dr. W. T. Brown, M. Armstrong and C. G. Earnest. The society consists of about one hundred members proper; but the meetings are attended by hundreds of others. The secretary in answer to a letter of inquiry, writes: "We started six months ago with thirteen members. We have now an attendance which would make any clergyman in our city swear that the millenium was at hand, if he could see it gathered under the roof of his own tabernacle. He would jump for joy in the full belief that the season of a two bit harvest was at hand, and that the ten cent fever would soon be driven from the atmosphere of the contribution plates. We are thankful that so many of our citizens love the truth and are willing to trust to their own sober judgement as to things spiritual. We started in a hall which accommodated three hundred. Two months since we were forced to leave that for want of room. Our present Hall seats 670, and is well filled. We are hopeful that the good time coming may not be so far off as many suppose, and that the sun of theological and spiritual truth may yet shine in our midst."

Sacramento has two societies, one Spiritual, and the other Free Thought. The latter was organized by J. L. York, who is engaged in the work of forming similar societies throughout the State. The officers are, C. W. Hoit, President; L. H. Waterhouse, Vice President; F. Woodward, Secretary; W. Hoyt, Treasurer. Directors, C. W. Hoit, Dr. Hollister, W. Murray, F. Woodward, W. Hoyt, B. M. Van Alstine, Mesdames Waterhouse, Stephenson, Childs, Marsh, and Woodward. A letter from the Secretary states that the name first adopted, "Society of Free Thouhht," has been changed to *Friends of Eree Thought*. He writes: "The name was changed lest some might think *Society* implied creed; and we wish it distinctly understood that—

"We are pledged but to truth, to liberty and law;
No creed shall bind us, no frown shall awe."

Mr. York has recently organized a Free Thought Society in Woodland, Yolo county, together with a Children's Lyceum. At present he is in San Diego, and will, before his return, visit San Bernardino, Riverside, Anaheim, Los Angeles and other places, after which he will go to Oregon and Washington Territory. Mr. York is a very efficient worker in this field, and will meet with a cordial reception from the people. He has been called an iconoclast; but not altogether justly; because, although he has spent a number of years in tearing away the rubbish of theological dogma, he is, by nature, an organizer, a builder-up of institutions based on truth and common sense.

IS SPIRITUALISM A SCIENCE?

This question is under discussion by the members of the Lyceum for Self Culture, at Dashaway Hall. Of the score or more speeches already made, not more than three or four had any direct bearing on the real question at issue. In fact it was generally admitted that spiritualism is not itself a science, and most of the speakers maintained that it has not even a scientific basis.

The discussion was opened by Mrs. Elizabeth Hughes. After speaking of the influence which communion with the spirit world exerts on those who seek such communion, Mrs. Hughes said: "If people do not understand the laws of this life—the laws by which our bodies and souls can be preserved here—how is it possible that they should understand fully the laws of the other life? Taking a broad view of the matter, there are but two classes of people in the world—spiritualists and materialists. But of the spiritualists those only are truly so who accept high spiritual views of life. They recognize matter as subservient to mind, not mind to matter. Materialists comprise a very great portion of mankind. They are found in the churches, and even among spiritualists, so called. Materialistic spiritualists are satisfied with the phenomena of matter. The beyond is to them doubtful because they neither see it nor feel it spiritually. They cling to the sensuous phenomena of modern spiritualism with a hope that there may be something in it; but that hope soon withers, because it has no root in the spiritual nature. The phenomena of the lower spheres of spirit life are transitory and unsatisfactory, nec-

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essarily so, for the spirits through whom they come are those whose materialistic condition enables them to operate on matter. * * * By and by the spirit world will reveal itself more fully. The chasm that separates the two worlds will be better bridged, and something worthy to be called the science of Spiritualism will be built up. Spiritual ideas will then permeate not only our religion, but our law, our social and business life, and all the relations of mankind. Facts are the foundation of science, and the facts of modern spiritualism are as yet fragmentary and insufficient to form a basis for the deduction of principles. They are not yet so well authenticated and so familiar to scientists as to permit of their classification, and allow us to comprehend the laws which underlie them."

Mr. Edmunds, who followed Mrs. Hughes, said if spiritualism is not a science to-day it never will be. If the phenomena has now no foundation in fact it never will have. The word science is derived from a Latin word signifying knowledge. A knowledge of something which exists in the mind is subjective science; that which exists in form is objective science. A science is none the less a science because people generally do not understand it. The speaker discoursed at considerable length on what constitutes science, and the difference between science and art, the latter enabling us to do that which the former demonstrates to be possible. The only question is, Are the phenomena produced by disembodied spirits, or by some [other] power in nature? * * * All bodies having vegetable or animal life, draw their support from the elements around them. This in time returns to its original forms again. If it were true that a spiritual substance passes from this material earth at the death of each human body, the material universe would in time become pure spirit, and no matter would remain in existence.

[Mr. Edmunds ignored the fact that there is an etherial substance, not belonging solely to this planet, but permeating space, from which "spirit substance" may be eliminated. There is not necessarily any permanent loss of matter, little danger in fact that the world will disappear by piecemeal, or if it should, as some of our modern philosophers assert, it will reappear as substance again, while the pure spirit, as the Bhuddists believe, passes on into the Nirwana, or great universal spirit of nature. "All matter turns to motion, and motion to heat, and heat to force, and force to will, and will to thought enacted, and thought to will reflected," and so on in a never ending circle of change.]

Dr, O'Donnell followed Mr. Edmunds, giving copious extracts from Shakespeare, and arguing that spiritualism is a delusion.

Mr. French, who declared himself a spiritualist of 22 years experience, said it does not matter whether spiritualism is a science or not; it is a fact. If it is not a science it is certainly a belief based on scientific principles. He considered spiritualism pure Christianity. Its doctrines and faith are what Jesus taught, and the same signs testify to its truth—the healing of the sick, etc. In answer to a remark by Mr. Edmunds that it had had 25 years to prove its truth, he said its enemies have had the same time to prove its falsity, and they have utterly failed. No sooner is one form of manifestation imitated by impostors and opponents than a new phase of phenomena comes up to confound them.

Mr. Ryan, a U. S. soldier, made quite a spicy little speech, in which he denounced spiritualism as a humbug and its votaries as tricksters and idiots—deceivers and deceived. He called it "the dream of fools—the imagining of madmen."

President Battersby reminded speakers that the object of the discussion is to examine into the claims of spiritualism as a science, and not to denounce its believers as fools.

Mr. Talbot talked about Christ and the Christian religion. He said that even if all the things claimed as spiritual manifestations are performed as claimed, that does not prove spiritualism a science, because the Bible predicted that such things would come!

Mr. Healey made a few remarks, in which he said law is universal, governing alike matter and spirit. We do not yet understand all the laws of nature, but we are growing in knowledge, and the time will come when man will be able to comprehend many things which now appear mysterious. Because spiritualism has not yet been systematized into a science, that is no reason why it may not be in the future. A few years ago one who proposed to take down the sun, analyze it, and tell of what it is composed, would have been called a lunatic, but by spectral analysis this is now done, and we know not only the bulk, density, etc., of the great luminary, but of what minerals, gases, etc., it is composed. There will be time enough to denounce spiritualism when it has been thoroughly examined. Doubt, if you will, but investigate.

Mrs. Dr. Perkins closed the discussion for the day, but presented nothing new.

The second day's discussion was opened by Rev. Mr. Simonds, who gave some of the ideas advanced by Swedenborg and confirmed by his own observation. No brief report can do justice to this very able and spiritual discourse, and we have not space to give it in full.

Emperor Norton made one of his very brief speeches, in which he said that science deals with things visible and invisible; but much more attention has been paid to the visible than the invisible. He alluded to a dream, so called, in which was made known a fact at that moment transpiring hundreds of miles distant. He asked what it was that transmitted the intelligence. The fact communicated is something we can comprehend; but the means by which the news is conveyed is yet unknown, and it is the duty of scientists to solve such riddles.

Mr. J. I. Ferree said modern spiritualism is the first attempt in the world's history to demonstrate the existence of a spiritual state of being. We are indebted to christianity for the gross ignorance which prevailed until 25 years ago, on the subject of spiritual existence, and now the church is the most bitter opponent of a movement which promises to prove the very thing the church claims, but has failed to prove. The proofs furnished by spiritualism are simply truths discovered in nature, and the fact that all the phenomena depend upon conditions proves conclu-

sively that the manifestations rest on a scientific basis. They are all subject to law. Mediumship is a purely physical qualification, dependent not at all on moral or intellectual character, though somewhat modified by it. In time spiritualism is sure to demonstrate the continued existence of man, and there will yet be a spiritual science. He believed it a design of the spiritual powers to prove to man his continued existence, in order that he may grow more spiritual, and the race make more rapid progress.

The discussion was continued by Messrs. Kennry, Coster, Allen, Klein and Wilson, without elicting any important facts bearing on the question.

The third day's discussion was opened by Mr. Mackey, who gave by far the most important facts touching the subject elicted during the discussion. At the request of the editor Mr. Mackey has consented to write out his views in a series of articles for COMMON SENSE, the first of which will de found on page of this issue.

Mr. Lundi gave an account of the reported exposure of a person pretending to give spiritual communications, and said it is hardly fair for spiritualists to ask us to believe as genuine things which are so easily counterfeited! He declared that no man exists who can give off even the smallest quantity of "animal magnetism," and said he did not believe any disembodied spirit ever caused the moving even of a hair or one particle of matter. He called for demonstrations then and there, and asked that the hands of the clock be turned five minutes without touching it. He closed by saying he would rather lose his life than lose his hope in the future as taught by Christ.

Emperor Norton told about his dream again, and asked what it was that took such an irresistible hold of his brain.

Dr. E. White said no well informed person will concede that spiritualism is an exact science. Mathematics is a science, and so is anatomy, but medicine is not; because experience has proved that like treatment does not always produce like results. There are too many unknown and unknowable contingencies for any exact calculation as to cause and effect. In spiritual experiments also, the results, instead of being similar, have been remarkably diverse and opposite. In company with a party of friends the speaker had investigated the phenomena sixty-three nights, during most of which nothing of a satisfactory nature had been obtained. On six nights there had been manifestations, mental and physical, for which they could not account; but there was much of an unpleasant nature, proving that the source of the messages, whatever that source might be, was not very good. In conclusion he said if spiritualism is ever proved it must be by what is contained in the Bible.

Mr. French closed the discussion for the day, maintaining that the germ of life is prophetic of future life, and when the germ becomes a living human being, that condition is prophetic of eternal life. He claimed spiritual phenomena as purely natural; said no intelligent spiritualist believes in anything supernatural. Theologists have taught that there is a divine being outside of and superior to nature. Spiritualists do not believe this.

The subject was continued for further discussion, an account of which will be given in our next issue.

DENTON'S LECTURES.

On Sunday afternoon, Professor William Denton delivered an interesting lecture in Mercantile Library Hall, on the True Revelations, in which he proved clearly that the prophecies of the bible are not worthy the name of prophecies, and that the true revelations are those that are made by nature herself. He said, there are several conditions necessary in order to constitute a prophecy: First, it should be proved that the prophecy was actually written before the events referred to took place. Many of the so called prophecies in the bible will not bear this test. Second—If a prediction is made that a certain event will take place, and no limit is set to the time, that is no prophecy, because any event, such as the destruction of a city, is sure to take place, sooner or later. The same might be said of San Francisco to-day that was said of Jerusalem. The day will come when not one stone will be left upon another. It is only a matter of time. Give time enough, and the waters of the sea will roll where the city now stands. Not one in a dozen of the so called prophecies of the bible have any relation to the events to which they are said to refer. They are vague statements about something of an entirely different character. Then that is no prophecy which fulfils itself. We read in the new testament of many things that were done purposely, in order that prophecy might be fulfilled. Neither is that a true prophecy which may be fulfilled by any one of a score of events. Take one hundred commentators on some of the prophecies of the bible, and unless they copy from one another, each one will give a different version of the meaning of the predictions. Then, again, a prophecy, to be worthy the name, must be fulfilled in every particular. To aket from a string of predictions as long as your arm, one little point as big as your finger nail, and make a great parade of it, is manifestly a fraud. Take, for instance, the 28th chapter of Deuteronomy, in which it is said the Jews "shall be removed into all the kingdoms of the earth." This portion of a sentence, detached from all that precedes and follows it, has been talked of and sermonized upon, as if it were a most wonderful thing; but it happens to be about the only truthful prediction of the entire lot of a hundred or more evils, which, in the same chapter, it is said will surely befall the Jews, if disobedient. Any one might be a prophet, if he could be so by making a hundred guesses, and have one come true. Much more remarkable prophecies have been made in modern times, by men who made no pretensions to divine inspiration; but who prophesied of the future from their knowledge of the past, and their acquaintance with facts in science.

This brief notice of Mr. Denton's lecture is necessarily very imperfect, and we have no space at all for the evening discourse, a masterly production on temperance.

EACH reader of COMMON SENSE is requested to act as a committee of one to obtain subscribers for the paper. With a little effort friends could easily obtain three or four subscribers, but if each procured but one, the aggregate would be very large, and a material aid to the enterprise.

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PUBLIC SEANCES.

For several months past, there have been held at Charter Oak Hall, on Sunday afternoons, what is called a Medium's Conference. The attendance is so large that in order to prevent disturbance, by people going in and out, it has been found necessary to lock the door, at 2 o'clock, the time set for the sceance. An admission fee of ten cents is also charged. Ada Hoyt Foye acts as presiding officer There are usually a dozen or twenty mediums present, grouped near the platform the spectators being seated outside of the "circle." The exercises generally commence with vocal or instrumental music. The audience is composed in the main of inteilligent, earnest, aud very quiet people. A few of the faces are noticable quite regularly, but a larger number come only occasionally. Thus there is a change of magnetic influences, and the manifestations are not always satisfactory. The following sketch of several of the meetings, will give an idea of what is usually said and done:

On Sunday, April 19th, (after a statement Mrs. Foye that without harmony good demonstrations were impossible,) there was music on the piano, then a short pause, when Mrs. Kerns, a medium, gave a description of the spirit of a blind man, who was attracted there by his child, he said was in the audience. Spirit not recognized.

Mrs. Hendee spoke briefly, of the progress of Spiritual ism generally, and particularly of the large attendance at the Charter Oak Hall seances, many being unable to gain admittance. She also referred to a spiritual society in Sacramento, recently organized by Mr. York, and which is in a flourishing condition. Soon after, Mrs. Hendee, addressing a lady, called her "mother," and described a sensation of suffocation which she felt, and said her throat was affected. The old lady said the spirit impressing Mrs. Hendee might be that of her daughter, who died of putrid sore throat. Later in the afternoon Mrs Cummings, another medium, stated that the influence felt by Mrs. Hendee was that of a brother and sister, the children of the lady addressed as mother, and that the girl died of throat disease, and the boy was drowned. She was a stranger to the medium.

Another medium described the spirit of a man, whose head in life was partially bald; hair sandy; blue eyes, full figure, name given as William George Wilson. Not recognized.

The spirit of Edward Morgan was next described by a medium, as about five feet eight inches in height, long face and black hair. The spirit appeared to be draped in royal purple. The lady in whose neighborhood the spirit appeared said she had never known any one who wore royal purple.

Mrs. Kern said the spirit of a lady, who gave the name of Ra-a-mah, asked her (the medium) to speak to her husband. Mrs. K. said she did not know him. The spirit was recognized by a gentleman present, as that of his first wife.

Another medium, Mrs. McKinley, told how to become susceptible to spirit influences, relating her own experience.

Mrs. Foye described the spirit of Calvin S. Greenwood; recognized by Mrs. Kerns. "Old Betsey," the spirit of a small woman, gray and lame, presented herself, but was not recognized. An inspirational discourse was then given by one of the mediums, in wichh the people were told that the spirits are endeavoring to drive out of the minds of the people the dreadful idea that the blood of Christ can redeem from sin. Various other short addresses were made, but none of particular interest. Mrs. Foye asked a spirit through Mrs. Cummings to give some idea of spirit life; but the spirit seemed to be unable to do so. The answer was that the spirit speaking lived almost entirely in the atmosphere of the medium, as her guide. Mrs. Foye asked what became of the medium's spirit when her body is taken possession of. The reply was that the spirit friends around her had charge of it, a few feet distant from the body of the medium.

On the 26th of April, the hall was crowded, as usual, many being unable to obtain even standing room. The door was locked at 2 o'clock. A song, "Home and Mother," was beautifully rendered, withpiano accompaniment. Mrs. Hendee then related a portion of her experience, recall·d to mind by the words of the song. She spoke of her own mother, and of the consolation she had derived from communion with her spirit. She said she had experienced so much joy and satisfaction through the manifestation of spirit friends, that she no longer thought of them as dead. She added the following as one of the beatitudes: Blessed are they who have recognised the spirits of their departed; for to them there is no death. They have evidence of life immortal.

The name of Charles Fiske was given, and description. He appeared as if clinging to the masts of a ship which was in a sinking condition. A lady present said she had a friend of that name and description, who was lost at sea. John Kern, a spirit, also recognized, expressed dissatisfaction with the disposition of property left by him.

A lady, afflicted with erysipelas in the hand, was relieved of pain by magnetic passes made by Mrs. Mckinley. Chas. Mather was described by a medium and recognized by a lady, who said he had died from a wound received in battle, and that she was the nurse who attended him.

Ellen Merril—been in the spirit world, about four years. Not recognized. Margaret Guthrie, who died in New York, wishes to communicate with her aunt, who is a Catholic. Not recognised. Mrs Hendee, taking a lady by the hand, whom she had never before seen, addressed her by the name "Mary," the spirit importing to be that of the lady's husband. The name was acknowledged, and the spirit recognized.

The following unrecognized names were given through various mediums: William Wort, Samuel Collins, Mary Wright, (wished to communicate with her mother,) Jane Perry, Thomas Perry and Harvey Little.

Several reports of lectures and other articles of interest, are necessararly deferred until next week.

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[For Common Sense.]

COMMON SENSE.

'Tis just the thing the people need!
The rarest thing to find
In all the realm of mind,
'Tis the fine balance power, indeed,
Of active heart and brain,
That each should strive to gain.

It always keeps the happy mean;
Is neither vain, nor proud,
In dress, nor manners loud,
Nor passionate in action seen;
But holds an even course,
For reason is its source.

'Tis tolerant to thought and creed;
No witches hang, nor drown,
Beneath its deadly frown,
No heretics nor burn, nor bleed,
It asks not A to see
Through glasses made for B.

"'Tis more to be desired than gold,"
Or railroad bonds to-day,
Or mining stocks that pay
Large dividends, are safe to hold;—
One grain of common sense
Outweighs the rich man's pence.

'Tis human nature's saving grace.
If real sorrow come
To cloud the pleasant home,
It looks the stern fact in the face;—
What it can't shun of care,
'Tis brave to meet and bear.

Do morbid sentiments oppress?
And trifles light annoy,
Excluding peace and joy?
And fancied forms of woe distress?
A little common sense
Will drive the vapors hence.

The need and the demand is great
Among the high and low,
In all the paths we go,
In each department of the state;—
Let the supply ne'er fail.
Hail, "Common Sense," all hail!

* * *

[For Common Sense.]

WHY IS IT SO? LET THOSE ANSWER WHO CAN.

Why is it so? can matter find
Expression but through spirit power?
Explain how primates are combined
That beauty gives to every flower.

Can matter reason, talk and think,
And read and write, o'er Science pore,
From Wisdom's fountains knowledge drink,
And then the fields of space explore?

Why does the morning-glory bloom,
Then close its petals to the sun?
What gives the rose its sweet perfume?
Taught other flowers the light to shun?

By what strange power has Nature wrought
The various forms of life as seen;
By whom was simple nature taught
To smoothly run life's great machine?

Who placed the stars in yonder sky,
Ten thousand million orbs of light?
Who gave them power thro' space to fly,
And filled with gems the vault of night?

Can Paine's clear mind, or Gibbon, tell,
Or Hume, or Holbach's brilliant lore
Explain the cause so clear and well
That human reason asks no more?

Vain are the mighty powers of man
To weigh or measure Nature's laws,
Or fathom God's mysterious plan—
Explain the great Primeval Cause.

How strange is life—how weak the [thought
Of man its mysteries to explore!
Tell how and when the worlds were wrought—
Probe life's great problem to the core!

If all the powers of human thought
Throughout the world, in one combined,
'Twould only be a cipher brought
Against the great Eternal mind.

Lower Lake, April 19, 1874. H. Winchester.

DEEDS VERSUS CREEDS.

By Annie L. Mukeny.

In seeking truth, I wholly lost my way;
Rocked back and forward by the swinging tides
Of doubt and faith, confused by many guides,
Each one armed with a doctrine and a creed
Which, each felt safe to say,
Would meet and satisfy my every need.

And one claimed Jesus was the Son of God;
And one denied that he was more than man;
One scented wrath in the redeeming plan;
One dwelt upon its mercy and its love;
One threatened with the rod;
One wooed me with the coolings of the dove.

And whether souls were fore-ordained to bliss;
And whether faith, or works, were strong to save;
And whether judgment lay beyond the grave,
And love, with pardoning power, went down to hell,—
Whether that road, or this,
Led up to heaven's gate, I could not tell.

Amid this dust of theologic strife,
I hungered with a want unsatisfied.
Heaven while I lived, not heaven when I died,
Was what I craved; and how to make sublime
And beautiful my life,
While yet I lingered on the shores of time.

To judgment swift my guides in doctrine came:
Which one lived out the royal truths he preached?
Which one loved mercy, and ne'er o'erreached
His weaker brother? And which one forgot
His own in others' claim,
And put self last? I sought but found him not;

And wept and raved because religion seemed
Only the thin, ascending smoke of words—
The jangling rude of inharmonious chords;
Until, my false inductions to disprove,
Across my vision streamed
The glory of a life aflame with love.

One who was silent while his brethren taught,
And showed me not the beauties of his creed,
But went before me, sowing silent seed
That made the waste and barren desert glad;
Whose hand in secret brought
Healing and comfort to the sick and sad.

Aglow I cried, "Here all my questionings end;
Oh! what is thy religion, thy belief?"
Smiling, he shook his head, with answer brief—
This man, so swift to act, so slow to speak—
In deeds, not creeds, my friend,
Lives the religion that I humbly seek."

Then soft and sweet across my spirit stole
The rest and peace so long and vainly sought;
And though I mourn the graces I have not,
If I may help my brother in his need,
And love him as my soul,
I trust God's pardon if I have no creed.

THE SAGE, EXPERIENCE, TO HIS FOLLOWERS.

From a MSS. Poem by E. R. Place.

Children! let those with me who walk,
With patience learn, with prudence talk.
The road we tread, I warn you, brings
Not always hours with golden wings,
For storms will rise and winds will blow,
Grief come apace, and joy be slow.
Yes, days will dawn whose pall of doubt
May shut Truth's light of glory out.
Mere incidents of soul-life all;
As casual frosts on harvests fall:
Tho' blades have withered, fruitage died,
The earth-tried soul is glorified!
Seek not to walk by sight alone
Nor in mere faith your sight disown;
Nor, when amidst the dark ye grope,
Be all your help the heart of hope;
Nor hold, whate'er the way betide,
The intellect alone should guide;
E'en love, tho' pure, may lead astray
If solely it direct the way.
Each faculty or gift of mind,
Experience-trained and truth-refined,
May in its sphere thy steps control,
As helpers of the lab'ring soul.

Deny to none the right divine
To guide, or warn, or cheer, or shine.
Reason alone is lunar light,
Shed from an iceberg in the night;
Love, without Reason, is a fire
In whose embrace true loves expire.
Let head and heart, the twins of truth,
Like Age mature with fairy Youth,
Together roll Progression's car,
The train shall signal every star.

Or dost thou hold our lives to be
More as a voy'ging on the sea;
Now as a sound and trim-built ship,
Thou'rt ready for life's vent'rous trip;
With cargo fit, with ballast due,
Each sail in place, mast firm and true,
Urged by a rare, celestial breeze,
Sail on, O Soul, to broader seas!
The crafts of men how poor, how frail,
How soon decayed, freight, ship and sail;
Bound for the truth's eternal pole,
A ship of God art thou, O Soul!

O Death! thou art the palace of our hopes,
The storehouse of our joys, great labor's end
Thou art the bronzed key which swiftly opes
The coffers of the past; and thou shalt send
Such trophies to our hearts as sunny days,
When life upon its golden harpstring plays.
And when a nation mourns a silent voice
That long entranced its ear with melody,
How must thou in thy inmost soul rejoice
To wrap such treasure in thy boundless sea;
And thou wert dignified if but one soul
Had been enfolded in thy twilight stole.

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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FARANCISCO, CAL., SATURDAY, MAY 23RD, 1874. No. 2.

Signs of the Times.

THEODORE TILTON'S love story, in the *Golden Age*, is attracting considerable attention. It is said to be a success.

A score or more of anti-Christian journals are now published in the United States, and the number is annually increasing. There was a time when the *Boston Investigator* stood alone in the field.

Residents of Sherman Island, California, have successfully inaugurated the culture of opium. One man produced two hundred pounds. The drug sells for eight dollars per pound in the market.

The bill granting the right of suffrage to women in Massachusetts was defeated by only three votes. A few years ago it would not have received three votes. A few years hence perhaps there will not be three against it.

The suspension of eighty students of the Michigan University for hazing is likely to bring about a healthy reform in one institution at least. Public sentiment, of late years, is in decided opposition to the continuance of this foolish custom.

A young woman named Jenny Bonnet was arrested in San Francisco a few days since, on a charge of misdemeanor in wearing male attire. She stated that she had been herding sheep in San Mateo county in the garb in which she was arrested, which she put on to enable her to get such employment. She was locked up in the City Prison.

Henry Ward Beecher, in a recent sermon, likened churches to the national conservatory at Washington, where tall canes, when they grew to the top, are cut short, that their growth may not break the glass of their prison house. Men in churches, he said, are cut and trimmed in order not to break their glass houses by growing.

A tremendous meeting was held in this city on Monday evening, to protest against the repeal of the national eight-hour law, the repeal of which has been recommended by A. B. Mullett, supervising architect of public buildings. Resolutions were passed in favor of land reform and against Chinese immigration. The contract system in the erection of public buildings was also denounced.

The light of new truths is not, and should not be, limited to doctrines and creeds. If it is to make a new earth, as we who believe in the growth of the race hope and are sure that it will, it will also give us new ideas of friendship, and love, and social regard. Every new and beautiful thought which we receive in our minds ought to be incorporated into our social forms, to give them a new truth, and use, and friendliness, for our true growth is together.—*Ella F. Mosby.*

A worthy example was set at a wedding reception given at the residence of Henry G. Fiske, San Francisco, last week, by the banishment of wine from the tables. There was an abundance of lemonade and ice cream to take with the cake, but no wine. The marriage ceremony was performed at church, just prior to the reception, the parties being Miss Mollie Fiske and James Dewing.

Miss Ella A. Stockton, in a letter to the Washington *Chronicle*, justly denounces our abominable San Francisco weather, and praises the gentlemanly deportment and scholarly sermons of Rev. Dr. Stone. One offsets the other. Stone and Summer begin with the same letter—but the presence of Stone can hardly compensate for the lack of Summer, which is quite unknown in San Francisco. January is damp, June foggy, and both are cold.

A book entitled "Modern Christianity — a Civilized Heathenism," has been published in London, in the preface of which the author says:

"The question which is beginning to agitate the religious world is not whether we shall continue to recite damnatory clauses in our Athanasian Creed, but whether there is any Creed whatever that is worth reciting: not whether this form of Christianity is preferable to that, but whether all forms of Christianity, pretending to come from GOD through Christ, are not gross impositions from beginning to end. No man who reads a newspaper, or listens to a conversation in his Common Room or at his Club, will consent to place the impending controversy on any narrower basis. Revealed Religion is on its trial before the world, not for some trifling blemishes which a little mild correction may mend, but for its very life; and if the Clergy, its natural defenders, can show no intelligible reason why it should stand, common sen e, in this country at least, will very speedily decide upon its merits after a somewhat rough and ready fashion."

A friend writing from Santa Cruz concerning the contest there under the Local Option Law, says: "The air seems instinct with feeling on this subject; and I believe those who have undertaken the fight will push it further than they now see. We found the vine-growers of Scott's Valley in a state of anxiety about the movement, which, they say, will do them serious harm. * * * For the present all sectarian lines are abolished in the effort to blot from society those social cancers, the saloons. A large class which has always heretofore held aloof from temperance movements, throws itself heartily and effectively into this one. The wife of one of our lawyers is engaged in public speaking on the subject, and has exhibited great naturaal ability as an orator, commencing where most public speakers are glad to end, with earnestness and great persuasive power, exhibiting both imagination and reasoning ability, dignified, yet with the faculty of reaching and holding her audience."

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SPIRITUAL PHENOMENA.

DEAR MR. EDITOR: In my last letter I spoke of Messrs. Henderson and Volkman as gentlemen about whom I had a tale to tell. I propose now to fulfill my promise.

It is known to all Spiritualists that there are now mediums in whose presence the forms of spirits appear to be so far materialized that they are able to make themselves palpable to all the senses so perfectly that those can, in certain cases, form no other appreciation of the materialized spiritual form than they would if brought into contact with a living body. As far as I know, there has yet been only one medium with whom this phenomenon has presented itself in absolute completeness. Some years ago it was noticed by the friends of a little girl, called Florence Cook, that occasionally, on her going into a trance, another form, not unlike her, presented itself; and walked and talked with the people present, and made itself evident to their senses of sight and touch, just as Florry herself might have done, had she not been unconscious. It is said, however, that this double is taller than Miss Cook, not quite a good likeness of her, and that she is able to converse with a clearness and intelligence of which the medium is utterly incapable. This appearance presented itself in the light. Of course, as soon as it became known, every Spiritualist and every lover of the marvellous wished to go and see Florry Cook's "ghost." At first, her parents, being poor, thought to make money by its exhibition; but some rich Spiritualists in Manchester offered to provide for Florry if they would not use the power she possessed as a means of gain. A gentleman of wealth and character residing in Gloster Square, Hyde Park, then took charge of Miss Cook's seances, and granted free admission to whomsoever he chose. It was customary to tie Miss Cook in a cabinet, to fasten the ropes with tape, and to seal the tapes. Many eminent persons, amongst others the Earl and Countess of Caithness, have testified in the public papers to the facts of the phenomenon, and have stated that Miss Cook remained tied and insensible, whilst the spirit form was walking about the room and conversing with the company. This usually took place in a half-lighted room. Of course, the papers made great fun of this ghost manufactory, and many even of the Spiritualists believed that it was an imposition; and thought that either some other female was concealed in the room, or entered through a hidden door; or else that Miss Cook herself managed to get released, and to personate a spirit. Against this was the fact—testified to by numbers of intelligent observers—that the bonds and seals with which the medium was tied remained unbroken and untampered with; whilst others declared that they had seen the medium senseless in the cabinet whilst the figure was present in the room. Now, a certain medium in London, who had formerly been the most celebrated for physical manifestations, appears to have grown very jealous of Miss Cook's growing notoriety; and she made a point of expressing loudly on all occasions her belief that the thing was an imposture. I think it probable that she really did believe it was. At all events, she instigated Mr. Volkman to go to the seance and expose the thing. Volkman obtained admission, determined to test the facts. He was asked to inspect the medium's bonds, but declined, stating that he "knew all about it." He tacitly engaged, as did all who were admitted, not to interfere with the proceedings. However, as soon as the figure came from the cabinet, Volkman jumped up, as it passed him, siezed it round the waist, and tried to throw it down by tripping it up. The gentlemen present were not in time to prevent a sharp struggle taking place, during which Volkman's face was severely scratched, and a good handful torn out of his beard; but as soon as possible those present compelled him to let go his hold, and the figure tripped back into the cabinet. The effect on the medium appeared to be terrible; she did not come out of her trance, and, in spite of the restoratives that were at once applied, appeared to her friends to be dying. At length she recovered slowly, but with nerves and system so shattered that it was determined to allow her no more to appear in public for some time. *Punch* and the other comic papers were, of course, very merry over this "struggle with a ghost" which could pull out beards and scratch faces; but very unreasonably so, for it must be apparent to all those who know anything of modern manifestations, that there is nothing more wonderful in this than in a spirit's writing on a slate, or speaking in its own voice in *propria persona*—facts now as familiar to us as the sparrows upon the housetops. Mr. Volkman, when I met him, at Mrs. Guppy's, fully believed that Miss Cook was an impostor, and that it was Miss Cook, and no ghost, who had pulled out his beard. I asked him what the figure felt like, and he answered, "Why, like a young woman of seventeen, of course." When I left London, in December, this matter greatly exercised the minds of the London Spiritualists. Some believed with Volkman, others supported Miss Cook's pretensions. However, I have since received a letter from my friend X., in which he says, that, in order to settle this question, Mr. Crooks undertook to take charge of Miss Cook, to take her into his own house, and place her under circumstances which would render impostures impossible, and thus to decide the matter. Mr. Crooks did so, and declared himself perfectly convinced that the manifestation was *absolutely genuine*. Now, Mr. Crooks is acknowledged as one of the most intelligent of the London scientists. If now a Spiritualist, he has only lately become so. He is a member of the London Dialectical Society. This society undertook, some two years ago, to inquire systematically into the facts and phenomena of modern Spiritualism. I believe the society was a purely scientific body, and doubt if, up to that time, they counted any Spiritualists among their number. With the aid of the best mediums London afforded, they met regularly, and honestly set about their investigations. They have lately published an account of their proceedings, and after two years' careful examination, in which they have tested the alleged phenomena in the most exhaustive way, they unanimously agree in stating their conviction that all the physical facts alleged by Spiritualists to occur, do happen, just as they have said, and are not to be accounted for by any of the known laws of Nature. Mr. Crooks has also just published a pamphlet, in which he states that he has himself witnessed all these things under test conditions, down to the partial materialization of the form—he had not then seen Miss Cook;—and I believe his pamphlet is only the forerunner of a much more complete work on the subject by him.

What I have to say about Mr. Henderson is this. He himself made the following statement to me, and the facts were at the time testified to by more than a dozen persons who witnessed them, and who made public attestation of their truth with a unanimity, circumstantiality, and positiveness, which certainly would have left no chance for a criminal had his death depended on such evidence in a court of law. Mr. Henderson was, some time during last Fall, at a seance at Mrs. Guppy's; the circumstances were just what they were at the meeting described in my first letter: the room was the same; the door and windows were shut and locked; the key was held by the most sceptical of the company; a roll of cloth was put along the bottom of the door to exclude the light from the hall; so that no one could possibly open door or window without

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all in the room becoming instantly aware of the fa·t. When asked by the table to wish for something, Mrs. Guppy wished audibly that one of them might be removed from the room and carried elsewhere. As is usual, the sitt rs kept up an animated conversation in the dark while waiting for developments. Suddenly it was noticed that Mr. Henderson ceased to speak, or answer when spoken to; his wife, who was present, became alarmed; they lit the gas, and lo, there was no Mr. Henderson in the room; his seat was empty. Mrs. H., in great alarm, went home to seek for him there. Mr. Henderson, who is a tall and stout man, and must weigh some two hundred pounds, told me that he does not know what happened to him; he was conscious of nothing, except that he suddenly ceased to feel as if sitting at the table; and quite as suddenly found himself standing in the back yard of a house he did not know, with the rain falling on his unprotected head. He called out, and tried to get in at a back door; people looked out, and cried "thieves." He spoke to them; they recognized his voice, and let him in. He found himself in the house of a friend, where there was also a circle holding a seance. The people who admitted Mr. Henderson testified that although it was raining fast, he was but very slightly wet, and his boots were not soiled with mud; he was not out of breath or heated. They took note of the time. They then took him to his own house, where they found Mrs. H. in great tribulation at his non-arrival. The persons whom he had left at Mrs. Guppy's also noted the time shown by the clock when they lit the gas on discovering his absence. On comparing notes, it was discovered that of the two hours thus noted, that noted at the house arrived at by Mr. Henderson was five minutes in advance of that at Mrs. Guppy's; but this was easily accounted for by a discrepancy in the clocks themselves. Mr. Henderson does not think that any appreciable time was occupied in his transit, yet the one house was at least two miles, by the crow, from the other. If this be not all a lie, here is an instance of a very substantial body being carried through a material wall without experiencing any resistance. The spirits assert that this can readily be done; they say that they dissolve the matter into its ultimate atoms. Was Mr. H. or the wall so dissolved? I have asked many spirits to explain the process; they try, but always say that they doubt if they can offer any explanation comprehensible to us, and so I find it.

In conclusion to this, I ought, in all fairness, to state that one of the most experienced Spiritualists on the Pacific Coast gave me, a few evenings ago, an account of his wife bringing to him a bouquet of withered flowers from Boston to Washington in ten minutes; but she directed him to leave his window *open* so that she could bring them in; and he then stated that it was entirely contrary to all his experience that spirits could pass matter through matter. The same gentleman shewed me a photograph of a medium with whom he had been *en rapport*, taken in Manchester, England, whilst he was in Washington yet; in the corner of the card, in the background, was a very perfect and accurate photograph of himself in uniform. The same medium sat again on the same occasion, and his place was then taken by a distinct likeness of an officer in a military cloak, with the hood over his head; the gentleman told me that this was a good likeness of his brother, who had been buried on the field in his cloak. Who shall explain? Yours, faithfully,

San Francisco, May 10, 1874. MEDICUS.

Owing to the negligence of the printer, a line, "Test Medium," was omitted last week in Mrs. Sproul's advertisement; also a wrong number given to the card of Mme. Avery, who is at 214 Bush street.

A WORD FOR DR. CUNNINGHAM.

BY MRS. H. F. M. BROWN.

At the Temperance Mass Meeting in San Francisco one of the speakers said: "In this great work we hear the voice of God calling, and we are answering, 'Here, God, am I.'" Good! Another speaker, the Rev. Dr. Cunningham, said, when speaking of this movement, "It was not inaugurated by such women as Woodhull and Stanton." Now, what I want to ask is this: If we are all the dear God's children—and if some have been beguiled into serving the Prince of Darkness—and if the evil-doer has heard the Good Father calling, "Come into the temperance field;" where is the objection to the reply, "Here, God, am I"? Can any one tell? Shall we gather up our skirts and ask, "Who has inaugurated the good work?" John Gough, the chief apostle of temperance, glories in having washed his robes in whisky. Will the Rev. Dr. Cunningham reject him on that account? We all give thanks when the saloonkeeper turns from his unrighteous traffic and joins the holy crusaders in prayer and praise. A praying woman has never refused to kneel beside the drunkard, the debauchee. Why, then, should the Rev. Dr. Cunningham rejoice that Mrs. Stanton and Mrs. Woodhull are not workers in this good cause? *Allowing* that their hands are not white—that they have been going hell-ward, would it not be a matter of great joy to know that they, too, have joined "the army of the Lord"? When the masks fall from all faces—when the Sun of Truth lightens the hovels and palaces in which we live, it would not be strange if the traduced were the white-souled. At any rate, give me their chance, rather than that of the traducer. "The voice of God is calling." Let us not stop to jostle a soul who is "bearing a load on the rough road of life." If we are not strong enough to work beside a soul who does not bow at our shrine, let us go straightway to Bethesda and be healed. I like vastly the strong man, who, conscious of his firm standing, cried out: "I am thankful that I am fire-proof; no flame can singe *me;* I am a salamander safe; no burglar can break into *me;* I am without encumbrance; no sheriff can put his hands on *me.* I am grateful that my unfettered soul can mount up exultingly like the lark and sing freedom's glad anthem!" My "fire-proof" friend will never make faces at those who have gained a higher lookout than he; but he will climb and conquer, without even making a stepping stone of a woman's reputation.

ELLA F. MOSBY, in *The Living Way*, says: "I have known characters so lovely that their presence reminded me of walking in fresh green woods in spring, and being suddenly enveloped in the color and fragrance of a blossoming grove. This effect is not result of the physical beauty merely; it is the spiritual sphere of power and pleasure from a beautiful life."

Mrs. Victoria Woodhull and Mrs. Claflin have arrived in San Francisco.

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[For Common Sense.]

CHERISHING LOVE.

A community is sometimes thrown into commotion by reports, from gossiping tongues, of some hitherto respectable married woman having been accused of violating her marriage vows. These reports, often presented without good authority, are never "laid on the table;" but are immediately adopted and spread abroad, with gratuitous comments. The victim is at once cast off from former associates; failings that had hitherto passed unnoticed are now recalled, repeated, and enlarged, till a stranger would think that earth never contained another such vile creature on its surface; when, if the truth were known, she had committed no crime, but merely been led into indiscretion by the total absence of that *cherishing* love from her husband, which, if he had bestowed upon her as lavishly as upon his favorite horse or dog, would have been to her a shield and safeguard through life. The maledictions of society should fall just as heavily upon the thousands of men, as on the few women, who ignore that part of their marriage vow wherein they swear before God and men to not only love but *cherish* each other in sickness and health. How many men can be found with whom a few years of married life have passed who cherish their wives, by comforting them when discouraged, by helping lighten their burdens with tender sympathy, calling a sparkle to the eye and a glow to the faded cheek by words of approval, and filling their hearts with sunshine by words and acts of endearment. Said a very estimable lady, not long ago, "My husband has not kissed me for years." "No," said her husband, "me and my old woman are done with such nonsense as that." The "old woman" sighed, and looked as though she would regard it as very sweet "nonsense" to be cherished in the heart of her husband enough to be the recipient of voluntary, demonstrative affection, and as in domestic affairs she had always been accustomed to make a little go a great ways, so homeopathic doses of "nonsense" bestowed occasionally would be acceptable to her. If a husband does not *cherish* his wife he annuls his marriage vow, and forces his wife to accept smiles and kindness from those who have both to give. As a beautiful bud that is transplanted and neglected never develops into a flower, but blights ere half its beauty is unfolded, so in married life it depends upon a husband's *cherishing* love whether the wife develops into noble womanhood, dwindles into a pigmy, or seeks in others a response to her affections, at the sacrifice of what every woman ought to prize dearly, her moral obligations and a spotless reputation. It is not in the nature of woman to go astray, if the full measure of a husband's love is meted out to her; but when the autocrat of home considers as "nonsense" that part of his marriage vow which bids him cherish his wife, he ought to take a part of the blame to himself, if, through the coldness and leanness of his soul, he succeeds in driving his wife into "taking a new departure."

AURORA.

THE MORALITY OF OUR DAY.

BY J. D. PIERSON.

Bad as we find the field of corruption in society to be, there is reason to believe that it would be infinitely worse if people were not superior to some of the popular institutions with which they are connected. The religious training imposed upon most of us, so far from having had a beneficial influence upon life and character, has produced, in a large majority of cases, a contrary effect. Who is there, having been thus raised, will deny that the largest share of positive deception, in one form or another, witnessed in their lives, was made manifest under the parental roof? To say that theology teaches monstrous lies, is not sufficient to cover the ground of complaint against her corrupting, debasing system. If one calls in question some of the dogmatical points of doctrine in her creedal programme, she mutters "blasphemy!" If there be such a thing as blasphemy in the world, theology is most certainly guilty of using it in her degrading teachings. What can be more blasphemous against humanity at large than the lying dogma, total depravity? This baleful proposition has acted as a blight wherever promulgated, by inflicting a stain upon the crowning work and glorious manifestation of the Supreme Power.

Sir James Mackintosh says: "More than three thousand years have elapsed since the composition of the Pentateuch; and let any man, if he is able, tell me in what important respect the rule of life has varied since that distant period." He denies the possibility of any advance in the principles of morality, and tells us that what we have of the moral teachings, were known to heathen philosophers long anterior to the Christian era. What are these moral truths? "A complete moral system states the supreme good of man, the supreme moral principle which should guide his action, and his particular duties to himself and to mankind." And what does this complete system embrace? "To do good to others; to sacrifice for their benefit your own wishes; to restrain your passions; to honor your parents; to love your neighbor as yourself; to forgive your enemies; to respect those who are set over you." These and a few others of the same import, are the sole essentials of morals, as they have existed for thousands of years, and all the sermonizing in the world has not thus far added one jot or tittle to them; yet the clergy pretend to teach new moral truths. How can they teach new moral truths when there are none to teach? The fact is, theological teachings multiply hypocrisies just in proportion to the amount of unbelief associated with those who wait upon the ministration of the church. Is it any matter of wonderment, then, that deceptive practices prevail in the families of most church-going people, and that deception is the rule in business transactions of church people?

All incarnations are miracles—unseen spiritual forces acting on matter—if it is only a thought incarnated into the lineaments of a face.—*Ella F. Mosby.*

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THE ORIGIN OF PRIESTCRAFT.

BY J. W. MACKIE.

When humanity arrived at a belief in deity, the next rational step was naturally to expect communications from heaven; for it was most reasonable to believe that if gods existed, man should be the special object of their care; that as man was ignorant in regard to what the gods required, means would be adopted to enable man to be cognizant of the divine will. Not receiving direct revelations from the spirit world, the operations of nature in every department were looked upon as media speaking in symbolical language, as certain signs preceding certain events, some of which were drawn from the entrails of animals, some from the note and flight of birds, some from the sight of lightning, some from prodigies, some from stars, some from visions of dreamers, and some from exclamations of men in frenzy. The air was filled with signs and the ground strewed with omens. Of course, interpreters of these signs became necessary, and prophets, priests and soothsayers were the result. So attached to the affections of society has been this order of priestcraft that it is represented to this day in the fortune-tellers who live upon the superstitious fancies of a credulous people; and among the wisest of us is a lingering faith in omens and signs, even while we laugh at our own folly.

In time arose another class of diviners, who claimed the more direct mode of knowing the mind of God—communion with God himself. In proof of the truth of their assertion, "signs and wonders" were produced which only gods were supposed to be able to do. There were those who knew more of psychical mysteries than their fellows, or were greater experts in trickery, and by these means early gained credit for possessing divine powers, as having influence with God—his representatives, clothed with his authority.

There is probably in all religions a substratum of truth; and the founders of all faiths may have possessed peculiar powers which to their followers were sure proofs of the divinity of their mission. All religions relate in proof of their truth wonderful prodigies. Judaism lives in miracles, till miracle at last seems the rule instead of the exception. Christianity is ablaze with miracle in its inception as proof of its divine character, and those who, through faith in Jesus, received the divine afflatus or spirit, were promised, in proof of the divine change, the ability to perform greater wonders than those which Jesus exhibited. What is now called animal magnetism, clairvoyance, and the wonders of the ecstatic or trance state, was likely the basis of these "signs and wonders" given as evidences of divine power. It was exhibited in paganism as proof of the existence of the gods, and diviners possessed by this divine ardor sang

> "In verses which the fauns of olden times
> And white-haired prophets chanted."

This power was accredited to Apollonius, the heathen rival to Christ. It is said of him that "at the moment when the tyrant Domitian was cut off at Rome, he made a sudden pause in the midst of a public disputation at Ephesus, and changing his tone, to have exclaimed, 'Well done, Stephen! take heart; kill the tyrant, kill him;' and then, after a pause, to have added, 'The tyrant is dead, he is killed this very hour.'"

This power, of course, invested its possessor with a certain sacred authority. Schools were founded for the education of priests in the sacred mysteries, and which in the days of Cicero were buried in formality, the living spirit being lost in tradition; but priestcraft is too cunning or too human to permit a system of emolument to die easily. When the real could not be given, a semblance was substituted.

The priesthood of Paganism was more tolerant and less pretentious than the Mosaic and Christian. Moses tolerated none that did not indorse his teachings and claims. Signs, wonders and prophecy were tangible tokens of divinity for him; but the same signs and wonders given to establish other teachings were false, and rendered the operator liable to die the death of an impostor. Spiritual gifts were not permitted unless they indorsed Judaism. Dealers with familiar spirits who were not angels of God, were wizards and witches, worthy only of death. Thus the proofs of the divinity of the Mosaic priesthood were monopolized by a patent right from Jehovah, and any infringement was punished by death. When Jesus, in a later age, introduced a new system, sustained by the credentials of signs and wonders, he was, in accordance with the Mosaic law, put to death. But the new system was not more tolerant than the old. Once established on the basis of miracle, other systems were forbidden the use of miracle in proof of their divinity. Not even an angel from heaven could preach a different doctrine from Paul; no spirit that confessed not Christ could obtain a hearing, and he who brought any other doctrine was to be ostracised from every Christian community. And so it has continued.

Spiritualism will no doubt, by and by, follow in the wake of its predecessors, when it becomes respectable and powerful. There will be a doctrinal fence built around the mediumistic priests of Spiritualism. A cloud the size of a man's hand is seen now on the horizon which portends a storm not far off, and has already divided the Spiritualists in San Francisco. A monopoly of the toll-gates on the way to heaven is the danger and curse attending the little light which pierces the rents in the clouds which darken the spiritual sky.

I look not back after my childhood, but forward! I feel it as something to reach, not to leave. O young people, these hoary and wrinkled ones, your elders, smile at your esteeming them so old! Some very young folks I consider much older than I am. I see them practising old errors of which I fancy I am rid. Not the number of earth's revolutions, since you dropped on it, measures your age. There is, as the heathens fabled, an elixir of life, a fountain of immortal youth. Every prejudice you throw off renews your age, till you are more a child in "your Father's house" of "many mansions" than you were in your spring-time. Every conquest of passion is rejuvenation.—*Bartol.*

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COMMON SENSE.

W. N. SLOCUM, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MAY 23, 1874.

SUBSCRIBERS are requested to remit single subscriptions by postal order, in currency. Larger sums, in coin, may be sent by express, at the expense of the publisher.

A LETTER from Mrs. H. F. M. Brown, giving an account of Mrs. Woodhull's lecture in Virginia City, arrived too late for this issue. One of the forms had already gone to press.

CORRESPONDENTS will endeavor to be as concise as possible. The shorter an article is, as a general rule, the better. A half dozen brief paragraphs are worth columns of labored argument.

IN accordance with the original design of those who projected this journal, editorials are omitted to give place to contributed articles and reports, some of which cannot well be deferred.

SEVERAL PAGES of the first number of this paper were, by accident, sent to the press without revision, the result being a number of glaring errors. We are now in working order; and take pleasure in calling attention to the general appearance of the paper.

A RELIGION is not worth much which does not enter into the lives of its adherents, making them better men and women. There are Spiritualists we know whom to hear talk one might think they live in hourly communion with the angel world; yet, so far as their acts show, they are made not one whit better by it; no more generous and forgiving, no more charitable, kind and considerate for others; no more spiritually minded. Their religion is a dead faith, as fruitless of good works as that of orthodox believers who hang helplessly to the skirts of Jesus, doing nothing to redeem themselves.

THE MATERIALISTS, among our subscribers, are doubtless disappointed to find so large a share of the paper devoted to Spiritualism. This happens to be the case, at present, because all the meetings of interest to report just now are those of the Spiritualists. Even the discussions at Dashaway Hall have been on subjects pertaining to Spiritualism. If there had been a Tom Paine convention in progress, or a series of meetings by Underwood, or any other materialistic speaker, they would have been just as faithfully reported. The columns of the paper are open to all opponents of Spiritualism, and communications are invited. It must be remembered also that at this time an unusual public interest is felt in what are called spiritual manifestations. To gratify this feeling a somewhat lengthy report of the Oakland affair is given, besides interesting letters concerning recent spiritualistic occurrences in London. The seances of this city are noticed for the same reason. These meetings are crowded to overflowing each week, thus indicating the drift of the public mind. All we care for in the conduct of this journal is to satisfy the majority of our readers, and be fair to all.

A NEW DEPARTURE.

The Spiritualists of Charter Oak Hall, in a constitution just adopted, set forth their objects, the first of which is declared to be "religious worship." Worship of what? That is a queer word for Spiritualists to use. After the organization of a society for "religious worship" will naturally follow a "house of worship" and a hired minister or priest as a go-between, a sort of connecting link between the church members and the "Almighty." Increase in numbers brings wealth, and with wealth always comes respectability; and when people get to be respectable they become conservative. After respectability and conservatism will follow rituals and the adoption of a creed. Indeed, some Spiritualists propose to make the last first, and are even now ready for a creed of limited proportions. It is to be hoped, however, that this last link in the chain will be deferred as long as possible. It is an evil day for free thought when leading ideas are crystalized into creeds, and undue limitations are placed on the expression of opinion. The Charter Oak Hall Society has not reached that stage yet; but some of the members are looking straight towards it. It might be well for them to pause long enough to take a look around. As we get wider views by looking on either side, so we may obtain broader and better ideas by a fearless examination of each field of thought that presents itself. There is nothing too sacred for investigation, and concerning subjects which affect the human race for good or evil there should be no forbidden ground; yet Article 8 of the constitution of this society declares:

Neither "Free Love," so-called, nor any question, subject or issue not strictly pertaining to Spiritualism, shall be discussed in any of the meetings of this Society, except by express authority of the Trustees, and with the permission of the President.

It is doubtless true that much of the talk heretofore indulged in Spiritual meetings on the social and other questions is unprofitable. The same might be said of much of the spiritualistic bosh that is often heard from people who imagine themselves inspired; yet when societies are organized it is presumed that there must be mutual concession. Society of any kind cannot exist without it. We must give up some of our own wishes in deference to the desires of others. People who do not do this are called barbarous; those who can do it are civilized. It is not well to attempt to engraft any of the off-shoots of barbarism on our flourishing tree of civilization. When we do, dry rot commences, and that is a worse evil than the one we would seek to avoid. With a good presiding officer, and a suitable discrimination on the part of the Trustees, unprofitable subjects can be kept in the background without materially infringing on free speech; but the adoption of an iron rule indicates an unhealthy fear of public opinion. It is a poor cause that will not bear argument, and a defective "virtue" that fears lest a breath from Mrs. Grundy will be sufficient to blast it. Let our lives be so pure that slander cannot harm us; then we shall care less what is said of us and more what we are.

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Brittan's Journal of Spiritual Science—a record of art, literature and inspiration, published quarterly in New York—has won the first place in the list of publications on the philosophy of Spiritualism. Each number is illustrated with a steel plate engraving of some notable character. It has received very high commendations from the press. The tendency of the work is to counteract the tide that has of late set in towards materialism. It clearly shows that the idea of spiritual life is in full accord with the teachings of true science. The first volume has been completed, and may be obtained, bound, at the store of H. Snow, 319 Kearny street. No. 2 of Vol. II. has been received, and is for sale by Mr. Snow.

An address on The True Mission of Spiritualism was given at Charter Oak Hall on Sunday evening last by Mrs. Wiggins, in which she took the ground that its principal work is to drive the idea of hell out of people's minds; to cheer up and encourage the weary pilgrims in their passage through this "vale of tears," which has only been made a vale of tears by the false teachings of religionists. Just as we make our lives here, she said, so will be our hereafter. It lies with us, in a great measure, to make our heaven or hell. The mission of Spiritualism, she said, is to teach that God is a God of Love. She illustrated her discourse by relating instances in which people have been restrained from evil and incited to good by communications received from spirits.

The Society which holds its meetings in Charter Oak Hall has recently been incorporated under the name of the "San Francisco Spiritualist Society," with Mrs. Ada Foye as President; J. F. Miller, Vice-President; George W. Lewis, Secretary, and Harry Wiggins, Treasurer. The Trustees are: Mrs. Foye, J. F. Miller, Mrs. Wiggins, D. D. Cook, Mrs. Sleeper, Geo. W. Lewis, and J. H. Butler. By the constitution of this society the discussion of any subject except Spiritualism is prohibited at its meetings, unless by express authority of the Trustees and with the permission of the President; the object being to confine themselves strictly (as a society) to the investigation of Spiritualism, its philosophy, its laws, and its phenomena, excluding all other subjects and issues, however important, however worthy of praise or deserving of reprobation.

How to Love.—Among the good things written by Ella F. Mosby, is the following, taken from the March number of *The Living Way*: "In order to have true life and spiritual power in one's friendships or affections, one must love always the angel within the man or woman—must steadfastly believe in it, and must appeal to it above the lower nature. This only gives one the *wholeness*, fullness and symmetry of love. Without this looking toward the angelic nature of human life, the affection, especially of an enthusiastic and ideal temperament, is apt to be continually disappointed, vexed, chilled, and discouraged by the stripping away of illusions, which is the result of everyday contact and intercourse. But this is not an illusion; it is a possible reality; and when it is once attained, the daily and common experience becomes a heavenly life."

The Aimee Troupe at the California.—A season of French opera was inaugurated last Monday at the California, and proves a great success, both musically and financially. The house has been crowded every night, and is likely to remain so as long as the present company stays here. As to "The Daughter of Mme. Angot," the piece with which the Aimee Troupe opened, it aims at the corruption which existed in France at the time of the *Directoire*, the government that followed the *Convention* in the year IV. of the Republic (1795 to 1799). The whole piece is replete with fine political allusions and local humor: but the thing most worthy of notice, besides the general excellence of the troupe, is the great care and attention bestowed on the costumes, sceneries, and on the exaggerated manners of the time. There is nothing lacking to do the characters full justice, even to the smallest bit of ribbon, and to the French *cocarde*, people wore at that time as evidence of patriotism. Mlle. Aimee's voice is in splendid condition, and seems to have gained in volume and sweetness since her previous visit to this city. She is admirably supported by Mlle. Stani, as the favorite of Barras; by Mlle. Cantrelle, who is magnificent as a market woman, both in voice and in gesture; and by the two tenors, Messrs. Juteau and Deschamps, whose voices also are excellent and acting perfect. The music is of a light, easy, flowing style, and the three acts of the piece are played with the *vivacite*, *entrain*, and *eclat* which are characteristic of the nation, and not a single discordant element exists to mar the beauty of the *tout ensemble*.

I wish, Mr. Editor, our friends of the Spiritualist persuasion would develop a partiality for briefer appellations. I hate a name that is as long as Jack's bean-stalk; "Children's Progressive Lyceum," for instance. Isn't the time-hallowed Sunday-school good enough?

We suppose the Spiritualists want a name for their Sunday-school which will distinguish it from the schools established by the churches. The word "progressive" might, however, be omitted without detriment. Andrew Jackson Davis originated the idea, and he is proverbial for long words.

A subscriber, who is not satisfied with the first number of Common Sense, writes, among other things, as follows:

"I do not care about people's religion—whether a man worships one god or fifty; in fact, I think there are too many religions in the world, and too little charity. What I care about is the religion of *humanity*, not the religion of sects. The idea of "serving God" in any other way than by assisting our fellow creatures, has always appeared to me to be an arrant humbug."

This is precisely the opinion held by the editor of Common Sense, and there certainly has been nothing contrary to this in the paper. It is not expected that each reader will be pleased with all the articles in each number; but our friend should tolerate those which do not suit him, in consideration of others which do. If he reads the paper carefully he will probably find something to approve.

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THE OAKLAND MANIFESTATIONS.

THE COMMITTEE OF INQUIRY—A FULL ACCOUNT TO BE PUBLISHED.

The gentlemen who undertook to make an inquiry into the circumstances attending the recent manifestations at the house of T. B. Clark, of Oakland, have not yet concluded their investigation, and probably will not for several weeks, as they all have other duties which occupy most of their time. The names of the committee are Prof. Joseph Le Conte, Rev. Mr. McLeon, and Hon. W. W. Crane, men of ability, and believed to be disposed to get at the facts. What opinion they may have as to the cause is unknown; but, whatever it may be, people will draw their own conclusions. All they want are the facts well authenticated. Up to this time the committee have taken the statements of about twenty-five persons, who were witnesses of the strange doings.

The facts elicited do not differ materially from those already published, and are in brief as follows: The manifestations commenced at 11½ o'clock on the night of April 23d. The inmates of the house at the time were T. B. Clark, a clerk in the office of the Assistant U. S. Treasurer, and his family, consisting of his wife, a daughter, who is a young woman, and a son of eight years; also three boarders—Mrs. F., a widow lady, who has for some months been confined to her bed by a local affection, although otherwise in good health; Charles Oxland, salesman with Dickson, De Wolf & Co.; and George B. Bayley, a bookkeeper in the Bank of California.

None of these persons were Spiritualists, nor did any of them have much knowledge of the philosophy of Spiritualism. Indeed, at first, the manifestations were not attributed to spirits by any person in the house. The family had all retired, Mr. Oxland going to his room last, when the tinkling of a bell was heard, which Mr. Clark thought was the door-bell. He went to the door, but there was no one there. After retiring the bell was heard again, but it did not sound like the door-bell, and soon after a noise was heard as of some one moving furniture in the parlor. Mr. Bayley and Mr. Clark went into the parlor, and found the furniture displaced, but could see no person. Mr. Bayley thought the intruder must have escaped by the window. They again retired, but the noises continued, and as the furniture in the parlor was nearly all of it upholstered, it was impossible for that alone to have made so loud a racket. A stuffed chair, tipped over on the carpet by any person, however violently, would not have made a great noise; but the sounds which came from the parlor were as if everything in it must be broken in splinters. Then noises commenced in the dining-room, and from that extended to every room in the house, excepting that occupied by Mrs. F. The inmates of the house were, of course, greatly alarmed and mystified; but being courageous and sensible, they determined that they would not be driven out of the house. Among other things that occurred during the night was the spinning of a heavy chair in a remarkable manner. Mr. and Mrs. Clark, their daughter, Mr. Bayley and Mr. Oxland were in the dining-room. Bayley made some remark about retiring, when a large upholstered easy chair, weighing about forty pounds, left its place in the corner and commenced a rapidly whirling motion like a top, then fell over on its side. On touching the floor it remained perfectly still, as if the power which held it had been suddenly withdrawn. This peculiarity attended the moving of all the articles. There was no rebound, as is the case when thrown by hand; but there was a sudden cessation of motion, without a perceptible tremble. This chair rotated very rapidly, while in motion, and ceased its motion instantly. The noises and moving of furniture continued until an early hour on Friday morning, when Miss Clark, being very tired, started to go up stairs to bed, but had only mounted two or three steps when a large basket of silverware, which must weigh at least twenty pounds, came flying down at her. The basket was always kept on a little bureau at the head of the stairs, and it had stood there for some weeks. There was no person up there who could throw it down, Mrs. F. being bed-ridden, yet it came whirling, and with great force. Nothing was injured in the basket but one little vase, which was slightly bent. About the same time a box of coal, which stood in the upper hall alongside the banister, leaped up over the rail and came tumbling down the steps. The family then gathered in Mr. Bayley's room, up-stairs, and while waiting for a recurrence of the phenomena, Miss Clark said, "Well, if they are coming again I wish they'd do it, for I'm getting sleepy." Instantly one of Oxland's chairs leaped from the floor and landed on his bed. Soon after that Oxland took his watch from his vest and put it on the bed, and it was taken up and carried to another part of the room and laid in a chair.

Mrs. F. did not leave her room; in fact, she could not, as she was physically unable; but all the other members of the family were up. The demonstrations were kept up almost incessantly nearly all night, closing with taking the front door off its hinges and depositing it with a tremendous racket against the banisters leading up stairs. The door was locked and bolted, and could not be lifted from the hinges without first opening the door; yet it was taken off with one sudden crash, and the bolt was found undisturbed. The hinges were not bent, nor in the slightest degree injured. None of the furniture was injured, although noise enough was made to demolish it. The door was replaced by Mr. Clark, and no further demonstrations occurred until the next morning, about 8 o'clock. Mr. Bayley and Mr. Oxland had both left the house. Miss Clark had gone to a neighbor's. The furniture in the parlor had been left in confusion, as evidence of what was done. At this time Mr. Clark heard noises in the parlor, and on going in, he found the sofa thrown over in front of the grate, and a heavy toy safe of iron, weighing about ten pounds, deposited carefully, as if by hands, on the back of a stuffed chair which was turned over. A pair of gloves, belonging to Miss Clark, were found on the floor, carefully pressed out, as if flattened and smoothed by human hands. They could not possibly have fallen into that position; they must have been deposited there with care. This occurred during broad daylight, and no person was in the room at the time. Nothing further occurred during the day; but in the evening when the family, excepting the sick lady, and Mr. Bayley, who was out, were all in the parlor talking over the matter, and wondering if they had seen the end of it, the daughter said, "If anything is coming to-night, I wish it would come now, for I am sleepy." Instantly a small French chair, near by, as if in answer to her request, moved towards her, and another chair came with a crash down the stairway. In order to get down it had to pass over the railing behind which it stood on the upper floor. Mr. Clark then called in some friends to witness the occurrences, including William Sherman, Assistant U. S. Treasurer, and Col. J. B. Howard, who saw the moving of furniture without visible contact of hands, but the movements soon ceased, and nothing further occurred during that night. On the following evening a much larger number were present, including Rev. Mr. Eells, H. W. Severance (Hawaiian Consul), Mr. Sherman, Col. J. B. Howard, Charles Kellogg, who lives across the way, Charles and Frank Palmer, George K. Vernon, partner of

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the gentleman who owns the house, and five or six others.

The demonstrations were commenced by three thumps under the dining-room floor. The party started for the dining-room, when they saw a chair at the head of the stairs moving without visible means towards them. A number of bells in the house rang, boxes and baskets were thrown down the stairs, and a large stuffed chair came down stairs with a great crash, with a force which shook the house; yet the chair was not injured. A heavy bureau at the head of the stairs fell forward against the banisters, the drawers slid partly out, and the marble on the top fell off; but nothing was broken. Some of the party left the scene, but Mr. Frank Palmer and Col. Vernon remained all night. They testify that at about 12 o'clock, while they were in the parlor, a heavy trunk belonging to Mr. Oxland came with a great crash down stairs to the hall floor. Mr. Oxland states that he had left the trunk in his room, with the door of the room closed. No person was up-stairs who could have thrown it down, as the other inmates of the house had retired. Besides, the trunk and contents weighed eighty pounds, and it contained a large number of delicate articles made of glass, which must have been broken had the trunk been thrown by any person. The trunk itself was slightly damaged, but not an article in it was broken. On going to Mr. Oxland's room, the door was found closed, just as it had been left.

Among many other singular things that were done in the presence of these witnesses and others was the following: A chair standing by itself, with a long shawl on the seat, was tipped over, face down, and the shawl, instead of falling on the floor, under the chair, was carefully drawn up and draped *over* the chair, and was arranged with as much precision as any person in the company could have done it. Various small articles were moved in a manner indicating an intelligent *mover*.

During the early part of this night a large crowd of people surrounded the house, but at midnight all had left. After this the house was comparatively quiet until 2 o'clock in the morning. The family, including Oxland and Bayley, had gone to bed; but Mr. Clark, with Col. Vernon, Mr. Howard and Mr. Palmer, were sitting in the parlor, smoking and talking, when, without any warning, there rang through the house a wild, shrill screech, in a female voice—a most appalling and terrible sound of concentrated agony and terror. It was heard by neighbors several squares distant. The sound emanated apparently from the hall, near the parlor door. It awakened every person in the house, and filled all with alarm. The gentlemen sprang into the hall, and Mr. Clark rushed up stairs to pacify his terrified family. His daughter, nearly in hysterics, kept repeating, "that horrible scream; that horrible face." She had seen the face of a woman—an agonized, fearful face. Her mouth, she said, was open, and her eyes had a staring, stony look. The screech was like the prolonged wail of a lost spirit; it was not human; it was apparently beyond the power of any human voice to utter such a sound. This was the last of the demonstrations.

The family at first determined to move; but after a few hours they sufficiently recovered their equanimity to decide upon a different course. The sick woman, Mrs. F., was taken from the house, and transferred to the care of friends in San Francisco. The demonstrations entirely ceased, and the old family life has been resumed as before, with the exception of the loss of one of the inmates, Mrs. F., and the added experience which each has had.

The report of the committee, or at least the facts elicited, will be published in pamphlet form. It will embrace all the material occurrences of the three days, including many not here given.

AMERICA'S FUTURE AND AMERICAN WOMEN.

Governor Gilpin, of Colorado, recently addressed the Lyceum for Self Culture in this city, on the subject of America's future, in which he showed the immense resources of this country, and its favorable situation for the support of a large, and homogeneous population. He illustrated his subject by means of maps, showing the mountain ranges, and by isothermal lines, as a guide to the climate. Whereas the countries of Europe are separated by natural divisions, causing diversity of interests, language, etc., America is substantially one country,—the natural home of one great people. At the close of his very able address, Mrs. Elizabeth Hughes made the following remarks:

In listening to the grand utterances, and reading the valuable book, of the distinguished gentleman who has addressed us, my soul felt sad for one omission. I felt that something was wanting to complete the glowing picture he has drawn; my mind was borne aloft with joy in contemplating the glorious heritage of our children, yet one central figure was absent. Man in his greatness, in his glory, in his strength, was there—the exultant founder of mighty empires—but the woman of the future did not appear at his side; there was instead only the pale shadow of what she might be—of what she will be. There is no man in all this land who more chivalrously recognizes woman than Col. Gilpin; no man who has a more prophetic appreciatiou of her possibilities than he has; but he, as yet, sees only her shadow, her possibilitiy: woman hardly sees more than that herself. Like Alexander, the king, she has given almost everything away, because she has such a royal, loving nature; and for herself with regard to her financial, social, and political condition, she has hardly done more than to reserve Hope. But the signs of the times are becoming every day more propitious. The noblest of men are recognizing us, and we can afford to wait for the recognition of the rest. Here in this land, so wonderful in its resources, so agreeable in its climate, will the consummate flower of all the ages,—the woman of the future—bud, blossom and fill the world with its perfume. The times are ripe for such an advent. Here must woman take her place, socially and politically free to do, to be and to suffer, if necessary, for her most righteous birthright, and in the great mission of the American people, the emancipation of woman must take the foremost place. If long ages were required to ripen man to what he is, the consummate sovereign of the world, rejoicing and delighting in this his last and fairest heritage, longer ages still were destined to ripen woman, to prepare for her her own peculiar place, in circumstances of such freedom and dignity as best befit her finer and more spiritual nature — a place in regions fairer than poet ever sung; in climates the most perfect; in such a royal domain that is only awaiting its queen. Col. Gilpin says, "Here is a continent cut loose, and secured to a new society,—a new society erected on fresh ground," and then he says, "In the littleness of mortality we may yet recognize the divine miracle which closes the cycle of conquests and slaves in the world, that humanity may enter upon a new departure, illuminated by universal freedom." The distinction of sex now is the only badge of slavery The new era—the divine mission of the North American people—calls on woman to come up higher, to take part in the grand movements that are to reform the world and elevate the human race. The Governor says "the 4th of July 1776 was a day of intense daring to the men of this nation." I say, let the 4th of July, 1876, be a day of intense daring to the women of this nation.

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DENTON'S LECTURES.

At Mercantile Library Hall, Sunday, the 10th, the afternoon seance was preceded by a brief lecture on "Genesis and Geology," by Prof. Denton, in which he showed the gross absurdities of the Mosaic account of the creation—an account evidently written by very ignorant men in a benighted period of the world's history. Every step science has taken it has had to push this old Jewish story-book out of the way. The Bible keeps men in ignorance and superstition. When men become freed from their shackles, then they will become familiar with science and live according to its teachings. When the truth makes us free the question will be, "How can we so live as to be in harmony with everlasting law?" No Jesus can save us from the consequences of our misdeeds. If we wish to reap the reward of well-doing, we must do well.

In the evening the discourse was on Prayer, Mr. Denton taking the position that prayer to spirit friends is reasonable, natural, and productive of good results, while prayer to something we call God can have no effect whatever on the order of Nature, though it may on ourselves by the expression of good desires. The latter effect, however, is also produced by prayer to spirits, and in a much greater degree.

Last Sunday morning Mr. Denton resumed his comparison of the revelations of Genesis and Geology. He took up the bible account of the creation of man, showing it up in a ridiculous aspect; then he briefly reviewed the mode of man's advent as demonstrated by science. In the evening the lecture was on the origin of the bible. He showed how the various books came to be accepted as sacred, and that innumerabie other writings not included in the bible had just as much claim to be called the word of God. He considered each of the books of the Old Testament separately, showing that some of them were not written by the men reputed to be the authors, and that all that is good in them was borrowed from the more ancient heathen nations. His conclusion was that the bible as a whole is not worthy to be called divine; yet it should not be totally rejected; it is interesting as an ancient record, and as an indication of what people have believed. It assists to show the progress mankind has made in knowledge and morals. It is only when the bible is accepted for more than it is that it becomes dangerous. If accepted as the word of God, it ceases to be a help, and becomes a tyrant to man. Take the good in it and use it with the good to be found in all other books, and you have a bible infinitely superior to this. God is not bound up in a book. He is the life of the universe. Your own nature is divine. In you God moves and has his being. Listen to the voice of God within you. It speaks to the soul of every human being who keeps himself in a condition to hear it. Mr. Denton added:

"The truths in the bible I am ready to receive, but when a man tells me to bow down and worship it, I cast it aside. Jesus I recognize as a good and noble example, but when told to accept him as "master," I say no. I am not the slave of any man, nor even of a God. I am a free man. We must be our own saviors—saving ourselves from sickness by obeying the laws of health; from ignorance by cultivating the understanding; from evil by living in all respects the best we know how."

PUBLIC SEANCES.

These meetings have become so popular that two large halls are now filled each Sunday afternoon by people interested in obtaining evidence of the life hereafter. At Mercantile Library Hall Mrs. McKinley, Mrs. Kerns and others appear. At Charter Oak Mrs. Foye continues to preside, the mediums being Mrs. Wiggins and others. At the former place, on the 10th, several good tests were given; among others, Mrs. Kerns said: "Coming back of me three or four times is a spirit who desires to be recognized. She is a middle-aged lady, and she gives a peculiar name. It is Louisa Lucinda Angeline. She says she has a brother in the audience." A man in the back part of the hall said: "She was my sister. She passed away twenty years ago." As Mrs. Kerns is a stranger in the city, and had never seen the gentleman, it was deemed a good test. John Bewster, a rough, uncultured man (a spirit), claimed that many in the house knew him. The description of him, given by Mrs. Kerns, was recognized by several. Another medium stated that while Mr. Denton was lecturing, prior to the seance, she saw the spirit of a Jewish Rabbi standing near and prompting him. Mrs. McKinley gave notice that an hour's seance would be held every Sunday afternoon, when there was a lecture. If no lecture was given, two hours would be spent in a seance and the answering of any questions upon the subject of spiritual phenomena and kindred themes which might be sent in by the audience.

The usual public seance was given on Sunday afternoon last at Charter Oak Hall, in which Mrs. Foye, Mrs. Staley and Mrs. Hubbard took the most active part. There was also a boy of about twelve years, who gives promise of becoming an excellent seer. A large number of spirits were said to be present—perhaps fifty—some of whom identified themselves to the satisfaction of their friends among the audience. Many messages of love and friendship were given, and some communications relating to business affairs. One person was advised to sign no papers; another was told that he had recently escaped a snare set for him, that his future was bright, and that for further particulars he must consult a certain lady then present; a third was directed by his dead brother not to sign certain papers, and was told by him that he did not hold on to money as his brother had done—this spirit swore so, that the mediums declined to give his exact language; and so on. The spirit of James Fisk, Jr., was seen in half a dozen places in the Hall, shaking his finger at some and apparently encouraging others. He (Fisk) wrote to one of the audience, through Mrs. Foye, that "it was all right." The inference is that Jimmy retains his interest in earthly stock speculations. One of the mediums saw a bloody hand with an ugly gash across the palm; this was supposed by another medium to refer to a patient of hers, whom she had recently treated for spasms, arising from a wound of that nature, but who, however, still lives. Mrs. Foye gave notice that, in accordance with a request of the spirits, she would devote ten or fifteen minutes next Sunday to what is known as the "ballot test," which announcement was received with applause. Those wishing to test the matter are requested to write the names before entering the Hall.

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KILL YOUR OWN DEVIL.

The meeting of the Lyceum for Self-Culture, at Dashaway Hall, on Sunday last, was well attended. The subject for discussion was, "It is every man's duty to kill his own Devil." Mr. Healy said it was gratifying to see the interest that has lately been manifested about the Devil—the people seem to want more knowledge on the subject. Some of them, he said, need not worry on that account; they would know all about him soon enough, if he existed as a personal being, which he doubted. He quoted Muller, to show that to fully comprehend the Devil, we must examine the languages where the traditions of the various peoples are preserved. Our Aryan Devil has come to us from the Sanscrit Dyu, the Greek Zeus, the Latin Diuspater, corrupted into Jupiter, Father of Light. In Saxon it became Tiw, the god of war, hence Tuesday. There came also from the same primal root the German Teufel, the Irish Diabhail, and our Anglo-Saxon Devil. The Pagan devils in general were dethroned or superseded gods. The new god and new religion taking precedence, the old ones, in course of time, were forgotten as gods, but existed as demons, and were generally of a harmless character. Their anger was never eternal. That characteristic was reserved for the Christian God. The church early monopolized all the Pagan devils, and concentrated them into one grand saurian reptile—the ironclad, copper-fastened monster that inspired Milton's "Paradise Lost." Before the era of Protestantism, the Catholic Church was gradually rounding off the corners of the "Prince of Darkness; her artists, from having depicted him in horrible hideousness, began to caricature him, just as we now do with our presidential candidates. Their saints actually made fun of him; Anthony laughed in his face; several of them pulled his nose, and he suffered many other indignities; so that, in fact, he was in some danger of becoming extinct as a monster, had it not been for Luther and Calvin. After they began their work the mother church, to hold her own, had to revive "Auld Clootie" in all his horror. Mr. Healy quoted largely from the bible to show the character of the Devil. The various allusions to him are inconsistent. He finally said we ought to pay more attention to the devils that are in every one of us, and which we alone can cast out. He did not believe that knowledge of itself would "kill the Devil;" nearly all people know better than they do; what is most wanting is the moral courage to act out that which we already know. Self-denial and self-sacrifice are as necessary now as in the days of Jesus. He that cannot give his life for others, if necessary, is no reformer. If there is an eternal Devil, he is a necessity in the economy of the universe, and God alone can take care of him. It is each one's duty to kill the "little devil that is in his own nature."

Mr. Coey impeached the testimony of the preceding speaker in regard to the antiquity of the bible. He believed the bible the oldest book written, and that it gives a rational account of the Devil and the work that he has to perform in these latter days. It was prophesied in that grand old book that Satan would be instigating just such meetings as these; and he found as many bigots in these so-called "free thought" meetings as in the Christian Church. This gentleman closed his remarks by a pathetic appeal to the audience to prepare for the wrath to come.

Rev. Mr. Simonds admitted that Muller and others have thrown much light on the subject of the Devil's cognomen; but that did not prove the non-existence of a personal being. He disliked to hear people reason so loosely from scientific grounds. If we believe only that which we see and handle, how do we account for a mathematical line or point, for they only exist in the mind? Yet the science of mathematics—the foundation of the physics—is based upon these abstract and intangible lines and points. This gentleman clearly demonstrated the inutility of ignoring the existence of the imponderable substances, and proved the importance of their recognition in our every-day life.

Mr. Ryan, one of the "boys in blue," wished to know what Christianity had done for the world. What is it doing for us now? Was it the "gospel of peace" that they preached at the massacre of St. Bartholomew? Was it Christian charity that animated the pious Cromwell of glorious memory? Are the scenes that were enacted on the banks of the Rhine to be taken as specimen bricks of the Christian fabric? How much better would be the religion of Tom Paine—to recognize the world as your country, and to do good for good's sake. The speaker, although a "man of war," showed the necessity of universal peace, and believed that condition impossible under the rule of kings and priests; and as Christianity supports these parasites, it is responsible for the wars and disturbances under which humanity groans.

Dr. White was proud to give a reason for the hope that was in him. His pursuits in life compelled him to be acquainted with the conclusions of modern science, and he found nothing in science to conflict with his belief in the truth of the holy scriptures. In his youth he was not as religious as he might be, but he thanked the Lord that he had now seen the error of his ways. He had no cause for doubting the existence of a personal God and a personal Devil. He described their attributes in glowing language.

Dr. Merrick did not believe in Milton's Devil, but had seen one himself, and could describe him. The Devil he saw was a creature with broad shoulders, black skin, and thick lips. He saw him on Post street, taking a little boy's pocket handkerchief in exchange for ten cents, knowing that the dime was to be spent for rum. There is a personal devil for you that we *can* kill. After more temperance talk, the Doctor asked what had free thought done as an organization for the amelioration of the hoodlum and other waifs of humanity? (A voice—"Stephen Girard.") The speaker did not deny that *an individual* of that character could be found after much search, but we must not allow our institutions to be thrown down until we can see something better take their place. During the remarks of this gentleman the audience were much excited, applauding violently.

Mr. Ferral, Sr., now took the stand. He deplored the lack of respectful attention that some of the audience manifested. He said that in order to arrive at truth we must give all sides a patient hearing. Truth is many sided, and should be sought with ardor for its own sake. He indignantly repelled the charge of illiberality made by Dr. Merrick. It is not hospitals and almshouses we want, but that condition of society which will render such institutions unnecessary; and this state of society cannot exist until there is absolute freedom of inquiry, without fear of God or man. Ignorance is the only devil. Knowledge will kill him. Spread knowledge and evil decreases. After robbing us of our inheritance to the point of starvation, the thieves dole us out spoonfuls, in the shape of hospitals, in order that we may live to further swell their store. And you Christians call this charity. D—n such charity; give us justice.

Mr. Battersby was proud to sail in the same boat with Gibbon, Voltaire, Hume, Paine, and kindred spirits. He would rather go to hell with such company than to heaven with a lot of Christian sycophants. He announced that the subject would be continued next Sunday, when he hoped it would be probed to the bottom. "*Fiat justitia, rual coelum.*"

[For Common Sense.]

MORNING DREAMS OF CLEAR LAKE.

BY AN EXILED FATHER IN FRISCO.

Oft in watches of the morning,
When deep sleep hath left my brain,
And this weary body turning,
Fain would seek repose again;

Comes my home, 'fore eyes half dreaming,
Perched upon the calm lake's shore,
The unrisen sun just gleaming
Half awakened hilltops o'er.

Uncle Sam,* our Mountain Giant,
Sentinels that chosen spot,
Stretching brawny arms defiant
O'er the height that shades our grot.

Stretching rough right hand to heaven,
Grasping stately pines for spears,
Gashed brow bearing gold helm, riven
With the earthquake blows of years.

On his left his lava buckler,
Live oaks rampant for a crest;
Leaf and twig all mirrored, subtler
Than a painting had expressed;

Mirrored in the melting waters,
Limned with green inverted heads,
As though some old merman's daughters
Hung such tap'stries o'er their beds.

Like some stalwart life-guard royal,
Fierce of face, he shields the spot,
But we know his bosom loyal
Blossoms with Forget-me-not.

Now the sun so lights each feature,
Ruddy once with brimstone showers,
One might deem a living crater
Still above the calm lake towers.

Shanty, bowered in buckeyes sleeping,
Cot, where all I love are lain—
Hold them safely in thy keeping
Till I clasp mine own again.

Oaks above the hut are towering,
Budding bright in tender green,
Flowering shrubs its gables bowering
Scatter scents from emerald sheen.

Lambkins on the hilltop leaping
Bleat with glee to hail the dawn, [ing,
Blue bells, vine shoots, bright dew weep-
Deck the dells of that fair lawn.

Soon I see the children saunter
From their bedroom, one by one;
First there comes a little daughter,
After her a tiny son.

Neenee, earliest riser, quickens
Steps that with the tortoise vied,
Anxious lest some tender chickens
In the frosty night have died.

On the shore she spurns the shingle
With her fairy flying feet;
Past the brake, where buckeyes mingle
With clematis, scents as sweet.

There, beside her coops low bending
O'er those fluffy, buffy things,
Scolds the hens for not defending
Chickees closer 'neath their wings.

Neenee, with brown eyes gazellish,
Tosses wild her yellow hair,
Fearing lest some polecat hellish
Should have slain the pets, her care.

Chides the rooster, if his clarion
Did not give the warning cry,
Crying, "Brigham, why d' you marry 'em
If you can't defend 'em? Fie!"

Buddha hastens up beside her,
Mattock quivering in his fist,
Fetches water, kills the spider
That her rosy cheek has kissed.

Gets the grain; then marches boldly
Up the hill 'gainst poison oak,
And—his fingers trembling coldly—
Grubs it up with manful stroke.

Zoe, grey eyed and majestic,
Now appears upon the scene,
Sent to rouse the late domestic
From the sheets he lurks between.

Weary wight, he hates to get up,
And pretends he does not hear;
Buddha brings a towel wet, up-
Holding it just o'er his ear.

Then right nimbly up he's getting,
Crying loudly, "Oh! Miss Zo,
Speak to Buddha, why d' you let him
Bully a poor fellow so?"

"Last eve I sat up till midnight
Reading Read's 'Too Late to Mend,'
Wasting tallow, spoiling eyesight—
When you call I can't attend:

"Mrs. B. may want her teacup,
Pussy howl for bread denied—
'Tis too late to mend for me; up
Early I can't get—I've tried.

"If Mamma insists upon me
Getting breakfast now by nine,
She must take my candles from me,
And no novels must be mine."

"Lauk-a-daisy, what's for breakfast?
Why, the perch have to be caught—
Launch the skiff, Miss, to her deck, fast
Tie the gear your father brought."

Naughty Nannie now comes running,
Curly locks, old fashioned face,
Tiny features, weird and cunning,
Eager to secure a place.

Pussy toddles tumbling after—
Ruddy cheeks, grey eyes deep set—
Calling, half in tears, half laughter,
"Lalla darlin', Lalla pet,

"Let me tum, too, Lalla darlin',
Lalla darlin', petty boy"—
Lalla takes a strand of marling,
Ties him in, and seals his joy.

Flash the wet sculls in the sunbeams,
Glides the skiff o'er laughing waves,
While from baby faces fun beams,
Outstretched palms pink water laves.

Silken strands on sudden tightening
Warn those little fishers soon,
Darting here and there like lightening
Trouty damns the treacherous spoon.

Zoe holds him gently, firmly,
Till his weakening struggle stops,
Half a yard of silver pearly
At her sister's feet she drops.

"Bravo, bravo!" shout the babies,
"Here's our breakfast come, do look;
Kill him, Lalla, ere they fade, his
Beauties, kill, and clean, and cook."

Hid by curtains, Maud reposes
Softly on her mother's breast,
Blushing like a bunch of roses
Budding in their cosy nest.

Phœbe sleeps a restless slumber
Very pitiful to see,
Wondering with a ceaseless wonder
Why they do not bring her tea.

Waking I in sleepy wonder,
Dreaming, doubting, seem to see,
Shout stentorian, "Why in thunder
Don't you take my wife her tea?"
Frisco, May 1st, 1874.

Then my landlady, arousing,
Gently knocks, "Did you, sir, call?"
Thinks I must have been carousing,
Till I stammer, feeling small,

"Pardon, madam, dreams," I lisp, "for
Faith I did not mean to shout."
"Would you dream, sir, in a whisper;
This loud dreaming is played out."

DON FULANO.

* Uncle Sam is an extinct volcano four thousand feet high.

[For Common Sense.]

THOMAS PAINE.

Ere the earth unto form had condensed from matter crude,
Ere the primates had united into forms both strange and rude,
In that vapor life was floating—germs of every herb and grain—
And the forms of living matter, by progression, gave us PAINE!

First upon the roll of honor, for the truth he dared to tell,
That the God the Christians worship was far worse than the fiends of hell;
In whose heart no love or pity ever throbbed; who on his throne
Swayed his bloody-dripping scepter, cursing children of his own.

View him on the plains of Egypt, bringing curses on the land;
Read the record of his doings, that his name might ever stand,
In the coming years and ages, as a God with passions strong,
Whose delight was blood and carnage, who delighted in the wrong.

'Tis the God the Christians worship, and to whom they bend the knee,
For they fear this bloody tyrant—though the truth would make them free;
Bow and worship at his footstool—cringing slaves, who dare not tell
How this God, in deeds of darkness, shames the very ims of hell.

Read his history in the pages of the book they call divine;
Search the record of past ages, in the land of Palestine—
How the prophets, kings, and princes, in obedience to this God,
How on human rights they trampled—on all human rights they trod,

Years on years, in darkness lying, slumbered Reason's light divine,
When the Truth, for ages buried, like a star began to shine.
PAINE absorbed that light eternal, while his voice rang loud and clear—
"Freedom is a right inherent, born to every mortal here."

God nor priests, or prophets holy, have a right to chain the mind;
All are free as air or water—free is every living kind
To pursue the course which Nature has established by her laws;
Men or atoms, beast or insect, act obedient to their cause.

Ask the priest, who fears and trembles when he bends the slavish knee,
Why he prays to such a tyrant, when the truth would make him free!
Ask him of his God imperial, in whose bosom passions dwell,
By what right he claims to judge us. Let the soulless demon tell.

But the light of truth now shining on the darkness of the past
Has awoke the dead to thinking—Reason's age has come at last,
To dispel the clouds of darkness, resting on the minds of all,
And the bigots' chains are broken—on their heads their temples fall.

But to Paine, earth's greatest hero, may the laurel crown of fame
Wreathe his brow, and forever honor'd be his noble name;
He it was who struck the shackels from the lame, the halt and blind,
And proclaimed this truth eternal—mental freedom for mankind.

Lower Lake, California. H. WINCHESTER.

MY CREED.

The parson has called on me lately with questions concerning my creed.
He fears I am somewhat unsettled. Let's see if I have one indeed.

I know I have faith in the Bible though not in the way it is preached.
The Bible is one and not many, and truth rather hard to be reached.

I'm not, in the matter of doctrine securely intrenched, I should say.
It seems to me more to the purpose to live than to preach and to pray.

I'm doubtful concerning salvation,—a very unorthodox elf:
I think I remarked to the parson it came by one's saving himself.

I cannot believe in election; the fates do not govern us still.
We're made and unmade by surroundings, and flatter ourselves it's free will.

I sometimes have faith in professions—if only when backed by good deeds.
The worship that ends with the service is rather too short for my needs.

I know I believe in the goodness and justice of God through His laws.
With Him you can have no attorney;—a sinner must plead his own cause.

'Tis plain I'm in doubt about dogmas, and sceptical touching "the plan;"
But steadfast and sure in believing his works are the tests of a man.

So when the parson inquires again if my creed be true,
I'll tell him to read it as written in what I have done or may do.

QUILL-PEN.

For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, MAY 30TH, 1874. No. 3.

Signs of the Times.

Beecher says it has not been the church that has preserved religion; but religion that has preserved the church.

Four persons were recently burned in the town of Jacobo, Sinaloa, Mexico, by order of the Alcalde, at the request of the people, on charge of sorcery.

The *Congregationalist* accuses Rev. J. D. Fulton of downright plagiarism in his sermons, and proves it; Margaret Fuller Ossoli being the party who furnished the Brooklyn divine with his eloquent utterances.

Henry Ward Beecher is in favor of prohibitory liquor laws, when sustained by public sentiment, but says that as yet the tone of popular feeling is so low that stringent legislation would be worse than useless.

The "Second Universal Freethinkers' Congress" is to be held in Philadelphia, July 4, 1876. Freethinkers are requested to correspond with the Secretary, David Hoyle, 75 West Fifty-fourth street, New York City.

Rev. Mr. Fitzgerald, President of the Pacific Methodist College in Santa Rosa, has become a convert to the co-education of the sexes. He says the plan has worked admirably in that institution. He went there prejudiced against the idea.

Mrs. Maggie Van Cott, the sensational revivalist, having found California a good field for golden harvests, has returned, and is now holding forth in Sacramento. When she was here a few months ago she pretended to have engagements for several years ahead.

The Massachusetts Seamen's Friend Society, during the past twelve years, has placed on board of every ship sailing from Boston on foreign voyages, select libraries containing forty volumes of moral and entertaining literature for the use of the sailors. Five hundred of these libraries are now afloat, comprising in the aggregate, 20,000 volumes.

In Davenport, Iowa, there resides a most interesting family. The father, Charles E. Putnam, is a prominent lawyer, and the mother is a daughter of the late Governor Duncan of Illinois. The family consists of ten boys and one girl, and is a little nation in itself. The boys are natural-born scientists, artists and mechanics. Besides cultivating a farm, they publish a magazine called the *Star of Woodlawn*, build boats, prepare specimens of entomology, manufacture toys, teach school, and conclude the catalogue of their industries by writing for the papers. The *Star of Woodlawn* is a handsomely printed magazine of forty-four pages, and contains many interesting original articles, most of them being from the pens of the Putnam family. In their last issue they gave notice that their sister, Bessie Putnam, is admitted to partnership, and that hereafter the firm name will be Putnam Brothers & Sister. The members of the firm are Joseph, aged 18 years; Charles, 17; John, 15; Henry, 12; William 11; George, 8, Bessie, 7.-

The *Christian Leader* says the world has grown a thousand years older since the General Assembly of 1832, which pronounced against women teaching, exorting or praying in public and promiscuous assemblies.

At Welfleet, Mass., April 22d, Howard Alcott Hanaford was ordained pastor of the Universalist Society in that place, and the ordaining prayer was offered by his mother, the Rev. Phœbe A. Hanaford, of Jersey City.

The women of Santa Cruz are entitled to the credit of the success of the temperance party in the recent election held there under the Local Option Law. The telegraph mentions particularly Mrs. Kirby and Mrs. McCann, as most earnest in their efforts for the temperance cause.

The seal of "silence in the churches" is lifted from woman's lips by the temperance crusade. A writer in the New York *Sun* says: "I never heard such touching exhortations, such tender and beautiful prayers from any pulpit as these consecrated women are daily uttering in all our land. The effect is irresistible."

Men begin to see the fearful havoc rum is making of our public morals, and are becoming willing to employ every available agency to check it. Admit women to vote, and they will vote it out og existence. Not only would they pass prohibitory laws, but so earnest and devoted are they that these laws would be promptly enforced.

In the British Museum is a pamphlet, written in 1652, entitled "The Husband's Authority Unveiled;" wherein it is discussed whether it be fit or lawful for a good man to beat his bad wife. The argument extends through one hundred pages, liberally crammed with scripture citations, and in the end the writer comes to the conclusion that it is lawful for a good man to beat his bad wife if he does it "with the chastest love."

The *Philosophical Journal* gives an account of the development of a Mrs. Andrus, of Norwalk, Ohio, as a painter of portraits, during the trance state. She is entirely ignorant of painting in her normal condition, yet her work shows marks of high culture. The *Journal* says: This phase of spirit power sets at defiance all known laws of science and art. It performs what the world denominates *miracles*—an effect whose cause is not understood. Science demands light to distinguish colors and to compound them, and yet the most delicate colors are compounded by this woman in total darkness. Sceptics, without a knowledge of spirit power, and apparently without any desire to know the truth, deride and ridicule well demonstrated facts like this, and scientists stand aloof, and, with knowing looks, pronounce the phenomenon a fraud, and *divines* when assured that it is done as claimed, gravely assert that "it is the work of the Devil."

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MATTER AND MIND.

REPLY TO PROF. FORSHEY'S PAMPHLET ENTITLED "THE ENTITIES."

The following interesting letter was written by Catherine F. Windle, of South Carolina, to a friend in this city. Our readers will find it to repay perusal, and the most thoughtful will obtain from it material for deep reflection:

Since you particularly request it, I will endeavor to give you my opinions respecting the hypothesis of Prof. F. with regard to Matter and Mind, and its dismissal of the current theory of a Creator, to which you so much object. But I come to the whole subject, in truth, from a point of outlook so very different from yours, that I almost despair, in advance, of your being able to form an idea what it is I do think about it when I shall have done. Who is it that has sung:

"Thought is deeper than all speech,
Feeling deeper than all thought;
Soul to soul can never teach
What unto itself was taught."

If I ever realized the saddening truth contained in these lines, it is in setting about, as now, to indicate to another mind those intellectual conclusions which are absolutely inseparable from various mental passages so exclusively my own, that I could as vainly hope perfectly to reproduce them for any one else in language, as I could expect to transfer my individuality to the organism of some other person. Indeed, these are problems which it is requisite for all individuals to think out for themselves from the depths of their own consciousness, assisted by the whole of the knowledge they may be able to bring to bear upon them. A theory or belief presented from without must be impossible of true appreciation, even if it can procure a formal assent.

You observe: "If, as Prof. Forshey says, there are two 'Entities,' I would ask, from whence did *they* originate? If they were never created, then there is no First Cause, no God, and the world is a thing of chance. Is this reason, philosophy, or common sense?"

I do not, like yourself, perceive in Prof. F.'s chapter on "The Entities" his virtual denial of a Cause. His propositions are these:

"There are two Entities, Matter and Mind."

"Matter includes all the subjects of the five senses. It is absolutely inert and dead."

"Mind embraces all Motion, all Design, all System. It is absolutely alive and voluntary."

"All Phenomena are the product of Mind acting upon Matter, moving, changing, controlling, guiding."

"Neither of the Entities has ever been created, neither can ever be destroyed. Their creation is absolutely unthinkable; their annihilation absolutely inconceivable."

"The Phenomena of the Material Universe exhibit system, order, place, design, skill immeasurable. All human minds recognize this truth.

"(Induction.) Effect demands Cause. Design indicates a Designer. The demand is imperative. In the English tongue, the All-Cause and Designer we denominate God."

Thus he distinctly identifies one of his "Entities" with those names which stand for our sense of a self-existent, eternal Power. He, however, in one of the foregoing statements denies the theory of a *Creation;* and elsewhere in his pamphlet insists that it is not, as is commonly claimed, necessary for the human mind; nay more, he asserts that "a primordial in the operations of nature is not probable, scarcely hypothecable."

I differ from Prof. Forshey, in not distinguishing Matter and Mind as *two* "Entities;" neither would I declare the former to be "inert or dead," nor ascribe to the latter in a human sense (if he does so) the attributes of will and design. But with him I follow the great thinkers of the day, in the belief that the phenomena of nature furnish "no testimony of a beginning, no symptoms of an end." I do not see any reason for supposing that the material universe was ever "created" by any power existing independently of itself. A child, when told that God made the world, naturally inquires next, "Who made God?" and the only answer that can be given is, that God has existed from eternity, since we would else fall back continually upon an endless retrogression of creative Causes, each of which must be referred to an antecedent one. In short, there is to us a necessity for this assumption as a standing-point. But it is just as plausible to my mind to make an inclusive assumption, and to say at once that the natural universe is coeval with the eternal Power which controls its evolutions and cycles.

Can you not, my dear friend, conceive of an inherent *Essence*, which must have existed eternally in nature as the Cause or acting Power in all its operations, and so dispense with the idea of a *beginning?* In the present light of science, the conception of an extra-mundane, supernatural Deity is no longer believed to be in the least degree tenable, by any who approach the subject in a spirit of real inquiry, and divested of the prejudices of theology. It has been found that the sum of Matter composing the Cosmos is incapable of increase or diminution by so much as a single infinitessimal atom. A particle of Matter can never be created, nor can an old one be annihilated. This is regarded as a fair indication of its eternal character. Thus, for example, if a piece of wood is burned, it is not destroyed, but it is converted into smoke and ashes; the former ascending in vapor and coming down in rain, watering the dust with which the latter assimilated, to grow up into a tree, and to be cut down again for fuel. We see in this, and multiform kindred processes, a continual succession of *cycles*, but no intimation of a beginning. We moreover discern in all the changes of Matter an everywhere present *Motor*, which is in its sum, actual and potential, ever the same, being like Matter itself, subject neither to increase nor diminution. This discovery *of the conservation of Force, and of its identity in all the various modes of its manifestation*—of its being virtually the same in the heat which stimulates the pulses of our bodies as in the fire which cooks their nutriment and the steam that impels the car by which they are conveyed from place to place; in the effort with which we lift a weight and the resistance which it opposes to us; the same in electricity and magnetic currents as in the nervous shocks of our frame which produce thought and emotion—is justly regarded as the grandest scientific result of our remarkable era. It appears, besides, that each individual particle of Matter is possessed by this force, in some one or other of its various forms. There is not an atom that exists that is not impelled by some power or powers of its own; and this neither indifferently nor passively, but according to certain specific properties and aptitudes making it effective in its own sphere of relationships; for all the atoms of every elementary body (of which there are now many recognized) have been discovered to possess their affinities and disaffinities; their attractions in the ratio of their masses, and in the inverse ratio of the squares of their distances; their tendencies to combine in certain definite proportions, and thus form particular compounds, and take on especial forms, etc.

[Here follows a quotation from Herbert Spencer to show the mysterious properties of matter. See article headed "Properties of Matter" on page 37. The writer then proceeds as follows:]

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Matter is not revealed to science as "inert or dead;" but we find it in ceaseless activity, inseparably possessed with an all-pervading Motor, competent, under various correlative forms, of accomplishing all the operations of nature; and these affording a continuous series of results, but no suggestions of a beginning. In other words, *within the elements themselves of the natural universe are comprised conditions all-sufficient to account for everything that exists or that can exist.* Wherever the suitable conditions appear —admitting of the affinities or other properties of Matter coming into effect—particular phenomena are induced. And it is in virtue of this law of Matter, doubtless, that the phenomena of life and organization have been evolved, along with the rest. Whatever *is*, implies the power of *becoming;* and since we have learned to recognize in the atoms of organic matter the forces by which they attract or repel—combining or separating, crystalizing into particular forms, etc., we cannot philosophically deny to nature the possession of germs susceptible of ultimately developing into living and thinking organisms.

This omnipresent Force, expressed in perpetual Motion —whether as seen in gravitation, electricity, magnetism, life, light, heat or thought—being recognized as the Cause or operative Power in the universe, the anthropomorphic idea of Deity is no longer requisite; nay, it becomes puerile, and seems incommensurable with the magnitude and mystery in which Matter and Mind are perceived to be involved.

Prof. Forshey designates these as *two* "Entities," but it would appear that they might rather be called *two faces of one and the same insoluble Problem.* This is sufficiently proved by the fact that *it is possible to refine away either phase, leaving only the other*—which has been done in the respective philosophies of Idealism and Realism; the former by resolving Matter into resistance without extension, or, in other words, by regarding it as a mere mode of Mind or Force; and the latter by referring Mind to Matter, or Force to external nature for its origin. But the absolute identity of Mind and Matter is yet more clearly manifest when we realize that it is impossible to speak of either of them, respectively, save in terms of each other. And after all, the Janus-face they present to us is but purely relative, and fully conceived, is evidently merely our finite apprehension of some wholly inappreciable and infinite Reality. If we examine the two faces closely, we perceive that Mind is only known to us as the subject of our consciousness, and Matter as the object of our consciousness; while, in analyzing consciousness, it is resolved, in both instances, into something which persists, or is permanent—in the one case, as a link in the face of changing states of consciousness, and in the other, as a sensuous renewal of fading or dissipated impressions.

It is from the impossibility of our knowing anything of the nature of Mind, save as it is presented to us in human consciousness, that man has been led to anthropomorphize the incomprehensible Dynamis, ascribing to it, among other human attributes, design, adaptation of means to ends, and a definite creation of the world. Yet the fact is, we can never know anything of the nature of Matter or Mind as they really are outside of our own consciousness, while consciousness lasts. We know Mind is thought and emotion evolved from the organism of our bodies; and since few, even in anthropomorphizing God, ever attribute to Him body and brain, it is utterly incongruous to conceive of Mind in Him—although it and all else that is, or is possible, be contained in Him—as corresponding with Mind in us. Shelley's line,

> "As if the Cause of thought could think and live!"

is directed against this error. Our knowledge of Matter, too, is purely relative to ourselves. We know the phenomenal universe only as it is presented to our consciousness. Color is not in the leaf; it is the consciousness which bestows on it its hue, and apart trom our organized perception it cannot be given. The beauty of a landscape consists in man's appreciation of it; if he were not, beauty would not be a sentiment. Everything to us exists in relation to our consciousness. But, nevevertheless, it is a necessary inference that there must be something absolute and non-relative, which is thus transfigured to our conceptions—something, which, while it is both Matter and Mind, far transcends either of them as they are known to us.

It follows, that, in this view, although the words God and Cause may still be retained in designating the ubiquitous Power with whose operations Matter is co-existent and co-eternal, they are not any longer used in the anthroopmorphic sense. All the attributes usually ascribed to Deity—as wisdom, holiness, justice, goodness and truth—are qualities relating to man, and apprehended by his consciousness; so much so, that if humanity did not exist, the idea ttaching to these words could have no application. They cannot apply to the Non-Relative. Moreover, to conceive of God as a person is plainly an absurdity when we consider that personality and individuality imply limitation and distinction. The Non-Relative must be inclusive of everything except the exclusiveness pertaining to personality. It is consciousness only, or the *ego*, which excludes each one of us from being at one with the Impersonal; or, in the language of Tennyson,

> "Dark is the world to thee; thyself art the reason why;
> For is He not all but thou, that hast power to say, 'I am I.'"

It is true, of course, that it is next to impossible for us to form any conception of Mind save in such wise as it is exhibited in ourselves—in volition, intelligence, emotion, etc. But we must rise to the recognition of the truth that Mind as applied to God—absolute and non-relative Mind —can have nothing in common with these affections of our consciousness. They, with the objective phenomena we perceive, are to be regarded merely as vague transfigurations of a perpetual Mystery. In this way, we come to reject the anthropomorphic Deity as but a projection of Man himself, and to accept the cosmical forces in the form of Law as synonymous with what have been apprehended hitherto as the Power, Wisdom and Goodness of God. God is, we say, universal Being, universal Order, universal Law, immanent in the far distant orb, whose ray, speeding from eternity, will never reach our earth; in the infinity of other celestial bodies preserving their measureless but definite paths in space; in the insignificant planet—a mere speck hovering in the sunlight—in which we dwell, and in the pulsation of the brain by which we aspire from the seen to the Unseen, from the known to the Unknown; and so realize that He must be, and is.

But humanly we think
Of the eternal laws,
If to design we link—
Bedimmed with finite flaws,
And swathed in mental swaddling-clothes—
the omnipresent Cause.

We seek for a proof,
Adapted for thought,
Yet a part of the woof
Are seeker and sought;
While both problem and proof save in
human conceptions are nought.

Though purposed, to man
Look the tracks of the spheres,
And, everywhere, plan
Throughout nature appears;
Still purpose and plan are of us and the
temporal years.

Not projected, ere done,
Was the world by its Cause;
But eternally one
His results with His laws;—
Forethought and fulfillment at best are
but merely mechanical straws.

I have to add, in concluding, that this is a view only to be obtained by the fullest freedom of thought and investigation; nor can it even be properly apprehended without a careful study and analysis of the nature of consciousness. It cannot even be realized in its natural import, where the preliminary steps leading to it have not been first carefully traversed. But to one who grasps it, it has all the force and assurance of demonstration. Its outcome is the relief of a final emancipation from superstition on the one hand.

by showing that all the supernatural conceptions of Deity, and the "revelations" which have been referred to Him, have been merely *wraiths* of the human subject; and on the other, it terminates vain speculations, by clearly defining within the domain of the relative the limits of human knowledge. For myself it now wears the shape of the sublimest faith, in which religion is not the craven worship of a *quasi*-human Deity, but in which it is regarded as conformity with natural law; a faith which recognizes all pain, physical and mental, as the consequence of want of harmony with eternal order; and which, so far from expecting to carry consciousness, with its exclusive limits and distinguishing relationships, beyond the grave, awaits in calm assurance some inconceivable translation, surpassing all we can know, or think, on the parting of the veil, and the resolving of the finite into the Infinite. Neither can this be virtual annihilation, paradoxical as it may appear, but I fully accept on this point the declaration of one to whom even the most theologically inclined will be disposed to defer: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed."

A BRIEF COMMENT.

EDITOR COMMON SENSE: You say, Jenny Bonnet was arrested last week in San Francisco for wearing male attire. Did she do this for pleasure, or fun, or frolic? Not at all; it was a serious business with Jenny. It was done to enable her to get her own living in the way she elected to live—to follow out her ideas of life, liberty and the pursuit of happiness in her own way. Better freedom on the hills, thought Jenny, than to sew ten or twelve hours a day in a store, or go through the mill-horse drudgery of housework. They manage these things better in France. A woman there can pay 300 francs a year to the authorities for the permission to wear male attire. Several of my women artist friends did. Rosa Bonheur does, and has done so for years. She could not go into cattle markets and horse markets and all over the hills to make her glorious sketches if she did not. It is too bad that the picturesque occupation of a shepherdess—the theme of so much song and poetry—cannot be as well represented here as in the Scottish Highlands, where the climate is so much more unfavorable. Is life to sink to one dull, dead level, ruled over by the august respectabilities of our metropolitan police? If womenwant to herd sheep, why should not they do so? Are they not as safe on the hills of California as on the Scottish heather? And if they are not, it becomes us and it becomes themselves to see that they are so. There are in this State many influential men holding large tracts of land, who are natives of the land of Burns; will they not, for the poet's sake and for Scotia's sake, inaugurate a new opening in this direction, and revive the shepherdess in California? E. HUGHES.

It is natural and beautiful that childhood should inquire, and nature should teach. Do not shut up young people against their will in a pew, and force the children to ask them questions for an hour against their will. Let us always draw a lesson from nature, which works short ways. —*Emerson*..

Mrs. Victoria C. Woodhull, it is announced, will lecture in Platt's Hall, Monday evening, June 1st, at 8 o'clock.

MRS. WOODHULL IN VIRGINIA CITY.

BY MRS. H. F. M. BROWN.

The announcement was made, "Mrs. Woodhull is coming west, and may call in Virginia City." The wise ones replied, "*She* can't get a house in which to speak." Then Miss Tennie C. came (Mrs. Woodhull's advance agent), and, without saying "with your permission, good Virginia Cityites," she advertised a lecture to be given in the Opera House. "Well, yes," said the faithless and fearful, "Mr. Piper is glad to rent his house, but then it is of no earthly use; Mrs. Woodhull will have no audience." A few frightened "liberals" concluded that the coming of Mrs. Woodhull would "injure our cause." Just as if one woman could overturn any righteous cause. But the announcement was made, "I am not in sympathy with the free-love wing of Spiritualists." To which the ignored *wing* responded, "Amen and amen." Our three daily papers had no word of warning for the people. They simply said, "Let us listen and then judge." The result was, last night the Opera House was *packed* with as good souls as the place can produce. True, some men came to accompany their wives, and some wives to please their husbands. Such self-abnegation is not common, but commendable. Business men went in and paid a dollar for *standing* room; they only wished to get a glimpse of the notable woman. Having seen her they remained to hear what she had to say on the "Naked Truth." Standstillism is not in accordance with the world's creed. So these men, who stood still till the last word was spoken, rushed to the office to secure seats for themselves and friends for to-night. And those who were so shocked because Mrs. Woodhull, Good Samaritan like, decided not to pass us by on the other side, turned with the tide to hear the brave woman expound the new scriptures. Mrs. Woodhull, true to her promise, presented the naked truth, without even the adornment of fig-leaves. She unmasked hypocrisy; she called political thieves, land swindlers and corrupt Christians by their right names. She insisted upon civil service reform; she demanded the purification of our legislation; but *she* would begin these reforms in our homes—in the mother heart. She is right; so the *thinkers* in her audience said. One gray-haired man remarked, in leaving the house, "The woman has told us God's eternal truth." Another said, "We all know the world is over full of private as well as public corruption; but who expected to hear the facts from a woman?" A certain class will honestly curse Mrs. Woodhull, because they do not recognize the truths she tells, nor comprehend the woman; another class hate her for letting the light into the dens where they hide themselves; still another class sing hosanna and hail her as the sent of heaven.

The brains of people advanced in years would be greatly strengthened by habits of study. Old people should have their lessons, their mental culture, like children. It would be almost a cure for the decay of the mind as age advances.—*Martin Luther*.

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SPIRITUAL PHENOMENA.

NUMBER THREE.

MR. EDITOR: Before proceeding to give further facts, which have come under my observation, I wish to make a few remarks upon those already given. I am no special pleader. I don't want to prove anything in particular. I am simply an inductive philosopher, seeking to arrive at the Truth. I don't care what the truth of things may turn out to be, I mean to get to it if I can, before I quit seeking it. I shall make it my business, throughout this correspondence, to relate to you and your readers simply and exactly the facts that have fallen under my own immediate notice, bearing upon the subject of spirit communications with us. Unless my memory is treacherous I pledge myself not to exaggerate one iota. Neither shall I withhold from you any counter facts which may seem to militate against the truth of those I bring forward; or any suggestions of my own mind which may seem to explain them sufficiently, without having recourse to the theory of spirit action. In fact, I wish you to see the matter just in the light in which I, looking sceptically at all things, have seen it myself.

With regard, then, to Florry Cook's mediumship, it is hardly, I think, credible that the very respectable persons who have had the management of her seances have been all the time parties to a stupid and senseless fraud, worthy only of children—that they have been duping the whole spiritualistic world knowingly. Neither is it conceivable that they should be themselves deceived by this child. There are only two ways in which deception is possible; either Miss Cook must introduce some other person into the room from behind a curtain, or through a secret door, to personate her double; or she must herself get free from the cords and come out of the cabinet to do so herself. The phenomenon takes place in a dimly lighted room; this favors deception, of course. We know that these phenomena "love not the light, and come not to the light," but whether that is "lest they should be made manifest" is more than I can say. It is quite possible that they are brought about by some agency, whether magnetic, electric or odylic, of which we do not know the laws, and to the operation of which the actinic rays may be adverse. I think myself that after the extended observations of so many good witnesses we must give up the first hypothesis. But we know that—whether by the aid of spirits or otherwise—Miss Cook might be released from her bonds for a while, and yet be found ultimately secured and sealed just as before. Is this the secret of the double? I think not, because competent witnesses have repeatedly seen both figures at the same moment. The editor of the *Medium*, who at first managed her seances, told me that undoubtedly the figure that he had repeatedly seen and felt, was an exact reproduction of the physical appearance of Miss Cook herself. Others state that it is much taller. The gentleman who last had charge of the medium, said to me himself, that the thing was "too astounding for any one to take in at once; that it was necessary to see it repeatedly to be able even to believe in it;" to grasp it, as it were.

If a spirit can write on a slate, can undo knots in ropes, can lift a man with one hand off the floor—all which things we know these spirits seem to our senses to be able to do—there is no reason why it should not scratch a man's face and pull out half his beard. If we can grasp an apparently solid spirit hand—as we know we can—there is no reason why we should not be able to take a spirit round the waist and waltz with it.

With reference to the alleged transference of Mr. Henderson from out of a closed room, I would remark that this, it be a fact, is quite as astounding a fact as that of the materialization of Miss Cook's double, because it seems to involve the dematerialization of a very substantial body. It does not stand alone. Mrs. Guppy claims that she was once transferred suddenly from her own house to that of a friend at some distance, in a moment of time, and almost unconsciously to herself. This took place in the daytime when Mrs. Guppy was making up her accounts, and her friend found her in her room, in a half dazed condition, account book and pencil in hand. Mrs. De Morgan told me of a case, which she declared to be authentic, in which a gentleman was taken half dressed from his room at night, and deposited in a garden fifty miles off, in spite of his strenuous resistance, and to his very great disgust and subsequent injury. Readers of the New Testament will remember that several instances precisely parallel to some of the above, are related to have occurred in the lives of Christ, and Peter the apostle. The same thing has been told of Buddha, of Mahomet (I think), and of many Brahminical and Buddhistic saints; and if Spiritualism be, what its votaries assert, an established fact, there is little doubt that all great religious teachers have been great mediums. Perhaps there has been no better authenticated instance of the kind—although this one does not involve the dissolution of the material body—than when Lord Adare and a number of other gentlemen of undoubted veracity testified to having seen Mr. Home carried out of one of his own drawing-room windows, along the front of the house, and in again at another.

We cannot now be long left in any doubt about the truth or falsehood of these alleged occurrences. The decided but ingenuous action taken by the London Dialectical Society in the matter, and the unwavering and consistent testimony of such men as Mr. Crooks, F.R.S., and Mr. Varley, one of the first electricians of the age—who, years ago, at Mr. Home's trial, testified on oath to the fact of the occurrence of these phenomena in his own house, repeatedly, under the strictest test conditions—must of necessity force the most recalcitrant of the London scientists out of their lethargy, and oblige them to examine for themselves, in very shame, whether these things be so or no; to see whether they have yet touched with their philosophy even the hem of Nature's robe, or attained to a real and full knowledge of even the simplest of her laws.

With the crowd of excellent mediums for every kind of manifestation now to be found in the metropolis, who readily offer to scientific men their services gratis, willing to submit to the most crucial tests, it is impossible that a fair examination can leave them long in any doubt. The thing has got to be now decided by them very shortly whether they will or no; and however bitter a pill it may be for the Huxleys and the Tyndalls of the world to swallow, I fear they will find—as Sir David Brewster once said, on witnessing the levitation of D. D. Home—that "these things will upset the philosophy of a lifetime."

San Francisco, May 17 1874. MEDICUS.

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COMMON SENSE.

W. N. SLOCUM, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MAY 23, 1874.

To Correspondents.—A very interesting letter from Santa Cruz, on the Local Option election, and one from Sacramento, arrived after our forms had been made up. They will be used next week. Several other interesting communications are also necessarily deferred. The long criticism on Forshey's book could not well be divided, and it made necessary also the publication of an extract from Herbert Spencer on the Properties of Matter. There is more food for thought in these articles than can be found in many pages of ordinary matter.

We are not surprised at the temperance news from Santa Cruz, which has been long known as a stronghold of earnest radicalism. Mrs. E. W. Farnham, years ago, sowed the seeds of spiritual truths which were afterwards kept alive by a free circulation of spiritualistic and reform literature. Charles G. Ames preached there for some years, and succeeded in uniting into a free religious society the various heterodox elements already existing, and by his simple, genial character and teaching was greatly instrumental in liberalizing the spirit of orthodoxy in that little seaport.

The papers of city subscribers to Common Sense are now delivered through the carriers of the Postoffice Department, at the expense of this office. A few subscribers paid postage, when the first number was delivered, before the arrangement for pre-payment was found to be necessary. To save such annoyance to subscribers payment is now made in advance by the publisher. The paper should be delivered promptly on Saturday morning. In case of failure, subscribers will please notify us, or inquire of the P. O. carriers.

City subscribers will please call at our office with the amount of their subscriptions. By so doing they will save much useless running after small bills, widely scattered. A collector might call a half dozen times without finding some men in, business calling them elsewhere. This class of subscribers are particularly requested to call at our office, 236 Montgomery.

Addie Ballou.—In a letter from Mrs. Ballou, which will be given next week, she says: "Notwithstanding you set me down at Stockton for the present month, I find myself instead cosily located in this capital city, where excellent audiences greet me and the utmost harmony prevails among the Liberal Thinkers."

The San Francisco Spiritualists Union, on Sunday last, elected new officers, as follows: President, Mrs. E. H. F. McKinley; Vice President, L. W. Ransom; Secretary, J. M. Mathews; Treasurer, Wm. M. Rider. Trustees, A. M. Crane, Col. L. B. Hopkins, and Mrs. Lena Clarke.

Mrs. Dr. V. Staley, a medium of San Francisco, has been giving seances recently in Oakland at the private residence of Mr. Mayberry.

MR. DUNN'S SERMON.

Among the articles prepared for last week's paper was one in reply to Mr. Dunn's sermon on Modern Spiritualism. It was crowded out; and now the able lecture of M. Lewis, the main points of which are given on page 35, renders it unnecessary. This much, however, may be said in addition to the arguments of Mr. Lewis:

Brother Dunn said he was willing to admit that evil spirits make the manifestations. If evil spirits can communicate, why not good ones? Does this "just" and 'loving God' the priests talk about permit his creatures to be led astray in order that he may have an excuse for their eternal damnation? Such a conception of God is too horrible for any man in his senses to entertain. It is in direct contradiction with all the holy qualities they attribute to him. It is simply unworthy of belief. Mr. Dunn says, "the bible taught such things, and there is nothing in it that militates against Christianity." This is a confession that Christianity is worse than heathenism; it is, in fact, rank diabolism. Mr. Dunn goes on to say: "How people can consistently believe in the supernatural of the present day, and at the same time deny the supernatural of the bible, I cannnot understand." No more can any man; for the simple reason that it is not true. Spiritualists do not deny that the manifestations mentioned in the bible were spiritual. They merely deny that we are bound to accept all as true, and just as interpreted by the Christian church. Strictly speaking, there is nothing and can be nothing *super*-natural Nature has no superior. Nothing is higher than it. The word, perhaps, may not improperly be used as equivalent to super-mundane. Custom has sanctioned this use of the word, and it would be over critical to find fault with it. We do dot care to cavil about terms; but we think it unfair in the reverend gentleman to intimate that Spiritualists place reliance on modern and deny ancient Spiritualism. He knows better, as the very next sentence uttered by him proves; namely: that Spiritualists themselves admit that much that is given as spiritual is utterly unreliable. This is true. We know of no sensible Spiritualist who accepts without question the communications purporting to come from spirit friends. The first rule of all true Spiaitualists is: Try the spirits; test them, and trust not, unless that which is received is sanctioned by the judgment. Mr. Dunn shows that this is so, by numerous quotations; then he argues (contrary to his former position,) that Spiritualists do not believe what they get themselves, and asks if is best to give up the "Word of God," to set sail on a sea of uncertainty, without rudder or compass. It is best always to use our own judgment, and not accept as truth that which some one else foists upon us as such. The uncertainty that now surrounds Spiritualism is nothing in comparison with the confusion and doubt that attended the formation of the Christian bible and Nicene creed. Those who compiled the scriptures had the same task to perform that we now, with much better material, have to do for ourselves. The scripture of our day, is that which is written in the great book of nature, and the most intelligent men and women of our time can handle this material in the light of modern science a great deal better than it ever could have been handled in any former age.

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[For Common Sense.]

THE NEW PLATFORM.

BY MRS. H. F. M. BROWN.

The "Independent Spiritualists," who worship in Charter Oak Hall, San Francisco, have a new platform with an odd plank. The old order of Spiritualists hold, with Martin Luther, to the right of self judging, and some of us have, like Thomas Jefferson, "sworn upon the altar of God eternal hostility to every form of tyranny over the mind of man." The Hindoo, the Hebrew, the Catholic and Protestant have come to our altars without let or hindrance. But the new order of believers has come with gags and gaggers. The corner-stone of their new temple is this: "Any question, subject or issue not *strictly* pertaining to Spiritualism shall not be discussed in the meetings of this society, except by *authority* of the Trustees and with permission of the President." Now, we have no right to censure the Independent Society for this new law. Any number of souls have a right to cherish what to them is truth, even if it be a lie. A good woman refused the dictionary a place on her parlor table because Mr. Webster insisted upon allowing some objectionable words place in his book. She was right; so was Webster. The new society is right, and I may be correct in asking a few questions. They are these: What is to be done in Charter Oak Hall? How? And who is to decide what is Spiritualism? Heresy to-day may be sound doctrine to-morrow. Supposing Mr. — should be moved to rise up, and, in righteous wrath, condemn political swindlers and Credit Mobilier frauds, would he be silenced on the ground of violating the eighth article of the constitution? Mr. — is a staunch apostle of temperance. Will he dare express his deep convictions upon this question so near his heart? Some risen or redeemed Magdaline may desire, through the anointed lips of Mrs. —, to unmask sin; to speak to souls who are still suffering in Gethsemane. What will the woman do? Will she say to the angel, "This matter must go before the Trustees and President, to be decided if it pertain to Spiritualism"? And then how will the President and Trustees decide what is of the heavens—what pertains to Spiritualism? Any guide in creed?

To some of us the old prophets, and risen image breakers have given hard and uuwelcome tasks. In doing the work put into our hands, we have incurred and accepted the scorn and hate of fools and pharisees, knowing well enough that all the gods bid us deal with life's grand truths and solve its moral problems and teach divine and eternal justice. But who among the burden bearers have ever dreamed of iron bedsteads in *our* camp? Who is ready to outreach his free hands, and say "put on the thumb-screws?" Who is ready to say to his soul, "thus far and no farther?" I mistake, if the willing slave is found, even among the framers of the new creed. They who have turned their backs upon old dogmas, and inch by inch fought their way into the land of true thought, will never consent to be themselves bound or choked. Let us, of the Broad Church, throw down our battle axes, and cry out with Tiny Tim, "God help us, every one."

LECTURE AND SEANCE.

Mr. Denton's lecture last Sunday afternoon, was on the Philosophy of Death, in which he said, that to the true Spiritualist, the great change is no more to be dreaded than the sleep that comes to us every night. He described the process of death, as viewed by a clairvoyant, who is able to percieve it as the birth of a spirit into a higher state of existence. The reason why death is generally looked upon with dread is, that we see only the inanimate body. We do not see the new life. Following the lecture, was the regular medium's seance, during which, several manifestations of a remarkable character were given, but we have no space for a full report. The mediums were Mrs. McKinley, Mrs. Kerns and Mrs. Cummings. The following was the most remarkable manifestation: Just prior to the seance, a young man named Wilson, a stranger in the city, was walking along the street with Hon. Thomas Hanna, when they passed Mercantile Library Hall. Wilson, who had never attended such a meeting, wanted to go in, and offered, in a jocular way, to bet Mr. Hanna $100 to fifty cents that no spirit would come to him, adding, with a significant laugh:

"There isn't a medium in the city that knowns me."

They took seats in the back part of the hall. Towards the close of the seance, Mrs. Kerns wrote several communications, one of which is as follows. She read it aloud:

My Dear Brother—I am with you to-day, and I wish you could realize my presence. I beg of you, treat not this subject with levity, but investigate it and learn its beautiful truth. Your brother, N. T. WILSON.

"Great God," exclaimed Mr. Hanna's friend, and he sprang to his feet.

"Does the gentleman recognize the spirit?" asked Mrs. McKinley.

"Yes, yes! why, that is my brother, who has been dead for five years."

"Would the gentleman like the communication? If so, he can have it," said Mrs. McKinley. They are frequently written in a hand writing resembling that of the person communicating.

Mr. Hanna's friend went forward and took the paper. In a few minutes he walked out of the hall, saying, "Well, by G—! That knocks anything I ever heard."

AN EXPLANATION FROM CHARTER OAK HALL.—The Mediums' Seance at Charter Oak Hall, last Sunday, was well attended, and the usual messages and descriptions of spirits were received until twenty minutes to four o'clock, when what is called the "ballot test" was given. Several hundred slips of paper, each having a name written on it, were collected from the audience and placed on a stand on the platform, where they were manipulated by the medium, and names of spirits and messages announced. All the responses that were received appeared to be satisfactory to the writers of the papers.

The President then read from COMMON SENSE an article entitled *A New Departure*, and explained to the audience that the reason why the Society, in the Constitution, declare "religious worship" to be their leading object, is that they may thereby avoid possible annoyance, as by law and custom spiritual manifestations come under the head of public exhibitions, and a license might, without such protection, be exacted by the authorities.

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THE RISING FAITH.

The thinking, craving intellect or spirit of man, is never satisfied; but is ever demanding more light, more truth, and all political economists tell us "the supply is always equal to the demand," so, "God, now and then, lets loose a thinker on the planet," who blesses aspiring souls with fresh life-giving thoughts. *The Rising Faith*, by C. A. Bartol, author of *Radical Problems*, is a collection of topics, revealing a spiritual beauty which underlies the words, like a light within an alabaster vase, filling every line with beauty, or like the Soul within us irradiating and transfiguring form and feature.

In this age of Materialism, when outward position, worldly power and pecuniary profit are the goal towards which the majority are aiming, these clarion notes come to startle us into consideration of the interior world of immutable and universal principles, underlying this world in which we live—in fact into the "Soul of Things." Like Swedenborg, Mr. Bartol seems to have penetrated the inner sanctuary of the Divine Spirit immanent in the universe, and everywhere pervading it, and has given us innumerable gems of thought. The following are specimens:

Character first, destiny afterwards.

Your deportment is more than your department.

Character is the diamond that scratches every other stone.

Not how or why, not where or when, but what, is the true inquiry.

Not whence I came, but what I become, is the question.

Quality, or what we are, is more than what we think of God or Christ.

I must rely on myself, on the rectitude of my intentions and whispers of duty in my breast, and nobody shall fix, nor will I fashion my final creed.

The fall of the lost star in Pleiades would raise less lament in heaven than when sincerity, honesty, a good name falls from the firmanent of the humblest soul.

The soul is a spy-glass Active faith can bring all Heaven before our eyes, and make it the region we are in—not one of those foreign parts, such as we call Russia, China, or Japan.

What service is the Lord's Prayer, to me when I know what I want? No man's words do justice to my mind; once spoken I tie not myself to my own, but wear eternal inconsistency with my past graven on my shield.

Some Holy of Holies, entrail of Jewish temple, minaret of mosque, corner of the dwelling, David's palace-top, Peters house-roof, Isaac's ramble, seclusion from all flesh, even one's own, the soul needs for its search.

The same motion of Infinity is in the smoke, the cloud, the tide, the throb in my heart, the water turning to wine in a thousand vineyards, and a million fold more than was held in those Hebrew jars; all movement but no mover. Nothing concerns the spirit but growth.

Keep good company, know the fine persons, read interesting biographies, analyze the poem and romance, but hark to the secret whisper above all the voices with which the horizon of history rings.

Bring no bushel to hide your light. Utter all your wisdom as Jesus did. Its superiority to common apprehension will, like an electric battery, guard itself from general touch or vulgar abuse; and in these reading and editorial days the fear that sincerity will shock arises only from conceit.

When what one can can do, not have done for him, is the badge of nobillity, will be the new era for every class. When an unworthy appetite dies and is buried, out of its interior sepulchre comes a better disposition. So every ill motive you get the better of has its wild energy refined into a better impulse.

The motto is service. Not for myself but for you! Can I say a word to teach, lighten a burden or heal a wound, roll the stone from the sepulchre, or unbury affections long dead; convince you that the shroud is nothing to you, as Socrates told his friend they might do what funeral piety they pleased, if they could catch him after the breath was gone; then that is what is what I am for, and myself is my sacrifice.

So we could continue to quote lustrous gems of thought, but we hope those we have given will suffice to incite our readers to purchase the book and enshrine its living truths in the most sacred chambers of their memory.

For sale by Bancroft, Libby & Swett, and by H. Snow.

THE COMING WOMAN.

Woman seems to be passing a transition period, and the question in the heart of every man and in the hearts of some of the women, too, is, what is she coming to? But this question is asked by different persons with different feelings. With some it is asked with hope and joy; with others in fear and alarm; with some in doubt and unbelief; with others in faith and confidence. The world moves forward with vast strides, and carries with it not only art, science, literature, government and society, but even the very construction of the human mind seems to be changed at times. A great overruling power seems to be bringing all the human family slowly and surely up to one commou level. It is very plain that women are not to be slaves and drudges as among uncivilized nations. Neither are they designed to be shut up in the house and vailed from the sight of the world as things not to be trusted, but guarded sacredly and kept to minister to man's pleasure and passions. The periods when they were held in such positions have passed. Women who yesterday were guarded and shielded for fear the winds of heaven would blow upon them, to-day face without fear the tumult of the rabble, speak eloquently in public and pray fervently in the presence of their scornful enemy. What has caused this sudden change, and are the women less womanly since? Ask their husbands. No one will detect a waning femininity and a growing masculinity in a woman so quick as a husband. Or are they less gentle and loving? Ask their sweethearts. Or are they less tender and kind? Ask their children. No, these women, while they have grown in power, have not lost one womanly feeling or instinct. The coming woman, then, will be no less a woman and no more a man. She will be no less loving and no more bitter; no less lovely and no more hateful. The coming woman will be less trifling, more earnest, less oppressed, down-trodden and abused, more respected by the right and feared by the wrong, less circumscribed in her work and her duties, and more powerful to accomplish all the good that her heart prompts her to attempt. The coming woman will be set free from all the unnatural legal and social restraints under which she now labors. The coming woman will be free under God to exercise all the power with which she is so bountifully and so beautifully clothed. This is the coming woman.—Leavenworth *Daily Commercial.*

You feel the spirit in the sphere which encompasses every human being—in that undefined something which you call a sense of presence.—*Ella F. Mosby.*

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SPIRITUALISM—IS IT OF THE DEVIL?

This was the subject of a lecture by George A. Lewis, at Charter Oak Hall, on Sunday evening. He commenced by saying that communications between the living and the dead (so called) have taken place in every age of man's history. In primitive times the communications were misunderstood, and the phenomena misinterpreted. Through the ignorance of man the seers were considered prophets and some even as Gods. All ancient nations and tribes were under the guidance of the spirits of departed men and women. The Hebrews drew the inspiration that moulded their national character from the same source, and the spirits were thought to be Gods or angels. The speaker said:

"Yes, the entire Hebrew theology and inspiration of the Jews, on which our orthodox friends pretend to stake their bodies and souls, was nothing more nor less than *spiritualism* misunderstood and misinterpreted. The Hebrew Gods, were the spirits of men and women who returned to earth to hold converse with mortals in the form. Through all ages of the earth's history, spiritualism was the foundation of all mythology and all theology. And to-day, when we find recurring among us, through the agency of the spirit world, the same kind of phenomena that in former ages was manifested through the Hebrew prophets, saints and *mediums*, when we find the same phenomena recurring through spirit agency, that Jesus Christ, the spiritualist and medium of 1800 years ago performed, assuming the record to be true, our friends in the churches, admitting the genuineness of the phenomena, can only attribute it to the 'devil.'"

Who is this devil? What is he? On what authority do you predicate his existence? and whence the source of his power?

"The monks and fathers of the Christian church,' says Charles McKay, 'in their plays and theatrical performances of miracles and mysteries, constantly brought the devil upon the stage as one of the performers. In their plays, the devil was an important personage. He was represented in accordance with the popular notions of him in those ages. He was represented as a large, ill formed, hairy sprite, with horns, a long tail, cloven feet, and dragon's wings.' At these performances of the monks and fathers of the Christian church, 'the great sport for the people was to see devil well belabored by the saints with clubs or cudgels, and to hear him howl with pain as he limped off the stage, maimed by the blow of some vigorous saint or anchorite. St. Dunstan generally served him the glorious trick for which he was renowned, catching hold of his nose with a pair of red hot pincers, till some of the saints spat in his face, and others chopped off pieces of his tail, which, however, always grew out again.'

It was believed he endeavored to trip people up, by laying his long invisable tail in their way, and giving it a sudden whisk when their legs were over it. He used to get drunk and swear like a sailor, and raise storms, tempests and earthquakes, to destroy the fruits of the earth, and the barns and homesteads of true believers. For amusement he used to run invisible spirits into people, and used to pay his grog bills at hotels with gold, which, in the morning, would turn into slate. Sometimes he disguised himself as a large drake among the bullrushes, and frightened the wary traveler out of his senses. Such was the devil of the Christian church, and as such, the clergy palmed him off upon the common people.

As long as the church could hold the people in ignorance and superstition, it taught the personal existence of such a devil. The people, then in the power of the priesthood, believed it, and through the abhorance and fear of such a devil, the priest-ridden people became the suppliant vassals of the church, and through ages past, were held in ignorance, and trodden down by the despotism of the church, and by the arrogance of the priest, But science and education laid hold of the time-worn shackles and set the prisoners free.

Yes, these were the days when men lived by faith—the days for which Brother Dunn, in his lecture last Sunday evening, upon Spiritualism, so earnestly pleaded. The days of Faith—when the down-trodden people, through ignorance and superstition, had faith in the church—had faith in the priesthood—had faith in the devil—body, horns, hoofs and tail."

Mr. Lewis referred to various authors who have written on the subject of the devil, as represented by the fathers of the Christian church, and then quoted from the bible to prove that there is no passage which shows the existence of such a being. Dr. Clark says the one who tempted Eve was a person, capable of speech, not a serpant; but the bible does not call it a devil. The same word, *nahash*, here translated serpent, is in Samuel and Job, translated *steel*, and in Amos, *crocodile*, though some commentators say it means whale or hippopotamus. Dr. Clark says, nahash means monkey; but be it whale, hippopotamus, crocodile or monkey, there is no evidence that it was a personal devil. The Greek word *diabolus*, means an opponent, and the corresponding Hebrew word, *satan*, is simply an adversary, and in this sense it was applied to David, to the sons of Zerniah, the Edomites, to the hostile tribes of Israel; to the angel that intecepted Baalam, and to Peter, by Jesus. In each of these cases, *satan* means adversary, and by no possible construction can it be made to signify a fiend, the devil of the church. Dr. Adam Smith, Doctor Clark, and other commentators, say there are only four instances in the old testament where the word *satan* is used as a proper name; and if there is anywhere in the Hebrew bible a devil, he must be in one of these four passages. The first is in Chronicles: "And satan stood up against Israel, and provoked David to number Israel." The Chronicles contain only a repetition of events mentioned in Samuel and Kings. In Samuel this event is recorded as: "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go number Israel and Judah." The same statement is made in Kingss So satan in this instance was the Lord of Hosts. He got mad, as usual, and in Chronicles, is very appropriately called the devil. In this manner Mr. Lewis proceeded to quote and argue at great length, to prove from the bible itself, that there is no such being. Concerning the passage in Job, where satan is represented as a personal being, in counsel with God and the sons of God, he said:

"By references, I shall now show you that the whole account is poetic imagery, in which the elements of nature are personified, and represented as under the direction and control of God. The 'Sons of God,' representing those elements of nature that produce harmony and prosperity, and 'satan,' representing those that produce discord and disaster, and the 'assembly' at which they met, was intended by the poet to represent the subordination of natural causes to the will of God. It is a Hebrew poem of the highest order, highly figurative and metaphorical, intended to illustrate human nature and human destiny, in days of affliction as well as in days of prosperity. And Job was no more an actual personage than 'Jack the Giant killer.' He was only the hero of the poem, for the word Job means *persecuted, afflicted*. He was the persecuted one—the hero of the poem."

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In this manner Mr. Lewis proceeded at great length, to explain the meaning of various passages, as made by the most intelligent commentators on the scriptures, and those acknowledged as orthodox. He then proceeded to consider the Dualism of Persian mythology, after which he said:

"From these fabulous stories came the notions of a personal devil and legions of demons. Whoever traces out this Dualism of Persian mythology, will recognize the fountain source of all the devils and fiends, incarnate or infernal, that have been portrayed to man—that have been preached by the Christian church, or believed by Judaism, for 1800 years. This Persian Dualism, modified by other heathen mythologies, revamped by the Neo-Platonic philosophy, is the fount and progenitor of Christianity. In the days of Christ, and succeeding centuries, these were the prevailing doctrines and philosophies. In these isms, the apostles founded the doctrines of Christianity, and from these, the fathers of the Christian church drew their inspiration. Thus the Christian church was but the child of Paganiem, which was only a corrupted form of ancient *spiritualism*. And the diabolism of to-day—the devils and demons of the Christian church are but the relics of Paganism and superstition, most fondly cherished, nourished and preserved by the church for over 1800 years. Without the devil the churches would be ruined. Their stock in trade would be gone. For all working purposes in the church, the devil is of vastly more importance than Christ; for the example set by Christ 1800 years ago, and his gentle words, utterly fail to draw men into the fold. It is only when they take their devil and shake him in the face of unbelievers that they are able to frighten effeminate men, timid women, and inexperienced children into the church.

With this array of facts, who will say that Sbiritualism is of the devil? Spiriualism is a reality, its roots striking down deep into the foundations of the universe. The ultimate verdict of science will land us in Spiritualism, and nowhere else. The united testimony of all ages tells us that spirits survive the dissolution of the physical organism, and that disembodied ones return to earth and hold converse with those in the form. Of these facts we have a host of witnesses, not only through the historic ages of the past—but there is an innumerable host of living witnesses who, to-day can testify to what they have seen, and to what they know."

Mr. Lewis here quoted largely from historical writings, to show the communion held with spirits in ancient times. He concluded his address as follows:

"Now I dont pretend to believe every thing that has been said, either in ancient times or modern—either in sacred or profane history. But I do pretend to say that if anything can be established by human testimony, by statements of honest men and women then, we have an abundance of evidence to show that men have seen disembodied spirits and have conversed with them, both in ancient and modern times.

And, in reply to those who say 'delusion,' I have only to say, if intelligent people can be so easily deluded—if intelligent people can be so frequently mistaken in confounding their own dreams and fancies with sensations, how can there be any certainty of knowledge at all from sense?

When Jesus, Peter, James and John ascended the mount to hold that memorable seance, and to hold converse with departed spirits, was Jesus deluded, or was it the devil that appeared to Jesus and his apostles, and personated Moses and Elias?

If men are so easily deluded, *who* in the name of heaven shall decide whether you, who deny the testimony of all ages, and deny the testimony of my senses, are deluded, or whether I and the host of living witnesses, who, by our senses and judgments, corroborate the past, are deluded? Give us, if you can, an arswer free from delusion."

DE LONG VERSUS MADDEN.

A few months since the daily papers contained an account of a seance held with the medium, Charles Foster, by Hon. Charles DeLong and others, during which information was received which led to the recovery of some land belonging to the estate of D. V. Vineyard, deceased, father-in-law of Mr. DeLong. The statement, as published, was uncontradicted, but Mr. Madden, who held the land, caused (or his friends did) an imperfect account of the transaction to be given to the public through the columns of the *S. F. Bulletin*, and the editor gave it a heading which the facts in the article itself did not justify, whereby readers were led to believe that the message received through Foster contained nothing not previously known by Mr. DeLong and family. The following statement, written for the *Banner of Light* by Mrs. H. F. M. Brown, a lady of unimpeachable veracity, gives an account of the affair as related by Mr. DeLong himself, at a friend's house in Virginia City:

Mr. DeLong joined a party in a visit to Mr. Foster.—During the sitting Mr. Foster asked, "Do any of you know Ida? I have an important message for her of a business nature." Mr. DeLong replied, "Ida is the name of my wife." Subsequently Mr. and Mrs. DeLong went for the message. Mrs. DeLong's father, Col. Vineyard, came and told his daughter the particulars of a certain undivided tract of land that belonged to him—now to his heirs.—"Who holds the deed?" Mr. DeLong asked. "Mr. Madden," was the reply. Col. Vineyard gave Mrs. DeLong directions in the matter. She faithfully followed the advice of her father, and sent for Mr. Madden to come and see her. She told him of the interview with her father. Mr. Madden denied squarely the whole story. When pressed with queries in regard to the land in question, he remarked, "*If the deed was in my name and your father in fact owned half the land, it is outlawed.*" This seemed a tacit admission of Mr. Vineyard's claim. The widow (Mrs. Vineyard) was informed of the matter. She produced old letters and tax receipts, which bore strong testimony against Mr. Madden. So, when hard pushed with testimony from both worlds, he deeded to Mrs. Vineyard the land that belonged to her husband. The question now comes up—Why is ex-Minister DeLong silent when the public demand the truth? I do not know. One thing is positive: in private he is frank in his avowal of angel aid in the matter. The *coterie* where I heard the story was at the house of Mr. and Mrs. E. G. Baker, of this city. The small audience was composed of persons of various creeds. All of one accord declared that Mr. DeLong has good cause for believing in Spiritualism. What he *does* believe I do not know.

Prof. S. S. Baldwin is traveling over the country "exposing" Spiritualism. The *Democrat*, of Washington, Indiana, says: "Were he to give another entertainment here nobody could be hired to go. As an exposure of Spiritualism it was a miserable failure."

Mrs. Victoria C. Woodhull, it is announced, will lecture in Platt's Hall, Monday evening, June 1st, at 8 o'clock.

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PROPERTIES OF MATTER.

You see this piece of steel, cold, motionless, and, as you suppose, insensitive to all that goes on around. An artisan uses a part of it for making the balance wheel of a watch. Immediately it proves itself modifiable by changes of temperature which our dull senses fail to appreciate. Though by no direct measures can we detect an alteration in the length of its beat; yet indirectly, by finding that it loses one beat in a hundred thousand, we get proof that an imperceptible increase of the molecular agitation propagated to it by surrounding things has augmented its diameter and expanded all its parts in the same ratio. Take another bit of this apparently inert substance; shape it appropriately; bring it under the influence of an adjacent magnet, and throughout the mass there is wrought, in some incomprehensible way, an invisible change which enables it to do—what? To point north and south, you will say. Yes, but to do more than this. Its purturbations will now show, to an instructed eye, the rise and progress of a cyclone in the sun.

And what is the constitution of this seemingly simple Matter, which tells of things near and remote that remain otherwise unknown? In the minutest visible fragment of it there are millions of units, severally oscillating with unimaginable speed, and physicists show us that their oscillations vary from moment to moment, as the temperatures of surrounding objects vary. Nay, much more than this is now inferable. Each unit is not simple, but compound—not a single thing, but a system of things. Spectrum analysis has now made it manifest that every molecule of this so-called elementary substance is a cluster of minor molecules differing in their weights and rythms. Such being the complexity of matters we lately thought simple, judge of the complexity of matters we know as compounds. In each molecule of an oxide or an acid, the chemist sees one of these systems united with one, two, three, or more systems similarly involved. Ascending to orders of compounds successively more heterogeneous, he finds himself obliged to recognize molecular complexities unrepresentable in thought; until, on reaching organic matter, he comes to molecules each of which (taking into account the composite nature of its so-called elements) contains literally more atoms than the visible heavens contains stars—atoms combined, system within system, in such ways that each atom, each system, each compound system, each doubly compound system, has its motion in relation to the rest, and is capable of purturbing the rest, and of being purturbed by them.

This activity and this sensitiveness, which the investigator marvels at the more the deeper his discoveries reach, is possessed in common by ponderable Matter and by the seemingly imponderable Matter pervading space. That the ether, so extreme in tensity that we can scarcely represent it to ourselves as having materiality, is nevertheless composed of units which move in conformity with mechanical laws, is now a common-place of science. Hypothetically endowing these units with momenta, and assuming that in each undulation their courses are determined by composition of forces, mathematicians long ago found themselves able not only to interpret known properties of the light constituted by ethereal undulations, but to assert that it had unobserved properties, which were thereupon proved by observation to exist. Far greater community than this has been disclosed between the ponderable and the imponderable; the activities of either are considerably modified by the activities of the other. Each complex molecule of Matter operating as a whole—nay, each separate member of it independently oscillating, causes responsive movements in adjacent ethereal molecules, and these in remoter ones without a limit; while, conversely, each ethereal wave reaching a composite molecule, changes more or less its rythmical motions, as well as the rythmical motions of its compound clusters and those of their separate members.

Nor do the relations end here. The discovery that Matter, seemingly so simple, is so amazingly involved; the discovery that while it appears to be inert, it is the seat of activities immense in quantity and complication; and the discovery that its molecules, pulsating with almost infinite rapidity, propagate their pulses into the all-surrounding ether, which carries them through inconceivable distances in infinitesimal times, serve to introduce us to the yet more marvelous discovery that molecules of each kind are affected by molecules of the same kind existing in the farthest regions of space. Units of sodium on which the sunlight falls, beat in unison with their kindred units more than ninety millions of miles off, by which the yellow rays of the sun are produced. Nay, even this is a totally inadequate illustration of the sympathy displayed by the Matter composing the visible universe. The elements of our earth are thus connected by bonds of interdependent activity with the elements of the stars so remote that the diameter of the earth's orbit scarcely serves as a unit of measure to express their distances.—*Herbert Spencer.*

THE NATURE AND FITNESS OF THINGS.

A sectarian paper says, "The nature and fitness of things originated in the will and character of Jehovah." Whereupon B. F. Underwood, in the *Truth Seeker*, asks: "Why not suppose the 'nature and fitness of things,' comprehensively considered, eternal? Because they evince intelligence and design, says the theologian in reply. But if 'the nature and fitness of things' are proof of a designing intelligence that preceded and produced *them*, is not the 'nature' of Jehovah and the 'fitness' in his being which enables him to design and execute his designs, proof of a designing intelligence that produced *him?* No, says the theologian, *Jehovah* has existed from eternity. But if this be true, the 'nature' of the Divine Being and the 'fitness' of the Divine Mind are eternal, and therefore undesigned. If the 'nature' and 'fitness' of Jehovah exist undesigned, then a certain 'nature' and 'fitness' exist *independently* of design. If this be true, design cannot be inferred logically from the fact alone that a certain 'nature' and 'fitness' exists. May not the 'nature' and 'fitness' of this universe be undesigned and eternal?"

We must needs intermeddle, and have things our own way, until the sacrifices and virtues of society are odiots. Our Sunday-schools and churches and pauper society are yokes to the neck. Why drag this dead weight of a Sunday-school over the whole Christendom?—*Emerson.*

For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

A. Provo Kluit's new style of Photo-crayon Portraits is only made at the Florence Gallery, No. 28 Third Street, San Francisco. Price from $20 to $30. Beware of imitations.

Drs. Ruttley & Streeter's "Prince of Blood Purifiers" eradicates all corrupt humors from the blood, however they may have been caused, rejuvenates the exhausted forces, and restores, unfailingly, the vigor of those debilitated by all excesses. Try it. Head office, 745 Mission Street, San Francisco.

A new style of inkstand has been invented, made of heavy glass, not liable to break, and so constructed as not to spill the ink when tipped over. Indeed, the way to keep the air out at night is to turn it upside down. It is more easily cleaned than any other inkstand, and needs cleaning less, and as it contains a receptacle for sediment, the ink is always clear and fresh. E. Carter, 636 Sacramento stree Room 4, is the sole agent for this coast.

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[For Common Sense.]

A MORMON BACHELOR'S SONG.

When daylight declines in the west,
I sit all alone in my glory,
With sentiments tender oppress'd,
And read some light romance or story,
Or wander in fancy away
With beautiful virgins to stray.

If, weary, I lay down to rest
Upon my lone bachelor's pillow,
My heart a long vigil doth keep,
Uneasy I toss, like the billow,
Pursuing some phantom, or shade,
That flits in the form of a maid.

Eyes sparkle and flash through the air,
Of blue, and of gray, jet, and hazel,
They peep thro' bright tresses of hair,
And mock, while they charm me and
O, luminous eyes of my dreams, [dazzle.
My senses run wild in your beams!

On gentle young damsels I call,
Of countries remote, and all races,
Dark-tinted and fair—I love all,
Or round, or fine oval their faces!
My lonely heart yearns for a score
Of brides from all lands to adore!

For 'tis not the form, nor the bloom,
Nor shade of the maiden's complexion
Alone, that can dissipate gloom
And bless me—I learn from reflection:
"Tis "quantity" governs my choice,
In numbers my soul doth rejoice!

For I am of "Abraham's seed!"
And I dwell in the land of Utah,
Where honey and milk flow, indeed,
And oil, and new wine, and such fruit—
All glowing with ruby and gold, [ah!
As grew not in Canaan old.

Haste, lovely ones! haste from afar
With joy, to join Israel's daughters;
Be each my "particular star!"
By dear Utah's clear, rippling waters—
My heart, like an omnibus, waits
With longings untold at your gates!

* * *

[For Common Sense.]

SPIRITUALISM.

BY H. WINCHESTER.

In the great mysterious future,
Lying in the womb of time,
Light of truth is being gendered
For a purpose grand, sublime,
And will one day be projected
On this world of tears and pain—
Thrilling hearts with holy rapture,
Flashing from the human brain.

For long centuries clouds of darkness
Cast their shadows on the tomb,
And earth's children groaned in anguish;
Every face was clothed in gloom—
Till at last a small light sparkled,
Growing brighter day by day,
Bursting through the mist of ages,
Scattering clouds of doubt away.

Mankind from the sleep of error
Suddenly awoke to life—
Half bewildered, doubting, fearing
Scenes of murder, blood and strife;
Gazing wildly on the progress
Of the clear light brought to view,
By which loved ones, dead though real,
Came and pledged their love anew.

Chains that bound the soul in fetters,
To dead issues of the past,
Have been broken by the angels,
And the soul is free at last;
On the wings of light and knowledge
Upward soaring to the skies,
There to live—progress forever—
For the spirit never dies.

Bigots of the past delusions
Can no longer on the mind
Cast their shadows, cold and dreary,
Or the unchained spirit bind
Down to dogmas, creeds and churches,
For the light of truth has spread
And exposed their idol worship
By the spirits of the dead.

Time, that works the mighty changes
In the world and mind of man,
In the future will develop
In each soul the truth to scan;
And the angels, as our teachers,
Will instruct us day by day,
Till our work in time is finished,
And from earth we soar away.

Lower Lake, May 26, 1874.

THE BEAUTIFUL GATE.

When mysterious whispers are floating about,
And voices that will not be still,
Shall summon me hence from the vanishing shore,
To the waves that are silent and still;
When I look with changed eyes at the home of the blest,
Far out of the reach of the sea,
Will any one stand at that beautiful gate,
Waiting and watching for me?

There are friendless and suffering strangers around,
There are tempted and poor I must meet,
There are dear ones at home I may bless with my love,
There are wretched ones pacing the street;
There are many unthought of, whom, happy and blest,
In the land of the good I shall see;
Will any of these, at the beautiful gate,
Be waiting and watching for me?

There are old and forsaken, who linger awhile
In the homes which their dearest have left,
And an action of love and a few gentle words
Might cheer the poor spirit bereft;
But the reaper is near to the long-standing corn,
The weary shall soon be set free;
Will any of these, at the beautiful gate,
Be waiting and watching for me?

There are little ones glancing about on my path,
In need of a friend or a guide;
There are dim little eyes looking up into mine,
Whose tears could be easily dried;
But Azrael may beckon the children away
In the midst of their grief or their glee:
Will any of these, at the beautiful gate,
Be waiting and watching for me?

Could I be brought there by the manifold grace
Of that power that loves to forgive,
Though I bless not the hungry ones near to my side,
Only toil for myself while I live;
Yet I think I shall mourn o'er my selfish neglect,
If sorrow in heaven can be,
If no one should stand at that beautiful gate,
Waiting and watching for me.

BARBARA BRAY.

In a little low cottage, just over the way,
Half hidden by woodbine, lives Barbara Bray,
With a brow that is furrowed, and head that is gray,
Full three-score summers have brought their bloom,
And three-score winters have brought their gloom,
Since first to the light of that little room
Came Barbara Bray.

Day unto day, and night unto night—
Walking by faith as well as by light—
She seeketh the light for the sake of the right.
Plucking some thorn from the pillow of care;
Lifting some burthen not easy to bear;
To the cot or the palace—no matter where,
Goeth Barbara Bray.

A child of God; yet her portion is small
In the broad estate and paternal hall,
For the "eldest brother" had gotten it all!
And day by day, as he rideth by
In his gilded carriage, she wonders why
That never he turneth a kindly eye,
On old Barbara Bray.

Patiently, cheerfully, all the same
Turneth the wheel of the ancient dame,
Stopping never for 'plaint or blame.
What cares she for the sordid dance
Of men at the shrine of circumstance?
Gold can never the wealth enhance
Of old Barbara Bray.

Wealth that never can turn the dust,
Wealth of faith, and the holy trust
In him that giveth the daily crust.
Toiling away in the peaceful light
That shimmereth down from the gates so white,
Cometh there never unwelcome night
For old Barbara Bray.

Little she knoweth of doctrine; indeed,
"God and her neighbor," is all of her creed;
Short enough, truly, yet large as her need.
Dry stalks may be gathered, and tares, it may be,
But God is the Lord of the harvest, and He
Will pay all His workmen, if faithful they be,
Saith old Barbara Bray.

Strange that she should be toiling alone!
Strange indeed that there should be none
To share the light of that old hearthstone!
Yet one there was, but he went before
Through the church-yard gate and marble door!
And he waiteth above, on the golden shore,
For old Barbara Bray.

Others there were, but they faded away,
Some at the dawn, in the twilight gray,
And some in the pride of their summer day.
Yet oft, when the sunset hath lost its bloom,
And the shadows take shape in the deepening gloom,
Sweet voices come back to that little room.
And to Barbara Bray.

And then, no longer alone, alone,
Old Barbara sits by her quaint hearthstone;
For the past with its treasures is still her own.
She dreams of love, and she talks with her mates:
She clasps her darlings and patiently waits
For the angel that cometh to open the gates
For old Barbara Bray.

Nor waiteth she long; for already afar
Through the gloom of the night, like the glow of a star,
Is shining the light of her homeward car.
Whirling along o'er the track of years,
Down through the valley of sorrow and tears,
Out from the field of the harvest it bears
Old Barbara Bray.

A moment, a breath! and the journey is o'er!
Her wheel at the window is seen no more;
But the tear-drops shall fall while the lowly and poor
Lay their garlands of love at the friendly door
Of old Barbara Bray.

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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, JUNE 13TH, 1874. No. 5.

Signs of the Times.

Stock companies of grangers have been formed in various States for the manufacture of agricultural implements.

A COUPLET suggested for the urn containing the ashes of "Dear William" when cremated:

"We can't have every thing to please us,
Little Billy's gone to Jesus."

The disease known as Egyptain inflammation of the eyes is spreading in various parts of the Eastern States. It is contagious, and the public are cautioned against the use of roller towels at hotels.

An investigating circle has been established in New York city by a number of judges, clergymen and scientists. The meetings are held in the parlors of J.V. Mansfield, the medium for answering sealed letters.

J.G. Holland says the Temperance crusade does not mean the ballot for woman; but that "It means that woman does not need the ballot and will not have it." Perhaps so, but we shall know better by and by.

A deputation of sixty women, many of them wives of clergymen and leading citizens, lately presented to the magistrates of Dundee, Scotland, a petition signed by more than 8000 women, asking the magistrates to grant no new licenses.

The plan urged by Mr. Proctor of occupying stations on the Antarctic continent for observations of the transit of Venus, is pronounced impracticable, for the reason that parties could neither be landed nor subsisted on such mere mountains of ice.

In London recently, at a seance at which the full-form materialized spirit appears through Miss Cook's mediumship, the spirit and the medium, differently accoutred, *were distinctly seen* by Mr. Benj. Coleman, Prof. Crookes, and four other witnesses.

The New York *Tribune* makes a great fuss because some one has sent a horned frog by mail. A pound of frog costs no more for transmission than a pound of *Tribune*, and certainly is no less interesting to the people of the East who never saw such a curiosity. California will continue to mail the frogs; so let the *Tribune* croak.

The London *Medium and Daybreak* publishes the statement that the infant child of Mrs. Kate Fox Jencken, of Brighton, has written spirit messages in presence of various witnesses, although the child is only five months old. Facsimiles of the messages are published. The child talked when three months of age, speaking its first words as distinctly as if it had years of practice.

The *Christian Union* says Mrs. Livermore "is endowed by God with all the requisites for a persuasive public speaker."

Mrs. Margaret Martin, of Dublin, has patented an improvement in the construction of balloons, by which their course is guided.

The Sovereigns of Industry, an institution similar to the Patrons of Husbandry, is extending rapidly among the mechanics of Eastern cities. The two orders are the mighty arms of a great body.

An arteisian well on the Insane Asylum grounds, St. Louis, is now 3,843 feet in depth, and the borers are still at work. At 3,523 feet the thermometer indicated 115 degrees Fahrenheit, while at 3,837 feet it was only 105.

A system of writing music by shorthand has been invented, by which a piece can be copied while it is being performed. Music can thus be written in one-tenth the usual time and space, and yet the legibility is not sacrificed, and the exact pitch and length of each note is indicated. The system, it is said, may be easily learned.

Beecher says if a man and wife are of differing religious belief, let them attend the church which will afford them most edification; or if they cannot agree as to this, let each go their own way. If their religion will not enable them to settle such a question harmoniously, it is pretty certain they have no religion worth quarreling over.

James T. Fields asks if it is not amazing that, since 1854, there has not graduated from any American college a man who has yet made any great mark either as a lawyer, an orator, a statesman, a poet, a preacher, an essayist or a historian. The *Banner of Light* answers, "No it is not in the least 'amazing,' when the fact is taken into consideration that all our sectarian colleges have continually stuffed their scholars with 'Old Theology.' It is enough to stupefy the finest intellects in the world."

The *Banner of Light*, referring to a series of articles in the *Fortnightly Review* by Alfred R. Wallace, says: "As a man of science Mr. Wallace's authority is quite as high as that of Huxley, Tyndall, Helmholtze, and Moleschott of our day. If Mr. Wallace were to publish an article on the great toe-joint of the gorilla, how eagerly would it be copied into the Popular Science Monthly, edited by Prof. Youmans! But as Mr. Wallace has published only a scientific paper on the stupendous facts revealed in Spiritualism, tending to prove that the dissolution of the earthly body is not the death of the man himself, his statements must be quietly ignored and set aside. Such is the liberality of men professing to be liberal men of science in our day!"

BUDDHISM AND SPIRITUALISM COMPARED.

BY A. W. BAYLIS, M.R.C.S.

An indefatigable missionary in Ceylon once took the trouble to study the Buddhistic religion—a task which most of that intellectual fraternity regard as quite superfluous; and after years of patient investigation published several works, which are the most complete treatises on the system of Buddha extant. His name was Spence Hardy. I have extracted from his Manual of Buddhism, which he compiled on the spot by the help of the Buddhist priests and their sacred writings, the information I am about to lay before your readers. This Manual of Buddhism is universally acknowledged by oriental scholars to be a reliable authority in all matters pertaining to the original teaching of Buddha and the present creed of the Buddhists in Ceylon.

Buddha, as is well known, was born in Behar, a province of northern India, and began to teach there some five hundred years before the birth of Christ. His religion spread rapidly on the continent of India, and has since extended over and embraced within its influences the following countries of the East: Ceylon, Burmah, Siam, Cochin China, China, Thibet, Chinese Tartary, the Corea, and Japan; thus holding under its sway a very large portion numerically of the human race, and those not by any means the less intelligent part of it; so that it is quite safe to state that there are many more Buddhists in the world than there are adherents of any other one religious creed. Buddhists, moreover, are really as a rule a religious folk, and not like the bulk of Christians, merely Buddhists in *name*.

Moses and the other Jewish sacred writers, whose works form by far the largest portion of that sacred volume to which, as before the voice of God himself, united Christendom has hitherto bowed down its heart and intellect, give us no information whatever about the future state of the soul after its departure from the body; indeed, it is quite uncertain whether they themselves had any information to impart upon this subject, or whether they believed in the existence after death of the man or any part of him. Solomon, in fact, who is stated to have been especially, above all other men, endowed directly with divine wisdom, clearly says in Ecclesiastes that "there is no work, nor knowledge, nor device in the grave," and also that the man in this particular has "no pre-eminence over the beast, since both go to the same place," and suffer, as he gives us to understand he means, utter extinction.

That this was actually the case we also know from the fact that even so late as at the time when Christ was living and teaching, the strictest, most learned, aristocratic, intelligent and orthodox of the two great sects into which the Jews of his day were divided, the Sadducees, had no belief whatever in the immortality of the soul, or in the existence of angel or spirit. The Pharisees, who we are told "confessed both," were the innovators and reformers of that age. Christ himself evidently adopted the creed of the Pharisees, to which indeed most of the poor and ignorant belonged, and believed in and taught the future existence of the soul; yet all he tells us about its condition after death is quite vague, and amounts to this, that the souls of the good pass into a state of happiness, those of the bad into a state of misery, and that in "his Father's house are many mansions." As to the conditions of the universe, physical or spiritual, he positively volunteers no information whatever; neither do his ignorant disciples appear to have felt any curiosity upon this subject.

Buddha was far more explicit; his teaching contains a vast fund of information upon all these subjects; and although we know now his account of the physical universe is utterly incorrect, and may therefore very reasonably presume that his account of the spiritual universe is yet more so; still there are such very remarkable coincidences between his teaching on the subject and that of modern Spiritualism, that I am sure Spiritualists will be interested in knowing that just exactly what is told them now through their mediums of the state through which the disembodied spirit passes in its path to perfection, was taught to his followers by Buddha two thousand three hundred years ago. It is a curious fact that the information to which I refer has never, so far as I know, come to us through any but American and French mediums; and yet if we should suppose that it had been borrowed directly from the creed of the Buddhists, it is certain that this is much less generally known in these countries than in England. Again, a large portion of the French Spiritualists have adopted the theory of reincarnation, and I see that a considerable school of reincarnationists is now springing up in the Eastern States, since these principles are openly advocated by the most influential spiritualistic journal in the world, the *Banner of Light*. Now the doctrine of reincarnation is pure Buddhism; it is what we have all heard of before as the "transmigration of souls," a doctrine held in common by Brahmans and Buddhists. Buddha taught that each individual man was what he was, in station, in personal qualities, in relative prosperity and happiness, by reason of the balance struck between his good and evil deeds at the conclusion of his last previous state of existence; and again, that his state and condition in his next state of existence would be absolutely determined by the balance struck between his good and evil deeds in this present life. According to Buddha, then, and the reincarnationists, man goes through many ups and downs in his progress to perfection, or as Buddha called it "Nirwana;" his course is by no means one of constant progress. For example, a man who had been a miserable wretch here might by reason of his preponderating good deeds be born next into one of the six dewa-lokas, or even into one of the sixteen brahma-lokas or higher heavens; and on the other hand, a prosperous monarch might be born into one of the eight hells, or as an animal, or re-born into this world as a beggar, by reason of the preponderance of his evil. Again, a being in one of the places of torment might from like causes be born, when he died, into one of the highest heavens, or be born again as a man or animal; and an animal dying might, by reason of virtuous deeds, be at once born into one of the highest heavens, not as an animal, but as an angel. But to come to the point. With reference to the physical universe Buddha taught that there are innumerable systems of worlds, each having its own sun, moon and stars, scattered throughout space in systems of three and three. These systems are infinite in number. They are divided into three classes: those which appear to Buddha; those to which his authority extends; and those in which he may be born. Again, each of these

infinite inhabited worlds is divided into the following systems: First—The lokas or spheres in which there is no perceptible form, *i. e.*, the highest heavens. Second—The spheres in which there is form, but no sensual enjoyment. Third—The spheres in which there is form with sensual enjoyment. Every part of each sackwala or world is included in one of the following divisions: 1. The world of sentient being. 2. The world of space, the empty void. 3. The material world. Thus there are six dewa-lokas or lower spheres, situated in an ascending series around this world on which we now live; and sixteen brahma-lokas or higher heavens, whose locality is above or outside that of the dewa-lokas. In the six dewa-lokas there is sensual enjoyment; but as the series ascends this is gradually sublimated or refined away till in the higher spheres those of the opposite sex who love sexually are perfectly satisfied with being in each others presence. The Buddhists go into particulars about this matter, which of course I cannot do, showing how in each ascending sphere the spirit loses something of its coarseness and brutality. The earth is the lowest of the series of seven spheres in which sensual enjoyments are possible; and this systematic arrangement applies in all its details to each one of the infinite number of worlds in the universe; the arrangement in Jupiter, Saturn, etc., being precisely analagous. Above the six dewa-lokas are sixteen rupa-brahma-lokas or spheres, in which, while there is still bodily form, there is no pain, and no sensual pleasure at all. The spiritual body, still more spiritualized than in the highest dewa-loka, still exists. Above these sixteen spheres are four more, called arupa-brahma-lokas, in which there is no bodily form whatever. In the last of these, the nearest to Nirwana, or absolute perfection, to which the Buddhists give the unpronounceable name Newsannyanasanyayatana, the inhabitants are neither fully conscious nor yet altogether unconscious. The Buddhists themselves are divided in opinion as to the condition of souls in Nirwana, and it is probable that there are sects of Buddhists who regard it as a state of absolute extinction or unconsciousness; but as Buddha and his apostles repeatedly speak of it as a state of perfect bliss and absolute perfection, it is certain that this is a heterodox view, and that Buddha probably meant to express by his words an entire extinction of form and self-hood, and perhapr also of individuality and personality.

It would be quite too tedious to go into all the particulars given by Buddhistic writers about the condition of these different states, although they give the most minute particulars of the enjoyments, pains and surroundings of their inhabitants. Suffice it to mention that from the lowest of the dewa-lokas to the highest of the arupa-brahma-lokas there is an ever ascending progression of happiness, intellectuality, spirituality and freedom from sin. I will only add that while in the lowest of the dewa-lokas the average age of a dewa is equal to nine millions of the years of men, the duration of average life in each sphere of the ascending series increases, until in the last of the arupa-brahma-lokas the average duration of existence is eighty thousand maha-kalpas; a maha-kalpa being the space of one cycle of mundane revolution, or the period during which the earth is once created, exists and is destroyed.

Connected with each world or sackwala are eight places of torment, and there are besides eight states into which disembodied spirits of a low order may pass; these are exclusive of the dewa-lokas altogether, and the spirits occupying most of them seem to hang about the earth amongst men, and to take the places now ascribed by Spiritualists to undeveloped spirits, whose vagaries they closely imitate.—*(To be continued.)*

DO HUMAN SPIRITS HAVE A CONTINUOUS INDIVIDUALIZED EXISTENCE?

Ed. Common Sense: Is modern Spiritualism a science or a philosophy?—I admit these terms are very much mixed—or is it a religion, as some insist? If religion is a belief in a personal God—no! but if religion means a belief in the presence of a universal intelligence, is not that the religion of the Spiritualist? If "the objects of philosophy are to ascertain facts and the cause of phenomena," is not that the aim of Spiritualism? And what other object has science? It seems, then, as if Spiritualism may claim to be all of these three. Some Spiritualists are inclined to make of it a dogma. We need not be surprised at that, however, for scientists fall into the same error. For instance they tell us, by aid of spectral analysis, of what metals the burning sun and the distant stars are composed, without having first established the fact that these distant orbs are actually on fire. It is very easy to say that they must be, if spectral analysis is to be depended upon, but I apprehend that is putting the cart before the horse.

With this preface I will proceed to ask if Spiritualists are not going a little too fast? We must admit that spiritual phenomena—not new by any means—prove the the presence of an intelligent force, not hitherto recognized by modern science. We must also admit that some individuals are better mediums than others for the transmission of this phenomena; but how much farther than this have we really got? I do not mean to disparage this phenomena; for it is so wonderful that the incredulous are driven to the alternative of denying their belief in its existence. Attempts to disprove have not only failed, but in many instances have made converts. But what real evidence have we of the existence of individual spirits? Everything in nature is resolved into its original elements. All matter returns to the fountain from which it sprung: why not that intelligence we call our soul, spirit or mind?

Many persons say, "my aspirations are an evidence that I shall remain eternally individualized." This looks like carrying our selfishness beyond the grave. May not mankind well afford to lose their individuality after death to become part of God? I throw out these ideas, expecting an answer from some of your contributors. If the subject should prove interesting, I shall attempt to maintain the position here outlined. A discussion on this subject might prove interesting to your readers, and I think I shall be able to sustain my view of the question by testimony and logic. C. B. S.

Spiritual phenomena are so contrary to ordinary personal experience, and so apparently opposed to science, that peol e cannot accept them on second-hand evidence, as they do other facts. Alfred R. Wallace, one of the leading scientists of England, says in the *Fortnightly Review*: "The thousands of Spiritualists represent to a very large extent, men who have witnessed, examined, and tested the evidence for themselves, over and over again, till that which they had at first been unable to admit *could* be true, they have at last been compelled to acknowledge *is* true. This accounts for the utter failure of all the attempted exposures and explanations to convince one solitary believer of his error."

QUITTING TOBACCO: A SINGULAR EXPERIENCE.

BY PROF. W. H. CHANEY.

I commenced the habit of chewing tobacco when I was thirteen. I did not have to "learn," as most persons do, for I was a born chewer—worse than that—I inherited an appetite for it. My earliest recollections are associated with seeing my father both smoke and chew, when my "mouth would water" in sympathy, although I had only an imperfect idea as to the taste, for I was strictly forbidden ever to touch the weed. Perhaps my desire for it was increased because it was denied me, for such is human nature. Occasionally I would get a scale or crumb, just enough to afford a taste without provoking nausea, and I remember that the taste was very pleasant. And thus it was that I took to tobacco as naturally as a duck takes to water.

I have a purpose in narrating these circumstances, namely, to show that my appetite has been as strong as that of most any person, and that having used tobacco for forty years—used it to excess as hundreds can testify—still I have been able to give it up. Hence, I deduce that *any* person who has used it not to exceed forty years may also break off the filthy habit. Any one who has been a slave to the cursed weed *more* than forty years may not be able to quit it; but under forty, they should not be excused.

My friends often requested me to give up its use, but it seemed to me impossible. If by chance I could not obtain it, three hours abstinence would completely unfit me for business. I was obliged to forego its use while lecturing, and many a lecture I have shortened because I was so suffering for a "chew." But being a reform lecturer, I fully realized that my example was widely at variance with my precepts, and so kept on saying that I would quit "one of these days," which is equivalent to saying that I did not intend to quit. I tried various substitutes and cures, but had no patience with them. I wanted the tobacco and have it I would.

I returned to San Francisco on the 12th of March to attend Prof. Denton's lectures. Just before that, I remember that an Indian girl came to me through Mrs. Kimball, in San Jose, in the presence of the Drs. Joscelyn and Miss Stafford, and told me that I would soon quit tobacco, but I scarcely heeded it at the time. The flings of Denton against the filthy weed made more impression upon my mind than any one else had ever done. There was still another pressure urging me to quit, not necessary to describe. These influences, together with my own desire to gain my freedom, induced me to give up the filthy habit March 26th, 1874, since which I have not tasted it, and trust that I never shall again.

And now for the curious effects, to which I am desirous of calling special attention. During the first week my greatest discomfort arose from a ravenous desire for tobacco in my mouth. After that the appetite gradually subsided, but I discovered that my nervous system was getting more and more out of balance. It was nearly three weeks before this trouble culminated and I could feel sure of an improvement. At first I had a drowsiness of a peculiar nature; would drop asleep in the midst of a conversation, pause only for a moment, then as I dreamed, in an altered tone of voice speak of what I was dreaming. To illustrate: I was explaining to a lady a portion of Mr. Denton's lecture which she did not hear, when I said: "Granite was the primary formation, the three principal ingredients of which are felspar, quartz and mica. Segregated by the action of the water, they re-formed into the metamorphic. All this was accomplished during the untold millions of azoic years when—" At this point I drowsed, dreamed that, accompanied by the lady to whom I was speaking, I went into 828 Market street, bought some candy, as I had done a few evenings prior, paid for it, came out, and as I reached the sidewalk, felt so sleepy that I staggered, when, not only in my dream, but in reality, I said: "We didn't buy any sleep." The lady assures me that there was scarcely a pause in my conversation, although a marked change in my voice.

This drowsiness continued for more than a week, during which I did not sleep well at night, waking every hour, or sometimes every few minutes. Next came the effect upon both brain and nerves. My mind acted spasmodically, like a contrary horse, one moment springing forward with power, and the next setting back in the breeching. When I tried to lecture I would lose myself, forget the thread of my discourse, and more than once forgot where I was and what I was doing. This phase continued to manifest sufficiently to provoke comment from the reporters of both the *Herald* and *Free Press*, in Stockton, two months after I had given up tobacco, and after I had thought myself nearly recovered.

The effect upon my nerves was equally marked. I became impatient, irritable, restless, unable to sit and write, or in fact to keep quiet ten minutes at a time. A game of billiards or cards would fix my attention, but I would forget myself, growl, criticise, and make myself disagreeable generally. There are no doubt several gentlemen at the Yosemite House, Stockton, who will corroborate this statement. A dozen times a day I would go to my room intending to write, but such a repugnance, amounting almost to horror, would come over me that I could not bear to sit down, much less take a pen in my hand. In the mean time, however, my craving appetite had almost entirely subsided.

For the past two weeks, prior to this writing, I have been resting and recuperating, and am now nearly recovered; am able to write from four to six hours per day, and shall resume lecturing within a week. At first I was surprised at the effects upon my nervous system, but upon reflection I am surprised that I did not suffer more. For forty years my system had been fed with the cursed stimulant, thereby rendering it a necessity. Physicians and naturalists have discovered that the human system can accommodate itself to great extremes in all the conditions of life. The old king who feared being poisoned, upon the advice of his physician gradually accustomed his system to various poisons until he could, with impunity, swallow poison enough, daily, to kill fifty men. Nor was this all. He could not suddenly give up his poisons without endangering his life. So, too, with the drunkard: delirium tremens follow the sudden disuse of alcohol at the termination of a "spree." Then is it strange that the disuse of tobacco should have affected me so powerfully?

This article has been written chiefly for the benefit of the young, under the hope that they may be deterred from ever forming the filthy habit, which always proves a nuisance and an injury. As for the old chewers and smokers, I have no hope of reforming them. The most that can be done is to keep them comfortable in their nastiness until they die off; but we should try and save the rising generation from following in their filthy footsteps.

San Francisco, June 8th, 1874.

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POOR COOKS.

BY MRS. H. F. M. BROWN.

The New York *Nation* has put on sackcloth, it has gone into weeds because the women of the world are not better cooks. Listen to the wail:

Women are not naturally good cooks. They have had the cookery of the world in their hands for several thousand years, but all the marked advances in the art, and, indeed, all that can be called the cultivation of it, have been the work of men. Few or no women cook a dinner in an artistic spirit, and their success in doing it is always the result of affection or loyalty—which is, of course, tantamount to saying that female cookery as a whole is and always has been comparatively poor. As a proof of this, we may mention the fact—for fact we think it is—that the art of cooking among women has declined at any given time or place—in the Northern States of the Union, for instance—*pari passu* with the growth of female independence. That is, as the habit or love of ministering to men's tastes has become weaker, the interest in cookery has fallen off. There are no such cooks among native American women now as there were fifty years ago; and passages in foreign cookery books which assume the existence among women of strong interest in their husbands' and brothers' likings, and a strong desire to gratify them, furnish food for merriment in American households. Bridget, therefore, can plead, first of all, the general incapacity of women as cooks; and secondly, the general falling off in the art under the influence of the new ideas. She imitates American women as closely as she can, and cannot live on the same soil without imbibing their ideas; and unhappily, as in all cases of imitation, vices are more easily and earlier caught than virtues.

What does all this twaddle prove? It proves, if anything, that Nature never intended that woman, the Lord's best creation, should waste her powers over pots and stewpans. If her mission were, indeed, to boil and bake she would surely equal her brother in the divine art. Our good mother has for us other duties, for which we bless her holy name.

Women who have set fine dinners before men have done the work out of love to creation's lords! So the *Nation* tells the reading world. That is saying we women have no palate to please. Bitter, sour, sweet, salt and fresh are all the same to us. Our concern has been how will Mr. Black, White and Brown like the roast and pastry. Men, of course, love excellent coffee, with the addition of all good things. They love women too. Do they demand of them menial, uncongenial service? Not all, praise God. Commensurate with woman's independence "the art of cooking has declined;" no such cooks as the dear old world had fifty years ago! It is not complimentary to the men to say that we do not love them for love's sweet sake, but merely because of our dependence. I know one woman who would like to call the *Nation* a wicked defamer.

Isn't there some mistake in regard to the decline in cooks? Is not the change in men? The men of fifty years ago were temperate, honest, hard-handed and clear-headed. Our fathers looked homeward at set of sun. They turned from the plow, the woods, the workshop, as hearty and hungry as young bears. To them the steaming hominy and bean porridge were savory dishes. Where is the woman who would not delight in cooking for *such* men? But where are they? These old-time men did not weep and wail over the degeneracy of their wives and mothers; they did not rush into print with their complaints about cooks. The men of to-day congregate at clubs; meet at street corners, in free-lunch saloons, in gold rooms, on exchange. Wonder if they look backward and remember the sturdy men of fifty years ago, and murmur over the degeneracy of the race—over their own lost manhood.

Does the dear *Nation* or anybody believe that the good God endowed women with certain attributes, which are the ability to stew and brew, and that she is in league with the old serpent—has absolutely sold her birthright to the devil? Are the men ever and evermore to cry for good cooks? And must the answer be, "Woman has departed from the beaten track, and no amount of *beating* will bring her back"? Poor cooks! Poor cooks!

LETTER FROM MR. YORK.

ORGANIZATION OF A FREE THOUGHT SOCIETY AT SAN DIEGO.

EDITOR COMMON SENSE: I have delayed writing you longer than I intended; but you know my work is of a missionary character, and I find myself often in places without waiting for the formality of being sent for. I am satisfied to take men and things as I find them, and do my work as faithfully as I can, and wait for results. I have no reason to complain, although I meet with many obstacles in the promulgation of free thought, not from the orthodox, for they are a help, as they furnish me with *thunder*, but from people who should be my open friends, but who, to be respectable, are trailing along in the shadow of orthodoxy. This class affect our cause unfavorably, but they are lost sight of when I meet, as I do, so many others who give warm hearts and hands to aid me in the good work.

I am more than pleased with San Diego. There is a large liberal element here. We organized last Sunday under auspicious circumstances, with much good feeling and apparent desire to harmonize individual differences for the general good. A Board of Management was chosen, of which Mr. Veazie, formerly of San Jose, is President; M. A. Luce, Secretary; and Mrs. Hills, Treasurer. I have had good audiences, and have met with the utmost kindness from the San Diego people.

The San Diego Court-house, the banks, the Horton House, and many other fine blocks, would be a credit to any city on the coast. As to the climate, I believe no better can be found. The city site with its fine outlook over bay and ocean is perfectly beautiful.

The interests of religion have not been forgotten. There are churches, neat and commodious, representing the faith of Episcopal, Baptist, Methodist and Presbyterian sects, and I must say society is good. The industries of the county are in a hopeful condition, and farmers are elated with the prospect of good crops.

Find within six names for your excellent paper. I hope the friends of truth will give Common Sense a welcome, and help to sustain it.

San Diego, May 30th. J. L. Y.

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COMMON SENSE.

W. N. SLOCUM, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JUNE 13, 1874.

THE business management and editorial work of this paper have heretofore been under charge of the same person; an arrangement which has interfered materially with the proper conduct of the editorial department. Readers will be glad to learn that arrangements are now in progress which will soon relieve the editor of other duties, and enable him to make a much better paper.

THE SERIES OF ARTICLES on Spiritual Manifestations in London will be resumed next week; also, Mr. Mackie's articles on the Rise and Progress of Spiritual Ideas. An interesting essay on Money will be given also, and several communications on Spiritualism as soon as the space at our disposal will permit. There are so many of the latter that, in order to have a variety of matter in the paper, they are necessarily deferred.

FLORA WELLMAN CHANEY.—Although this lady has been in San Francisco but a few months, still she is already very favorably known as a successful teacher upon the piano. In addition to teaching music, she also gives instruction in elocution, and we learn that quite a prominent lady of this city has commenced studying with her, with the intention of taking the lecture field on the side of liberalism and reform. Miss Dora McCord, the young lecturer who is creating so much sensation in Oregon, received her only instruction from Mrs. Chaney. See her card in another column.

THE ORIGIN OF THE CROSS—A little work of 65 pages, entitled *The Masculine Cross and Ancient Sex Worship*, by Sha Rocco, has just been published by Asa K. Butts & Co., of New York. It contains within a limited space many facts with which the general reader is unacquainted. Only those who have perused Inman's "Ancient Faiths," Knight's "Worship of Priapus," Layard's "Ninevah," etc., are familiar with the subject. The cross is believed by the author to be a symbol of generation, and he gives many interesting facts to prove his position. The book is for sale by booksellers generally.

ASPIRATION AND REALIZATION is the title of a story in verse for children, written by George G. W. Morgan, and printed in very neat style by Winterburn & Co. It is of three brothers, one of whom was ambitious to be a soldier, the second a man of wealth, and the third "a pure and blameless life" would lead, helping the weak, and aiding every worthy cause. The story tells how the first died on the field of battle; the second grew to be a hard, selfish man, lived unloved and died unregretted, while the third walked in the paths of peace and all his ways were pleasantness. The story is pleasantly told, and conveys a good lesson, which is that virtue and happiness go hand in hand. For sale at the book stores.

LEGISLATION AGAINST WOMEN FOR THE PRESERVATION OF MEN.

The *Evening Bulletin*, in noticing the discharge of a number of women arrested for violation of the law concerning the employment of women in saloons, says:

The law does not affect women employed to wait upon customers, and can only intervene when females exhibit themselves, promenade, dance, or play upon musical instruments in any place where liquors are sold. Several arrests have previously been made under this Act, but, owing to defective complaints, no convictions have followed. The amended law passed by the last Legislature evidently intended that all women should be excluded from saloons; but the omission to insert the words "nor wait or attend" continues the privileges heretofore accorded to waiter girls. The Board of Supervisors can settle this matter effectually within one week, if so disposed, by passing an ordinance prohibiting women from attending saloons at night. This would immediately cause a suspension of business along the line of the Barbary coast, and result in great good.

If it would be beneficial to pass such an ordinance against women, how much more so would be one prohibiting *men* from visiting saloons and other places of vile resort at night. This would not only cause "suspension of business along the line of the Barbary Coast," but among all the midnight brothels in San Francisco. It is not true that if women were not allowed in these places, men would not go there. Bar-rooms were more numerous, in proportion to the number of inhabitants, and midnight brawls more common, before women came to this country than they are now. The converse of the proposition is, however, entirely correct, viz: If men were prohibited entering these saloons, the women would certainly not be tempted to go there, and the saloons could not exist. But who is the tempter, and who is the tempted, and which *one* shall receive the punishment for the crimes of *both*, has nothing to do with the question. We leave the discussion of such matters to those who settle their disputes in regard to moral questions on biblical authority; but, leaving the matter of simple justice, (which is due as much to a fallen woman as to a fallen man,) entirely out of the question, which is the better law; that which would prevent a few miserable women from committing an act which tends to injure only themselves, or that which would prevent thousands and thousands of men from committing the same act, by which they bring misery, not only upon themselves, but upon others dependent upon them for affection and support?

The ordinance proposed by the *Bulletin* is not a step in advance of the enactments of the male law-makers hundreds of years ago; in fact, the proposition bears upon its face the same stamp of dogmatic stupidity. When will people learn that laws made to bear against women, for the purpose of benefitting men, are not only grossly unjust, but are entirely inadequate to accomplish the desired result?

The *Industrial Monthly* suggests that the general adoption of cremation would lead to the effectual concealment of murders.

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SUBSCRIBE FOR "COMMON SENSE."

A PERSONAL APPEAL BY PROF. CHANEY.

I send the present number of this new paper to several of my personal friends, and to others of whom I have only heard, with this item marked, hoping that each one will not only subscribe, but try to induce others to do so. And I hope that all who read this, although it is not specially addressed to them, will do the same. The healthy growth and perpituity of Liberalism depend upon the dissemination of truth, and however important lecturers may be for this work, they are not superior to the press. Yet the masses do not seem to realize this fact, and hence will not do one-tenth for the support of a paper that they will for lectures. I do not mean by this that lecturers are overpaid, but that if either is neglected it is *always* the paper. I must even accuse the lecturers of not laboring so earnestly for the liberal publications as they should. Remember that I appeal to you for your own sakes and the sake of humanity, not that you should extend your patronage out of sympathy for the publishers, for they are only individuals. It is for the *million*, the victims of a false theology and contemptible superstition, that I ask your sympathy and your coin. Reader, I have no more pecuniary interest in this paper than you have, so my appeal does not originate from selfish motives. But, as one who loves his fellow man, I have a deep and abiding interest; hence this personal appeal. I shall contribute for its columns *gratuitously*, which will amount to far more each year than I am asking of you. Will you respond?

W. H. CHANEY.

SPIRITUAL CAMP MEETING.—The Spiritualists of Clackamas county, Oregon, are to hold a camp meeting on the 26th, 27th and 28th of this month. The Association has purchased a tract of five acres of land near the Willamette river, three-quarters of a mile from the Rock Island Station, on the Oregon and California Railroad, where they propose to erect buildings for holding spiritual meetings. The ground has been enclosed, and preparations made for the accommodation of all visitors. Article III. of the constitution of the Society says: "This Society shall never knowingly employ or retain in their employ any missionaries, lecturers, teachers or mediums who are opposed to, or whose teachings may conflict with, the present monogamic marriage laws of this State, or in the United States." * * * At a recent meeting of the Society, the following resolution was adopted: "Whereas, By the teachings of a few and the unqualified misrepresentations of many that Spiritualism is opposed to all marriage laws, and retains and upholds promiscuity between the sexes as a matter of right; therefore, be it resolved, That we, as Spiritualists, repudiate such propositions, and maintain that the monogamic marriage and family relation is not only the basis of happy, prosperous homes, as they should be mutual, sacred and protected, but the foundation alike of well-regulated society and good government." Mrs. Addie Ballou will leave for Oregon in time to be present at the camp meeting.

A TEST FOR CLAIRVOYANTS.

ED. COMMON SENSE: In accordance with your invitation I send herewith an envelope securely sealed with my own seal. It contains the names of one or more deceased persons, with one or more questions addressed to each. I have not the faintest expectation that any medium can make known to you the names and questions contained therein, so long as the one condition, that the envelope shall remain in your possession or within your sight, and unopened, is faithfully observed. I have read hundreds of accounts of spiritual seances within the last twenty years, but have never known of a well authenticated case of the delivery of messages in opposition to the proposition enunciated in my note last week, to the effect that the medium can communicate nothing, except by guess-work, not already known to the party in consultation.

The letter from "Old Man," in your last number, states very clearly the position of a large number of men who are willing to decide upon evidence, but who ask for more severe tests than the limited and monotonous ones furnished to the public in this vicinity.

In the writer's opinion, the common phenomena of Clairvoyance or Spiritualism are without any supermundane basis. They are, however, worthy of the serious attention of scientific people, for truth's sake. The test herein proposed has, you are perhaps aware, been previously offered to Spiritualists, with a reward of $500 dependent upon success; but the money has never yet been been earned. X.

If any of our mediumistic friends feel disposed to give this proof of their powers, the editor will call on any of them with the sealed package, when notified to do so. If successful the publication of the fact will be an advertisement worth having.—[Ed. Common Sense.

SUBSCRIBERS who are interested in sustaining this paper can do a great deal by bringing it to the notice of their liberal acquaintances. In this way the subscription list could soon be doubled. There probably is no subscriber who could not, with a little effort, procure at least one new one. While it is now certain that the paper will grow into a wide sphere of usefulness, it is none the less true that its power for good may be impaired and the day of its prosperity greatly delayed by the holding back of radicals who appear to be waiting for its firm establishment before they do anything to aid it. *Now* is the time. If the Spiritualists and Free Thinkers of this coast really want an organ, let them make the fact manifest in a substantial manner. Pay your subscriptions, and ask others to do the same. Circulate the paper among your friends, and induce one at least to subscribe.

A CELEBRATION in commemoration of the inauguration of the Woman Suffrage movement on this coast will be held in this city on the 27th of July. The Commitee of arrangements, selected at a preliminary meeting held on Tuesday, are as follows: Wm. M. Rider, Mrs. Sarah Wallis, Mrs. Adelia McComb, Mrs. M. Hill, Mrs. Olive M. Dawson, Mrs. D. T. Boyer, Prof. Kellogg, Mrs. R. T. Olmstead, and Mrs. A. Smith.

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A WOMAN'S DEFENSE OF A WOMAN.

THE TRUTH ABOUT THE FIRST WOODHULL LECTURE IN SAN FRANCISCO.

EDITOR OF COMMON SENSE: I attended the first lecture of Victoria C. Woodhull at Platt's Hall on Monday evening, and I wish to call your attention to the untruthful report of the proceedings there, as rendered by all the papers in this city which condescended to notice it at all. Much capital has been made by these anti-Woodhull reporters, of the *hisses*, which are said to have been a distinguishing feature of the evening, and described as long, loud and persistent. There were a few faint hisses—no "cat-calls," nor anything approximating to a disturbance of any kind.

No credit was given to Mrs. Woodhull, by these one-sided reporters, for her grace and the splendor of her oratory. In tragic power she is a very Rachel, and there is absolutely no language that could be used in this connection that would be exaggerated. The reporters had evidently prejudged their case. If the *Call* and *Chronicle* men had written out their comments—I will not say reports—before they went to the lecture, they would have been quite as applicable and as truthful.

Another great injustice I would notice. The *Post* speaks of Mrs. Woodhull's "language becoming more and more coarse." In reply to this, I will say that if John Stuart Mill had been addressing an audience on similar subjects, he could not have put his ideas into more fitting and refined language. Mrs. Woodhull expressed herself in language in use among scientific and medical men. And why, let me ask, should *any* subject affecting the vital interests of humanity be considered unfit to be freely spoken of? If these subjects were more freely spoken of, if the unhealthy morbid mystery attached to them could be removed and they be thrown open for free discussion as any other topic of interest, would it not be to the benefit both of public and private morality? We think nothing of allowing even the young to hear the most obscene passages read from the Bible by clergymen from their pulpits, and yet—oh, glaring and absurd inconsistency!—we are shocked if people are told important physiological truths in the most scientific though plain language, and truths on which the very existence of the race depends.

One thing more. While these self-righteous newspapers are crying down this "Scarlet Woman," it is not irrelevant to remember that these "peculiar views," as they are called, which are advanced by Mrs. Woodhull, were not only held by John Stuart Mill, but are fully endorsed by many of the greatest thinkers of the age. The brightest living intellects look upon all our present institutions—social, political and religious—as merely provisionary. They fit—alas! very imperfectly—to the present crude state of things, but just as sure as we are destined to rise higher and higher in the scale of intelligence and of being, so will we gradually cast aside all the trammels of the present, and rise at last to the perfection of glorified humanity.

Victoria C. Woodhull is a century at least in advance of the age. She looks with prophetic vision into the far-off future, and we, in our blindness and superstition, not only fail to comprehend her, but turn upon and persecute her.

There is no city in the United States where she has been so ungenerously and unfairly treated by the press as in this city of San Francisco. And why? Is there no grandeur in moral courage? Is there no sanctity in *truth*, even if it comes to us in unpalatable words? No one who saw Mrs. Woodhull on Monday night, with face aglow with intellect, with eyes literally burning with the fire of inspiration and of genius, could dare to say that she did not herself believe in the eternal truth of the doctrines she enunciated. She looked, as she walked that platform, like an inspired Pythoness—nay, like something better than that—like the great Apostle of Liberty that she is, preaching a new evangel to down-trodden humanity of every nationality and sex, and proclaiming that *the truth shall make us free*. Who can doubt that she has set herself apart, literally consecrated herself to her grand work—the work of redeeming man and woman kind from the ignorance and superstition of the ages? And for this, alas! she must pay the penalty of all great reformers. She must wear the martyr's crown, and be persecuted by those who are unworthy to kiss the hem of her garment.

But history will do her justice, and she who is hissed to-day for the noble efforts she is making to redeem suffering humanity, will one day be set upon a pinnacle for the world's worship; for the world has never witnessed a sublimer spectacle than her heroic courage in proclaiming unwelcome truths. She is the grandest woman of the century, if not of the centuries. And in the years to come, no nobler, and, I will venture to predict, no more honored name will figure on the historic page than the name of Victoria C. Woodhull. L.

DR. JOSEPH TREAT, for several months, has desperately besought Mrs. Woodhull to confess herelf "a prostitute, a gambler and a black mailer;" in other words, he tearfully begs her to become "a free-lover like him." As other women have done, it is quite natural for Mrs. W. to decline the Doctor's proposals. "Black mailing" is unpopular, especially with the victims. As to that matter, we shall not fret until we hear from the "victims." As to "free-love," when it is to be defined and enforced by authority, as the Doctor and his aids propose to do, it will become an intolerable nuisance. Mrs. Woodhull has simply asserted the right of all, including herself, to manage their own affairs at their own cost. She never has stooped to vindicate herself and never ought to. In this exposure business Dr. Treat is not a success. He is much better fitted to make pills than to preach purity.—*The Word, Princeton, Mass.*

FRIENDS OF THE LIBERAL CAUSE who desire to take this paper, but do not feel able to spare the money, can assist us and help themselves by canvassing for it among their friends. We will give an extra copy for every club of five advance paying subscribers.

The power to go alone is essential to growth and peace. One cannot shake off personality, or run away from himself by joining a community. On the contrary, individuality is developed and assured by free associations.

THE LAW POLICY IN THE POLITICS OF THE UNITED STATES.

OUTLINES OF A LECTURE BY MRS. ADDIE L. BALLOU.

Mrs. Ballou has been speaking during the past month to large audiences in Turnverein Hall, Sacramento, under the auspices of the Spiritual Society of that city. The following, furnished by a Sacramento correspondent, gives the points of her discourse on the Law Policy of this country. The writer says:

Mrs. Ballou's utterances, though bold and censorious in their criticisms, were enthusiastically applauded. The salient points were to the effect that the constitutional basis of the Government of the United States was, first, for the purpose of transmitting to posterity the blessings of liberty; second, to form a more perfect Union; and, third, to establish justice, to ensure domestic tranquility, and to promote the general welfare—otherwise, to secure "the right of life, liberty and the pursuit of happiness." She asserted that the recognized laws in the civil government of the separate States and of the United States stand impeached by all of the principles here set forth as the fundamental ideas of our government; first, by assuming to dictate how the subjects of the government shall be born, and by banning as "illegitimate" a large per cent. of subjects, whom it afterwards recognizes as sovereigns by granting to them the right of suffrage and conferring on them official position, to say nothing of the imposition of taxes. Under the divine law there are no "illegitimates." Government in the United States to-day also fails to fulfill the assertions of its founders, because it refuses to establish justice and equal rights to all citizens. The declaration that taxation without representation is arbitrary and tyrannical, is ignored. Taxation is made compulsory against woman, without the power of protest by the ballot. The law enforces the sale of her property to pay a compulsory tax, and imprisons or fines her for attempting to remonstrate by offering her ballot. Again, the law gives the ownership (in many States) of the woman, her children and property to the husband, and treats woman as an outlaw and a criminal if in her protest to own herself she becomes a mother while a *femme sole*. Again, the law inflicts penalties beyond the limit of the just power of lawmakers by inflicting capital punishment—taking life it cannot restore, thus contradicting its own declaration of the right of individuals to "life," etc.

The purpose of law in modern society is to protect society. The purpose of penalties is or should be, first, that the offender shall not repeat the offense; second, to deter others from like crime; and, third, for the reform of the offender. Instead of which, the law authorizes open violation of its purposes by willful and deliberate committal of murder for the unpremeditated committal of the same. It often imprisons and accepts the services of the condemned a length of time far in excess of the enormity of the offense, and in many cases retains in durance vile, awaiting trial and without compensation, parties proven to be innocent. It accepts the labor of convicts without a provision to guard against the suffering of their families, or to prevent their becoming criminals also, in consequence of poverty and the necessity of food. Thus, and in many other ways, does it fail to promote the "general welfare."

The lecturer closed by saying that government and law are not synonymous; that we are afflicted with a superabundance of law, but as yet we are not blessed with much worthy to be called government, and that we can never hope to fulfill the promise of our declarations until man's logical deductions are rounded into symmetrical proportions by the warm sympathy and tender humanity of womanly love.

The speaker gave a number of very pointed illustrations of her theme, and commanded the closest attention from first to last.

LECTURE AND SEANCE.

The first lecture of Mrs. C. Fanny Allen under her present engagement took place at Mercantile Library Hall on Sunday afternoon, the subject being furnished by the audience. Mrs. Allen has not yet recovered her health, and it is evident that her illness has somewhat impaired her voice. Before answering the questions, which were sent up in writing, she said: "We (the spirits) answer from our own experience, and from our own belief based on facts which have come to our knowledge, but we do not give any reply as a finality; the hearers are to analyze them for themselves, and accept only what seems to be true. Spirits are not infallible. In this age of reason it is useless to set up any standard with the expectation of bringing all to be guided by it." She then proceeded to answer various questions, such as: "Is the spirit affected by the disposition of the body—that is, by cremation?" "Can a person vampyrize another without the other's knowledge?" etc. The questions generally were not very good ones, and the answers nothing remarkable. As to vampyrization, the medium said that many persons draw upon the vital forces of others with whom they come into close relations. The person affected may not be aware of it, and may, if the evil is continued, gradually lose strength and vital force, until death ensues. Some who are said to die of consumption, are actually vampyrized to death. When the cause is known, the remedy is to drop the acquaintance of the person, but if this is not practicable, then avoid contact as much as possible. A large number of subjects were treated briefly and in an able though somewhat non-committal style. The spirits do not profess to be omnicient, and can only tell what they know. After the discourse, a seance followed, in which Mrs. McKinley, Mrs. Kerns and others took part. Most of the spirits described were recognized, and several messages, of a common-place order, were accepted by the persons to whom they were addressed.

In the evening Mrs. Allen spoke again on subjects given by the audience. The responses were applicable, and many good points were made and warmly applauded. Both meetings closed with a poem improvised on subjects handed in by the people in the Hall. Mrs. Allen will speak again on Suuday, the 14th, afternoon and evening.

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THE EVIL LIES DEEPER DOWN.

A large mass meeting was held in this city a short time ago on the subject of the eight-hour law. There were bonfires, rockets and music, and some very good speaking; but what did it all amount to? Only this, that those who are able to protect themselves may do so, by organization, association, and by manufacturing public opinion to suit their own purposes; and that all the rest must suffer until they are strong enough to do the same. Now the very essence of this is to array society into a series of hostile camps, in which much time and money must be expended in guarding one against the other. This shows that the instinct of selfishness, the inbred wild animal in man, is not extinguished either in those who would prey upon others or those who would defend themselves from being preyed upon. It is almost as natural, pecuniarily and financially, to live on one another in our present social condition as it is for the Fejee Islanders to do the same in a more literal sense. The evil is greater than any eight-hour law can touch. It can be rectified only by checking the predatory and selfish instincts in ourselves. Could men and women (for to-day women cannot be left out) unselfishly combine, not in a cold, negative manner, to resist oppression, but in a positive manner, according to natural, divine laws, to live the right and the true, not as now, off from but *for* one another, the result would be moral and financial success. But the trouble is that the preying (not the praying) instinct has been so strongly developed that we are all afraid of one another, and everybody instinctively fears that his neighbor is going to get the advantage of him. It would be a good thing to establish a society for the promotion of faith, not on the beaten track of the church, which has almost forgotten the way itself, but on a new plan—to have faith in the good existing in every man or woman, however much covered up it may be, and to cultivate it by striving for the best possible conditions. The great battle is not between eight hours or ten hours work a day, but between selfishness and unselfishness everywhere.

E. Hughes.

It has been my intention, for several years past, to publish my thoughts upon religion. I intended it to be the last offering I should make to my fellow-citizens of all nations, and that at a time when the purity of the motive that induced me to it could not admit of a question, even by those who might disapprove the work. * * * I believe in one God, and no more; and I hope for happiness beyond this life. * * * I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy. * * * But some perhaps will say, "Are we to have no word of God—no revelation?" I answer, Yes: there is a word of God; there is a revelation. The word of God is the creation we behold; and it is in *this* word, which no human invention can counterfeit or alter, that God speaketh universally to man. * * * It preaches to all nations and to all worlds; and this word of God reveals to man all that is necessary for man to know of God. Do we want to contemplate his power? We see it in the immensity of the Creation. Do we want to contemplate his wisdom? We see it in the unchangeable order by which the incomprehensible whole is governed. Do we want to contemplate his munificence? We see it in the abundance with which he fills the earth. Do we want to contemplate his mercy? We see it in his not withholding that abundance even from the unthankful. In fine, do we want to know what God is? Search not the book called the Scripture, which any human hand might make, but the Scripture called the Creation.—*Age of Reason*, 1794.

"ANONYMA;"

OR, COMMON SENSE'S "DEAD MATTER."

"Drowned! drowned!"—Hamlet.

It is a curious fact that those persons who are the foremost and the most bitter in denunciation of the *theory* of "Free Love," are ever precisely those who are the most zealous and constant in its practice.

"Virtue"—on "Open Letter's" page—
Holds his blaspheming jaws,
Whilst "Victory" from the "Social Pool"
A smothered kitten draws.

A puss with sleek and silken hair,
Soft purr, and pensive face;
But poisoned claws, and tainted teeth,
Like all her treacherous race.

And "Victory" plucks it from the pool,
And shows that it is dead;
Male "Virtue" hides his starting tears,
—His joy, his darling 's sped!

Hired Prostitution, thou art gone—
Anonyma, no more,
Drowned in Free Thought's o'erwhelming waves,
Thou'lt haunt the social shore.

Yet why should "Virtue" be so moved
At this cat-astrophy?
Nay—'twas his own, his favorite cat
That nestled on his knee!

Unfeline man! he now pretends
To shun that kitten's scent;—
'Tis false;—to draw it out himself
The hypocrite but meant.

To take it home; eat stinking flesh,
Then stuff its hideous hide;
And weep that with improving years
His little cat had died.

Flesh of his flesh this kitten was;
Bone of his very bone;
But then, you see, the sly dog wished
To cat-er-waul alone.

He'd sworn no She should interfere
With fellines so divine;
That Male Humanity should stand
Alone, at "Free Love's" shrine!

Since he and "Open Letter" both,
—However French and loose—
Deem sauce for ganders such as they,
No sauce for any goose.

Anonymous and Sin-on-a-mouse.

In laying the corner stone of the new Tribune Building Geo. Ripley said: "The ceremony which is now about to be performed typifies the union of spiritual agencies with material conditions, and thus possesses a significance and beauty which anticipate the character of the coming age. The future which lies before us, it is perhaps not presumptious to affirm, will be marked by a magnificent synthesis of the forces of material Nature and the power of spiritual ideas. About ten years before the establishment of *The Tribune*, dating from the death of Hegel in 1831, and of Goethe in the following year, the tendency of thought on the continent of Europe, which had been of an intensely ideal or spiritual character, began to assume the opposite direction. Physical researches rapidly took precedence of metaphysical speculation. Positive science was inaugurated in the place of abstract philosophy. The spiritual order was well nigh eclipsed by the wonderful achievements of the new order. A new dynasty arose which knew not Joseph, and the ancient names of Plato and Descartes and Leibnitz were dethroned by the stalwart host that took possession. I need not rehearse the splendid discoveries which have signalized this period. Such acquisitions to the treasury of positive human knowledge have never been made in an equal time in the history of thought. More light has been thrown on the material conditions of our extistence on earth than has been enjoyed before since the morning stars sang together. But the signs of the times indicate the commencement of a reaction. The age accepts the results of physical research, but refuses to regard them as the limit of rational belief. In resolving matter into molecules, and molecules into atoms, the most illustrious cultivators of physical science cheerfully confess that they arrive at invisible forces which no crucible can analyze, no microscope detect, no arithmetic explain. The alleged materialism of Tyndall and Huxley thus affords an unexpected support to the idealism of Berkeley."

Gen. Winn is announced to speak at Dashaway Hall on Sunday afternoon, before the Society for Self-Culture. Subject, the Eight Hour Law.

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WOMAN SUFFRAGE.

ANNUAL REPORT OF THE RECORDING SECRETARY OF THE CALIFORNIA STATE BOARD OF CONTROL.

The following report, recently made by Mrs. Mary Snow, Recording Secretary, has not been published in any report of the proceedings of the late convention:

During the past year the Board has held thirty-six meetings, four of which were quarterly, eleven special, and twenty-one adjourned. The preliminary action of the Board in coming together, was the election of additional members, and new officers in sympathy with our aims, who bringing with them fresh enthusiasm helped to strengthen and cheer the hitherto active members, who forthwith proceeded to the accomplishment of their work. Thus reinforced, with unabated zeal have we been legitimately though quietly pursuing the interests of the Society that were committed to our charge. Unity of purpose and unbroken harmony of action have characterized our sessions, which have been occupied in devising plans for the furtherance of the cause. Accordingly, at our meeting of May 9th, a brief circular, urging the suffragists of California to united action and seeking to arouse enthusiasm in our ranks, and to create public sentiment in favor of woman's enfranchisement, signed by the President and Secretary, was adopted by the Board, and circulated by postal card throughout the State. At our regular quarterly meeting of June 27th another comprehensive and carefully prepared official document, signed by all the officers of the Board, was adopted, designed more especially to influence the action of the nominating committees for the California Legislature. This also was extensively circulated throughout the State, and sent to each member of the several nominating legislatives committees, accompanied by a brief note calling attention to the disabilities of woman, and expressing the hope that in their selection of candidates her claims would not be ignored. Frequently also the more prominent members were visited by special committees of ladies from our Board, urging upon them the importance of the suffrage movement; also the consideration of our educational and property rights; and generally an appreciative sympathy with our aims has been expressed, which is a pleasing indication of the rapid growth of public sentiment upon the subject. On October 4th a special meeting was called to listen to a communication from Lucy Stone, inviting us to send delegates from our Society to the fifth annual meeting of the American Women Suffrage Association, to be held in New York, and also requesting for that occasion a report of our work in California. We responded by the appointment of Mrs. E. C. Sargent, then in Washington, as our delegate, and by instructing the Corresponding Secretary, Mrs. Mary J. Collins, to furnish a synopsis of our labors in the past; also by a telegram of friendly greeting, signed by Mrs. M. A. Lewis, President of the Board of Control, and a letter from Mrs. Mary F. Snow, its Recording Secretary. This action resulted in the appointment of Hon. A. A. Sargent and Mrs. M. A. Lewis as their Vice Presidents for California, and of Mary J. Collins as a member of their Executive Committee.

At subsequent meetings of the Board woman suffrage petitions to Congress and the California Legislature were adopted, and finally forwarded to Washington and Sacramento. The petition to Congress was received and presented to that body by Hon. A. A. Sargent, and subsequently referred to an appropriate committee. The petition to our California Legislature was presented by Hon. Henry Edgerton in the Senate, and by Hon. W. A. Aldrich in the Assembly, and also referred to a joint committee of both Houses. It urged three points: Woman's eligibility to official position on educational boards and clerical offices; her property rights; and a constitutional amendment conferring the ballot. It was sent to Sacramento early in December. The Board asked for no oral hearing before the committee; yet through personal calls upon members of the Legislature, previous to their convening at Sacramento, by a special committee of ladies appointed for the purpose, and also by frequent correspondence with them during the whole period of their sessions, through our Corresponding Secretary, urging them to "respectful consideration" and action in regard to the claims of woman, aided by the efforts of an independent delegation of ladies from Santa Clara county, our legislators were induced to pass an educational bill, and also one in relation to our property rights. But so protracted was the discussion upon those points before the final assage, that no time was given to the clause in our petition referring to the ballot; other questions, to them of paramount importance, claiming the last hours of the Legislative session. Yet for the advocacy of our cause, so far as considered, we are especially grateful to Messrs. Edgerton, Roach and Pendegast, of the Senate, and to Messrs. Aldrich, Barton, Coggins and others, of the Assembly; and as patiently as we can we await the "good time coming" when the further privilege of the ballot, removing all our disabilities, shall be granted.

Early in January letters were addressed by our indefatigable Corresponding Secretary, Mrs. Mary J. Collins, to each of the Pacific Coast Senators repudiating the Frelinghuysen Utah bill, and urging them to energetic action for its defeat; and the closing effort of the Board was the adoption of resolutions opposing the Congressional disfranchising movement, to be forwarded to each member from the Pacific coast, and also a brief memorial thereon to Congress, to be presented to that body by our distinguished friend and coadjutor, Hon. A. A. Sargent.

Thus have we steadily aimed, according to our highest judgment, faithfully to discharge the duties devolving upon us, trusting that our labors may be ultimately crowned with success. Respectfully submitted by

MARY F. SNOW,
Rec. Sec. Cal. State Board of Control.

Children are shut up in the school-room as the place where knowledge is caught and confined for them to get. But near by is the record of the tremendous hammer that has pounded the hills into boulders, pebbles, gravel, sand; of the old ice-cap Mother Earth wore on her head for a million of years, melting with climatic change; of cakes of frost as vessels bearing cargoes of stone to scatter along the shore; of scratches from pre-Adamite avalanches on primeval rock. But the little human Adam is never taken to *this* show, knows not what a theatre bigger than his little stage with a green curtain he is always in; understands not the compass, and cannot tell the North Star. We say hush! little folks should be seen and not heard, with a sort of soul-murder quenching the spirit of curiosity, when their queries put our acquisitions of knowledge or character to the test. So they grow up after and like us, without chemistry enough to cook a meal, or skill to row a boat, or harness a horse in haste for the doctor, or knowledge to restore one from a fainting fit, or hold the blood in an artery, or rescue any mortal in body or soul.—*Bartol.*

England's latest glory is her triumph over a few unarmed, half-naked negroes in Ashantee—a war without just cause, and with no other result than the burning of an African city, constructed by a people slowly struggling towards civilization. Christianity gains nothing by such raids

[For Common Sense.]

MY MOTHER.

BY H. WINCHESTER.

To me there's no name on earth half as sweet
As mother, dear mother, whose kindness and care
Watched o'er my childhood and guided my feet
To Truth's living fountain each evening in prayer.

Thrice sweet to my soul is her memory now,
When age with its iron hand presses me down,
Has whitened my hair and furrowed my brow,
In breasting life's storms, its strife and its frown.

Now oft in the darkness of doubt and despair
I hear her dear voice of hope and of love,
And I know she is by me, for soft on the air
I hear a sweet strain from the mansions above.

The love of a mother no change ever knows;
In life and in death, 'tis ever the same;
O'er the child she has nursed love's mantle she throws,
Though sunk in the depths of sin and of shame.

Oh! mother! what hallowed memories rise
As I gaze through the mist of years passed away;
Though an angel of light in the summer-land skies,
Yet I feel thou art near me day after day.

Yes, mother, dear mother, I feel thy soft hand,
Leading and guiding my way on the road,
So gloomy and dark, to that beautiful land
Whose gates are ajar and whose maker is God.

Lower Lake, California.

[From the Golden Age.]

SOWING FOR ETERNITY.

Though humble be the field and the endeavor
O brother mine, thou sowest every day
Seeds, of which fruitage shall exist forever
To reproduce and reproduce, for aye.

Whate'er thy walk, whate'er thy social standing;—
Whate'er thy contact with humanity;—
Whate'er thy influence, less, or more commanding,
That influence is the germ of fruit to be.

Ah! if in love of truth thou grapplest error,
However popular that error be,—
Accepting loss of favor without terror,—
Truth's harvest waits thee in futurity.

We're sowing seeds in high and lowly places;
We're sowing seeds of honor or of shame;
Of truth and goodness, from a moral basis;
Or else to falsehood and each kindred name.

If every word breathes love and hope and duty;
And every deed a thought beyond ourself;
A life so lived as blossoming in beauty,
Richer than millions of your hoarded pelf.

Thus living for the future; thought sublimest!
For the wide cycles of eternity
To human workers, impulse, the divinest,
For good, immortal, in earth's destiny.

How blest shall be the soul that lifts the lowly,
And sends sweet hope into the darkest cell
Scattering seeds, that germinate, if slowly,
And of an upward tendency shall tell.

What bloom, what harvest for such labor waiting
In the eternal destiny of man:
This is the seed time, in the present dating,
We all are workers in the general plan.

Workers for joy eternal, or for sorrow,—
As good we sow, or evil, every day,—
Working for a triumphant bright to-morrow,
Or for our own regret, reproach, dismay.

Oh! if we are inspired by holy feeling
With love of goodness for its lovely sake,
Sweet charity like sun-beams o'er us stealing,
What lovely lives such inspirations make!

May purest love from baser influence free us
And lift our spirits to that upper air
Where, by reflected light, the world shall see us
Transparent, as the truth, whose shield we wear.

That aspiration from the father given,
A thirst for goodness, fill our souls for aye!
Loving and serving, thus begins our heaven,
And thus its kingdom in our hearts alway.

Washington, D. C. March 6, 1874. M. A. B.

The sun set; but set not his hope:
Stars rose; his faith was earlier up:
Fixed on the enormous galaxy,
Deeper and older seemed his eye:
And matched his sufferance sublime
The taciturnity of time.
He spoke, and words more soft than rain
Brought the Age of Gold again:
His action won such reverence sweet,
As hid all measure of the feat.

FALLOW.

Above, below me, on the hill,
Great fields of grain their fulness fill;
The golden fruit bends down the trees;
The grass stands high round mowers' knees;
The bee pants through the clover beds,
And cannot taste of half the heads;
The farmer stands with greedy eyes,
And counts his harvest's growing size.
Among his fields so fair to see,
He takes no count, no note, of me.
I lie and bask, along the hill,
Content and idle, idle still.
My lazy silence never stirred
By breathless bee or hungry bird;
All creatures know the cribs which yield;
No creature seeks the fallow field.
But to no field on all the hill
Come sun and rain with more good will;
All secrets which they bear and bring
To wheat before its ripening,
To clover turning purple red,
To grass in bloom or mowers' tread—
They tell the same to my bare waste,
But never once bid me to haste.
Winter is near, and snow is sweet:
Who knows if they be seeds of wheat
Or clover, which my bosom fill?
Who knows how many Summers will
Be needed, spent, before one thing
Is ready for my harvesting?
And after all, if all were laid
Into sure balances and weighed,
Who knows if all the gain and get
On which hot human hearts are set
Do more than mark the drought and dearth
Through which this little dust of earth
Must lie and wait in God's great hand,
A patient bit of fallow land?

THROUGH LIFE.

We slight the gifts that every season bears,
And let them fall unheeded from our grasp;
In our great eagerness to reach and clasp
The promised treasure of the coming years.

Or else we mourn some great good passed away,
And in the shadow of our grief shut in,
Refuse the lesser good we might win,
The offered peace and gladness of to-day.

So through the chambers of our life we pass,
And leave them one by one, and never stay,
Not knowing how much pleasure there was
In each, until the closing of the door
Has sounded through the house, and died away,
And in our hearts we sigh, "For evermore."

TREASURE.

Ben Selim had a golden coin one day,
Which he put out at interest with a Jew;
Year after year awaiting him it lay,
Until the golden coin two pieces grew;
And these to four; so on till people said,
"How rich Ben Selim is!" and bowed the servile head.

Ben Adhem had a golden coin that day,
Which to a stranger, asking alms, he gave—
Who went rejoicingly on his unknown way.
Ben Adhem died—too poor to own a grave—
But when his soul reached Heaven, angels with pride
Showed him the wealth to which his coin had multiplied.

Nature never did betray
The heart that loved her; 'tis her privilege,
Through all the years of this our life, to lead
From joy to joy: for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against, or disturb
Our cheerful faith that all which we behold
Is full of blessings.

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Whatever the truth may be concerning the authorship of the larger portion of the work, the fact that it is so thoroughly in Dickens' style as to almost defy criticism, is admitted by many of the ablest critics. [Toledo Journal.

The interest of the story is well sustained. The characters are generally consistent with themselves and in harmony with the peculiarities ascribed to them in the first part; while the new characters introduced are strongly drawn, standing out clear before the mind's eye like living persons.—[S. F. Bulletin.

The imitations are striking; the characters, as foreshadowed by their author, well sustained, and the new personages introduced are in each and every case admirably drawn. The working out of the plot is, under the circumstances, a marvel of ingenuity and cleverness, and there are many touches of real feeling scattered throughout the second half of this book almost worthy of the great man himself. [Inter-Ocean.

The great lesson of the book is, that a man's sins are sure to find him out, and that men ought to forgive rather than avenge with their own hands the crimes perpetrated against them. It thus teaches the highest Christian lesson that can be taught on the subject. And no book that I have ever read presents more beautiful and hopeful views on the subject of death. [Auburn Advertiser.

If Charles Dickens, in propria personæ, wrote The Mystery of Edwin Drood up to a given chapter, and then if Thomas P. James in his persona propria took up the tale where Mr. Dickens left off, I will hazard my reputation as a critic on the internal evidences of authorship, by challenging the world, or the shrewdest man in it, to tell, if he did not know beforehand, where Dickens left off and James commenced!—[Prof. T. B. Taylor, of Chicago.

Each one of the dramatis personæ is as distinctly, as characteristically himself and nobody else, in the second part as in the first, and in both we know them, feel for them, laugh at them, admire or hate them, as so many creatures of flesh and blood, which, indeed, as they mingle with us in the progress of the story they seem to be. Not only this, but we are introduced to other people of the imagination, and become, in like manner, thoroughly acquainted with them. These people are not duplicates of any in the first portion; neither are they commonplaces; they are creations. Whose creations?—[Springfield Union.

We have seen several "notices" of the book, all of which spoke of it disparagingly, and all, we venture to say, were penned without reading a single chapter of the portion condemned. We have no hesitation in saying that we do not believe the most intelligent person, not having read the first portion of the story, can commence it and in going through tell where the live Dickens left off or where Mr. James (for the dead Dickens) began. [Vox Populi, Lowell, Mass.

The great literary sensation of the season seems to be the completion of the Mystery of Edwin Drood, by the spirit of Charles Dickens, through a medium, at least so claimed. The admirers of Dickens find themselves in a strange puzzle. The best and most intelligent admirers and critics of the great author find it impossible to determine where Dickens alive stopped writing, and where Dickens dead commenced. Is it not a little remarkable that those most familiar with Dickens' style cannot detect at what point—what chapter—the "medium" begins the continuation of Edwin Drood? The style, the headings to chapters, the names of characters, are all Dickensian. If it is a fraud it is more marvelous, mysterious and puzzling than any phenomena of Spiritualism that we have ever been asked to believe. There can be no denying the fact that the portion of it written since Dickens' death has the real Dickens flavor. [Lawrence Tribune.

The Mystery of Edwin Drood, purporting to have been completed through the mediumship of T. P. James, is before us, read and digested. Resting upon an assumption of its continuation by the great novelist, we expected to meet with some evidence of Mr. James' own individuality. We are not sure but this may be apparent, yet when we consider how smoothly and consistently the undeveloped plot is brought out, and the mystery solved; how admirably the characters are sustained, on the whole; how the Billickin and Twinkleton warfare seems so characteristic of Dickens; how wonderfully suggestive of him the great shadowy something that closes with Jasper and sends him forth from the presence of his child a maniac, and how the death-bed of the precocious Bessie reminds us of little Nell, though very unlike—when we reflect upon these things, we can at least say that if we were so bigoted, or knew so little of spirit control, as would not permit us to acknowledge this for Dickens, we should, with Mrs. Sapsea, be forced to appreciate mind, not as manifested by a sapsea, but a James.—[Cleveland Lyceum.

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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, JUNE 20TH, 1874. No. 6.

Signs of the Times.

The Sacramento ordinance requiring the payment of a license by lecturers is to be repealed.

Elizabeth Peabody has commenced the publication at Cambridge, Mass., of a monthly, called the *Kindergarten Messenger*.

Of twenty-five liquor saloons in Hollister all but three have discontinued business. A combination has been made to test the law.

Count de Saint Croix, in order to provoke Gambetta to a duel, struck him in the face. Gambetta did not challenge him, but a court of justice sentenced the Count to six years imprisonment. Times change.

A book entitled "What is Darwinism?" has appeared, the design of which is to show that the evolution theory excludes design in Nature, and is therefore atheistic, and, per force, exceedingly dangerous.

In proportion as the fashionable bonnet rises and recedes to the back top-knot of a woman's hair, so the frizzly curls come down over the eyes, until the most foolish of the sex at last look like the idiots they really are.

Judge Morrison, of the Fourth District Court, who was petitioned to reinstate certain members of a secret society, who had been expelled by their associates, has decided that the courts have no control over such matters.

The theological press are commending the book recently printed by B. P, Brown against Herbert Spencer and his theories. The book is a very weak affair, and full of misrepresentations of Mr. Spencer's views and arguments.

People whose opinions on most subjects are not worth the having often imagine themselves competent to criticise public journals in a masterly manner. Whatever else they may not know, they are very sure they know all the shortcomings of the press.

Rev. L. Beecher, D.D., of Nyack, New York, kissed pretty Mrs. Wessels. She told her husband, and he called the Reverend to account at a public "tea party" in the parlors of the Y. M. C. A. Mr. Beecher denied the story, and the enraged husband slapped him in the face, saying—"*Then you say my wife lies!*"

Prof. William Denton was arrested in Sacramento, at the close of his lecture on Saturday evening, and lodged in the city prison, for refusing to pay a license, $20, for giving an exhibition. The following day he was released on bail, and has since left for the southern part of the State, without paying the demand. The action of the authorities does not meet public approval.

There is talk of the appointment in England of a government minister whose duty it shall be to look after the interests of Science,

During excavations at Ilkley, England, recently, an ancient burying ground was found, containing several urns filled with calcined bones and charcoal.

The New York *Independent* now consists of 32 pages a little larger than *Common Sense*, about half being filled with advertisements. It is a very profitable paper.

What is to be done about the publication of a report of the committee on the Oakland spiritual manifestations? Is it not time the public were informed of the result of the investigation.

Beer and whisky pay 55 per cent. of the internal revenue taxes, while tobacco is next highest on the list. This is as it should be, and it would be still better if these products could be taxed out of existence.

Somebody says the only visible functions of the Republican leaders now are to fill the offices and handle the public money, and that the manner in which they perform these duties is not above criticism.

It is a notable fact that in every locality in this State where the prohibitionists won a victory under the Local Option Law, women labored earnestly at the polls; and in all places where they did not take part the license party succeeded.

The Boston dress reformers have invented a combination garment for female wear which includes in one piece, chemise, waist, drawers and stockings. On this foundation are buttons to attach the rest of the rig. It is said to be neat, cheap and convenient.

The recent Swing trial in Chicago, in one of our most narrow and bigotted churches, shows that the old dogma of damnation for disbelief, can no longer be maintained. Dr. Swing had said in his sermons, that good and wise heathen, might have as fair a chance of heaven as some devout believers. He was charged with heresy, and yet the Synod cleared him of the charge.

The Industrial Palace at Guise, in France, is an institution built by Mr. Godin for his workmen, in which from twelve to fifteen hundred persons are provided with a healthful, comfortable and agreeable home, where may be found the conveniences and enjoyments which are generally only within the reach of those who are rich. While involving no elements of mere charity, it respects individual freedom, and maintains capital and labor in relations of perfect amity, and at the same time of perfect justice, while securing to the capitalist an adequate return for his outlay.

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BUDDHISM AND SPIRITUALISM COMPARED.

BY A. W. BAYLIS, M.R.C.S.

[Concluded from page 53.]

It is quite unnecessary for me to point out to Spiritualists in this country the many singular analogies between this system of the Buddhists and the various accounts that come to us imperfectly filtered through modern mediums. I cannot procure Dr. Hare's book, which I read many years ago, but I am perfectly sure that those who can will find that his deceased sister or brother, or both, in telling him of the condition of spirits in the other state, say that they know that there are six lower heavens, in which there is a gradual progression towards perfection; and that they are aware that there are sets of heavens above these, but know nothing of the condition of spirits occupying these higher spheres. A month or two ago, in London, a spirit calling himself Jimmy Nolan, speaking with an audible and distinct voice through the mediumship of Mrs. Hollis, of Memphis, Tenn., told me that he was in the sixth sphere, and that he knew there were higher spheres than the seventh, because he had had communication with the spirits in them by means of mediums, just as we were having communion with him. He also gave me precisely the same account as the Buddhist teachers gave two thousand years ago of the gradual decrease of sensuality and growth of spirituality in these six lower spheres, dewalokas; with which he was personally acquainted, going into particulars, which absolutely coincided with those detailed by the Buddhists as to the relative degrees of sensuous and sensual pleasures, and substantial surroundings of the different states. Moreover, he located the different spheres somewhat as they did, saying, I think, that the lowest commenced about sixty miles above the earth's surface: the Buddhists make them extend from near the earth's surface to forty-two thousand leagues (of five miles each) above the earth; the remaining five lying in layers above it. Now I do not believe that either Dr. Hare or Mrs. Hollis knew anything whatever about the Buddhistic creed in this particular; nor do I think it likely that the French and American reincarnationists have been merely borrowing; yet between modern Spiritualism and ancient Buddhism we have these curious points of agreement on matters the knowledge of which is utterly unattainable to humanity except through some direct revelation. Both believe in the transmigration of souls; in the soul's preexistence; in the possibility of re-birth into this world again in the form of men or animals; in the existence of undeveloped spirits, wandering about their old haunts and located in no particular sphere; in the division of the lower heavens into six grades, differing from one another in their physical and spiritual conditions; which both parties, however, describe independently with consistency and minuteness, in their location, relatively to the earth. Further than this our mediums do not profess to go, nor do spirits communicating seem to be able to enlighten us; but they all concur in stating that there are higher systems of heavens; and these the Buddhists name, locate, and describe with the same minuteness with which they have painted the lower heavens; until the last state of all, Nirwana, or absolute perfection, is reached, where the soul, freed from all material encumbrances, and all stains of sense, rests forever without form or self, or personality, in a state of calm and perfect bliss. Till the soul actually reaches Nirwana it is not freed from the circle of existences, but is liable at the end of any one existence to be plunged again into any one of the lower states, according to the balance of good and evil deeds. Nor is it necessary for the soul to pass through any of these intermediate conditions, but it may be born again upon the death of this body into any of the twenty-eight heavens, or as Buddha and some of his saints, into Nirwana itself.

The Buddhists describe distinct places of torment, but so do some mediums. The Buddhists are all reincarnationists; only a portion of modern Spiritualists are so. But on the whole the points on which they agree are so many and well defined, and those on which they differ so few and so ill defined, that I think the Buddhistic religion deserves far more respect and attention from Spiritualists than it has hitherto received, and to every thinking Spiritualist the subject cannot fail to be an interesting one.

I will conclude this already too extended article with one other curious fact, which I suspect very few of the readers of Swedenborg have ever noticed. It is this, that in several of his visions, he describes the Buddhists, and especially the Thibetians, as occupying a heaven far higher and more exalted than any to which the best of Christians had yet attained, and they explained this to him by declaring that they had possessed from time immemorial more direct and perfect revelations from God than any other race of people in the world. Now is it not a very singular thing to find a Christian publishing such a fact as this as a revelation made to himself?—a Christian, too, who as I take it had very little practical knowledge of the Buddhists or their creed. Those who are curious to see this for themselves will find it repeatedly mentioned in Swedenborg's "Christian Religion." It will no doubt be a little amusing to those of your readers who think that reliance may be placed upon the oft repeated descriptions given by advanced spirits of their states and conditions in the other world, to find this excellent missionary finishing his very clear and accurate delineation of the Buddhistic account of the same post mortem states of the human soul with these remarks:

"The moment that man loses the aid of induction and enters into the unseen world, his littleness becomes manifest; and yet in no department of investigation has he pursued his course with more complacency, or allowed his imagination a revelry more unrestrained * * * There is, therefore, no part of heathenism that is less interesting than its description of other worlds; and in no light does it appear so absurd as in its accounts of the creatures by which they are inhabited."

San Franciscans are generally prejudiced against Buddhism because they know it as the creed of the Chinese, whom most of us hate and despise; but leaving on one side the question whether the Chinese, even as we see them here, are actually more vicious than our own people of the same class, which is perhaps an open one; they may be reminded that there is no race amongst whom Buddhism has become so corrupt as the Chinese; it is with them mixed up with Rationalism and Confucianism, and a low kind of Spiritualism; for be it known unto you, oh! Spiritualists, that your Chinese brethren are Spiritualists to a man, whether in creed they are Rationalists, Moslems, Buddhists or followers of Confucius; and this fact was stated several years ago by a missionary of ample experience in all parts of China, in some lectures delivered by him on the subject and published in the *North China Mail*:

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and Spiritualists they have all been from time immemorial; the different phases of their mediumship being precisely similar to those now in vogue amongst yourselves. This is also true, I believe, of all Buddhists in every land: and it is also true that in Siam, Nepaul, Burmah and Ceylon, where Buddhism still exists in considerable purity (except where "rum and true religion" have been imported from Christian countries, and the faith of the nations has been shaken, and their tastes vitiated) it is impossible not to admit that there is infinitely less vice and crime of every sort to be discovered by careful search for it than stares the most careless observer in the face in every Christian capital in the world. I have been in Burmah, and lived in Ceylon for many years, and speak from personal observation; but I wish it to be fully understood that what I say has no application to the coast towns of these countries, or to those parts of them where converts in any large numbers have been made by the missionaries; since in Ceylon it is notorious to all government officials that the statistics of crime and drunkenness and those of the spread of Christianity in that island have progressed *pari passu*.

FROM ANOTHER OLD MAN.

Ed. Common Sense: I beg leave to state, for the individual benefit and instruction of an "Old Man" who desires proof of the truth of Spiritualism, that my inability to convince a child that I can measure the distance to the sun or moon, or to a distant mountain peak, from where we may be standing, by a rule of mathematics, does not by any means destroy or set aside the fact that it can be done. Investigation will eventually demonstrate the problem to his understanding. Men and women are but grown-up children, and knowledge acquired by experience, and not by the number of years a person may have lived, gives wisdom and the ability to partially understand the laws of life.

I presume my venerable brother will not disagree with me when I assert that life is coeternal and coexistent with matter; and as matter is indestructible, life is also indestructible. Science teaches us, or at least it does me, that matter, whatever form it assumes by the laws of attraction and repulsion, is simply a combination of certain elements or primates, of which there are sixty or more, each one of which is a simple, and does not admit of a chemical analysis, for the reason it is not a compound. The physical organization of man is a combination of more or less of these primates of matter, and by virtue of such combination life demonstrates itself from the minute infusoria to the more harmonious combinations in man. The destruction of such form does not, nor can it, work a destruction of the identity and individuality of such life. After the life has gone out of the form it is called spirit. That spirit, by virtue of its life, attracts to itself the refined elements of the matter in which it first became conscious and individualized; but it is nevertheless the same out of the form it was in it. While in the physical form of humanity it gave evidence by thought and intelligence of its selfhood. When out of the form it would be none the less capable of giving testimony of itself.

Another Old Man.

Lower Lake, Cal., June 9, 1874.

] For Common Sense.]

SPIRITUAL PHENOMENA.

NUMBER FOUR.

Mr. Editor: There is a medium living in Lamb's Conduit street, Holborn, London—a Mr. Williams—in whose presence the materialization of the form of a spirit, who calls himself John King, is said to take place; in a manner similar to the materialization already mentioned by me, as witnessed in connection with Florry Cook. On Saturday evenings Mr. Williams holds a seance for Spiritualists only; those held on other evenings being open to the general public. X. and I attended one of these Saturday evening seances. We neither of us knew Mr. Williams at all. On knocking at his door, at the time appointed, we were shown up stairs into a double drawing room on the first floor; in the back portion of which, besides the ordinary furniture, was a cabinet with a window in it, similar to that used by the Davenports. The rooms were already crowded: we knew but one person present, Mr. H., editor of the *Medium*. Within a few minutes of our entrance the rooms were both crowded to excess: the doors were then locked, and all further admissions stopped. Upon the round table, in the center of the front room, lay a guitar, a tambourine, a musical box of the largest size, and several paper trumpets. Mr. Williams, the medium, sat in a chair at the table, around which a circle was formed; the people joined hands with each other, and with him. Outside the circle the visitors were so crowded as to press inconveniently upon the medium, and upon each other. Those nearest to Mr. Williams placed their hands upon him, or on his chair; all others were requested to join hands as completely as possible; so as to account for every hand in the room. These arrangements having been completed, and all present having been requested to hold themselves passive, the gas was turned out.

The luminous appearances, which I have before likened to fireflies, in a few moments began to flit about the room; a rustling was heard overhead; and suddenly a loud, cheery, hearty voice began to address many persons in the room by name; speaking apparently from the ceiling, and changing its locality momentarily from one side or corner of the large room to another. Suddenly, the voice said: "Somebody has snatched away my trumpet." The gas was now turned on; and the person who had committed the larceny was requested to acknowledge it, and leave the room. For a long time no one would plead guilty; at last a little nervous man said that he had done it, but promised not to offend again. He was allowed to remain, and the gas again turned down. X. and I were jammed close against the wall, by a sofa on which a number of ladies were seated. John King soon began to operate again in all parts of the room, over our heads, addressing folk by name, with hearty and jocose remarks. Suddenly the voice came over us, and said: "So you mean to go to California next week? I don't know that you will." I said: "Do you know that I will not?" "No," it answered, "I don't say that." As many people had been shaking hands with Mr. King, I called out after the voice had begun to speak again at the furthest corner of the room: "Won't you shake hands with me, John, before I go?" "Certainly," the voice answered instantaneously, over my head, "with pleasure. Stretch out your hand—higher!" I leant forward, raising my right hand as high as I could towards the ceiling: in a moment my open palm was

struck twice, with the paper trumpet, and then my hand was grasped firmly by a strong fat hand, unlike my own—although warm—perfectly dry. I grasped it strongly on my part: the hand gave me a good shake, and then sought to withdraw itself. I held on. "Don't grasp—don't grasp," said the voice, in an irritated tone. I did not let go. The hand then raised me with the greatest apparent ease off the ground, and had I not let go, would have dragged me over the ladies on the sofa before me. If this was imposture; if a confederate were maneuvering near the ceiling by means of any sort of machinery; I don't understand how he continued to dash about so quickly in that oppressive atmosphere, and yet to keep so cool; whilst we were all perspiring profusely, although at rest.

John King talked a good deal, but said nothing worth recording All he said was hearty, jolly, and jocose. He seemed so have a good deal to say to one Sir John and Lady Campbell, who sat just in front of us. After a while the guitar and tambourine were played in the air, near the ceiling, in all parts of the room; the musical box, which was not wound up, was set a going by unseen hands; and then heard to be playing whilst it flitted about over our heads, and occasionally struck against the ceiling and the chandelier. We were warned not to strike a light whilst this was going on, because the box would at once fall to the ground were this done, and as it was very heavy would hurt some one. Luckily no rash sceptic tried the experiment. Some of the persons present from time to time continued to converse with J. King. At length the phenomena ceased; the gas was turned up; and those persons close to Mr. Williams asserted that they were positive he had not moved from his chair during the darkness.

The gentleman who had been addressed by J. King as Sir John Campbell, now told us that all the most wonderful phenomena of Spiritualism had long been familiar to himself and Lady C. Lady C. had a maid in whose presence these phenomena had occurred spontaneously, and without her knowing that she was in any way the cause of them. When it was discovered that they only happened in her presence, the girl was so disgusted that it was only with the greatest difficulty she could afterwards be brought to be a party to them.

After Mr. Williams had taken a rest, he was securely bound in the cabinet by a committee, and the knots sealed: the room was once more darkened, and we waited for the materialization to be manifested to us. In a short time a great wind seemed to blow through the room, and to shake the cabinet with a noise like suppressed thunder. The medium shuddered audibly from time to time. Luminous hands appeared at the opening in the cabinet, several at a time, and were shaken at us. John King again began to speak, now always near the cabinet. Sometimes the noises produced by the succussions of the walls of the cabinet filled the room with peals of theatrical thunder; I can compare it to nothing else. At length, outside and in front of the cabinet, I saw distinctly the outline of a human figure, and the features of a face form themselves in lines of phosphoric light. "Do you see me? do you see me? Do you see me, Sir John?" shouted J. King, in stentorian tones We did see him, or some one, certainly; but only for a moment. The form flashed into light once or twice, and then died feebly out. The face I saw was that of a big, jolly-looking man. Williams was a thin, cadaverous individual. The medium now requested to be released; and was found tied and sealed as before when the gas was turned up; he was much exhausted.

Almost all these effects might have been produced by machinery and the aid of a clever confederate; but there were no signs of either. If this was the *modus operandi*, how did one so actively employed keep his hand so cool? John King used a trumpet, yet when it was snatched out of his hand he spoke as well and as loudly as before; so did he when materialized; why then the trumpet? How could he, unless a spirit, contrive in perfect darkness, at once and without fumbling, to strike with the trumpet the hand of any one stretched towards him?

Mr. H., editor of the *Medium*, tells me that he has repeatedly seen J. King materialized above his head, whilst he has had hold of Williams in the chair; and yet that the figure he saw was the *fac simile* of Williams; and that on several occasions having seen Williams enter a room which he knew to be empty, he has at once heard within it a furious quarrel between him and John King, which could have been heard in the street, King threatening to thrash Williams unless he did his bidding.

Williams' health is very bad, and some time back he determined to quit giving seances, and to gain a livelihood by copying for lawyers; but whenever he had finished a deed or other paper the spirits smudged and blotted it all over, declaring that if he would not do their work he should do no other.

Whether the phenomena are genuine or no, it is an undoubted fact that in almost every case the *mediums for violent physical phenomena are persons of indifferent moral character*. Spiritualists say such attract about them spirits of a low and violent nature, the kind who generally give physical manifestations. The mediums themselves say that if they were good enough ventriloquists to produce the effects we witness, they could make a far more profitable investment of their powers than by pretending to be spirits.

My friend X. was not in the least relieved of his scepticism by this experience; which was called by experts present "a most unsatisfactory seance." Yours truly,

MEDICUS.

FREE LOVE.

To show that Mrs. Woodhull has for years advocated substantially the same views on the social question now held by her, we copy the following from the *Golden Age*, of April, 1871:

At the National Convention of Spiritualists, held in Troy, New York, Mrs. Victoria Woodhull replied to an attack of the Troy *Times*. We copy the closing portion of her remarks: "If I am asked, Do you believe in promiscuous intercourse for the sexes, I reply I don't believe anything about it. I know that it exists to an alarming extent; and more, I know that a great many of those editors who write me down are among its best representatives. But if you ask me if I believe such a condition a high one, I will say, I think it to be that which the *Times* calls 'nastiness.' I hope it does not view my doctrines through colored glasses. I believe promiscuity to be anarchy, and the very antithesis of that for which I aspire. I know that there are all degrees of lust and love from the lowest to the highest. But I believe the highest sexual relations are those that are monogamic, and that those are high and spiritual in proportion as they are continuous. But I protest, and I believe every woman who has purity in her soul protests, against all laws that would compel them to maintain relations wiih men for whom they have no regard. I honor that purity of life which comes from the heart, while I pity the woman who is pure simply because the law makes her so. If to hold and practice such doctrines as these is to be a Free Lover, then I am a Free Lover."

A State Convention of the Liquor Dealers' Party will be held in Sacramento on the 23d inst., to take measures for concert of action of all opposed to prohibition.

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[For Common Sense.]

SPIRITS AND THE INEXPLICABLE.

BY J. W. MACKIE.

With all our knowledge, our comparative ignorance is very great. Ignorance has been at all times the grand barrier to human happiness, yet never have mankind been willing to admit that they did not know the "reason why" of things. When forced to admit that they knew of no mundane cause sufficient to produce apparently inexplicable phenomena, they transferred the source of causes from this world and man to the domain of spirits and gods, for

"Human pride
Is skillful to invent most serious names
To hide its ignorance."

In the Israelitish legend of the Egyptian plagues, the magicians exclaim, "This is the finger of God," when defeated in the trial of magical skill with Moses, illustrating the human conceit that they had reached the *ne plus ultra* of human knowledge—all beyond belonged to God. Thunder belonged to Jove; it was his language of wrath to an ignorant people; and he who first ascribed its cause to things terrestrial was in danger of losing his life. This was not strange, for human knowledge once permitted beyond priestly limits might endanger the whole fabric of priestly invention. For priestcraft is only ignorance gilded over with the tinsel of pretended knowledge. Through the influence of this spirit solution of questions, put by inquisitive humanity, the human race has been reduced to a state of willing, abject slavery. What Draper says of the Middle Ages has been more or less true of every age:

"In its opinion the earth, the air, the sea, were full of invisible forms. With more faith than even by Paganism itself were the supernatural powers of the images of the gods accepted, only it was imputed to the influence of devils. The lunatic was troubled by a like possession. If a spring discharged its waters with a periodical gushing of carbonic acid gas, it was agitated by an angel; if an unfortunate descended into a pit and was suffocated by the mephitic air, it was by some demon who was secreted; if the miner's torch produced an explosion, it was owing to the wrath of some malignant spirit guarding a treasure whose solitude had been disturbed."

The witch mania like a blast from hell spread over Europe for three centuries, immolating thousands of victims on the fiery altars of a superstitious belief in spirits. The finest minds in Europe were carried away by the dreadful spell. At last it burnt itself out. The advocates of witchcraft became ashamed of themselves; and to confess to a belief in ghosts, fairies and witches was to open upon the foolhardy confessor the dread artillery of ridicule and ready-made jests. In the end of the eighteenth and first half of the nineteenth century Science was jubilant over the death of her ancient foe, but while singing songs of victory she was doomed to be annoyed by the reappearance of her enemy in a new form. In fact, her foe had never really been far off. The basis of investigation and study of occult mysteries simply changed. The mystecisms of Paracelcus and Cagliostro were followed by the magnetic experiments and fantastic pretensions of Mesmer; and they simply attempted to resurrect the almost forgotten principles of ancient magic. The inner light of George Fox; Swedenborg's dreams, indorsed by actual clairvoyance; the experiences of Wesley; the doctrines of Gall and Spurzheim, gave rise to ideas foreshadowed in the preaching of Edward Irving and the visions and pretensions of the Mormon prophet. These ideas are now embodied in Spiritualism, the result of the reaction from the terrible witch delusion which held spellbound the votaries of religious faith in spirit power.

If the experiences of the past be of any material use, if they convey any lesson to us, it is to be careful in ascribing to spirits what is otherwise inexplicable, in covering our ignorance with the mantle of spiritual pretension; thereby stultifying science and rendering useless the faculty of reason, of which we are so proud.

Spiritualism is spreading quite as rapidly as did a belief in witches. There is something fascinating in a belief in future immortality. It flatters our conceit. It soothes the crushed affections bruised by the hand of death. It is so pleasant and desirable that it is hard to even suppose the possibility of its being false. Reason is silenced by our self-conceit whenever an attempt is made to disturb our pleasant dream. Thus we are prone to a belief in spirits—that we are spirits destined to live forever.

Much which has transpired during the last twenty-five years and is now actually occurring around us is of a strange and inexplicable character, setting at perfect defiance the resources of scientific research. But is it wise to adopt the spirit hypothesis simply because we cannot otherwise explain? Upon this very rock have all the churches, priesthoods and superstitions of the past been built. Would it not be better to suspend judgment, and invite science to add to her domain in physical and psychical research a few of the things which go to make capital for priests, who hate science? Science commits a grave folly in either denying the existence of phenomena patent to every one who cares to open his eyes, or pooh-pooh it away by a wave of her dignified hand. This has done much to strengthen the faith of many in Spiritualism. As Auguste Comte says in his Positive Philosophy: "We are too apt to treat as imposture exceptional sensations which we have long ceased to understand, but which have always been well known to magicians and fortune-tellers in the stage of fetichism." Perhaps between the lofty scorn of of Scientists and the too ready belief of many Spiritualists the golden mean may yet be reached. Perhaps science, fully aroused to the full importance of the subject, may yet place another laurel upon her brow. For, before the steady advance of science, gods and spirits have hitherto receded, as barbarous nations vanish before the advance of civilization.

It is admitted that Christianity is making no progress whatever in India; still an expensive missionary establishment is kept up.

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COMMON SENSE.

SAN FRANCISCO, CAL., SATURDAY, JUNE 20, 1874.

PUBLICATION OFFICE.....236 MONTGOMERY STREET.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

Common Sense Publishing Company.

Office of COMMON SENSE PUBLISHING COMPANY,
236 Montgomery st., San Francisco, June 16th, 1874.

The cordial welcome extended by the public to "COMMON SENSE," the only Free Thought journal on this Coast, and the numerous applications for job work made at the office by those who approve the principles the paper represents, have encouraged the Company to enlarge the business, and lay the foundation for a Liberal Publishing House. To this end a joint stock company has been organized, with a nominal capital of fifty thousand dollars; and in order to extend as much as possible the sphere of the Company's operations, as well as to enlist the active support of the people, it is desirable that the stock shall be held by a large number of owners; and for this purpose it has been divided into ten thousand shares of five dollars each, which is offered to the friends of Free Thought, not alone to enable them to show their regard for their cherished principles, but as an opportunity for safe and profitable investment, it being our design to build up a strong, permanent, useful, and paying institution.

The advertising in the weekly journal published by the Company can be made to yield sufficient for its current expenses, leaving other receipts as profit; and by the addition of a Book and Job Department, a lucrative and constantly increasing business can be built up. The employees of the Company are engaged at reasonable rates, and a large portion of the wages are payable in stock of the Company; consequently their interests are the interests of the Company, better service being secured thereby, with less expenditure of cash, than is usual in industrial enterprises. This arrangement secures all the benefits of co-operation, and at the same time all the facilities of management and other advantages of ordinary joint stock companies.

The stock, although nominally five dollars per share, is issued at one dollar, which furnishes capital necessary to conduct the business to a dividend-paying point, without asking the payment of the remaining four dollars on each share. Only five thousand shares will be sold at one dollar, for the reason that after that amount is disposed of, the stock will command a higher price.

The proceeds of sales of stock are to be invested in the purchase of printing material; therefore every dollar will have its equivalent in the available assets of the establishment—the current expenses being met by current receipts, with a fair prospect of soon accumulating a surplus returnable to stock holders in the form of dividends.

Applications for stock should be addressed to "Common Sense Publishing Co., 236 Montgomery street, San Francisco."

ALBERT KENDRICK, President.
AMANDA M. SLOCUM, Vice President.
AUGUSTUS W. BAYLIS, Treasurer.
A. T. CLARK, Secretary.

OUR READERS will be glad to see by the announcement made in this issue that COMMON SENSE is at last on a firm basis, and that its future prospects are bright. Now we trust that our friends will make renewed efforts to extend the circulation of the paper, and that all who are indebted to the publishers will at once pay their subscriptions. There are on our books the names of a few persons who have never ordered the paper. These will please notify us at once whether they wish it continued or not. Except where special arrangements have been made, the names of all who have not paid in advance will now be erased from the books. There are a few prominent Free Thinkers to whom the paper has been sent as a matter of course, who have not, as yet, expressed any intention to assist in sustaining it, although they well know that a radical Free Thought journal is greatly needed on this coast. Eastern publications of the kind will, of course, continue to be taken, and it is right they should be; but, first of all, *sustain your own.*

SOCIETY FOR SELF-CULTURE.—The Sunday afternoon discussions at Dashaway Hall are frequently interesting. There are a few people who talk without having much to say, but occasionally spicy speeches are made, and the new programme, by which a portion of the time is devoted to music, readings, recitations, etc., gives general satisfaction, and should be the means of attracting a crowd. Mrs. Julia Melville, President of the Society, presides over the debate in a fair and genial manner, besides contributing greatly to the gratification of the audience by vocal and instrumental music. The price of admission has been fixed again at ten cents. To-morrow the subject for discussion is the Local Option Law, and some able speakers are expected to show that prohibition of the sale of liquors by law is an infringement on individual rights.

NO. RESPONSE.—There is now at this office, and has been for a week past, a sealed envelope containing the names of deceased persons, and questions which any medium or clairvoyant is invited to answer, being permitted to handle the letter in presence of the editor of this paper, but not otherwise. If correct answers can be given in this manner, the fact will be freely advertised, and the increased business of the successful medium, in consequence of such recommendation, will no doubt repay for the time and trouble. The "great Foster" is in town again, and this little business is just in his line; but will he respond? If no medium will *do* this thing, will not some of them gratify the public by telling *why* they will not? Our columns are open to you. Do not all speak at once.

TO-DAY, Saturday, June 20th, the children of the Progressive Lyceum are to have a happy time at Berkley. The school will take the 9 o'clock boat, so as to reach the picnic grounds before 11. It is hoped that many adult friends of the youngsters will go also. Take a holiday, if possible, and assist in making the way smooth for the enjoyment of the little ones. Go for their sakes, if not for your own. Carry the lunch; set the tables; take care of the babies; swing the children, and make yourselves generally useful. Remember, you were children yourselves once.

HON. CHARLES E. DELONG, of Nevada, announces in the papers of that State that he is a candidate for the office of United States Senator, to succeed William M. Stewart. His letter is a manly, frank statement of his position, and the causes which led to his defeat for the same position previous to his acceptance of the mission to Japan. The opposition to him was organized by the Railroad Company, because he had strenuously opposed the granting of a subsidy by the State. The fight will be DeLong *versus* Sharon, which means, a man against money.

GREAT ATTRACTIONS are promised at Woodward's Gardens on the Fourth of July. It is just the place to spend a quiet day, without going into the country.

"Tell It All," is the title of Mrs. Stenhouse's new book on Mormondom. It is said to be exceedingly interesting.

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WHAT DR. CUNNINGHAM PREACHES.

At the "Tabernacle," on Sunday evening, Dr. Cunningham took for his text the inquiry put to Jesus by the young man who, professing to have fulfilled all the requirements of the law and the prophets, asked "*What lack I yet?*" The Doctor, cunning man, did not read Jesus' answer: "Sell all thou hast, and give to the poor, and thou shalt have treasure in heaven." His text stopped short at the question, thinking possibly that his bejewelled and befeathered hearers, his fine coated, money-making church members, would not relish such advice as Jesus gave; so he substituted that oft repeated promise, "Believe on the Lord Jesus Christ, and rely on him, and thou shalt have heaven itself." He went over all the old ground about the "filthy rags" of doing good, of being wise, moral or charitable, of how utterly inadequate these things are to secure "salvation," and represented that the one thing needful is belief in the bible as the word of God, and in Christ, the only begotten Son of God, as the Savior. He urged the necessity of submission to this requirement, this unquestioning faith, as though these dogmas were facts "everywhere acknowledged," while he knows that every one of his statements are disputed by nine-tenths of the inhabitants of the earth, and by more than three-fourths of Christendom itself; and that he and his clerical brethren are called upon every day for proof, and that they are unable to afford a shadow of evidence, and dare not whisper such things outside of the churches, where there is an opportunity for reply; yet to the babes and sucklings of the "Tabernacle" this man makes these statements with as much complacency as though they were axioms of geometry. The time has been when they were admitted, on slender testimony. They never could have been proven, on any rational rule of evidence. This is an inquiring age. It demands a new trial of all the old dogmas. It will conduct that new trial in its own way. It will insist upon cross-examining the witnesses, upon rejecting documents that are forged, incompetent or insufficient. Nay, it has already made the trial, and decided in the negative, and the Doctor knows it. The age no longer believes that the bible is the inspired word of God. There is not a man of learning that dare assume such a position, and throw himself into public debate upon it. Can Doctor Cunningham find such a one? That Roman Catholic councils have so asserted; that the Bishops of England have so stated; that the paid clergy of the United States so uphold, is no proof of its truth, and there is no other than their assertion. Nay more, that any such belief is essential to salvation; that God has ever made such a requirement; that it would be just and reasonable so to do, or that any number of sensible men of this age hold to such a doctrine, is without the least foundation. The very contrary is now held by all men of science and common honesty, and is the guide of our daily practice. John Locke well expressed the idea of this age, when he said, "Whoever sincerely desires to find out the truth, and to do what is right, though he should miss the right path, will not miss the final reward." This is the modern religion. This is the religion of science and practice. This is the religion of every day life. This is especially the religion of California. We have among us men of every nation and of every creed. We have mingled with them, dealt with them, lived with them, and found them good, earnest and sincere. Our preachers tell us that because these men do not believe in the bible, a Christ, and the atonement, they must be damned, that God has condemned them to everlasting torment. Men and nations, as they have become wise, have ceased to persecute each other on account of religious belief, and those who believe in God cannot longer believe that he has not the same kindly consideration for his creatures. The preachers could not face the outer world and say that all who are good, and noble, and true, and heroic among men must be lost in hell unless they believe in certain dogmas. They dare not assert that heaven is only for the devotees of blind faith. They know, in fact, and Doctor Cunningham knows, that a man's faith comes from his character and the peculiarities of his organization. Nothing could be more unjust than to permit a child to be educated in unbelief, and then to damn it for not believing. It cannot be that a wise and just being ever could have entertained so foolish and wicked a thought; yet Doctor Cunningham, with the truth burning itself into his own brain daily, it may be against his will; meeting him in every intelligent friend and acquaintance; assailing him on the corners of the streets; attacking him in every newspaper he reads; challenging him in every scientific lecturer that visits our city; found more or less in every new book he peruses, is not ashamed to stand before his church and say that virtue, and honor, and patriotism, learning, self-sacrifice, charity, and human love, are "filthy rags," and belief in his unproved dogmas the only one thing needful. Bah! It is driveling childishness!

The "Coresco Community" is the name of an association recently organized in this city, the object of which is said to be to establish an institution based upon "common property;" "equal rights for all, men, women and children;" "individual sovereignty," etc. All are to have an equal interest in the community, without reference to their material contributions to it. They have "no creed, no constitution, no by-laws," but are to change their methods and regulations "as increasing wisdom shows a better way." We do not know any member of this singular society, but are informed that it embraces quite a number of very worthy people. The company have the exclusive control of a machine for the manufacture of peat, which business, it is claimed, can be carried on with great profit, and to a large extent, in the San Joaquin Valley. In order better to raise money for the prosecution of this business a joint stock company is to be formed, which probably will embrace many who do not sympathize with the ulterior objects of the society. The name would also indicate that the community when formed is to engage principally in agricultural pursuits.

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MRS. GORE'S LECTURE.

About three dozen persons collected together in the upper hall of the Y. M. C. A., on last Saturday evening, to hear Mrs. Gore advocate Christianity as against Infidelity, and to review the Woodhull platform. Mrs. Gore is an elderly lady of comfortable rotundity and matronly proportions. Her lecture appeared to be addressed principally to "erratic" Spiritualists; the lecturer complaining that so many of this new and important body of religionists —as we must now admit them to be—have wandered away from the great center, God, and are now without circumference or orbit. The whole lecture pivoted upon this point, that everything must have a center; without center there could be no circumference; without centripetal force, we would be forever wandering off like comets; the centrifugal force would carry us off at a tangent into what we used to call, before the recent discoveries of science, "empty space." This, I may say, is what geometricians would call a self-evident proposition, so the point of debate really narrows down to the question, "Shall we have the God of Theology for our center, or Nature, which is law?"

Late in the evening, the lecturer rang in an agreeable change in the way of a triangle for illustration. She sketched it imaginatively, with the point of a parasol, upon the wall in the rear of the platform. Drawing the base of the triangle, she assumed that one end of it represented this new "Religion of Humanity," without any God, and the other end represented Christianity and conservatism (and I mentally added, and the worship of money-getting and Mrs. Grundy). On this ground, she said, the great battle is to be fought in the coming revolution, which she declared is impending, and even now knocking at the door. And here was naturally introduced what little was said upon the Woodhull platform. The lecturer was evidently not at all unfriendly to Mrs. Woodhull, though having brought us together to hear the latter's views combated, she must per force say something. We were therefore told that Mrs. Woodhull's especial object was to subvert the government and bring about a revolution; that her views upon the marriage question would be the destruction of the *home;* that homes being the center of governments, whatever undermines the one must destroy the other, and that therefore total anarchy and chaos must be the outcome of the Woodhull platform.

This closed the lecture, but at this point occurred *the feature* of the evening. Mrs. Woodhull's young daughter had slipped in a little while previously, to the back part of the hall, and taken a quiet seat there. When the Woodhull platform was taken up, however, she changed base and came to the front, sitting where she could both see and be seen, her expressive face beaming meanwhile with interest and animation. The scene began to assume a dramatic interest. As Mrs. Gore finished, Miss Woodhull arose. Her manner was modest but self-possessed. Every eye was turned upon her, as she said:

"You say, Mrs. Gore, that Mrs. Woodhull's doctrines are destructive of home. Suppose I, a young girl, have lost my father; suppose my mother dies also; what becomes of my home? Does society provide me with one? No! I may starve, or go into the street—society cares not! Hence I must be self-reliant, self-dependent. Neither must I depend on marriage for a support or a home, but upon my own exertions."

This is the substance and meaning, if not the exact words that this brave little girl said, and when she sat down, it was amid a round of applause from within the hall and from the crowd who had collected outside around the open door, and were standing on tiptoe and peering over each other's heads to catch a glimpse of the strange scene. L.

VICTORIA C. WOODHULL IN SAN JOSE.

Ed. Common Sense: This noted lady appeared before a San Jose audience on the evenings of the 9th and 10th inst., giving her two lectures, "Reformation or Revolution—which?" and "Woman—the Wife and Mother." Her audiences were fair, but not large, composed of the best and most intelligent of our citizens, who listened with profound and respectful attention, frequently applauding her most radical utterances.

Mrs. Woodhull, unlike all reformers who have preceded her, descends from the world of effects and grapples with causes. No pen can truthfully report her. The eloquence that she sometimes pours forth from her impassioned soul, as she paints in vivid flashes the wrongs of her sex, startles her audiences like the lurid lightning's glare across the gathering darkness of a coming storm. Again she seems to stand in awful majesty, hurling in vindictive torrents forged thunderbolts at the systems that bind and fetter and torture both soul and body. But in her appeals to the better natures of her hearers for respect and appreciation, for womanhood and motherhood, does she stand forth in all the grandeur of transfigured womanhood, a very goddess of love and beauty. 'Tis then she wins all hearts and melts them to tears.

It is the unanimous verdict of all who heard her that she is sincere and terribly in earnest, however much they may differ with her in her social theories. No lecturer has been more respectfully received in this city than was Mrs. Woodhull. Even the lecture which called forth the virtuous "hisses" of a San Francisco audience was listened to here with the most respectful attention, owing, no doubt, to our rustic ignorance of metropolitan manners.

I am not so sure but the treatment the lady received at San Francisco is a compliment to her ability, although not intended as such. When our nakedness or deformity is revealed we instinctively try to hide it, but if our garments are too meager we seek to put out the light that reveals it; so the virtuous people of that benighted city of sandhills, groping in the darkness, were startled when the Woodhull like a blazing meteor flashed upon them, revealing the rottenness of their social life, causing them to instinctively seek to hide their corruption; which, failing to do, they vainly tried to put out the light that makes their deformity transparent.

Let the people everywhere give her a respectful hearing, and if her teachings are erroneous, meet them with arguments and overthrow them. Those who *persecute* have read history to little purpose if they think they can overthrow even an error with such arguments as San Francisco has offered in answer to her theories.

San Jose, June 13, 1874. A. C. Stowe.

How different to-day might the social and moral condition of the race have been, had the founder of our religion, instead of teaching dogmas and leading men to waste their energies in speculating on the unknown and unknowable, taught them the *value of wealth*, rather than to despise it, and made the incentive to its acquisition the good that could be accomplished with it for humanity, and not simply the selfish and individual ends that it might subserve.

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CHARACTER OF GOD.

A REPLY TO "C. B. S."

Ed. Common Sense: A correspondent of your live paper, in No. 5, over the initials "C. B. S.," asks the the question, "Do human spirits have a continuous individualized existence?" I do not propose to answer this question in full; but will simply reply to the closing paragraph. "All matter," says C. B. S., "returns to the fountain from which it sprang." True, but not without a change in its quality and condition. To say our aspiration for eternal life is proof of its existence he says looks "like carrying our selfishness beyond the grave." This is all right. The time will never come in spirit life when we shall cease to be selfish, in the highest sense of the term. We never shall cease to be natural beings, and it is perfectly natural for all to pursue that course which each believes will yield the greatest amount of happiness. Jesus and Socrates were quite as selfish as Judas or Nero. They were all pursuing happiness from their individual standpoints of perception.

But, says C. B. S., "May not mankind afford to lose their individuality after death to become a part of God?" Are we not a part of God from the moment we have life? Can we become more so by dying? To me such an idea is an absurdity. What kind of a God must it be who could add unto himself by the annihilation of his own children? He could not be perfect, or he would need no such additions, and he must possess a thousand times more selfishness (low at that) than the mortals he "gobbles up," for they are content to retain their own identity and let others do the same. Truly God has not made man, but man has made God, and a curious one he is. Most of men's errors in doctrine arise from a false conception of the character of that force we commonly call God; and I hope your correspondent will make plain some of the glaring inconsistencies herein set forth before he goes any farther with his proof against the continuous existence of man.

B. F. F.

San Francisco, June 14, 1874.

Right here it may not be out of place to say a word to contributors. Common Sense is not designed to be a controversial journal. Each article written for it should stand upon its own merits; and we desire to avoid that kind of contention which may degenerate into personalities, or even into an effort to get the better of an antagonist in an argument, knowing that in such cases principles are easily lost sight of, and quibbles are apt to take their place. We, perhaps imprudently, permitted "C. B. S." to invite a discussion. If he continues it, we trust he will do so in the spirit of an unselfish seeker for the truth.—[Ed.

The opponents of the prohibition of the sale of intoxicating drinks in this city are organizing a strong party to defeat the temperance people. They have organized a "Personal Liberty League," and are confident of success, having much more money at their command than the other side.

THOUGHTS

SUGGESTED BY READING POE'S "EUREKA."

Ed. Common Sense: I have lately been *studying* Edgar A. Poe's "Eureka," and I notice, among other startling things in it, he asserts that "*Space and Duration are one.*" Kant, John Stuart Mill and others have announced that time and space have no real existence, but are merely "forms of human thought;" but Herbert Spencer denies this Kantian view, and disproves it, showing that they are something real, but like everything else we know, are presented to us delusively through our consciousness, wherein the multiform phenomena of Mind and Matter are simply transfigurations of One Supreme Mystery.

This "Eureka" of Poe's, when I read it, some years ago, was one of the first things that led me to serious reflection upon the enigma of creation and existence. What a wondrous mind Poe's must have been to have so long previously anticipated truths that are only now being enunciated by the great professors of philosophy and science. He was the intellectual peer of Shelley in respect of his advancement beyond his day; and, poor fellow! it was absolutely enough to make him drink himself to death as he did, having to associate with a generation so far behind him as to be utterly incapable of appreciating him. In "Eureka," he shows Matter to be nothing but Attraction and Repulsion—that is to say *Force*, which is now accepted by thinkers and scientists as the final word of human research, the Cause of All; and what Force is independently of our recognition of it in consciousness, what it really is outside of consciousness which creates all the material panorama for consciousness and the mind also, or consciousness by which it becomes an object of our perception, we can never know, just because we know nothing that is not given us *in* consciousness.

Catharine F. Windle.

The Spirit Art Gallery.—The strange collection of "Spirit Pictures" is still on exhibition at 420 Kearny street, and the curious of whatever faith should pay them a visit. The most remarkable thing about them is the large amount of artistic work in the drapery of the figures and the very brief time, less than two hours, required to finish each of the pictures. The critic will notice that of the thirty portraits in the room twenty-five are taken from the same point of view—three-quarter, left—while only one is taken with the face turned in the other direction. Four are front or nearly front views. The style of execution is so precisely similar that any one of the pictures would be instantly recognized as by the same artist, if it could be seen apart from the collection. There is a striking similarity also in the form of the forehead and the shape of the mouth of most of the pictures; yet the expression of the countenance varies greatly, and several of the heads represent persons of strongly marked characteristics. The price of admission is but 25 cents, not enough to deter any one from the satisfaction of a visit.

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RECENT PUBLICATIONS.

E. H. Heywood, a vigorous and original thinker, editor of *The Word*, Princeton, Mass., has just published an essay the object of which is to show that financial monopolies hinder enterprise and defraud both labor and capital; that panics and business revulsions, caused by arbitrary interference with production and exchange, will be effectually prevented only through *free money*. He maintains that whatever Nature creates, water, land, coal, etc., man cannot rightly sell. It belongs to the human family, and should be as free as air; adding only the cost of fitting it for human uses. He asserts that the elements indispensable to a sound currency are security, choice and cheapness; it must be reliable, unmonopolizable and obtainable at cost. Restricting money to the narrow basis of coin values he deems bad policy, and wholly unnecessary. The credit of the Government is sufficient for the security of the holder. This currency should be receivable for all dues to the Government; and the people should have just as much of it as they require. It does not come within the province of Government to limit the circulating medium of the country. We have as yet had no time to give the work a careful reading. Address Co-operative Publishing Co., Princeton, Mass.

The Religio Philosophical Publishing House of Chicago favors us with copies of several works published by that company, including "*The True History of the Man called Jesus Christ*," a work purporting to come from spirits who were living men at the beginning of the Christian era. It is given through the mediumship of Alexander Smyth, and is a 16mo. of 356 pages, fine print. It speaks of Jesus as a man, whose traits of character were amiability, justice, truthfulness and benevolence. The price of the book is two dollars, on receipt of which the publishers will mail to any address.

Same publishers send copies of *The Biography of Satan*, a historical exposition of the devil and his fiery dominions, disclosing the oriental origin of the belief in a devil and future endless punishment. Price 60 cents.

A pamphlet of 100 pages, containing a discourse by Parker Pillsbury on the Observance of the Sabbath, and fifty pages of self-contradictions of the bible, all for 25 cents, is published by S. S. Jones, Chicago; also, *The Vestal*, a collection of articles in prose and poetry, through the mediumship of M. J. Wilcoxson, same price.

Mrs. C. Fannie Allyn continues to speak to large audiences in Mercantile Library Hall, on Sundays, afternoon and evening. Her discourses are entirely extempore, and many of them contain good thought well expressed. The great variety of subjects furnished by the audience, all woven into one discourse, necessarily make the addresses of this speaker somewhat desultory in character, and as such they are unsatisfactory to those who delight in clear, logical, and connected reasoning; yet many sensible ideas can be gleaned from her improvisations, and the poetical portions certainly contain many fine passages.

NOTES FROM CORRESPONDENTS.

The following are brief extracts from letters received at this office. The first is from a town which shall be nameless, and our readers can judge with how much force it applies to their own section:

"The mass of the people here are in the sphere of utter indifferentism, so far as intellectual or spiritual growth is concerned. If you can suggest any way of making money you can command their ears at once."

Mrs. H. C. Nichols, writing from San Diego, June 7th, says: "Brother York has been lecturing to us for the past six Sundays, and while so doing organized a society called 'Unity Society.' Bro. York is an earnest speaker, and his lectures are replete with fresh, vigorous thought. His audiences have been large and appreciative. Many orthodox people have been to hear him, and no doubt some of the weak ones felt hurt to hear their pet dogmas stripped down to plain facts. If one half the time spent in trying to save souls was spent in scientific lecturing, and upon subjects relating to human welfare, much good would be done and many more souls saved. To know God's laws and obey them is all we need, for time and eternity. Wishing you a grand success with your paper, I am most truly yours, etc."

Mr. A. C. Stowe, in a private letter written to the editor several weeks since, says: "I consider the Social Question the most important, the most momentous question of the age. It is *the* question of *all* questions, because the very life and perpetuity of the race hang upon it. The health, the intellectual vigor and the social harmony hang upon it. Do we need a better political system, a better religious and a better social structure? Give us better men and women. Do we need a well developed and rounded manhood and womanhood? Give us better children; give us the conditions for better children."

No one can reasonably find fault with this position; but this is not what is generally understood as "the social question," although it is connected with it. The writer continues:

"The question of human improvement demands our careful consideration. Men rack their brains and spend their fortunes to improve their stock—cattle, horses, sheep and swine; is it not time that some attention was directed to the genus homo? Some of the same kind of wisdom and intelligence in behalf of mankind that lower forms receive?"

The following notice appeared under the marriage head in the Gardiner (Maine) *Fountain* in 1843:

"We, the undersigned, have pledged ourselves to each other for life, or as long as we can live in harmony and sustain the conjugal relations. This we do without conforming to the laws and customs of this nation in regard to marriage, believing it to be an affair exclusively our own, and that no others, whether of friends, church, or state, have aught to do or say in the matter. We deem it necessary to give this notice, that our friends and the public may know of our union, that we may not be exposed to slander. (Signed) Benjamin F. Shaw, Harriet N. Howard."

Alfred Russell Wallace estimates that it required 500,000 years for the deposits in the Kent cavern to cover, to the depth at which they were found, the articles of human workmanship which have been exhumed there.

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THE EIGHT HOUR LAW.

A discussion on this question took place at Dashaway Hall Sunday afternoon, Gen. Winn opening the debate. He made few points, and none that were new. He characterized the employees of the Government as slaves who dare not say their souls are their own; who vote as they are directed, and who never get up public meetings to sustain the eight hour law. That is always done by mechanics and laboring men. He closed by claiming to be a hard worker himself.

Here followed fifteen minutes of music and literary exercises. Mr. Davis sang a song, with piano accompaniment by Mr. Currier. Mrs. Olmstead read Chiquita, in excellent style; Mrs. Melville sang and played; Mr. Healy read "The Grocer," in a serio-comic style, and Mr. Waldron gave Drake's Address to the Flag.

Then Mr. Healy made a very amusing address in reply to Gen. Winn. He said he knew Gen. Winn could not be a shirker of work, as he must have worked more than eight hours a day to have produced the sensation he has in this State. It is true, he said, that the men in Government employ do not agitate. They do their agitating before they get in, leaving the independent mechanics outside to agitate till they in turn get on the inside. He thought the eight-hour men better pay some attention to the bakers, car-drivers, and some other workmen who are employed fourteen to twenty hours a day.

Brief remarks were made by Mr. Lund and Mr. Mills, the latter getting in a fling at the woman crusaders, whom he characterized as poor, ignorant things, who do not know what they are about.

Capt. Smith said as machinery now does much of the work formerly done by human hands, men really ought not to work more than four hours a day, and need not, if all would do their share. He spoke a few earnest words in favor of making temperance men of the working classes, and driving the whisky sellers into the ranks of the laborers.

Mr. Battersby, after a few remarks on the manner in which the employees at the Navy Yard and on other public works are marched to the polls to vote, spoke highly in favor of shorter hours for labor, in order to give the working man time to cultivate his mind. He then reminded the audience that the fifth anniversary of the organization of the Society for Self-Culture is at hand, and should not be allowed to pass without notice. He then gave a brief history of the Society, told of the good it has accomplished in securing opportunity for the utterance of radical thought, and closed with good wishes for its future usefulness.

The question selected for debate to-morrow afternoon is the Local Option Law, Dr. Merrick being expected to take a leading part in the discussion.

Property, not Man, is king, and lawgiver, and judge. It owns everything but Man, and has but just relinquished ownership of him. Its control over earth and every material thing is absolutely unlimited.

John Stuart Mill remarks about rents, that "if air, light, electricity, and the chemical agents, could like land be engrossed and appropriated, rent would be exacted from them also."

The effect of land monopoly on labor is instant and constant. It accompanies labor wherever it goes, and hedges it in by obstructions which yield not until the laborer is compelled to part with the fruits of his effort.

Whatever takes or consumes wealth, without returning an equivalent, by just so much impoverishes mankind, and this loss must be restored by those who work.

CAPITAL AND LABOR.

BY HUGH BYRON BROWN.

The great problem for solution and settlement in the fifteenth century was that of religious liberty as against authority, as embodied in Romanism. The great achievement of the eighteenth century was the solution by our fathers of the question whether there could be a church without a bishop, and a state without a king; and that of our own time, was the abolition of chattel slavery, and the repudiation of the principle of the right of property in man.

The next great question that challenges the attention of the world, and which will not down at the bidding of a subsidized press, a wealth-serving pulpit, or of incompetent and pur-blind statesmen, is, the equitable adjustment and honest division of the profits arising from the joint efforts of labor and capital—in a word, the labor question. That labor has never received an equitable share of the wealth it creates is a fact that few will deny and none can successfully disprove. That a monstrous injustice is daily being done everywhere to the real creators of wealth needs no other proof than that furnished by a comparison of the condition of the laborer, everywhere, with that of the capitalist.

Wealth being the product of labor, it would be natural to suppose that its creators would be its principal possessors; but this is not the case, anywhere, and never has been. By cunning legislation, and for the want of any equitable measure of equivalents in the commerce of mankind, the wealth of the world centralizes in the hands of a few persons, who did not and could not give an equivalent for it.

There is not, and never has been, in the public conscience a just conception of *right* in the matter of the remuneration of labor; and in consequence, all our laws, customs and usages discriminate in favor of the capital class as against the laboring.

No science has made less progress, and has been studied to so little purpose as that of Sociology. The principles governing the exchanges of mankind are as imperfect and as inequitable as were those known and used by the people of antiquity. For the want of such a measure there is not, and cannot be a fair and equitable exchange made between men in any direction. And in the absence of such a principle and with the certain knowledge of the tendency of wealth to centralize in the hands of a few, it has never occurred to legislators that while protecting men from robbers and assassins they should also protect them by legislation against *human selfishness*, which is the greatest of all robbers!—*Truth Seeker*.

SUBSCRIBERS who are interested in sustaining this paper can do a great deal by bringing it to the notice of their liberal acquaintances. In this way the subscription list could soon be doubled. There probably is no subscriber who could not, with a little effort, procure at least one new one. While it is now certain that the paper will grow into a wide sphere of usefulness, it is none the less true that its power for good may be impaired and the day of its prosperity greatly delayed by the holding back of radicals who appear to be waiting for its firm establishment before they do anything to aid it. *Now* is the time. If the Spiritualists and Free Thinkers of this coast really want an organ, let them make the fact manifest in a substantial manner. Pay your subscriptions, and ask others to do the same. Circulate the paper among your friends, and induce one at least to subscribe.

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A FACT.

The only men of any note who have openly advocated the principles of what is unfortunately misscalled "Free Love," in modern times, are Percy Bysche Shelley, John Stuart Mill, and perhaps the poet Gœthe: than whom it would be difficult to find in the annals of history or literature any three men of more exalted intellect, more refined benevolence, of purer minds, or of more perfect lives. Nor are there any three who in their several departments have left deeper marks upon the thought of their age. Men are just now beginning to find out what inspired poets Shelley and Gœthe were, how infinitely superior to all others, as poets, in any age; and John Stuart Mill will be a far greater name a century hence than it is now. In his introduction to the "Revolt of Islam"—one of the greatest poems ever written—Shelley says to Mary ——, to whom he dedicated it:

Alas that love should be a blight and snare
To those who seek all sympathies in one!
Such once I sought in vain; then black despair,
The shadow of a starless night, was thrown
Over the world in which I moved alone:—
Yet never found I one not false to me,
Hard hearts and cold, like weights of icy stone
Which crushed and withered mine, that could not be
Aught but a lifeless clog, until revived by thee.

Thou Friend, whose presence on my wintry heart
Fell, like bright Spring upon some herbless plain;
How beautiful and calm and free thou wert
In thy young wisdom, when the mortal chain
Of Custom thou did'st burst and rend in twain,
And walked as free as light the clouds among,
Which many an envious slave then breathed in vain
From his dim dungeon, and my spirit sprung
To meet thee from the woes which had begirt it long.

No more alone through the world's wilderness,
Although I trod the paths of high intent,
I journeyed now; no more companionless,
Where solitude is like despair, I went.
There is the wisdom of a stern content
When Poverty can blight the just and good,
When infamy dares mock the innocent,
And cherished friends turn with the multitude
To trample; this was ours, and we unshaken stood!

SAN FRANCISCO—A PREDICTION.

BY H. WINCHESTER.

Queen city of the western world!
Proud Empress of the Sea!
Thy matchless growth has ever been
Triumphant as the free;
Thy destiny in years to come
Will onward ever be.

The mighty cities of the past,
Old Thebes, and Tyre, and Rome,
And Troy too, with her hundred gates,
Have vanished like the foam
Of waves upon thy seagirt strand—
Fair Freedom's land and home.

The marts of commerce and of trade,
And cities old and grey,
That had their birth in centuries past,
Are rotting in decay,
Whilst thou, proud city of the west,
Wert born but yesterday.

The children of the world are thine,
And nations bow the knee
And worship at thy golden shrine,
Proud city of the sea;
And millions yet unborn will aid
Thy future destiny.

To thee the Orient tribute pays
In jewels, gems and gold;
Her silks and satins, richer far
Than worn by kings of old,
Lie on thy wharfs as tribute paid
And in thy marts are sold.

When on thy brow a hundred years
Have left their impress there,
Thy streets by millions will be throng'd
And on thy altars swear
To guard thee well, lest tyrant hands
Forge chains for thee to wear.

In coming years thy schools of art,
Of science, logic, laws,
Will teach the old, instruct the young,
By Nature's works and cause,
Till from the graves the learned of yore
Will echo their applause.

The northern wilds, the orient,
And islands of the sea,
And sunny France, proud England too,
Their youths will send to thee;
And in thy schools o'er science pore,
Proud city of the sea!

Thy march is onward, upward too;
No powers of earth can stay
Thy progress; as the centuries roll
Like mists they pass away,
While thou, Queen City of the Earth,
Will mightier grow each day.

The empires of the earth will fall,
And cities great and grand
Will pass away and be forgot,
Whilst thou wilt proudly stand
In regal form, Queen of the World,
And pride of Freedom's Land.

MY CREED.

BY ALICE CAREY.

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

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

This I moreover hold, and dare
Affirm where'er my rhyme may go;
Whatever things be sweet or fair,
Love makes them so.

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

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

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

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

UNDER THE LEAVES.

Under the leaves is the acorn sleeping,
Waiting the summons to wake and rise;
When into life, from its covert peeping,
The sapling rises in mute surprise.
Years pass away, and the oak in its glory
Heavenward its giant branches heaves;
Yet the "King of the Forest," so grand in story,
To-day is sleeping under the leaves.

Under the leaves are the violets dreaming—
Meekly bowed is each delicate head,
Waiting the vernal sun, whose gleaming
Can call them forth from their lowly bed.
Soon will they crown, in peerless splendor,
Fit for the garland that Love fondly weaves,
Yet Spring's best gifts, so sweet and tender,
To-day are dreaming under the leaves.

Under the leaves we soon shall be lying,
Caring for naught that Mortal may do!
Done with the Living, yes, and the Dying!
Through with the Old, and awaiting the New.
Few brief days—very brief at the longest,
For Health can grant only short reprieves—
And then the weakest, not more than the strongest,
Will all be lying under the leaves.

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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, JUNE 27, 1874. No. 7.

Signs of the Times.

The Pullman palace cars have been introduced into England.

A report is soon to be made on the resurvey of routes for a ship canal across the isthmus from the Atlantic to the Pacific.

Recent explorations on the coast of Peru have revealed the existence of guano beds richer and more extensive than those of the Chincha Islands.

Rev. Mr. Swing swung far away from the Orthodox belief, but the Presbytery, by a vote of forty-five to fifteen, gave him a clean bill of health.

The women of the country have in their hands the power to bring about healthy social reforms, and many of them are working with a will to that end.

Rev. Dr. Bellows is to be married on the 30th inst. to Miss Annie Peabody, of Boston. This marriage is said to be like that of Dorothea to Cassabon.

Jersey City, Chicago, Cleveland and San Francisco are growing more rapidly than any other cities of the Union. San Francisco has quadrupled her population in fifteen years.

Grace Greenwood says she has repeatedly received aid from George W. Childs for charitable undertakings, and that he always thanked her for the opportunity she afforded him of doing good.

Garters are going out of fashion, because it has been ascertained that tight garters below the knee interrupt the circulation, cause varicose veins, and sometimes bring on ulcerous sores.

Two young women have been arrested in Chicago for swindling. They collected from benevolent persons large sums of money on the pretense that it was to be used for the support of an orphan asylum.

Four thousand five hundred characters of the Egyptian hieroglyphics are now intelligible to scholars, and they reveal the evidences of a theological system, based upon a profound philosophical apprehension of the forces of Nature.

All have heard of the man who was too poor to marry, but we know of a couple who, after a short engagement, thought themselves too poor to wait longer, when by marrying they could save the expense of maintaining separate establishments.

Another cavern containing bones of pre-historic man has recently been discovered in Dalmatia; also one in Switzerland. The latter has furnished the best specimens of carvings of pre-historic animals yet brought to light.

The 137th asteroid was discovered recently by an astronomer at Berlin.

Two Scotch missionaries are trying to evangelize Chicago. They have a hard task.

The intention is to have the Paine Hall Building, Boston, completed by next January. It will be a handsome and commodious edifice.

The project of making a type metal statue of Horace Greeley, by aid of contributions, has been revived. The amount as yet contributed is about one-half the quantity required.

The Sunday *Herald* says all the denominations are becoming liberalized and out-growing their creeds, which are taken for what they are worth, and not as inexorable guides of belief.

It is now settled that Egypt had her written language long before the pyramids were built, together with the main features of her religion, and a well developed political organization.

Any geography in use ten years ago would be very poor authority to-day. The changes, not only in the United States, but in Europe, are actually startling in magnitude. Just compare a new map with an old one.

The woman suffragists of Michigan ask pecuniary aid to assist in canvassing that State. More than one-half of the newspapers favor the ballot for women, and it is believed the proposition will be approved by the people at the polls. Mrs. Dr. Lozier, of Lansing, is President of the State organization.

Father Terry, a Catholic priest in Chicago, recently lectured on Genesis, taking the ground that Moses did not write all of the books, and that none of them are to be considered as historical, but merely as poetry, the crude notions of a fanciful age. He ridiculed the story of the creation, the deluge, etc., and favored the development theory. In consequence he has been deposed by the Archbishop, and assigned to curate's duty in Ottawa.

During the present century steam locomotion by car and vessel has been introduced; also communication by telegraph; the establishment of cheap newspapers and a cheap postal system; the running of expresses; the introduction of sewing machines, reaping and threshing machines, photographs, steel pens, matches, and a thousand other articles of daily convenience. Advance steps have followed each other in rapid succession. Great changes have taken place in the religious and social opinions of the people; spirit communication has become an established fact, and the way has been opened for a revolution which is bound to come, peacefully or otherwise, which will be the basis of a great moral reformation.

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CHRISTIANITY AND INTEMPERANCE.

BY DON FULANO.

There is just now a great excitement all over this State in consequence of the Local Option Law; and for the most part the very people most interested in favor of prohibition are the pious women and the clergy. They would shut up all our saloons and have us all become teetotalers. It is questionable whether in the present state of the world it would be a good thing for them to have their will; although I quite agree with them that, as far as we can see, the world would be a great deal happier and less criminal if no drop of malt liquor was ever allowed to ferment, if no alcohol was ever distilled. But as a man of common sense I cannot understand their consistency, as Christian men and women. Christ drank wine freely on all occasions, for the Jews called him a "wine bibber." The very first miracle he ever wrought was that at the marriage feast of Cana in Galilee, where he turned all the water that was at hand into wine. You good people who are now so excited about the anti-liquor movement; you who would shut up every saloon in the land and burn every distillery; you believe that Christ was God himself, or at the very least his inspired prophet. You will therefore give him credit for foreseeing the future and for knowing what he was about in all he did. As an inspired prophet and the founder of a great religion, which, as he said, was ultimately to subdue to itself all the nations of the earth, he must have been aware that every act and expressed thought of his would influence throughout all their lives—nay, through all eternity—millions of his future subjects. At the last supper, Christ solemnly enjoins upon all his disciples to take wine as "often as they meet together in remembrance of him," and they were "all to drink of it." So well did the early Christians carry out this injunction that we find St. Paul chiding the Corinthians for leaving the Lord's supper intoxicated, and doubtless many relapsed drunkards of our day were led to break their pledge by the taste of the sacramental wine.

God, for good reasons no doubt, has allowed various creeds to rule the hearts and souls of men; they have differed according to clime, race and age. There are, however, now in existence only these, which have ever held any very widespread sway over the habits and thoughts of mankind: the Hindoo, the Buddhistic, the Mahomedan, and the Christian. Now in whatever other ways these may differ from one another, the three first all agree with one another and differ from the Christian in the one point, that whereas the Christian religion encourages and enjoins upon its followers to take wine freely; the other three, each of which numbers more real followers than it, all most strictly forbid their votaries to touch fermented or intoxicating drinks under any circumstances whatever, nor can they be prevailed upon to do so till their faith in their own creed has been undermined by Christian influences; and the great superiority of Christian races to all others in the arts of civilization, even when no religious change is produced, is frequently sufficient to lead the simple Hindoo, or Mussleman, or Buddhist, to adopt Christian vices which seem pleasant.

The Scotch coffee planters of Ceylon, like Scotchmen everywhere, are terrible fellows for whisky. Each of them employs four or five hundred coolies. The missionaries and the colporteurs labor hard amongst these coolies, who, entirely removed from heathen influences and thinking to please, are often apparently converted. When they have been baptized, I have often known those of them who stood high enough in favor to do so, send to the bungalow, saying: "Will master give me a bottle of brandy and some beer? I Christian now; must drink same as master." And I am quite certain from my own observations—I had 20,000 of them under my medical charge for ten years—that they look upon the imbibition of alcohol, if not upon intoxication itself, as one of our solemn sacred rites. Why not? They see our clergy, *i. e.* our priests, solemnly handing round the cup of wine in our temples, and they see their Christian masters finish every convivial meeting singing "Auld Lang Syne" in anything but steady, harmonious voices, with one foot upon the table and the other no where in particular. These natives, and it is the same all over India, both in the Buddhistic and Hindoo portions of it, become incorrigible drunkards as soon as the missionaries and the influences around them have destroyed their reverence for their old religion.

As to what is nearer home I need not speak to you or your readers. You all know, who know anything of the present state of Heathendom and Christendom, that all heathen countries were once absolutely sober; that all heathens were once, what you now want us to become, "Good Templars." You all know as well as I do that drunkenness is now the rampant sin, the great grandmother of all vice, and violence, and wrong, all over the Christian world. You all know that wherever missionaries carry the religion of Christ—to India, to China, to the islands of the fair Pacific—there somehow or other they carry drunkenness too. You all know that as soon as a heathen continent or a savage island becomes christianized and civilized, as you call it, it just as soon becomes a drunken continent and a drunken island, and indeed in that exact proportion.

There is one other curious fact connected with this matter; it is this: Protestant countries are more drunken than Catholic lands, Protestant proselytes than Catholic proselytes, and Puritan communities than Episcopal ditto. Is this because Catholics do not take the sacramental wine, or is it because most Catholic countries are wine growing countries, where little spirit is distilled? I cannot tell. I never saw so much drunkenness in my life as in the Australian colonies, and I never was in any land where folk are so parson-ridden, so orthodox, or so intolerant of advanced opinions. Why just after I left Melbourne, not five years ago, a man was imprisoned for blasphemy who lectured against the authenticity of the books of Moses! I ask you, is there no connection between that cause and this effect, and if there be, what are you going to do about? What's the good of asking us to sign the pledge of total abstinence on your sacramental tables, with your sacramental alcohol in its tasteful tankard, witnessing and solemnizing our sacred bond; the marriage feast of Cana of Galilee, the waterpots of wine before our mind's eyes, and the last words of our Savior, "Drink ye all of it," ringing in our mind's ears? This is probably how the missionaries have tried to teetotalize the Sandwich Islanders, and now instead of the 500,000 Good Templars that Captain Cook found in that earthly paradise, there are about 50,000 liars and drunkards!

I am of the opinion, Mr. Editor, that the Christian ladies and the clergy who are for prohibition would do well to reconsider things a little by the light of the above facts before they go to extremes.

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[For Common Sense.]

MONEY.

The lever of our present material progress is Money. The writings of editors, to say nothing of the numerous works on political economy, the speaking of orators, the legislating of congresses and assemblies, all go to prove that the problem of money is uppermost in the minds of the actors upon the present stage of being. And if confirmation were needed to more fully demonstrate this position, it would be furnished in the every day conversation of the masses. But the evident quandary of the kings of finance is as demonstrable as our first proposition. The anomalous condition created by the vast expenses incurred in the late civil war, is one which these money savans cannot understand. Their ignorance, however, is if possible more than matched by their egotism. They write and talk as though nothing were more simple or more easy of adjustment, and yet no settlement of the question is reached; nor will there be until it is discovered that there must be progress in financial matters as well as others. Until it is conceded that a scientific solution *can* be given; and, as a result, such solution be sought in accordance with the rigid methods of science, we shall continue to flounder about in the uncertainties of ignorant experimentalism, shadowed by the prejudices of the past. In the meantime it behooves those who have studied the problem, and penetrated beneath the crust of the subject, to throw what light they can upon the matter. And it seems to us that the first thing in this investigation is to ascertain the

ORIGIN OF MONEY.

How came man to use anything which we call Money? There could have been no money, no conception of the idea, till there had first been commerce, or traffic. The first commerce was, of course, a simple barter, or the exchange of one thing of necessity or use for another. Time soon created conditions where this could not be done, and jewels and trinkets of the primitive man were used as an offset or equivalent for the goods of his fellow. The expansion of trade, growing out of the multiplied wants of man, necessitated a more enlarged currency, and to meet the necessity the metals and other substances heretofore used for ornaments were made into money. This was the origin of money, and shows why metals like gold and silver were among the primitive materials of money. Numerous reasons are at hand to show why they have so long continued to maintain the position of exclusive money. But we leave that part of the subject for the present.

PRIMITIVE MONEY ESSENTIALLY VALUABLE.

This specie, or metallic money, possessed of itself an intrinsic value, for it was limited in quantity and difficult of procurement. For these reasons a small amount could be made to represent and measure, as to value, very large quantities of other and more plentiful commodities. It measured the value of other commodities by the attributed value possessed by itself. Being itself a commodity, its measuring power depended upon its relative scarcity or plenty. Hence there was, there could be, no fixed standard of value. The first use of the material of money (specie) as an ornament fixed its estimated value upon the basis of caprice, just as gems are now valued. It had no real, no scientific basis. It was no representative of a given amount of labor performed, or goods produced by the performance of such labor. The crude notion of barbarism is the predominant idea of so-called civilization. Theoretically it allows nothing but metal to be money, and attaches value thereto in the same empirical and ignorant way as did the crude barbarism of four thousand years ago. In theory we have made no improvement upon the men of bygone nations and ages. We have a *commodity money*, subject to constant and incurable fluctuations. Hereafter we shall see why the money kings cling so tenaciously to this twin sister of aristocratic despotism.

ITS UTTER FAILURE.

But the fact of its being a commodity itself, and very limited in quantity, ensured its final and total failure. The expansion of commerce outstripped the capacity of the metals for a currency, or medium of exchange. There was not enough in the world, or by any means procurable, to meet the necessities of trade. But the same wisdom which put a stone in one end of the bag to balance the grain in the other insisted on keeping up the pretense when the reality had vanished. Paper, in various forms, was substituted for specie, but it was only a *representative* of money resting on a *specie basis*, not real money itself. It should be remarked, in passing, that prior to the invention of *paper substitutes* the monarch used to debase the coin with baser metal. This, however, was too transparent a swindle, and soon failed to answer the purposes of its authors. The bank paper accomplished the same end and effectually deceived the people. They were lulled to sleep by the specious though false pretense of a specie basis and specie redemption. The potent spell is not yet broken, and men talk and dream of "specie payments," as though it were an easy matter, when no bedlamite ever dreamed more wildly.

USURY.

Money, as we have seen, is a result, a necessity of commerce, or the exchange of commodities, and originally these commodities were articles of necessary use. One of the results of human acquisitiveness, using commerce as a means, is speculation. Out of this, as a legitimate effect, has sprung usury, or, as we term it, interest taking. Honest commerce needs no system of interest; it is a safe pursuit. Speculation deals in desperate chances and ventures, and aims at robbery, though under the stolen garb of equitable traffic. Not being the natural child of productive toil, but the incestuous offspring of reckless avarice and miserly greed, the practice of interest taking is strictly germane to its nature. The speculator is the licensed robber of civilization, and has become *so respectable* that usury, his progeny, is honored both by church and state, by priest and politician, and it is hard to say which gives the most hearty approval. Consequent upon the legalization and sanctification of this species of robbery, money has become *the power* of the world. It fixes arbitrarily all values, and, by means of interest, reproduces itself, or rapidly gathers all values into the hands of the few; and so it will and must do, until the old is swept away and star-eyed science brings in the new.

FINANCE.

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INTERVIEWING A DEAF MUTE.

BY PROF. W. H. CHANEY.

His name is W. Delevan; he is a photographer, living at Santa Rosa, Cal., is thirty-seven years old, has a wife and two children in Pennsylvania, and has a female canine as deaf as himself. It is curious to see how perfectly these two are enabled to understand each other, by a sign-language, invented by the necessities of the occasion. She was lying under the table, apparently asleep; he made a sign and she instantly approached, when he took one of my posters and gave to her which she held in such a way that a person standing in front could read it. One hour after, she still had it in her mouth, having carried it about for persons to read.

He gave me his data of birth and I gave him a brief delineation, describing that he had a mole, mark or scar on a particular part of his body. He replied that my descriptions were correct, that he had a wart on the part of the body mentioned, of which no one but his mother and wife knew. This was at the Mapes Hotel, in the presence of several witnesses. He was greatly interested, never having met an Astrologer before.

At our next interview the subject of immortality came up, involving queries touching the origin of man. I copy and condense from our written discussion, commencing his paragraphs with a cabital "D.," and mine with a "C."

D.—Do you think animals have souls?

C.—Everything, even the mineral, has a germ of immortality.

D.—I have not got so far as that, but it seems to me that all life should have.

C.—The kernel of wheat which has lain three thousand years in the Egyptian sarcophagus— [He took the pencil from my hand and wrote:]

D.—Will germinate. That I have seen tested on a small scale by the planting of corn taken from an Indian grave. So it is very possible that *Time* itself has no effect on the *Life* of the grain and its power to germinate. It is only chemical change.

C.—If only chemical change, then the corn would germinate after the kernel had been ground to powder. No, each grain contains a germ, aye, a *spirit*, just as much as man.

D.—I have noticed in several instances, in California, that a wheat field, allowed to "volunteer," will often turn to oats.

C.—No; wheat never turns to oats. I have searched in vain for such evidence. There must have been oats among the wheat, and for some cause unknown to us, the wheat perished but the oats survived. Everything is true to its nature and conditions; rye never turns to barley, apples never grow in the ground, nor potatoes on trees. The different races of men all had a different origin. Climate makes *some* difference in color, but not all the difference. Claudius Ptolemy, born in the first century of our present era, tells us of white people in Africa who were then known to have lived there, with their ancestors, for a thousand years. Their descendants still live in Africa, but are no nearer being negroes than their ancestors, three thousand years ago.

D.—But negroes sometimes turn white, as albinoes.

C.—True, but this is a diseased condition.

D.—Why diseased, since children are born to them, and they live to mature age?

C.—Still I think it a diseased condition because so rare, forming the exception rather than the general rule. The red soil of earth has a different origin from the black, and never changes to black any more than felspar changes to quartz. So with the races of men; they are composed of different primates, and however much they may progress, one cannot turn into another. For thousands of years they may live side by side, breathe the same air, live on the same food, yet never become the same. Illustration: A goose, pig, calf and sheep in the same pasture, eat the same grass, yet by some occult law, unknown to man, each will assimilate the same nutriment so that it shall produce feathers, bristles, hair and wool respectively, so that neither would ever turn into one of the others.

D.—I do not expect to make a white man out of a Chinaman, but the sudden changes in the color of people has often made me wonder at the original cause. I have seen children of eighteen or twenty, born in this country, of dark Swedes, who (the children) were very fair blondes. Also pure Spanish the same way, and *vice versa* in many families.

C.—Prof. Wm. Baird Powell saw a family of eight children, born from the same parents, both of whom had dark hair and complexion, being good types of the bilious temperament. The four elder of the children had complexions like the parents, while the four younger had reddish hair and complexion to correspond. The four elder were born in Florida; the four younger in Pennsylvania. All were coarse, raw-boned and muscular, the red-haired ones showing none of that symmetry peculiar to the sanguine temperament. They were substantially the same type of the *genus homo*, differing only in color, like the dhalia. Both sets of children were of the bilious temperament. The climate effected a change of color, but substantially there was no change.

[I omit some lengthy explanations of the beautiful spiritual philosophy which I made to him, and resume:]

D.—I have been thinking about what you say about beginning the next life just where we leave off here. Do you believe, then, that this life is expressly for the next?

C.—That is my opinion. I also hold that this earth was formed expressly to be the abode of man. Millions of ages elapsed, after the untold millions of azoic years, before the earth was capable of producing the first animal bearing a resemblance to man. A hundred thousand years more have elapsed, during which this original savage monster has been developing, until now the highest types have become partially civilized. An eternity of progression is before man, and at each advance he will look back

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to all previous advances, realizing that each was expressly for what succeeded. To illustrate: The caterpillar is made expressly as a condition precedent of the butterfly, and having fulfilled the mission of grub-life, he spins and weaves his shroud, makes his will and falls asleep to wake up a butterfly. Just so it is with man. The Greeks taught immortality under this very figure, *Psyche* meaning both a butterfly and a human soul.

D.—Your answer to me is rather startling. I had thought that our main trouble in solving the future has been our blind way of trying to find our origin.

C.—Immortality cannot be proved inductively, save through spirit communion, which is doubted by scientists; therefore we must reason *a priori*, thus: Nature never gives a desire which she cannot gratify; every race and tribe of men have an idea of and desire for immortality; *ergo*, man is immortal. I confess that this is rather poor logic, but the best that can be offered to those who deny spirit communion. The Bible does not afford us one iota of proof on the subject.

D.—The greatest proof, and to me conclusive, is the very fact that we not only *desire*, but question Nature itself upon the matter. Our wishes are our gods and our prayers. To me, the very best of all religions is to see two little, loving children, choosing some star as a home, peopling it and fashioning their Eden. Surely they know nothing of the Bible, only they have been told they will go to heaven if good. They know not how to theorize, and have no dread. So, so far as they are concerned, their religion is not only pure, but to my mind really practical. I do not at times think that human life began on this earth any more than I doubt that aerolites are particles of space condensed. It is proved to my satisfaction that they have molecular action, and as I learn more of my God, the more I demand of him. It is sheer folly in any human soul to think that as soon as he dies he is going straight to the captain's office and get a job as first mate.

C.—I have not yet learned your name. Please favor me with it, and allow me to copy some of this conversation for the "Common Sense," a new paper just started in San Francisco. The editor will send you a copy when published.

D.—I have no ambition to be known as a philosopher, but my name is W. Delevan. You are welcome to all that we have written. I have very radical ideas about some things. My life has been such as to direct my train of reasoning into different channels from those of most men, and I have accepted no teachers on any side of a question of this kind. I sum up the whole matter in these words, *it is simply education*, and when, many billions of years hence, if ever, when I know as much as *God* knows, then I shall be part and parcel of God. I have read no really infidel book in my life, and never will. I have read but few of the many theories, and don't believe in Spiritualism as a physical teacher of the future. If I have any bias I incline more to Swedenborg. As I believe in worlds immensely superior to ours, so I believe in inferior ones. There must be gradations in worlds, the same as in other departments of Nature. Each species just fills the bill and no more. So, after all, the only way I can express myself is, the worlds are only a series of departments, with schools and class-rooms for training immortal souls to enter the vast college of God.

Here the interview ended, for, having begun in the character of teacher, I suddenly felt myself metamorphosed into a pupil. Here is a *natural* man; one who has not been perverted by teachings of any kind, save on the side of Christianity. But he has never *heard* a howling parson; has never *listened* to the awful groans and other appliances of a revival meeting, and so, without knowing it, is really a respectable cross between an Infidel and a Spiritualist. The Christian's God is to him something horrible, and in writing about him he said: "If there is a man on earth who has cause to hate God it is ME!" Poor fellow! No wonder he feels that way, in view of his terrible affliction and no sin on his part. Christianity is more than he can stand.

MORE PROOF WANTED.

However venerable "Another Old Man" may be, it is evident that he has not lost his relish for a little pleasantry; it is almost impossible that a man who handles the pen with so much ease should intend his communication for serious reasoning. It is very likely that many things are true which he can't prove; but it don't follow that Spiritualism is true because he can't prove it. I hate to trespass on your space, Mr. Editor, which I know is devoted to more valuable matter, but his article is so ingeniously worded and so cleverly put together, that I earnestly desire to make a few remarks.

Science teaches that there are some sixty substances which, in the present state of our knowledge, we cannot decompose; it does not follow that they never will be, and cannot be, and that none of them are compounds. "Science teaches him" no such thing. He says: "Life is co-eternal and co-existent with matter; and as matter is indestructible, life is also indestructible." To say that life is eternal, is simply begging the question; that is, if by "life" he means our consciousness of individuality and identity; if he does not mean that, it has nothing to do with the subject. "Life co-exists with matter," is a platitude. We all know there is a something we call life and a something we call matter. It is not certain that what we call matter is indestructible, and the inference drawn from that alleged fact is worthless. That *we* cannot annihilate it, does not justify his assertion.

"Life demonstrates itself by virtue of the combination of these primates." Now if this is so, the fair inference is that it will no longer demonstrate itself when the combination is destroyed; which is just what I am afraid of. If he can convince me that I am immortal, I will go down upon my knees to him as to a benefactor. His assertion that "the identity and individuality of such life remains after the form is destroyed," is as cheeky an assumption as I ever read, and of which he does not give an atom of proof.

THE OLD MAN.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, JUNE 27, 1874.

MRS. WOODHULL is to give her farewell lecture in this city, at Platt's Hall, Monday evening, July 6th; subject, "Woman's inhumanity to woman makes countless millions mourn."

The design for the new Pioneer Building, prepared several months ago by Wright & Sanders, has been adopted by James Lick and the Committee. Its cost will be over $300,000.

The students of the Art School go to the fields once a week on a sketching excursion. Some of the out-door sketches made by them are indicative of much artistic ability.

ON the evening of the Fourth of July a grand illuminated balloon ascension will take place at Woodward's Gardens. There will also be a grand ball of the German Garde Fusilier, with the usual attractions during the day.

AN entertainment is soon to be given at Mercantile Library Hall in aid of the Children's Progressive Lyceum, at which we are promised speaking, singing, tableaux, and a performance of "Nan, the Good-for-nothing," with Mrs. Allyn as Nan. Other particulars in due course.

MRS. ADDIE L. BALLOU left on the last steamer for Oregon, and we bespeak for her a kind reception from the Spiritualists of that State. She is a good speaker, an estimable lady, and in every respect worthy of the support of the people. Furthermore, she is the agent for COMMON SENSE, which alone is proof that she is "one of the chosen."

ASTRO-THEOLOGICAL LECTURES.—Professor Chaney commences a series of lectures at Charter Oak Hall on Thursday evening next. He is a very entertaining and instructive speaker, and a radical reformer. Spiritualists especially should give him a good support. His lectures are as interesting as Denton's, while his style of speaking is more pleasing.

ROBERTS ON MARRIAGE.

In the Board of Supervisors, on Tuesday evening, Mr. Roberts proposed the passage of an ordinance, which he said was designed to prevent immoral lectures. The proposed order declares that—

"It shall be unlawful * * * to publish or utter in a public place or in the hearing of two or more persons any blasphemous words or language, or any words or language tending directly to lower public morals, or to weaken public respect or the respect of any person, whether married or not, for the obligation of the marriage contract," etc.

The offense is made a misdemeanor, punishable by a fine not exceeding $1,000, or by imprisonment not exceeding six months, or by both fine and imprisonment. Mr. Roberts stated that he introduced the order by request of "citizens of the highest character and standing," and he favored its passage. The order was referred to the Health and Police Committee, several of the members speaking of it with contempt, and perhaps this is the only proper mode of treating it; but it may be well to inquire who are to decide what language is "blasphemous"? And what is it that is to be considered marriage? When a young girl sells herself to a rich old roue, whose very presence she detests, but whose money provides her with a luxuriant home, is she a wife or a prostitute? And when people who really marry with good motives, after a brief dream of happiness, awaken to the realization that they have made a great mistake, and the flame of love dies to ashes on the family hearth, indifference if not hatred taking its place, is their continuance in such relation to be considered marriage? In short, is it the *law* merely that constitutes marriage, and do these "citizens of high character" seriously propose to put such law beyond criticism under penalty of fine and imprisonment? The men who could make such a proposition may be "citizens of high repute," but they certainly are not persons of good COMMON SENSE.

THE OVERLAND for July contains a choice and varied selection of matter, poetry and prose. One of the sweetest pieces of metrical composition we have recently seen is "A Song of the Summer Wind," by Ina D. Coolbrith. Charles Kingsley contributes a portion of one of his lectures, "Our Norse Forefathers." Mr. Muir continues his admirable series of papers, and J. P. Widney, has an article written in his easy flowing style, a fine price of poetical prose—strong, vigorous and striking, it evidently suggested the verses which follow it, "Out from Eden," by the new editor, Walter M. Fisher. Mrs. Victor has an article entitled "The Pioneers of Oregon," and Joaquin Miller contributes a characteristic poem, "In Arizona." The "Romance of a Sleeping Car" is a good story, and "411" by Amalie La Forge, is exceedingly well told, though not calculated to make the reader any happier or better satisfied with life as it is; for, though a story, it reads like the truth, and the truth is sad. The editorials are excellent. Mr. Fisher, the new editor, will superintend the next number, as Mr. Avery leaves for China on the 15th of July. Mr. Avery's great usefulness in this State has been somewhat obscured by an excess of moqesty, but it is none the less real, and will one day be fully appreciated.

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MRS. VAN COTT.

This lady is again exhorting the people of San Francisco to repentance, and as impartial chroniclers of the times, it becomes our duty to let our readers know something of her style of speaking and the drift of her discourses. It is impossible to speak of her person, manner and address, other than in terms of admiration. She is a tragic queen of eloquence, with perhaps excessive emphasis and action. She is the Daniel O'Connell of womanly oratory. Large, full, fine in figure, with flowing robes of black, relieved only by a bouquet on her bosom, she stands before her audience the embodiment of feminine majesty. When she speaks it is with an abandonment that seems unstudied, and yet that is nicely adapted to the purpose and the occasion. Her voice is of great power, and rather masculine in its tone, but modulated with the skill of a songstress, and with as wide a compass. She touches the chords of the human heart with a master's hand, and conquers all but those of cool, rational judgment. When she concluded her discourse on Monday evening, we felt that had Mary Magdalene, or the other Mary, come straight from the crucifixion, with the blood or Christ still fresh upon her garments, and his love still clinging round her heart, she could not have spoken in more glowing terms, or with a deeper consciousness of truth, than did Mrs. Van Cott of the sacrifice of Jesus, and of the glorious prospects promised as the results. In fact she is well calculated for a leader among women, and indeed among men for that matter. Her organization is of the first order, physically and intellectually. Did she therefore convince us of the truth of her teachings? No. She, like thousands of others, has allowed her mind to fall into a local groove. She has accepted, without a thought, the dominant creed of her age and nation, and uses all her ingenuity, not to discover whether it be true or not, but how to present it in the most acceptable form. And she does present it forcibly, feelingly, and in a manner well calculated to overcome all who have not looked beyond; who have not seen the clear horizon of pure light that is above all creeds, that is above all local surroundings; the universal knowledge that knows no nation, and no clime.

During her discourse Mrs. Van Cott presented, and professed to answer, thirteen reasons or excuses that men give for not immediately becoming Christians. One was expressed thus: "Oh, I do not understand these things; they are not clear to my judgment!" Her reply was magnificent. It was sublime! Only a devoted woman could give expression to such perfect trust and abiding confidence. "Not understand!" she exclaimed, "not understand God and his plans. Oh, I never expect to understand! I kneel, I trust, I worship, I obey; I do not question God, I adore Him. I cannot worship what I understand. These gentlemen, reverend divines, who are here around me, I respect, I love; but I do not kneel and worship them. I cannot, because I fathom their utmost thoughts; I scan their motives; I even perceive their errors. I am with them, on the same plane, and cannot worship or adore. I kneel only to God, whose inscrutable mystery I dare not unveil, lest the ineffable glory slay me where I stand. If you wait to understand God, you wait forever; and your day of grace may be closed to-night. Let the impossible alone. Will you take no food till you understand all its effects upon your system? How, then, will you refuse salvation because you do not comprehend God's plan in bringing it about!"

She had evidently seen the brokers on the corner of California and Montgomery. She did not like the sinners; their sharp worldly pursuits; their eagerness for gain; their utter neglect of the great pearl of price, and their devotion to filthy lucre. But she did admire the avidity with which they sought the temple of their god, and the promptness and alacrity with which they bought the rising stock. Oh! they would not wait, no, not a minute; it might go up beyond their reach, and in a moment all be lost. Sinners stand waiting, halting, hesitating to accept salvation, without money and without price, the entire capital stock, a clean profit; while these wicked brokers risk their fortunes for a mere margin, which may often all be on the losing side.

Others, she said, will not have religion because they say it is not a pleasant thing; that it is gloomy, sorrowful, and a constant trial. But she assured them that it is otherwise; and with a countenance beaming with delight she pictured the joy of the saints; her own life of joyous devotion, and referred to a thousand promises that to those who seek the Lord and his righteousness all other things shall be added; and so sunny and bright was her smile, so elastic her step, so joyous and glad the tones of her voice, that even the writer began to sympathize with one so earnest, so evidently honest and truthful; but when she called around her the faithful from among the audience, and we saw the solemn gravity that rested on their countenances, the awful responsibility for sin reflected from their rueful faces, and then thought of the jolly, rotund visages of the wicked brokers, it became evident that their joy at least had not begun, and that the personal magnetism of the speaker had much more to do with the effect produced than had the truth of her discourse.

When the mourners were called, she had a word for all. She walked and talked among the people, led the singing, led the prayers, spoke to the indifferent, laid hands on the hesitating, and with a magnetic power and self-possession rarely displayed, was yet dignified and appropriate everywhere. No wonder sympathetic people love, admire and follow her. Yet, notwithstanding all this, the mass of the congregation was not much moved. A few only went up to the altar, and these chiefly of the young. The day of revivals is passed. The judgment of people is in the ascendant, and must be convinced, before any permanent impression can be made. This was well illustrated even in this meeting. Mrs. Van Cott espied a gentleman who had hung with deep attention on her discourse, and making her way towards him, invited him to the praying

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circle. He modestly refused to go. She would have some reason. She demanded some explanation. Had he not a good mother? Did she not pray? Why should he not do so, then? "Yes," he replied, "I had a mother, and a grandmother. The latter was a Catholic; the former knew more, and became a Protestant; I know more still, and am neither. Have I not the same right to change that they had? Shall the world stand still? Then let us go back and be Druids again? Shall we not change as knowledge advances? Are we free to become from Druids Catholics, from Catholics Protestants; but not from Protestants to something else? Who shall set the outer wall of thought? I have gone beyond you here. You must come to me. I cannot go back to you. You are groping in the dark. I am out in the sunshine." She left him with an expression of deep and doubtless real sorrow. He said to the writer afterwards: "She is a noble woman, with most eminent natural gifts, and capable of a world of good. But she does not rise above her sect. All her ideas are circumscribed. They are local instead of universal. She has not risen above the fog and mist of her native village. She is a giantess in a dungeon. Give her light and liberty and she will work wonders; but under this cloud she can do nothing for me. Perhaps I do not know any more of God than she does, yet I trust Him just as much. But I do not trust those who say, 'Lo, here is God,' or 'there is God!' This is to put my trust in man, and not in God."

Mrs. Van Cott is a great woman, and delightful to listen to, but she is of the past. She needs another conversion which shall be better than her first. Charles G. Ames used to say the two bright days of his life were, first, when he joined the church, and second, when he finally cast off its shackles and stood a free man among men. Mrs. Van Cott needs this second regeneration. She would make a glorious Spiritualist, and as such would be a far greater power for good than she now is. She would then lead the way to a better life *here*, knowing that the hereafter depends upon the character here formed, and not upon mere faith in a higher power. That *sin cannot be forgiven* is a philosophical truth, as evident to the thinker as any self-evident fact can be. Let Mrs. Van Cott once become convinced of this, and fully realize how utterly futile is the hope of salvation through any power outside of ourselves, and she would awaken to a new life. Then, if her eyes could be opened to the glories of the Spiritualists' faith, and she could know that death is but the portal to a higher life for us *all*, the beginning of a purer, better state, and that there even as here is opportunity for improvement, she might indeed become an apostle of reform. She need lose none of her enthusiasm; none of her deep reverence for God; none of her love for man or her hopes of eternal glory; on the contrary, all that is good in her present faith would shine the brighter; all that is absurd and repulsive would pass away, and she might truly be hailed as a savior of men.

Prof. Patton has prepared an appeal to the Presbyterian Synod of Illinois from the decision of the Chicago Presbytery acquitting Prof. Swing.

CHRIST AS A LEADER.

I find that Mr. Lewis condescends to admit that our Lord Jesus Christ was a spiritualist and a medium. That is a little improvement. Some gentlemen of Mr. Lewis' way of thinking call him a vagabond and a bummer. It is time we called things by their right names That is one of the great good things V. C. Woodhull has done; and any breath of the fresh air of truth that can be let into the atmosphere of our worn-out society, poisoned by so much corruption, does a great deal of good. Who was Christ? What was he? Where is he? Who he was my own soul tells me better than Mr. Lewis' words. I recognize in him, not simply a spiritualist and a medium, but a master of spirits, a ruler of the lower forms of spirit life. To the grand status of Christ we Spiritualists of to-day have none of us yet come, and every day's experience of my inner spiritual life brings me new assurance of this. Was it mere words when he said that he would open to us a way to the Father—to the inmost, highest circle of love? Was it mere words when he asserted that he was one with him? It was the profoundest truth, lived out in his life and sealed by his death—truth which the spiritual experience of to-day will only make plainer when we come up high enough to see it. He did open to us the way to the Father by the divine love and unselfishness which was the essence of his whole being. He was one with the Father in this divinity of love and light; and so in the most philosophic sense was the at-one-ment. The hosts of spirits that had passed from our earth, very many of them, indeed most, taking with them their selfishness and love of worldly interests, hung over this world like the dense fog that sometimes overhangs the great city of London. He, that bright, transcendent one, could go beyond this, and elevated on the cross of agony, to which they had condemned him for blasphemy, could yet draw to him the hearts of all who long to tread the way which he, the great captain and standard bearer, has pointed out to them.

The way to-day is no smoother than it was then. The church has ceased to be a guide; the people are beginning to feel it. Every man in this day of conflict must take up his own burden, and see that his own house is founded on a rock. It has pained me to see the puerile attempts to ridicule the greatest spiritual revelation ever given to man —I mean the great Christ idea—on so-called spiritual platforms. There is too little hero worship to-day; perhaps there used formerly to be too much. Which do you think would be likely to gain the most correct idea of the whole surroundings of a battlefield in a case of dire emergency, he who on a commanding hight can sweep the whole field, spyglass in hand; or he who when running along with a pail in his hand reverses it on the ground and just jumps on the top of it to see what he can see? Who would you rather trust—since the conditions of mortal life are that somebody must lead? Give me him who has already scaled the mountain, and on whose brow beams the auroral promise of the coming day.

E. Hughes.

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SPIRITUALISM—ITS MISSION.

BY A. C. STOWE.

In view of the many attempts of late by professed followers of Spiritualism to define it and its mission, and the confusion into which they are led in narrowing it down to a specialty, induces me to take a hand at defining, in the hope that if I am unsuccessful in definition, I may at least spread it out on a broader basis. Any system of religion, morals or philosophy must be understood as the most liberal construction of its doctrines, ethics, facts and phenomena or rules shall interpret it, and not always as the literal definition of the name by which it has been christened would imply. A system that has passed a quarter of a century of zealous and enthusiastic advocacy, and through the ordeal of the most searching and rigid investigation that its friends could court or its enemies demand, cannot be misunderstood, at least by its intelligent advocates; and the late attempts to define Spiritualism are made not so much that its friends may the better understand it, as that its enemies may not *misunderstand* it, or rather may not deny that some of its practical issues are its legitimate offspring.

The first work of Spiritualism is to tear away the crape and all the habiliments of mourning; to light up the dark and shadowy valley to the tomb and strew the pathway with flowers; to roll away the stones from the million sepulchres and rend the veils from human temples, and transfigure the lost and loved ones to the enraptured vision of the weeping beholder; to demonstrate a continued existence, not of eternal torture for the many and eternal bliss for the few, but an endless life of activity, of progress and growth for all—a life where the earth-engendered faculties develop and unfold through culture, education and experience, as in this life, into higher and nobler characteristics; where aspiration and the longings of the soul shall meet fruition; where through latent forces and energies the grandest possibilities of the soul are outwrought.

What Spiritualism has done and is doing in demonstrating an after life, in correcting our theology, in establishing a science and philosophy more grand and beautiful than the ideals of the Orient and more practical than the utilitarianism of the Occident, is a more glorious work than that of all the religions and theologies that have preceded it. Yet its past work is insignificant compared with that which it is yet to do, with the future history it is yet to make. To demonstrate that we shall live after the dissolution of this organic structure is a glorious achievement; but if this is all, Spiritualism might as well have remained unborn, for of this we should have learned in a few short years. It is the *how* to live that most concerns us; how to grow and develop a fully rounded, noble manhood and womanhood, that shall be worth the living here, and make the country to which we are going the better and richer for our presence there. *This* is the grand mission of Spiritualism. Any system of religion or philosophy that shall fail to teach this is unworthy of our attention. It is an insult and mocking to all our hopes and aspirations to tell us of this *possible* attainment—the grand and glorious hights we *may* climb, without pointing out the pathway to that lofty eminence. Spiritualism has made no such mistake. Its angel fingers have pointed out and illumined this glorious highway. To the present generation, *regeneration* through education, growth, experience and experiment; for that which shall succeed us, *generation*—*i. e.*, generation of attributes or qualities of soul that shall need no *re*generation. Qualities of mind may be educated and greatly improved, but qualities or attributes of soul, if changed at all, are so slowly that it takes a lifetime to make the change perceptible. They may be somewhat modified or diverged into new channels, but generally no improvement in the qualities. For instance, the child kleptomaniac cannot by any amount of education overcome the desire to steal; some cannot except by force be kept from the indulgence in this propensity. This class generally find their way to the penitentiary. Others through family and society restraints are kept from outward and illegal acts of thieving. This class usually go to Congress.

Men and *women* must be *born;* they cannot be made or grown with any degree of success after birth. The good and beautiful qualities that shall transform men and women into angels and the earth into a paradise cannot be engrafted into character after the germs have hardened into manhood and womanhood, but in the pre-natal life, when all the elements of being are plastic and pliable and sensitive to the most delicate and subtle impressions; like the sculptor's plastic clay which he models into grace and beauty and almost animates with life, so this pre-natal clay must be modeled into beings of such transcendent qualities that it shall need but one birth to make them both human and angelic. *Love* must be the element and *freedom* the condition in which these glorious citizens shall perform their labor of love. This is practical Spiritualism and this its grandest mission. All systems based upon any other theory for uplifting humanity must utterly fail. Then all hail to Spiritualism, the angel of hope and of progress that is paving the way for future generations.

Another marriage by agreement has been decided legal in Brooklyn, New York. Peter Simmons in 1851 agreed with a Miss Cornelia Potter to live together as man and wife, and in 1865 they were formally married, their only child having been born in the interim. This child, when three months old, was adopted by a Mr. and Mrs. Gibbs, and believed them to be her parents until recently she was summoned by the executor of the Simmons estate to appear as one of the heirs. Her father, who died in 1872, bequeathed some pictures to Selma Gibbs, declaring her in his testament to be his daughter; therefore the executor of the estate sued to ascertain whether Peter's share should not pass to Selma as his surviving heir. The question to be determined was the fact of her legitimacy, the Court holding that an agreement to live together as man and wife, if faithfully executed, constituted a lawful marriage. The jury returned, after mature deliberation, a verdict in favor of Miss Gibbs, who loses her name but gains $50,000.

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SPIRITUAL PHENOMENA.

NUMBER FIVE.

MR. EDITOR: I wish to give you an account of some interesting seances held with Mrs. Hollis by X. and myself; but I find that I can only make these intelligible by relating first an incident which happened to me many years ago in Ceylon.

Whilst practicing in Kaudy, the mountain capital, as a physician, a cousin of mine came out from London to seek his fortune. Arthur Jones was a clever fellow, and had long been engaged in journalism in England; but he had the misfortune to be quite blind from amaurosis. He and I agreed to start a progressive weekly paper in Kaudy, which we called the *Kaudy Herald*. We took a house on Trincomalee street. It contained two rooms on the ground floor, and three small rooms overhead. One of the ground floor rooms was very spacious, and was intended by us to be our press room; the other, which opened into it by a glass door, was the sanctum. The rooms above were reached by a wooden stairway leading up from the yard at the back. Until we could get presses and type we had to print our paper at the press of the Ceylon *Times* in Colombo, distant seventy miles by rail. The upper rooms of the house were occupied by Jones. Before he had lived many months in Kaudy, my cousin was seized with a virulent malarious remittent fever; treatment was of no avail, and at a consultation of all the physicians in town it was decided to send him down to Colombo as a last chance. I took him down, left him with his brother, and returned to Kaudy. In a few days, getting a telegram to say that he was worse, I went down to see him, and found him with ice on his shaven head, semi-comatose, and evidently dying. A few mornings after my return to Kaudy, on my going to the office at 9 A. M., the Cingalese clerk said to me: "The peon says he must leave, sir." "Why?" "He does not give any reason, but he is bent on going at once." Now the peon was a steady, honest heathen, whose business it had been to run our errands, carry out our papers, and wait on my cousin. He had excellent pay, easy work, and since Jones' illness very little to do. I knew that he thought himself a most fortunate man. He slept in the house at night as watchman. I sent for him, and asked him through the clerk what was amiss. "Well," he stammered, "his mother was dead, and he wanted to bury her." "That," I said, "is a lie; tell me your real reason." He beat about the bush for a long lime, and then said, that he had been undisturbed in the house, until the previous night; but that then, after he had lain down, an English gentleman had come into the house, opened and banged the almirah doors, and made so much disturbance that he could get no sleep; and nothing would induce him to stay another night. "Did you see him?" "No, it was too dark." "How do you know it was an English gentleman?" "Because his boots creaked so." "Who do you think it was?" "Mr. Jones." "Nonsense; Mr. Jones is ill in Colombo." I continued: "I can't listen to this nonsense." The man offered to forego the pay due to him. I said he must fulfill his contract. At length he consented to stay, on condition of my allowing him to have companions. "Bring as many as you please; but be surety for their honesty." The man went away delighted. At 12 M. the morning train arrived from Colombo. A friend who had come by it, stepped into the office, and said: "Your cousin Jones died last night." On my going to the office next day, I asked the clerk how the peon had passed the night. The man laughed, and said, "Worse than ever." I had him called. He declared that in the middle of the night Mr. Jones came up the stairs —they were burning an oil lamp—banged the doors, opened the cupboards; and noticing the strangers lying on their mats on the floor, kicked them, and ordered them out. They rushed out of the house frightened out of their lives. I asked the peon if he had remained. He said that Mr. Jones took no notice of him. The night after this, precisely the same thing occured with a different set of men; for the same men could not be induced to try it again. I intended fully to have slept in the house myself, but a press of patients prevented me till it was too late.

On the following day I was seated alone in the sanctum about midday, the clerk having gone to his lunch. It was a blazing hot day, with the thermometer at about 90 in the shade. No one was in the street. The house was as still as the tomb. I was writing an editorial, with my back to the glass door opening into the press room, and beside a window opening upon the front verandah. Absorbed in my work, I had nevertheless been aware for some time that some one was walking on the floor above. If I thought about it at all, I took it to be the clerk or some friend. Presently I heard footsteps passing down the creaking stairs, and coming into the press room; as they approached the door I turned in my seat to see who it might be. To my astonishment, my cousin, clad in his ordinary light linen suit, with a solar helmet on his head, a meerschaum pipe in his mouth and a stick in his hand—just as he went about in life—walked slowly past the glass door with his profile, which was a striking one, turned towards me; never once looked my way, but marched straight into the verandah. I sprang to the window; he was just passing down the steps into the street. I vaulted out of the window, and would have run after him had I had my hat. But I stood in awe of sunstroke; so I contented myself with watching him cross the street, smoking vigorously, walk down the length of the block and disappear round the corner. He walked in the gutter on the opposite side of the way most of the distance, with that uncertain gate which was the result of his blindness, yet with a determined air, as though bent on a purpose. He never once looked back. He often used to walk in the gutter when alive. I saw his profile for several minutes. His was a singular face, and he dressed peculiarly. There was not a man in Kaudy, or in Ceylon, a bit like him. I am sure I was not mistaken in his identity. Jones never again made himself audible or visible about the premises, and I had no more complaints of bad nights' rest from the peon.

MEDICUS.

We are obliged to omit the account of the seance with Mrs. Hollis until next week.—[ED.

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THE LOCAL OPTION LAW.

BRIEF ACCOUNT OF THE DISCUSSION AT DASHAWAY HALL.

The question whether or not the prohibition of the sale of intoxicating drinks is not an infringement upon individual rights is under discussion before the Society for Self-Culture. On Sunday last the debate was opened by Dr. Merrick, who showed by figures that whisky drinking does not pay financially, and that the license money collected by the city is no compensation for the evil. He said the whisky trade cannot be considered as legitimate business, and any community depending on such commerce would starve, no matter how large the figures are.

there is no absolute liberty consistent with any form of government. Civil liberty and natural rights are two different conditions. The social compact is possible only in each one sacrificing some of his natural rights. He likened our social structure to a vast building with a leaky roof. Let us stop the multitude of little leaks, and after a time we can direct our attention to the great five gallon leak in the center.

Dr. O'Donnell charged this crusade with ulterior motives, hinting that it was got up in the interest of a certain religious party.

Prof. Chaney, alluding to O'Donnell's tirade against women, said if the women can come out of their seclusion, take an interest in politics, it is just what we want; and if the Local Option crusade will furnish them the incentive, then he went for it with all his might. He thought politics had been one-sided long enough and hailed with delight the new element in our elections. Our polling booths would in the future be erected amidst bowers of roses, presided over by our mothers and sisters, and he challenged a comparison with that state of affairs and the present management of elections.

Mr. Lund said that allowing a man five gallons of whisky would never sober him, and he thought some of our women would be better employed at home than in praying at saloons.

Mr. Healy could see that there are two sides to the question; he took the temperance side, and thought he could afford it. He said if the Local Option Law was not perfect, let us amend it; we do not expect perfection in any human law, and as for curtailing our personal liberty,

Mr. Farrell, Sr., spoke against the Local Option Law as being inconsistent with a free government, a patchwork unworthy of a thinking people, and which at best would only approximate towards reform. He was, however, glad to see the women take part in the movement, and predicted a great result from that phase of it.

The meeting now closed, the subject to be continued tomorrow, when the "license" men will have the opening.

To Pleasure Seekers and Invalids.—Dr. A. W. Baylis wishes to lease his cottage on Clear Lake, for a season, or to exchange it for the use of a furnished house in town. It consists of three good-sized, roughly furnished rooms, and a kitchen; and is situated on a lovely peninsula, on the most romantic part of the Clear Lake shore. The climate is singularly healthful; deer, game and fish are plentiful. The use of two boats, shot-guns and a rifle, fishing tackle, etc., as well as that of some dozens of chickens and a milch cow, go with the house. The steamer connecting with the stage will set the passengers from Lakeport or Lower Lake down at the door. Apply to Dr. A. W. Baylis, No. 6 Montgomery street.

REINCARNATION.

Mr. Editor: I regret to notice that my article in your last number bears several marks of careless writing. Amongst others, I state that Buddhists and Spiritualists both believe in the transmigration of the souls of the dead into the bodies of future men and animals. The French Spiritualists and the party in the East represented by the *Banner of Light* both proclaim the doctrine of reincarnation, which is to my mind a hateful and detestable creed. But I do not think I am justified in charging them with believing that human souls ever pass into the forms of animals in any of their new births; although I have more than once heard mediums describe individuals whom they professed to see in the spiritual world as occupying the forms of the lower orders of creation; but I never myself thought that much value was to be attached to such descriptions, which seemed to me to take rather the shape of fantastic dreams than of any actual and truthful vision.

I should be very glad indeed if some reincarnationist, of whom there must be several who see this paper, would let us know exactly what is the orthodox creed of those of his order as to this matter. Yours faithfully,

A. W. Baylis.

The Oakland Manifestations.—The voluminous evidence taken in the matter of the spiritual manifestations at the house of T. B. Clark, Oakland, shows conclusively that it was utterly impossible for the persons in the house to produce the manifestations testified to by the twenty-five witnesses examined, yet the following conclusion has been arrived at:

"The Committee, after a careful examination of the house and location of the furniture with respect to the persons present, after a patient hearing of the witnesses, and, as we believe, an impartial weighing and comparison of the testimony, find the evidence insufficient to indicate the action or presence of any supernatural or any occult agency whatever. (Signed) Joseph LeCount, W. W. Crane, Jr., J. K. McLean."

The testimony taken is sufficient to make a large volume. It is in Mr. Clark's possession, and will probably be published, in order that the public may pass its own judgment. In the summing up of the testimony the committee contradicted their own conclusions by admitting with regard to the unhinging of the front door, that "the weight of testimony as to this event seems to be overwhelming in support of the theory that it was caused by supernatural and occult agencies."

There was the usual attendance on Sunday at Mercantile Library Hall, the chief attraction being the lectures of Mrs. C. Fannie Allyn. Among the questions answered by her in the afternoon, were: In the future life will the sheep be separated from the goats? Do the planets exercise an influence upon man and his destiny? Will a Christian minister, in the future life, start out afresh to preach Christ? These subjects were handled by the lady in a style which elicited the frequent and warm applause of the audience.

Theodore Tilton ofiered last week to waive the plea of honorary membership in Plymouth Church, and to appear before its Examining Committee for trial on the charge of slandering Beecher. The proposition was declined.

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[For Common Sense.]

PEACE.

BY E. B. PLACE.

By all our hopes, by all our fears, confessed,
A poise of action is the natural rest.
Name it not peace where stirs no moral breath;
'Tis fatal ground—somnific cave of Death!
No peace, when people starve, that lords may stuff;
Less given to less, and more where now enough;
Nor when the low, by poverty depressed,
Send up no murmur of divine unrest,
Forget their heirship of all Truth and Good,
And asking only for their dole of food;
Nor when a throne o'ertops our manhood's crown,
And pride and titles ride true merit down,
And coats-of-arms draw bright admiring eyes,
While coatless arms they see not, or despise;
Nor when a people, with tumultuous rush,
On pleasure bent, the young or weaker crush,
Or blind directors, to high-score their gains,
Pack the scant cars, and "telescope" the trains!
Nor when the cry, "More gold is found—more gold!"
Sets on the run the halt, lame, blind and old,
And he who wins, discovers, as he must,
His golden "pile" is, after all, but "dust;"
Nor yet when bigot, with his loveless creed,
Hath blocked all roads to other shrines that lead,
To man-made Sunday pious vows doth pay,
And strip our souls to overdress a day,
Whereon he'd choke, with violence direct,
All songs not found in "Watt's and Select;"
Bar all the doors of Library and Hall—
"To church or hell," the given choice of all—
Smite the kind wheels that roll to breezes pure,
Where Nature's free dispensary waits to cure;
Belay the ferries, and switch off the track
The poor man's car—but not the rich man's hack!
That all may rest—no more the man than beast—
All walk to church—but Dives and the Priest.
That sumptuous these may dine, two maids remain
To bake and roast (have they no heav'n to gain?)
So Dives salts the pulpit's vapid fare
With dreams of good things Maggie will prepare,
And Levi whips his "lastly" into place,
That Martha's cares may sanctify his grace.
Thus "times" and "seasons" worshiped without jostle,
In contravention of the old apostle,*
Lost is the day where natural life expires,
And pious pomp subdues all free desires.
Lost, did I say? 'Tis worse than lost, oh! worse,
To greet the wholesome uses with a curse!

A peace thus founded sleeps o'er hate's abyss;
Not that way shines the city of our bliss.
When pinching poverty shall grind no more,
And work and worth bring plenty to the door;
When dealt the bread of justice round the land,
And each to each puts forth a helping hand;
When man o'er man his greed of power shall cease—
The key-note sounds! hail, universal peace!
To this we 're growing; or earth's dust and mold
Symbol more truth than ever prophet told.

* Gal. iv. 10, 11; Rom. xiv. 5, 6.

The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing Boy,
But he beholds the light and whence it flows,
He sees it in his joy:
The Youth, who daily farther from the East
Must travel, still is Nature's Priest,
And by the vision splendid
Is on his way attended:
At length the Man perceives it die away,
And fade into the light of common day.

[From the San Jose Mercury.]

TO MY COUSIN'S BABY.

BY HELEN BAKER.

Two years ago we had no thought of you—
You dimpled child, with eyes so wide and blue,
From which a deathless soul now shimmers through.

Your mother was a girl as I am now,
No deeper shadow rested on her brow
Than that which silken curls may cast; but now—

Her face has taken on a deeper glow,
Like willow margined stream whose darkened flow
Baffles the gaze that fain would pierce below.

How strange it seems that she should be a wife—
A mother too; oh! words with meaning rife,
Showing the mystery of her deeper life.

Some one to love. O baby dear 'tis true—
Love's lightning stroke from two fond hearts gave you
The soul soft shining through those eyes so blue.

What miracle of love and life is this?
What is it hovers twixt the lips that kiss,
And out of transient, brings an endless, bliss?

To be a mother! How my fancy teems
With eddying thoughts, like leaves on summer streams;
And how I long to see HIM in my dreams.

But now this sunlit day my lover lies
Concealed from me. I know not if his eyes
Have looked on mine, and thrilled with glad surprise.

What happy traits with which he is endued
I cannot tell. But it is understood—
Whatever else, he must be wise and good.

Some day I'll meet him. Fly my wishes wide
On wings of hope. Hasten the viewless tide
Of things unseen that bears him to my side.

Then in some sheltered home, baptized anew
Each day with love from happy hearts, I too
Shall heavenward rear such dimpled things as you.

Lower Lake, California.

WHAT I LIVE FOR.

I live for those who love me,
Whose hearts are kind and true;
For the heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me;
For the task that God assigned me;
For the bright hopes left behind me,
And the good that I can do.

I live to learn their story
Who've suffered for my sake,
To emulate their glory,
And follow in their wake;
Bards, patriots, martyrs, sages,
The noble of all ages,
Whose deeds crown History's pages,
And Time's great volume make.

I live to hold communion
With all that is divine;
To feel sure there is a union
'Twixt Nature's heart and mine;
To profit by affliction,
Reap truths from fields of fiction,
Grow wiser from conviction,
And fulfill each grand design.

I live to hail that season
By gifted minds foretold,
When men shall live by reason
And not alone by gold;
When man to man united,
And every wrong be righted,
The whole world shall be lighted
As Eden was of old.

I live for those who love me,
For those who know me true;
For the heaven that smiles above me,
And awaits my spirit too;
For the cause that lacks assistance;
For the wrong that needs resistance;
For the future in the distance,
And the good that I can do.

For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

A. Provo Kluit's new style of Photo-crayon Portraits is only made at the Florence Gallery, No. 28 Third Street, San Francisco. Price from $20 to $30. Beware of imitations.

Drs. Ruttley & Streeter's "Prince of Blood Purifiers" eradicates all corrupt humors from the blood, however they may have been caused, rejuvenates the exhausted forces, and restores, unfailingly, the vigor of those debilitated by all excesses. Try it. Head office, 745 Mission Street, San Francisco.

A new style of inkstand has been invented, made of heavy glass, not liable to break, and so constructed as not to spill the ink when tipped over. Indeed the way to keep the air out at night is to turn it upside down. It is more easily cleaned than any other inkstand, and needs cleaning less, and as it contains a receptacle fo sediment, the ink is always clear and fresh. E. Carter, 636 Sacramento stree Room 4, is the sole agent for this coast.

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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, JUYL 4, 1874. No. 8.

Signs of the Times.

Prof. Tyndall claims to have demonstrated that vapor mixed with air is the cause of obstruction to the transmission of sound.

Englishmen drink beer because their water is impure, and fermentation with hops, etc., clarifies it; but there is no such excuse for beer guzzling in America.

It has been suggested that a cause of certain mysterious fires in factories may possibly be traced to the electric spark, the electricity being generated by the friction of the leather belting on the pulleys.

Rev. Joseph Bradley Cleaver, of the Sixth Avenue Baptist Church, Brooklyn, was recently on trial, charged among other heinous offenses, with driving a fast horse in Prospect Park! He was acquitted.

The refusal, the other day, of the students of Bowdoin College to join in the military drill required of them, is in the right direction, although the reasons that led to the opposition may be other than those peace advocates would urge.

The election in San Jose on prohibition of the sale of liquors resulted in a victory for the license party by a laage vote, indicating a reaction in public sentiment on the question. The treatment of the women was in some instances disgraceful to the city, where such wanton insults were permitted with impunity.

In Douai, France, recently, four young men were sentenced to fine and imprisonment for amusing themselves with an image of Christ, which they buffetted and spat upon after the manner of the Jews, as the story goes, prior to the crucifixion. Their offense was characterized by the court as "an outrage on the established religion of the country."

Mr. Beecher says his engagements to lecture, to write editorials for the *Christian Union*, and to prepare sermons for his congregation, will not allow time to deny the truth of Mr. Tilton's charges! He has time to attend prayer meetings, conference meetings, and to visit his farm on the Hudson, and even time to receive calls from his parishioners; but he has no time to say: *This story is false.*

Rev. Mr. Blyden, of Liberia, says of Mohammedan morals, that in many respects they are superior to Christian morality. Intoxicating drinks, he says, are sometimes drank in Liberia, but never by Mohammedans. It is the Mohammedan religion alone, he says, which has thus far protected Africa from the introduction of Christian rum.

Dr. Nathan Allen, of Lowell, a celebrated investigator in medical sociology, says the Yankee race is rapidly degenerating, and is likely soon to die out. He says marriage has become a mere business partnership, based upon the selfish traits of human nature. Of course that is not marriage, and no good results from it.

Houghton's bill to authorize the Texas Pacific to issue mortgage bonds on portions of the road as fast as completed has passed both Houses, and is claimed to have the effect of insuring the prosecution of the work at both ends of the road, and more particularly to the advantage of San Diego.

James Francis Clark recently took occasion to eulogise Francis E. Abbot of the *Index*, closing by saying that on the last day, when the Master would say "Well done, good and faithful servant," Mr. Abbot would be astonished at finding he had been a good Christian all the time without knowing it. The editor of the *Index* says in reply: "It is astonishing how ready Christians are to claim all goodness, and sweetness, and purity of life as the result of Christian teaching and influence! But all this seems to us *human* rather than *Christian*. A Mohammedan might as well claim it as Christian. But it belongs to neither; it simply belongs to humanity and to God.

KATIE KING, a spirit, who for three years has attended on a Miss Cook, of London, has, in accordance with her prediction, disappeared, to return no more. A large number of scientific men attended her closing seances, but a few personal friends only were admitted to witness her final farewell. The account given in the London *Spiritualist* is exceedingly interesting, but it reached us too late for use this week. The spirit cut off portions of her hair and dress, as parting gifts to her friends. When asked to mend her dress, from which she had cut several pieces, she held up the portion containing the holes, gave it a flap, and it was instantly as perfect as at first. The pieces taken from it were retained by the visitors. Unimpeachable witnesses testify that they saw the medium and the spirit at the same moment in the same room. When the spirit took leave of the medium the visitors were in the adjoining room. They heard the medium beg of the spirit to stay a little longer. The reply was, "My dear, I cant; my work is done. God bless you." They then heard the sound of the parting kiss, and the spirit was gone. Of course it is not expected that people generally will believe this story. It is in fact quite beyond the ordinary bounds of credibility. The photograph of the spirit, Katie King, can be obtained by sending fifty cents to the *Banner of Light*, Boston.

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SPIRITUAL PHENOMENA.

NUMBER SIX.

Mr. Editor: Whilst living in Palermo, Sicily, a few years ago, I fell in with some Spiritualists from Boston, who showed me several spirit photographs, which, being likenesses of relatives of their own, taken under test conditions, they considered genuine. Hearing that a Mr. Hudson of London was successful in taking such also, X. and I paid him a visit. He instructed us to bring any article we had that had belonged to or had been much used by the person whose photograph we desired to get. Having twice been told by clairvoyants who had never before seen me—once in London and again in San Jose—that I was always attended by the spirits of my mother and brother, whose appearance they described with apparent accuracy, these were the only spirits I expected to obtain likenesses of. The only article I possessed that had any connection with either spirit was a half finished water color painting of a wreath of flowers, on a card, done by my mother shortly before her death. I tried to get this; but I had given it into the charge of my sister-in-law, who had gone to Brighton. I wrote for it; it did not arrive in time. On the appointed morning X. and I found ourselves in Mr. Hudson's studio, a miserable little out-house in a dirty garden on the outskirts of London. The medium, who took entire control of the proceedings, burned some incense on a little side table, in a Japanese incense burner, and went through the form of a prayer or incantation; all which looked to us very much like hocus-pocus. Mr. Hudson allowed X. to make a thorough examination of his dark room, camera and plates. I sat for the first picture. The exposure—determined by the medium—was inordinately long, lasting, I should think, a quarter of an hour. When the negative had been developed, we saw upon it a figure, over which a loose cloth like a sheet was thrown, surmounted by a trailing wreath of ivy. The features, a three-quarter face, were visible. The figure appeared to be seated behind me. I expected the face of a woman—my mother; but after a careful examination I said to X.: "Well, if that is the likeness of any one I ever knew, it is that of Arthur Jones." I had had no thought of Arthur Jones at the time; had not thought of him for months. It was nearly five years since I saw his ghost in Kaudy. We sat several times more, but only got a satisfactory picture once, although drapery covered with wreaths, or patches and blurs, appeared on the plate each time. X. and I sat together once; and then a distinct figure was seen standing over each of us, clad in the same strange fashion as before, the hoods of the drapery which concealed their forms covering the heads but not the faces. The figure nearest to X. showed the sweet features of a lovely woman, bending over him; that one behind me had Jones' profile without a doubt. X. sat again, and this time the female figure appeared alone, with its hand stretched out over X.'s head, in the attitude of blessing him. The faces, however, were not distinct and clear, as many others taken by Mr. Hudson have been, and both he and the medium were dissatisfied with the result, and wished us to come again and have a free sitting.

Now the question arose with us, Are these photographs genuine or are they shams? On the one hand, there was evidence to show that such had been manufactured before by the photographer; he cannot ensure a spirit photograph; he was very poor; folks would come bent on getting one, and lest they should be disappointed and he should lose their custom, he is believed to have made them to order. But this does not prove that they are never genuine, even with him, any more than it follows that a man who *sometimes* lies should *never* speak the truth. Indeed, it is easy to detect a sham spirit photo, since the only way of making them is by a double exposure, in which case the plate will show, either some evidence of erasure, or else the pattern of a carpet, or the indistinct form of something extraneous overlying one or other of the figures. In our photographs, imperfect as they were, nothing of the sort was visible. As I was taking off my clothes that night in Crawley's Hotel, it suddenly occurred to me that I had worn to the photographer's a pair of Jones' pants and his vest. I at once went into X.'s room—he had just got into bed—and standing by his bedside, said: "It's a curious thing, X., and if the medium's theory is sound, may account for Jones' presence to-day instead of my mother's; I find that I was wearing Jones' pants and vest. I have a rug of his at Blackheath; we will go again, and I'll take the rug with me too, and see if we cannot get a better likeness of Jones."

Next day, having heard of Mrs. Hollis, the American medium, I called on her, saw her companion, Mrs Holmes, and made an appointment for the following morning at 11 o'clock. X. and I were punctual. We found Mrs. Hollis seated in her drawing room; a pleasant, placid looking woman, of about thirty apparently, dressed in black. She did not seem disposed to talk, but proceeded at once to business. She had never set eyes on X. before, having only just arrived from Paris; and I do not think she knew the names of either of us, certainly not his.

Mrs. Hollis showed us a small skeleton table, about three feet by two, made of very thin light wood; folding on hinges in the center, and having four slim legs fitting into sockets, for the convenience of carriage in a box. She allowed us to inspect it as we pleased; we satisfied ourselves that mechanism in connection with it was impossible. She unfolded it, fixed the legs, and set it up in the full light of the windows, before the fire. She then threw over it a thin red cloth, which fell on all sides nearly to the floor. She next took up an ordinary school slate, threw upon it a piece of slate pencil, with the point broken off; allowed this to roll to the further end of it; grasped the slate with the thumb and fingers of the right hand; and turning up her sleeve a little, so that we could see the wrist, introduced the slate beneath the cloth, and held it there. The cloth she allowed us to turn back, so that the muscles of the ball of the thumb were exposed to view, and it was impossible for her to use them without our seeing it. Her left hand lay upon her lap in our full view. She allowed us to sit as close to her as we chose; to put our ears close to the table, and to do anything but lift the cloth. I asked if there was any spirit wishing to communicate with us. Almost at once there was an audible scratching on the slate; when it ceased Mrs. Hollis drew it out, and handed it to me, remarking coolly, "Pretty fair writing for a beginner." On the slate was scrawled, in very bad writing, and with no attention to the horizontal these words: "Arthur Jones, your cousin; Baylis, this is *me*." Mrs. Hollis rubbed it out, after I had transferred it to paper, and reintroduced the slate. I said: "Why do you come?" Again the pencil began to scratch

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along the slate. Holding our ears to the table, it was impossible not to believe that a human hand was writing; yet Mrs. Hollis' muscles were absolutely motionless. The scratching ceased, and we heard the pencil thrown down. We read: "You have on my pants, they are bound; my vest, and picture." It was true, I had at that moment Jones' pants and vest upon me, and I had his photograph in my pocket, which I had received that day by post from a relative to compare with Hudson's photos. I knew Jones' pants, because my wife had bound them at the bottom with braid. It was impossible for Mrs. Hollis to know any of these circumstances. The pencil scratched and wrote: "The rugy (*sic*) would do no good, when you had the clothes." We could not make out the word "rugy," and asked what it meant. It wrote: "You wanted to get the rugy to take my picture." And again: "You wanted to get my rug from first." Mrs. Hollis insisting that we should make him explain himself, there was written: "Yes, that is what I wrote; *rug* is the word." Evidently referring in all this to my conversation with X. the previous night, when Jones must have been present; for it is clear that Mrs. Hollis could know no more of what took place at 12 M. in X.'s bedroom, in Albemarle street, than the man in the moon. We asked: "Why do you write and spell so badly?" Answer: "I could not see to do better; but am blind when I am *martyred.*" Not being able to make this out, we made him write it over and over till the word "materialized" was distinctly written. In answer to another query, after several failures, he wrote: "You have no more telegraph." Having been kept awake the night previous by raps on my walls and on my pillow, after retiring from my talk with X., I asked if this had been done by him. He wrote: "Yes, I was raping (*sic*). I do not wear my hat on the back of my ——." A remark I had made to X. about the supposed spirit which I saw in Kaudy. Wishing a test, I now asked the name of the paper we published together. He wrote: "Kind—Knd—" And this was all we could get. The name of the paper was the *Kandy Herald*. Mrs. Hollis could not have guessed as near as Knd. I asked if he would come and rap again. He wrote: "I will be sure to come. You did not shave my head, did you? It was not you? Aunt Ana is here with me." "Who?" "Anna." I asked: "What was the name of the paper we bought in Ceylon? Was it the *Observer?*" Answer: "*Times*, not *Observer.*" This was correct. "Do you dislike to write the name of the paper we started?" "Yes, that paper was the cause of my death. I know all about it; you have my pants—am going now." "Is the photograph taken by Hudson yours?" "Yes, it is mine. I can write you a long letter when I practice more. I am doing the best I can." "How did the paper cause your death?" "Bi—Bicau—Because I took the fever. I have no more now. A. A. J." "Where did you die?" "You took me to my brother. Cool— Col— Columbo. They said the air would do me good." "How long is this ago?" "Seven years ago?"

All these answers were correct except the date. It is just five years now since his death. His remark that he was blind when materialized is very curious. His signature, A. A. J., X. declared and I believe to have been a *fac simile* of Jones writing when in life. But I thought the repetition of the A. a mistake. The whole of the handwriting was just Jones' blind scrawl. On the other hand, the errors in spelling and grammar were not like him, nor would he have used the words "pants and vest" unless he were merely copying my words. The difficulty he seemed to have in writing all *names* was suspicious, but then he was always nearer to them than it was possible for the medium to have got. I don't know why he should make such a mistake about the date of his death. He told me by raps with the pencil on the slate that it was he who had disturbed the peon in the house in Kaudy, and whom I had seen there. It seems clear that in this, as in all other manifestations, the communications of spirits are colored and altered by the conditions of the medium through whom they pass. This is natural.

When Jones had ceased to write, X. said: "I wonder if any one would like to speak to me." The pencil scratched away as before, and on the slate appeared one short sentence, written in a neat, diminutive, female hand, and scrupulously straight; only this: "Not to-day, Charles. Your Aunt Mary." X.'s scepticism was a good deal shaken by this seance; he could not account for Jones' handwriting, nor for the correctness of his answers, except on the spiritualistic theory; neither could he understand the "Charles." But he denied that he had ever lost an Aunt Mary. When we got back to Crawley's, however, he came to me, and said: "I'm not certain about my aunt's name. I had an aunt who died. I'll write and ask my sister." He simply inquired the name of the aunt in question. Next morning the answer came: "The name of our aunt was Mary."

That I was wearing clothes that had belonged to Jones was the merest accident in the world. When he died in Kaudy a box of his with his name upon it remained with me. It contained some black clothes, almost new. Of these, a pair of pants and vest were put by my wife in my box when I left for England, and I put them on without noticing that they were not my own, for they exactly fitted me.

The other day as I was dressing in my room at home, my eye fell on Jones' big chest, painted blue, with his name on it in large black letters—A. A. Jones. I was forcibly reminded then of this and the seance to be detailed in our next; on both of which occasions the spirit communications, first on the slate and then *viva voce*, declared and insisted upon it that his name was A. A. Jones; whilst I would have it that he mistook, and that his name was simply Arthur Jones. On the whole, I do not see how a better test was possible. I had just arrived from California, X. from Borneo, Mrs. Hollis from Paris. I an Englishman, X. an Irishman, and the medium an American from the South, who could know nothing whatever of our belongings or antecedents; whilst in both X.'s case and mine, the theories of thought-reading and unconscious cerebration are shut out by the fact that the spirits gave several names correctly which we were at the time fully persuaded were mistakes. Yours,

MEDICUS.

A gentleman of advanced opinions, walking once through the streets of Bristol, was attracted by a violent crowd trying to break into a baker's shop. He inquired the cause. "Why," said an excited bystander, "this beast of a baker had a dog which was an incurable thief, and in a moment of rage he cast him into his red-hot oven and burnt him to a crisp." "Is that all?" said the gentleman; "and what are you going to do." "All!" cried the crowd; "do you defend him? Why, we mean to trounce the cruel wretch." "Why, are n't you Christian men and women?" inquired the other. "Of course we be," said the crowd, "and therefore we be going to give it to that baker soundly." "Well," said the first speaker, "you Christians are a curious folk; you want to punish this poor baker for burning his wicked dog for five minutes, and yet you believe that your perfectly good God is going to burn the wicked for ever and ever." The crowd acknowledged the corn and let the baker be.

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INTERVIEWING A DEAF MUTE.

BY PROF. W. H. CHANEY.

NUMBER TWO

In the following, as will be seen, Mr. D. strikes out with some very original ideas, and although in the argument I have opposed him, still I am not prepared to assert that I am right. Here are his thoughts in his own language:

D.—I never read Darwin; never even saw his work on the origin of man. But taking his view I can easily accept his theory. I will go farther; and I think more rationally so than he himself. He has not yet got down to the source of life. All his speculations end in gases, the origin of of which we can explain only from a chemical basis. We claim to reduce the *whole* of a substance to gas, but cannot make good this claim, for there is the *original organic* FORM! Can we reduce this to gas? Or can we from gas reconstruct the "orignal organic form?" To illustrate: We can reduce a diamond to gas, but not gas to a diamond. So I do not think thas question fully settled.

We are still mixed up regarding our elemental theories. So I will go at Darwin, admitting his theory to be true, putting my proposition this way: Suppose, except six men and six women, sound and healthy, that all animal life dies today, leaving not even a germ, down to the deepest coral. these twelve persons are well educated in science, mechanics, physics, agriculture, etc.; in a word, an epitome of all that exists among men and women of today. The men, are *men*! The women are *women*!

C.—I like your proposition very much because it suggests thought and investigation. Darwin may be right, yet there is one point which he makes that I cannot accept, namely, he maintains the unity of the origin of all the races of men; that is, that all are decended from the same original pair. I can no more accept this than I can the story in Genesis. Plurality of origin is, to my mind, the only rational theory. The only ground on which I can accept the unity of origin is this: Granite is the primary formation; all other rocks owe their origin to the granite; so does the soil; so does all vegetable life; so does all animal life, from the zoophyte to man. In this sense the granite is considered as a unit. But the granite is not the *original* cause of these manifestations. We look beyond, to the great ocean of fire which has cooled down to form the granite, and then we must dismiss unity for plurality. Thus we become lost in the infinite.

Now let us consider your proposition for reversing Darwin's theory, and first, the arguments in its favor. Stock-raisers prove that under unfavorable conditions, animals which have been greatly improved by "breeding," will deteriorate—what they call "breeding back," that is, the offspring resembles its ungainly ancestors, of several generations anterior, more than its direct ancestors.

The same law has been observed in the cultivation of fruit and fruit trees. So, too, in the human species. Sometimes a quadroon will be darker than a mulatto; sometimes lighter than an octaroon. In the former case he inherited more of the African primates; in the latter, more of the Caucassian. Of this law we know nothing beyond the facts. Thus, we know that the Prince of Wales bears a far more striking resemblance to George III. than he does to either father or mother, but science does not attempt to show *why* this phenomena. I cannot answer "why," but I can point out to parents the law whereby they may avoid "breeding back," and whereby the offspring may be superior to the parents. I cannot do this in my public lectures, because decency and propriety are at such a high standard that society would rather have a progeny of criminals, monkeys and idiots than be shocked with "coarse vulgarity."

I have barely touched upon the many arguments that can be brought to bear on the affirmative of your proposition, and admit that there are others still stronger than any that I have adduced. Still I doubt its correctness, and for the following reasons:

First—Causes produce effects, but you cannot reverse the rule and have effects produce causes. Man is an *effect*; millions of causes produced him. Can you segregate man into primates and thus discover each one of these causes? Try it in any case. Light, heat, moisture, soil, etc., produce the peach. Destroy all these causes and you cannot afterwards derive them from the peach. Planks may be produced from trees, but not trees from planks; butterflies from grubs, not grubs from butterflies; the mule from the ass and horse, bnt neither ass nor horse from the mule. So you see that the old proverb, "It is a poor rule that will not work both ways," originated in the mind of an ignorant person. This proverb may be applicable in pure chemistry, but *life*, whether animal, vegetable or human, involves much that is *outside* the scope of chemistry.

Second—We must never attempt to prove one fact by another. The proof of any fact rests upon its own merits, regardless of the merits of all other facts. Each fact is governed by its own laws, regardless of the laws which govern other facts. Hence, the fact that a diamond can be resolved to its original element, or elements, does not prove that man can "breed back" to the beast. But if this is once admitted, where can we find the limit? I see none this side of the granite, and indeed I am half inclined to think that this may be true, as I contemplate the amount of cruelty, wrong and oppression there is in the world. Surely, some people act as though their hearts had turned to granite. But irony aside. The phenomenon does not belong to the same class of facts as the phenomenon of the diamond, and hence we find the two subject to different laws and conditions.

Third—It may be laid down as a general rule, that the tendency of everything, having life, growth and development attached as conditions, is to rise and not sink, go forward and not backward. I grant that there are exceptions, but they rather prove than disprove the rule. These exceptions may be compared to the retrogration of a planet which is only apparent, for the planet never really goes backward in its orbit. No, my friend, retrogration belongs to the same family of facts as annihilation, for nothing can be annihilated. Everywhere the philosopher sees progression, all the way from granite to man. Pope expresses the idea most beautifully: "All matter quick and bursting into birth." Matter never rests, but is constantly struggling to take on higher conditions. For immense eons of time the lower have been producing the higher, and "there is a great gulf fixed" so that the higher shall not produce the lower, as a general rule.

Your proposition is truly an original one, and one which I hope others besides myself will discuss. I am greatly obliged to you for suggesting it, and shall be glad to learn your views farther upon the subject. I am not the least prejudiced in favor of my own theories, being ready to abandon them the moment they succumb to criticism; so lay on and spare not, for you and I are such earnest seekers after truth that we cannot afford to have any pet hobbies.

When we are not too solicitous as to happiness or the want of it, but devote ourselves to the strict, unsparing fulfillment of duty, then happiness comes of itself.

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WOMAN'S ERA.

BY MRS. C. F. WINDLE.

In regard to the "Woman Suffrage" movement, I am not a "Woman's Rights" advocate in the ordinary sense, though holding withal that most of the evils of society thus far in the world's history, are traceable, as their final cause, to the misconception of woman's true sphere in Nature, and her consequent *desecration* in all the social systems which have hitherto existed; not excepting her position in the privacy of the marriage relation under the most refined civilizations, and where she has been apparently most honored. But this—being at the basis of all the ills of social life—will be the last to come to the surface to be rectified. A tremendous moral and spiritual advance will have to be made before the true character of her misappreciation will be recognized. I do not think that the present point of issue—that of woman's legal "equality" with man, or her "equality" as a worker in the industrial fields, or intellectually—touches the radical point of woman's depreciation. Nay, inasmuch as this tends to the ignoring of her sexual difference from man, and the functional superiority of the feminine to the masculine type, it rather diverts the attention from an apprehension of her real status. Yet I am willing to concede that the female suffrage movement may be—nay, I really believe that it is—the round-about step by which woman's true recognition in the far future is certainly upon its commencement. But seeing the true point of issue—as yet totally unperceived by the "Woman's Rights" claimants—I cannot be so untrue to myself as to compromise for a false point. Not "woman's equal rights," but "woman's higher right," should be my watchword, were there any to raise the banner with me; and this, too, founded on the time-honored principle, hitherto so perverted in this as in every other case, namely, that "Might is Right," this might being "*Woman's Sexual Power*"—a weapon she has never yet known the value of, save in using it to the detriment of herself and of man, but which she is ultimately destined to wield to her own salvation and that of her masculine subject.

In that great "Woman's Era" of the future, which is prophetically portrayed by Mrs. Farnham, the privilege will be claimed and accorded for every married woman to have her own private room as a sanctum, the entrance of her husband into which will be held by him as a pure matter of especial grace and favor on her part at any time. Think what an influence woman could hold were her personal favors thus removed and reserved as the highest and holiest of rites—sacred Eleusinian mysteries—accorded only at her religious will and pleasure, and only to the worthiest and noblest of the opposite sex, by whom their grand artistic end and purpose should ever be held in no less prominent view than by herself! And what would not man also become when his most grovelling instinct should be thus elevated into a holy sacrament! And that there will be this period in the future I no not myself doubt—a time when all the reverence and worship hitherto bestowed upon unknown gods will be transferred to woman, as the veritable creator of the true humanity, whose "seed is destined to bruise the serpent's head."

Marr's Bluff, S. C.

HELPING THE CHRISTIAN'S GOD.

I see that Supervisor Roberts introduced in the Board of Supervisors an order providing for the punishment by fine and imprisonment any person who shall "publish or utter in any public place, or in the hearing of two or more persons, any blasphemous words or language," etc.

Now this is as it should be. It reminds me of that trite saying in the primer: "Help such as want help and be kind." The Christian's God wants help, in the opinion of Mr. Roberts, not being able to protect himself against the wicked sinners of this ungodly city, and so the Supervisors are called upon to come to his aid, as we do to the assistance of the Louisiana sufferers. By all means they should pass this order. We have laws to protect the weak and innocent in every conceivable condition. Even laws to protect dumb brutes, and yet no law to protect the Christian's God. If the poor brutes were capable of protecting themselves, there would be no necessity for a society for the prevention of cruelty to animals. Then why not organize a society to protect the Christian's God from blasphemy? Such was the case in the golden age of superstition when they hung witches, and why not now? In those days the man that would dare to utter the slightest insinuation against the Christian's God was hustled off to the rack, the dungeon or the burning stake. Even Galileo, the blasphemous wretch, was sent to prison for "publishing and uttering in a public place" the damnable heresy that this earth turned upon its axis. Those were the good old days when God's children were quick to resent any insult offered to his holy name; but now, alas! there are none so poor as to do him reverence. I am in favor of organizing a society for his protection without delay, but being a stranger in the city do not propose to do anything more than plan the work. The office of President could be ably filled by either Napthaly or Charles De Young. Men of their type have ever distinguished themselves by their zeal on the Lord's side. The average kind hearted, generous, charitable man would never answer. We want such a man as Constantine the Great, the murderer of his sisters' husbands, his father-in-law, his nephew, his friend, his son, his wife whom he drowned in a bath of boiling water, and a few others. So well pleasing were these acts in the sight of God that he afterwards appeared to Constantine in a pillar of light, in the form of a cross, with the inscription, *In hoc signo vinces*. Perhaps neither Napthaly nor De Young have as yet sufficiently distinguished themselves to be so highly favored as Constantine was, but from their acts it is evident that they have "got it in them." What we want for a President of this society is one utterly regardless of human life—one ready to stone a man to death for gathering sticks on the Sabbath day. Vasquez might make a good President, but for the fact that he has other engagements which demand all his time. I will conclude by repeating my wish that this society may be organized without delay. W. H. CHANEY.

The true man asks no favors of Fate or of Fortune.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, JULY 4, 1874.

THE FRIENDS of Free Thought, and especially the friends of COMMON SENSE, are earnestly requested to come to the assistance of this enterprise. We want an increased subscription list, prompt payment of dues, and more than all we want to put the stock of COMMON SENSE in the hands of a large number of persons. Read the prospectus of the Company on the second advertising page of this paper.

PROF. W. H. CHANEY on Tuesday evening gave the first of a course of lectures on the bible viewed in the light of astronomy. Although introductory, and designed merely to lay the foundation for those to follow, it was exceedingly interesting, and gave entire satisfaction to the audience. At the close of the discourse the Professor cast the horoscope of a gentleman the date of whose birth was given to him in writing by one in the audience, neither Mr. Chaney nor the one who handed in the date knowing the person designated. A description was given, together with several events of the unknown man's life, with entire accuracy. The gentleman described arose in the audience, and acknowledged the fact, stating also that no one excepting himself knew that the date given was that of his birth. Prof. Chaney had no knowledge of it, and no acquaintance with him. The second lecture given on Thursday evening was better attended, and more interesting than the first. The third of the course is to take place on Tuesday evening next. Those of our readers who fail to attend will miss a rich treat.

MRS. F. A. LOGAN, a lady recently from the East, a lecturer on Temperance, Spiritualism and Woman's Rights, is now in Stockton, and it is said will soon give lectures on her favorite topics.

COMMON SENSE.

Common sense is that sound practical judgment which from truthful premises leads to just conclusions. It is not misled by false assumptions nor driven from its course by faltacious reasoning. In short, the dictates of common sense are the instantaneous decisions of unperverted reason. Not many years ago it was the special delight of writers on science to use language so obscure and unmeaning to the masses that they could comprehend nothing of what was meant. Indeed, it had become a matter of study how to entangle the path of knowledge with the briers and weeds of rhetoric, so that none but regular students could find the trail. There is hardly any modern thought in theology or metaphysics that is new. All has been set out over and over again by the ancients, but in such crabbed phrase and tiny morsels that the traditional search for the needle in the haystack is more profitable than their perusal. Within a few years this practice has been discarded; and with cloudy words, cloudy systems also have gone into disuse. The ultimate conclusions of the most profound scientists, when so expressed as to meet the capacity of the unlearned, are the acme of good common sense. The tendency of the age is to simplicity. Our greatest thinkers now speak in language plain and straightforward, leaving only the petty and pedantic to obscure their meaning by learned words and involved sentences. Abstruse complication is now as much as possible avoided, and we are finding the shortest cut to every needed result—the quickest solution of every problem; yet there are those who still adhere to obsolete methods, and will have none of this simple plainness—this COMMON SENSE. They seem to think that nothing can be scientific that is not exceedingly complicated and difficult to comprehend. We have these pretenders in religion, politics, finance, law, medicine, and in every branch of our public and private affairs; and the result is fraud, and loss of time and money, and general imposition upon the common people. The relations of capital and labor, the science of government, the just principles of taxation, the rights of the State and of individuals, the proper limits of legislation, and a hundred other things are so muddled and purposely entangled by these pseudo-scientific bunglers that common people despair of comprehending their rigmaroles, and the majority become resigned to the idea of allowing these self-constituted "teachers" to do their thinking for them.

This is nowhere so remarkable as in our religious ideas. If a committee of sensible men were to-day to sit down to devise a plan of salvation, would they ever think of the round-about, technical, red-tape system taught in our churches? We opine not. If they believed in a personal God—which we do not—they would say God is good and wise and great, and full of love to all his children. He desires to see us like himself, loving and doing good to each other. He will reward those who do so; he will punish those who wickedly do otherwise. And we shall find in heaven all the great benefactors of their race, the

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heroes, martyrs, philosophers and philanthropists of the earth, enjoying their reward. All who have yearned for good and truth and suffered for their sake, will wear the crowns of glory. And the humble and peaceful, and loving and good, will all enjoy the reward, without regard to creed, color or nation. But the theologian says: "No such thing, sir; God has a *plan*, a complicated plan, a technical system, by which he selects his own, and unfortunately your heroes and statesmen, philosophers and philanthropists, martyrs for good and lovers of peace, are not in the bill. There is another test altogether. Have they believed in certain books and dogmas? Have they attended our ministations? Have we received them into our fold, and given them their certificates? If not, they are lost. This is not a question of goodness at all. The wretch whom you see in that dungeon, who will be hanged to-morrow for robbery and murder, has confessed and received the sacrament, and goes to Paradise direct; while your Washingtons and Jeffersons and Lincolns are not in the book of life. Heaven will be crowded with the weak, wicked, loathsome and abject, the degraded and debased, who have thrown themselves upon the merits of the Savior, *because they had none of their own;* while the great and noble and wise and good will be found in the place of torment." And this technical cheat, by which virtue and manliness are discarded by God himself, and vice and deformity accepted in their place, is set before us as moral and just religion. The stamp is accepted, though it be found on the vilest metal; the gold is refused, however pure and bright.

In finance our Government is doing the same thing. It must have a complicated system which the people cannot understand, where a plain course is indicated. The same simple rules that suffice for the guidance of an individual are the very ones to adjust affairs of State. If John Jones owed a million of dollars on notes bearing interest, and on others bearing no interest, he would have as many of the no-interest notes out as his friends would accept. He would put out the entire million, if he could, and pay no interest at all. And if he could not manage all, yet he would have as many non-interest paying notes out as possible. This is precisely what Congress has not had the good sense or honesty to do. Government repudiates its own currency, and then, to keep it from depreciating below safe shaving rates for the shylocks, it buys up, every month or so, a portion of its own paper at a discount; and in order to show that it is *able* to buy at any time, it keeps constantly on hand (beyond the requirements for accruing liabilities) a hundred millions of dollars in gold idle in the Treasury. Think of John Jones keeping a hundred thousand dollars idle in his safe, when he might use it to pay his debts and stop the accumulation of interest! If he did so foolish a thing his relatives would have him sent to the insane asylum, as incompetent to manage his own affairs; yet that is just what our Government has been doing for years.

The country needs a certain amount of paper money, and instead of Government supplying every dollar and saving so much interest, it sells bonds to bankers, pays them interest on the bonds, and then allows them to supply the paper it might itself supply. The bankers make the money which the public purse loses. Let the Government have all paper but its own withdrawn from circulation. Let it pay out currency, bearing no interest, always convertible into bonds at a low interest. Let it do this, and we shall have a financial system at once simple, economical, safe and efficient. It would have many advantages. First—It would save a vast fund of interest. Second—It would give the country, by a fixed law, all the paper it wanted, and no more. Third—Inflation and contraction would no longer be under the control of any man or set of men for purposes of speculation. And, fourth—It would soon show a very interesting fact to the political economist, namely, how much paper the country can take without undue inflation. But this system would be COMMON SENSE, and therefore will not suit those who do not want plain dealing and direct truth. The people alone can insist upon its adoption. They must get common sense first, and force it on the churches and the Government.

A DISAPPOINTMENT.—During the recent visit of Charles H. Foster to this city many persons in the habit of attending the Mediums' Seance, at Mercantile Library Hall, have expressed a desire to see Mr. Foster on the stand; and in response to this general wish, the President of the Society called upon him and he readily consented to join the other mediums in conducting the seance. He told several other persons that he had made such engagement; so there was no mistake about it. He was advertised, and the admission price placed at 50 cents, in order that the Society might derive some benefit. At this price the Hall on Sunday afternoon was crowded, but Mr. Foster did not appear. He was sent for, and it was ascertained that he had accepted an invitation to dine with some friends, and in spite of his prior engagement, he absolutely refused to attend the seance, giving no other reason except that he did not want to leave his turkey. Comment is quite unnecessary. The man seems to have no moral sense. After announcing to the audience that Foster would not be present, and stating that the money would be refunded at the door, the usual seance was held, the principal tests being given by Mrs. Kerns.

WE have received a copy of *Social Life*, a Story for the Times, by Marion Todd, formerly of Grass Valley, which we will notice more fully as soon as time will permit. Mr. and Mrs. Todd conduct a department in Lois Waisbrooker's paper, *Our Age*, besides which they not only find time to lecture two or three times a week, but Mrs. Todd has written this volume of 142 pages, which she will send by mail for 50 cents, postage paid. Address the author, Marion Todd, Ypsalanti, Michigan.

It is easier to admit than to examine; and, for this very reason, the mentally ignorant are credulous, and disinclined to make the effort necessary to arive at scepticism.

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CALVARY CHURCH—INFIDELITY DEMOLISHED.

Last Sunday evening we attended Calvary Church on Powell street. In the pulpit was a young man fresh from the shady cloisters of some theological seminary, and had come out into the world to air the wisdom there acquired. He was a brave young man, and evidently knew no better than to encounter the Goliah of scepticism and infidelity, with the little sling and stones the seminary had provided him, confident of complete success. He little knew the strength, vitality, prowess and abundant resource of his giant adversary. He had read of David's victory, and promised himself an equal success, with as trifling means. His opening words were bold, and fair and candid enough. He said he loved the bible; loved it because he believed it to be true, to be God's word. Should it prove otherwise, he must reject it; he could no longer love or defend it. Infidels, sceptics, said it was not true, that science had so revealed; and if it should so appear, it must be discarded.

Here was the basis of a fine sermon, and we listened attentively to what followed; but what a falling off was there. The reverend gentleman (Robinson by name) simply set up the flimsy straw infidel of the theological seminary, cuffed him about with the greatest ease, and ended like David, in chopping off his head. But the healthy robust and lively infidel of the outer world is not so easily handled, and is not even aware of the triumphant overthrow of his clerical effigy. The reverend gentleman said he found a perfect agreement between real science and the Mosaic account of creation; that on all general points they are in perfect harmony. Moses spoke of a God, a beginning, a time when God made life, and gave man dominion over all the beasts of the field; and science, to-day, says that Moses was right in all these things, hence his firm belief that Moses was inspired of God.

Science does not, as the gentleman seemed to think, content itself with saying that there was a time when there was no beautiful earth, no life, no man; it inquires into the time when, and the manner how, the present state of things was brought about. It pursues with laborious research all the minor processes, and it discovers order, and law and regularity in all. Now, does Moses (admitting him to be the author of the Pentateuch) agree with modern science on this subject of creation, in any particular? We opine not.

If Moses says anything distinctly, it is that the world was made about six thousand years ago; and the names and ages of men are given down to historic times, so there can be no mistake. No scientist believes this. Moses also says that the world was made in about six days, which made him very tired, so he had to rest on the seventh day; but that it required only a part of one of these days to make all the planets, the sun, and stars, and that these were created to give light to this little speck of creation where we live. No intelligent person believes this story.

Moses says that after God had made the animals, *male and female*, he made man without woman, and then took the woman from man's side, as the result of an after thought. It is derogatory to any sensible idea of God to think that he should have made such a blunder, and it is against all the analogies of science that the male and female were not produced together, as in other species.

Moses says that on one of the six days God made man and brought the newly made animals to him to be named; but after the revelations of geology, the disclosures of the fossil world, and the wide spread knowledge of the globe, with its varied races and climates, *who* believes this story? Certainly no man of science.

Moses says there was a tree planted, whose fruit could open the eyes and teach a knowledge of good and evil. How preposterous! There could have been no such tree, not even figuratively. Knowledge comes only of observation and reason, and not by the eating of any kind of fruit; nor, as the bible elsewhere intimates, by eating butter and honey; nor, as Mr. Robinson seems to think, by study in theological colleges. It comes from research into the laws of Nature.

Moses represents that man was made pure and good and innocent, and by eating of this fruit he fell, became wicked and depraved, was scattered over the earth, changed in form and feature, and degenerated to the deformity in which we now find him. But science tells us that he never fell; that he progressed upward to be what he now is, and that the progression is still going on.

Moses tells us that God selected a particular race of people (*his* race, of course), and favored them, and ordered them to slaughter men, women and children of their enemies, in sheer wantonness, saving only the young virgins for themselves. Common sense tells us that it is degrading to God to attribute to him such orders.

We might cite a hundred other passages from the books of Moses, which are not only repugnant to infidel geologists and scientists, but utterly inconsistent with any sensible theory of God and humanity. We conjure the gentleman to look back over his discourse and see if it be not utterly lame and inconclusive. Let him take up the few points we have here given! Let him ask himself, Does the bible say these things? And if it does, Are they true as generally believed? (We admit some of them may be true as riddles in ancient astronomy. By the way, Robinson should attend Prof. Chaney's course of lectures.) Let him come again before that intelligent congregation, read these propositions, and make away with them, and he will prove that he is fitted to feed men with strong meat, to lead in the van of Christian philosophy. At least we trust he will not again, as he did last Sunday evening, administer skimmed milk, to what he must have supposed were purblind puppies. It is time the churches of San Francisco were converted into temples of light. It is disgraceful to our age and nation that we present to the opposite shores of Asia, with the one hand modern science and with the other the ancient superstitions of Egypt and Hindoostan.

The success of a human life is commensurate with its usefulness. Never let your dignity or pride prevent you from descending to perform whatever duty circumstances impose upon you.

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THE LIBERAL BOOK BUSINESS.

LETTER FROM HERMAN SNOW.

The *Banner of Light* of the 20th June contains the following:

DEAR BANNER: I write now for a special and somewhat personal object, but one in which, as I think, *you* as well as myself will feel a personal interest. After a long and careful consideration of the subject, I have at length made up my mind to sell out my business here as soon as I am able to secure a suitable successor. It is not necessary for me to trouble you with the special reason for my course. I will say, however, that it is *not* because there is a want of fair business prospects. Oh the contrary, there is such a constant and strong tendency toward *enlargement*, that, with a person of firm health and good mercantile capacities, a *very large* business in the Liberal Book Trade might soon be established in this grand and rapidly advancing region of the Pacific. Already, during my nearly seven years of effort, I have been able to concentrate the Spiritual and Liberal patronage of almost the entire country—fron the British territory on the north, to Mexico and even South America at the south, and from the Salt Lake valley on the east, to many of the islands of the Pacific, and in some cases to China on the west. And I do not wish to surrender my important foothold in this far West of our country, unless it be to some one fitted to do the work *at least as well* as myself. And it is such an one that I am now anxious to secure as my successor—a desire in which, as I doubt not, I shall have the hearty sympathy and co-operation of the Banner firm, who, perhaps, more than all others, must be interested that an efficient and reliable person be found to take my place. One thing more should be said, to prevent unnecessary trouble to all concerned: A cash capital of from $3,000 to 4,000 will be necessary to maintain the business in its present shape; but a considerably larger capital might, nay, *ought* to be employed in order to the proper enlargement of the business in the hands of some enterprising person well posted in the general book trade. Most cordially and fraternally yours,

HERMAN SNOW.

San Francisco, Cal., June 1st, 1874.

The reason why Mr. Snow desires to sell is that his health is gradually failing, and he is unable to devote that attention to the business which is required to maintain it in its present prosperous condition. After spending years in building up a good trade it would be unwise to discontinue the business, which to a fit successor cannot fail to be profitable. The Common Sense Publishing Company is undoubtedly more favorably situated for conducting such a trade than any private individual can be, and the only reason why the Company does not purchase the stock and good will of Mr. Snow is the lack of capital for such an extension of its business. Mr. Snow wants cash; while all the available means of the Company are now required to carry on its own legitimate business, that of publishing the paper, and job printing. As soon as sufficient stock is sold to enable the Company to enter actively into the book-selling trade, arrangments will be made to do so either under Mr. Snow's good will or otherwise. Meantime whoever may purchase from Mr. Snow will have a good field for business, and will undoubtedly be able to make it as it has been a profitable one.—ED.

BEECHER-TILTON.

Some of the most wishy washy stuff that has appeared in our trashy San Francisco press has been vented on the Beecher-Tilton scandal, of which the *Evening Post* has put forth the most boshy. The explanations of Beecher's conduct given by the *Post* might be taken for the emanations of an idiot, did they not so plainly bear the marks of a man who knows better than he says. The fact is, these papers dare not tell the truth; and they attempt to cover up Beecher's guilt by foul aspersions on the character of the man Beecher injured. The following, from the *Post*, is a specimen:

"Theodore Tilton, it is said, has more damaging things against Beecher in reserve. If he has, it will be a pity if they don't choke him before he gets them out. The way in which this admirer of the Woodhull peddles out his own shame is far more disgusting than any charges he can make against Beecher."

How is it one man's crime becomes another man's shame? Beecher, while professedly Tilton's friend, was for years his secret foe, and when finally Tilton learned the truth, and had the magnanimity to forbear personal vengeance; aye, even, out of consideration for others, to conceal the crime, Beecher allowed this much injured and long suffering man to be branded as a slanderer, in order that he himself might escape the just condemnation of his acts. Bad as was Beecher's seduction of Mrs. Tilton, his heartless treatment of the husband of his victim was infinitely worse. It was cowardly in the extreme, and no amount of abuse of Tilton now can gloss over this fact. An honorable man would at least have called off his dogs; and a high-souled man would have come out boldly and declared that Mr. Tilton was blameless. The matter had two years ago reached that point where such a declaration was demanded, be the consequences what they might. There are times when the truth may well be concealed; but when the worse comes to the worst, then let the truth come out, and those stand or fall who may. Mr. Tilton deserves great credit for bearing in silence for years the foul imputations cast upon him; and no honorable man will now blame him for turning upon his persecutors. It would have been better if Mrs. Tilton had saved him the necessity; but if she would not, it was his right to defend himself; and to do so in his own way. If he chose to tell a portion of the story first, and let his enemies squirm themselves into a corner where he can pin them fast with the facts he still retains, that is his right, and we are glad he has exercised it.

BUSINESS MEN who are friendly to COMMON SENSE should aid it by advertising in its columns. Our circulation is now 1,200 copies, and is constantly increasing. The paper circulates among the best classes of people, and advertising in its columns will *pay* as a business investment, to say nothing of aid to the cause. If you have nothing else to advertise, you can at least put your business card in the paper.

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LOCAL OPTION—DASHAWAY HALL DISCUSSION.

Notwithstanding the recent defeat the Prohibitionists have sustained at the polls, the discussion of the subject still continues, with increasing interest. Dr. Rockwood opened the debate before the Society for Self-Culture on Sunday last, the points made by him being given on page 97 of this issue.

Mr. Rosenbaum contended that if alcohol was as bad as represented, it should be abolished altogether; he would not temporize with a positive evil. He did not think it bad; on the contrary, he asserted that alcohol as a beverage is a positive good, and cited Greece and Rome and other wine growing countries as examples of progress and refinement! Compare the wine-consuming Caucasian race with the heathen abstainers. He admitted the evil of its abuse, but we can abuse the best gifts of heaven, and that would be no reason for their abolition. He contended that the rise of free thought under Luther was favorable to sociability and Sunday enjoyment, and maintained that personal liberty in that respect is essentially German. He considered the Calvinistic school as detrimental to personal liberty, and stigmatized the emotionalists as worthy successors of the bigoted Genevan.

Mrs. Fanny Allyn believed both sides, partially, because she was of an inquiring disposition, and wanted to go to the bottom of things. It has done much good already. It has made timid women know their power; it has shown them that they can mingle with the roughest of California male bipeds without being contaminated. It will do more than that; it will bring people to think. We must go back of Local Option for the causes that produce the present condition of society; we must investigate antenatal conditions, and if we cannot have religious regeneration, let us have right generation. Let us not make this temperance question a finality. It is only the means of developing the godlike that is in man and woman. Let us have free amusement, free art galleries and theatres, everything that tends to expand and cultivate the mind and body.

Mr. Loyd gave his experience as a tippler. He almost despaired of returning to total abstinence when every other door is a grogshop.

Prof. Chaney reviewed Mr. Rosenbaum's alcoholic proposition. He wanted to know, if wine indicated such a high civilization as Greece once enjoyed, why doesn't it work that way now? Look at Greece to-day, and see what two thousand years of wine drinking has done for her! The Professor described the effects of alcohol on the human system. He admitted that the law in question is not perfect, but it is the best we can do under the circumstances.

Mr. Healy endeavored to prove that the Option Law is not inconsistent with the fullest enjoyment of constitutional liberty—that kind of liberty which implies mutual restriction and protection. Natural liberty, which the savage enjoys, is quite a different condition.

Mr. Lundy, Dr. White and others spoke briefly. The subject will be continued next Sunday, when Sally Hart is expected to tell what she knows about optioneering in San Jose.

My morality inculcates honorable and manly struggles for the right, however, slight the prospect of immediate advantage to the actors or even to the cause.—*Charles O'Conner.*

Men often act as they have been accustomed, only because it requires, to break the chain of habit, an effort which they feel disinclined to make.

WOMAN SUFFRAGE CELEBRATION

Mrs. Sarah Wallace writes to Laura De Force Gordon concerning the celebration of the 27th of July, "that being the fifth anniversary of the first Woman Suffrage organization on the Pacific Coast, and from which association sprung the present Incorporated State Society." Mrs. Wallace says:

The friends are enthusiaitic and most sanguine of a united, successful and glorious good time on the 27th, and regard the occasion the California woman's Fourth of July. It is true she is not yet emancipated from long years of slavery and unrewarded toil, but the hour of her glorious transition is near, as is brightly shown in the events of the past few years, and the cheering prospects of women's political future. Let the Suffragists on the coast unite in consecrating the occasion of the 27th to the great principles of equal rights and human justice, and in the future, to work to that end.

Dr. Barlow J. Smith, of the Allo-Hygienopathic Home on California street, last week Wednesday gave the first of a series of lectures, intended solely for women. It was better attended than was anticipated, and much interest was evinced. The Doctor said four-fifths of the diseases physicians are called upon to treat, are the result of impure food, or the too free use of good food. He acknowledged that men have gone as far as they can in physiology, and if they go farther they must learn from the experiences of women. The Doctor invited the ladies to ask any questions, or advance any idea they saw fit, and quite a lively discussion on dress reform ensued. The Doctor said he did not blame women for following the dictates of fashion, when it is against the law for a woman to wear in the street a costume that would be as comfortable for her as his own; and farther, said he doubted whether women could change their dress very much until their political status is changed. The lecture was entertaining and instructive, and was delivered in an easy, conversational style, which made his hearers feel at home with him and his subject.

Sacramental Wine.—Some Christians do not use fermented wine at the sacrament, and deny that the wine taken by Christ was fermented; but we know that this is a mistake, and I can testify, from personal observation on the spot, that the Syrian wines are particularly heady and alcoholic, so much so that I was one of a large party who were all much the worse for drinking freely of a Syrian wine which appeared to be as mild as milk, and resembled a light burgundy. In fact all wine-growing countries where the sun is powerful, such as Spain, Persia, Syria and California, produce wines containing a very large percentage of alcohols. The most charitable view to take of Christ's rude answer to his mother, "What business is that of yours?" is that the wine had got into his head.—*Don Fulano.*

Every law passed sustaining usury or interest for money encourages speculation, gambling and idle living; renders honest toil despicable, conflicts with the right of the laborer, and under it money, instead of aiding the worker, becomes his competitor and his most deadly foe.—*Toledo Sun.*

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PROHIBITION.

At the Local Option debate before the Lyceum on Sunday last, Dr. Lockwood opened in the negative. He said the strongest objection to the Local Option Law is that it is the entering wedge of prohibition. The measure is notably an effort to destroy the traffic in stimulating drinks, in all its ramifications, and calls on the public to vote for a measure that shall not only close all wholesale and retail liquor houses, uproot every vineyard in California, destroy all distilleries and breweries, drive out of the State all coopers and glass-blowers; but say to the Portuguese, French and Spaniards, "You shall not use, as an article of diet, the light wines you and your ancestors have from time immemorial used as we use our tea and coffee;" to the Germans, "You shall forego all the recreations and amusements of your faderland—the light wines of California, reminding you of those of the Rhine, which your temperate ancestors have for years partaken of, without suspicion of evil; nay, even that mildest of stimulating beverages, lager beer, you must abandon at once at our caprice." Is this a hospitable return to the friends of free institutions who have come at our solicitation to partake of our boasted liberty and aid us to develop the resources of our country? If the advocates of total abstinence should succeed in banishing all alcoholic drinks from commerce, is it certain they will stop there? Once admit that a minority has no rights which a majority is bound to respect, and there will be no limit to the mischief which such a principle would expose us to. The vital objection to all this coercive legislation is its infringement on personal liberty and on the freedom of trade. John Stuart Mill says that "a majority, or the State, cannot coerce an individual, even for his own good." Every man is intrenched in the citadel of his personal rights. He yields to society only so much as is necessary for the proper regulation of society; all others he retains. To forcibly deprive him of any of these is an act of tyrannical force. Further, it is notorious that the Maine Liquor Laws have, after years of trial—not in one, but in numberless places—proved wholly ineffectual in repressing the sale and use of stimulating drinks. Dio Lewis, who has been investigating the effects of this prohibiting law in Maine, says: "There is no doubt that the traffic has been driven under cover, and there is not a shadow of doubt that the consumption of drinks in the State of Maine is enormous." Now, to have enactments on our statute books that cannot be enforced must exert a most pernicious effect on the public morals. But again, teetotalism is not conducive to the public welfare. We find that those nations who are most advanced in civilization, whose social relations are on the best status, and whose political rights are the best defined, are precisely those whose use of alcoholic stimulants is the greatest. Compare the United States and European Christendom with Turkey and the Principalities of Asia, and it may be safe to declare it as a law of civilization, that public morals and political rights among governments are in direct ratio to their consumption of alcoholic stimulants. Another argument against coercive measures to stop the sale of alcoholic drinks, is, that as a hygienic system it is pernicious; neither the health nor happiness of the community would be promoted by it. The moderate use of stimulants is favorable to health; distilled spirits are injurious, but the use of beer and light wines is not only conducive to health, but promotive of the cause of temperance. All alcoholic stimulants are placed by them in the same category, and when social temptations or the natural craving for stimulants induce the novice to take his initiatory drinks, he selects by these teachings, whisky, lager, or claret, indifferently. Teetotalism is thus the practical abettor of whisky drinking. Let the laws discriminate as far as they have the constitutional and moral right in favor of the venders of these inocuous beverages. Impose no tax on the license for the sale of beer and light wines, and let the temperance advocates give them countenance and encouragement. Thus whisky drinking over saloon bars, and the vulgar practice of bar treats, will find by degrees less and less favor.

A PROPHECY.

EDITOR COMMON SENSE: There is a remarkable paragraph in Margaret Fuller's "Woman of the Nineteenth Century," written more than twenty years ago, to which I wish to call the attention of your readers. It is not, I think, generally known, and certainly it is very curious, if only as a coincidence, though many persons will regard it as a prophesy, and Margaret Fuller as a spiritual seer as well as philosopher. She speaks of the noble inheritance that is woman's birthright, were she only wise and grand enough to claim it, and looks forward prophetically to the time when in every wife will be united a virgin soul, with maternal wisdom and conjugal affection; a soul ever young, ever virgin. Then comes this strange paragraph:

"And will she not soon appear—the woman who shall vindicate their fit right for all women? who shall teach them what to claim and how to use what they obtain? Shall not her name be for her era, *Victoria?*" L.

THE TEST OF OUR TRUE VOCATION.—For each there is an appealing task, with which each must rise or fall, commissioned to bind or loose on earth that which shall in every world be so bound or loosed. We know—the humblest know—the up-hill work of doing what is against the grain of us, and the lightness of the labor we love. For each individual all wisdom consists in discovering this assigned task, all religion in accomplishing it. All reading, all teaching must be determined by the mental hunger arising from it; all worship is humility before it, all joy is to be found at the core of it, all sorrow attaches to the infidelity which abandons it.—*Moncure Conway.*

A correspondent of the *Banner of Light*, writing from Stockton, says: "There are but few places in California where lecturers can be sustained, and the great number now drifting this way cannot all hope to be successful. California wants test mediums—mediums for physical manifestations. Argument is of but little avail, unless the evidence can be seen. Money-making and gold-digging have been too long the passion of our people to give way before any mere theory. They must see for themselves, and doubt and see again. No one will yield to the first evidence offered, unless it de a stroke of lightning which strikes down heir doubts."

The *Boston Investigator* says: "Journalism busies itself now with everything that affects the public welfare. It trenches upon the province once sacred to the scholar, and supplies the defects of an inefficient government. Year by year its ambition becomes larger, its purpose more beneficent, and its means more abundant; and we can hardly doubt that it is destined in a very short time to be the foremost of all the secular professions—the most powerful in its operations, the most brilliant in its rewards, and the most useful to mankind."

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[For Common Sense.]

"AFTER GOD'S OWN HEART."

The name of *Beecher Stowe* bids fair to become a by-word and a scoff in the mouth of every honest and generous hearted man and woman. When the saintly Harriet published her foul and filthy charges against a dead poet, for whom there was none to plead; since it was a saint who spoke thus of a sinner, the pious either nodded approval or held their coward tongues. *She* had no indictment for libel to fear. The statement this literary ghoul falsely made about Byron and his sister involved conclusions far more filthy and obscene to the right thinking mind than Mrs. Woodhull's broadest utterances; infinitely more vile than anything she ever charged to Henry Ward Beecher. Yet no sooner was the Pastor of Plymouth Church attacked by a "woman that was a sinner"—in the eyes of the "just made perfect"—than the pious lifted up their clean hands and modest eyes in saintly horror, and an orthodox jury sent the sinful libeller to the Tombs. Harriet's slanders were inconceivably vile, unutterably false, and dastardly in the extreme, since there was none to reply. Victoria's charges have turned out to be absolutely true, and they were made boldly to the face of the holy and hoary criminal, with all the saints in New England, nay, with all the respectable and orthodox world to aid him in hurling anathemas and legal penalties at the head of his relentless but despised accuser. There is nothing to show that Victoria Woodhull did not deliberately dare the detestation of the whole orthodox world, the loss of esteem, position, wealth and liberty in the interests of public morality and virtue; whilst we know positively that Harriet Beecher Stowe simply evolved from her inner consciousness—ye gods, what a cesspool—a foul, lying and cowardly slander, in the base hope of fame and filthy lucre. When this first reached California in the *Atlantic Monthly*, amongst many far more bitter utterances we penned this doggerel:

DE PROFUNDIS.

FROM THE DEPTHS OF THE ATLANTIC.

There was an old lady of Boston,
An angel, of course, but a lost one,
Who, with piety frantic,
Defiled the "Atlantic,"
Till the reader grew sick as it tossed one.

'Twas no heathen old Circean syren,
Who strummed this grim tune her foul lyre on,
But a saint with soft cant,
—A l'enfer—sance piquante—
Who thus hashed up the ashes of Byron.

You'll remember how brave old Ulysses
Fought shy of those treacherous kisses,
Yet he'd scarcely have found,
—With his brains above ground—
That Circe as fatal as this is.

For her victim recovered HIS body,
But this hag, with pathos so godly,
Turns heroes to hogs
When they 've gone to the dogs
Their fair fame's everlastingly shoddy.

More power to ye, New England ranters,
Who, weary of slandering the planters,
Must drive Uncle Tom's cab in
To befoul the white slab in
That abbey, where sacrilege canters.

Oh! Atlantic, how dare you do so—
Such a horrible tale to be-Stowe—
Pray, did e'er young Al. Swinburne,
That lewd child of sin, earn
As much by a scribble as low?

The libel of course is a lie; [why
For if true, pray then, how, when, and
Did the Poet—please say ma'am—
Ape naughty old Abram;
And was some Abimelech by?

Coy Prurience, let's hope that thy gains
Have salved o'er the deep Christian pains
That it must, Saint, have cost thee
To pocket thy last fee
For hitching this tale to those manes.

Twice born! plunged beneath the red fount,
—Which must now form a lake near that mount—
I'll be hanged, child of Jesu,
If your Lord when he sees you
Elected, wont claim a recount.

It is now our painful duty, in recording the apotheosis of another pure and pious Beecher Stowe, to append to this the following as a codicil:

A DEEPER DEEP.

(Extract from Rev. Henry Ward Beecher's letter to Theodore Tilton.)

"I ask Theodore Tilton's forgiveness, and humble myself before him, as I am (sic) before my God. * * * I can ask nothing except that he will remember all the other breasts that would ache. I will not plead for myself—even wish that I were dead. H. W. BEECHER."

There reigned a monarch once of yore,
A very pretty Prince,
Whose deeds, performed high heaven be-fore,
Make modern sinners wince.

This King once saw his neighbor's wife
Undressed, and wondrous fair;
Her charms exuberant, half revealed,
Half veiled 'neath streaming hair.

Desire his pious bosom seized;
In his imperial arms—
Per fas et nefas—he must fold
Her ripe and rosy charms.

Her husband he is at the wars;
A brave and loyal slave,
Covering his breast with glorious scars,
Or seeking patriot's grave.

She's won;—no Royal suitor waits
Long for a maiden coy;
Full soon the matron's chaste embrace
Completes the monarch's joy.

The husband comes, a messenger,
Yet will not tarry long,
Nor taste rich meats, nor seek his fair;
—Thoughtless of any wrong—

Knowing his fellows in the field
Afar from bed and board,
Were set, their lives and loves to yield
Up, for their treacherous Lord.

Untouched by these too generous traits,
The King, with scarce a sigh,
Writes, "Set him in the foremost fight,
And see thou that he die."

This King, of all the Kings that e'er
Have made the nations smart,
God's holy Word assures us, bare
"Most likeness to God's heart."

And History but repeats herself,
For now, to-day I sing
The self same tale, in self same strains
Of saintdom's mightiest King.

The faithful slave, the broken trust,
The friend deceived, betrayed;
The triumph of parsonic lust;
The generous soul displayed

By him who held concealed the wrong,
Until the patient back
Broke 'neath the tales of slander flung
From those who wrought the rack.

Nay—can we blame the pious cuss?
Think! When a little child,
By tales of good King David's deeds
His infant heart beguiled;

Dwelt on the wonder of the thing
How such a wretch as this—
Stained by the foulest crimes we know—
Should yet be worthiest bliss!

In pictured page beheld how God
Upheld, as holiest men,
Wretches whom NOW the sheriff 's rod
Would punish;—worshiped THEN!

Saw Jacob's treachery approved;
And Jael's hammer kissed;
And Joseph's fiscal smartness loved;
And Ehud's dagger blessed!

Learnt Moses' lies to Egypt's King;
And Abram's murd'rous thought;
How Sol. by God with wisdom dowered,
A thousand women bought!

Till all confused 'bout right and wrong,
His infant mind astray,
Divinely drawn through devious paths,
Missed quite "the narrow way."

Sure 'tis no wonder that thus taught,
A parson, now and then,
Should take the road he "didn't ought,"
—A monster amongst men!

The wonder is that ANY priest
By such examples led,
And sought by silly women so,
SHOULD SPARE his neighbor's bed.

You "wish to die"—alas! alas!
And dost thou, Parson, trust [pass,
That through those crystal gates thou'lt
Apotheosed in lust?

Beecher, a Dieu! Till sense shall cease,
And mind and memory part,
I'll think of thee and David too
As "AFTER GOD'S OWN HEART."

San Francisco, June 26th, 1874. DON FULANO.

Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try Dr. Evory's Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

A. Provo Knuit's new style of Photo-crayon Portraits is only made at the Florence Gallery, No. 28 Third Street, San Francisco. Price from $20 to $30. Beware of imitations.

Drs. Ruttley & Streeter's "Prince of Blood Purifiers" eradicates all corrupt humors from the blood, however they may have been caused, rejuvenates the exhausted forces, and restores, unfailingly, the vigor of those debilitated by all excesses. Try it. Head office, 745 Mission Street, San Francisco.

A new style of inkstand has been invented, made of heavy glass, not liable to break, and so constructed as not to spill the ink when tipped over. Indeed the way to keep the air out at night is to turn it upside down. It is more easily cleaned than any other inkstand, and needs cleaning less, and as it contains a receptacle fo sediment, the ink is always clear and fresh. E. Carter, 636 Sacramento street Room 4, is the sole agent for this coast.

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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, JULY 11, 1874. No. 9.

Signs of the Times.

A new Presbyterian church in Milwaukee is to cost $200,000.

A new prophet, claiming to be the Messiah, has made his appearance in Arabia.

Mr. Colfax is smiling on the Grangers. He says he advocated their principles years ago.

Mrs. H. B. Stowe is about to commence yet another story, under the title of "We and Our Neighbors," illustrating the Temperance agitation.

Another musical prodigy is announced in Dayton, Ohio. She is not yet five years of age, but plays on the piano without instruction, and has composed several pieces of music.

Mr. Gilkee, in his new book on the glacial period, says the climate of Europe has totally changed many times since the formation of the globe, passing through alternate periods of heat and intense cold.

"A man in a Pennsylvania lunatic asylum," says an exchange, "imagines himself a woman, and for that reason parts his hair in the middle." Several young men outside of the lunatic asylum do the same thing.

Miss Lavinia Goodell, of Janesville, Wis., was admitted to the Bar, June 17th, after a thorough examination. In Milwaukee five years ago a Miss Peckham passed examination with great credit, but was refused admission on account of her sex. The world moves.

A novel adaptation of electricty has been applied to some of the coaches of the London Omnibus Company. By a very simple piece of mechanism, placed under each seat of the passengers, a tell-tale or dial is made to register the number of passengers entering the carriage, and the distance which each travels. It is the invention of Sir Charles Wheatstone.

Henry Ward Beecher says the idea that we are held to an eternal penalty because of the offence committed by Adam and Eve is so contrary of God's justice, that every one should regard it with repugnance,—adding, that men who believe the world was made in six days are brothers of Egyptian mummies, and that the mummies are the better men of the two.

Jasper Meyers, a farmer, living about three miles from Madison, Iowa, excavated, according to a telegram in the Chicago *Times*, a vault containing a number of skeletons larger and heavier boned than the present human frame. Men of science, who have visited the place and obtained specimens, say they belong to the race known as the Mound Builders.

The Worcester *Palladium* is edited by two sisters, daughters of the former editor.

A bill has been introduced in the House of Commons for facilitating the admission of women to the Scottish universities.

Geo. William Curtis and Col. W. T. Higginson are to stump the State of Michigan in favor of the Woman Suffrage clause in the proposed Constitution.

The New York *Independent* says the impression, prevalent a year ago, that the "source" of the Beecher-Tilton trouble was some other man than Beecher, has been rudely dispelled by the late revelations.

The Maine Universalists have adopted an amendment to their by-laws, which forbids the Committee on Ordination to make any discrimination against canidates on account of sex.

A fund is being made up for the relief of Hans Christian Andersen, who is poverty stricken in his old age.

The Baptist Theological Seminary graduated a class in June, and after the young men had received their diplomas and retired, the President said he was authorized, by the Faculty, to present a diploma to Mrs. Hale, *through her husband*, she having prosecuted the entire course of study with the class.

The Mediums' Seances at Charter Oak and Mercantile Library Hall continue to attract large audiences each Sunday afternoon. Last Sunday Mrs. Foye closed the meeting at Charter Oak with the "Ballot Test." Judge Pratt acted as a committee of one to open the slips of paper and read the names after they had been announced by Mrs. Foye. Every name given was correct, as were also all the answers to questions.

E. H. SWARTHOUT, a member of the Madison Square Presbyterian church, a man of ability and excellent character, has been forbidden to speak in the meetings of the session, because he says he has come into possession of great truths, which will change the present order of things and bring about the millenial reign of Love and Peace. He thinks that a feature of the New Dispensation is that all will be rich, and without care, sin or suffering, which will, undoubtedly be a very pleasant and happy feature in the programme to the care-worn slaves both rich and poor. He says he has the solution of all our difficulties and sees how the changes will be brought about which he will illucidate in his coming discourse on *Liberty, or What it is to be Free*. One of his speeches on "What is Truth?" recently published, is an evidence of his ability. He says we are threatened and are on the eve of another civil war, and nothing can save this people from bloodshed but the truth. It is this that impels him to come before the public to disolve and harmonize the antagonistic forces, so that love and not the law of force shall be fully recognized as the only governing power.

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SPIRITS AND THEIR REVELATIONS.

BY J. W. MACKIE.

We live in a world of mystery. Every step in life is simply an effort to solve an enigma. Every human being is an interrogation point. "I want to know" is the legend of the heraldry of the human family. Yet never has the human mind been left free to reply to its own questions. Science has been crippled and degraded by spiritual and theological charlatanism and conceited bigotry. Those who have dared, without a license from spiritual authority, to investigate the phenomena of life and death, have been so harassed by priests and their satellites that only half the freedom they have won has been enjoyed by them. History is almost nothing else than a record of man's slow but continuous effort to free himself from the entailed spiritual ideas of the preceding age.

As in the last century Materialism stood up the only foe of spiritual and theological superstition, so in the present century Spiritualism may be considered the active aggressor in the realm of ideas. Materialism is now on the defensive. The spiritual ideas communicated in this age resemble the spiritual communications of other ages in this: Spiritual revelations always are in accordance with the ideas and mental culture of the age in which the revelations are made. It was impossible for Andrew Jackson Davis to have given in Nature's Divine Revelations the demonology of the sixteenth century, just as the sorcerer of the sixteenth century could not have produced Nature's Divine Revelations. In this age, while the mental world was agitated with the development theories, while every step taken in search of truth was pushed forward by the idea of the supremacy of man and the all-sufficiency of Nature, spiritual revelations could assume no other shape. Never before in the history of spiritual ideas do we find them in a form so human and so natural. We are no longer surrounded by gods and demons. Devils, imps and hobgoblins have departed. Neither Pluto, Jove nor Apollo condescend to salute the mortal ear. Jehovah, whether in the thunders of Sinai or the still small voice, is heard no more. Only the spirits departed, those of our own household, the noble of all ages, the frivolous and foolish, those of the brotherhood of man, communicate to the intelligence of the nineteenth century. Jupiter and Jehovah with their gods and angels have given place to the spirits of Tom, Dick and Harry. It may be very plausibly claimed that communion with the dead is not a new theory. Nor is it. But it was never so thoroughly democratic as now. To the Sibyll or Pythia only the spirits of gods and heroes spoke. Like the canonized saints of Rome, only the few were worthy of apotheosis. But now the spirit of John Jones, as far as the right and opportunity is concerned, is on an equality with Napoleon Bonaparte, the Pope of Rome, or Julius Cæser; though some mediums will have nothing less than Theodore Parker, Swedenborg or Bacon to use their organism.

Necromancy and sciomany in the olden times claimed to communicate with the lowly dead, but in a different sense from the use we make of the term. The life of man was a fourfold state:

> "Four things of man there are, spirit, soul, ghost, flesh;
> These four four places keep and do possess.
> The earth covers flesh, the ghost hovers o'er the grave,
> Orcus hath the soul, stars do the spirit crave."

Necromancers claimed, through infernal ceremonies, to reanimate the dead body and make it utter wonderful things. The sciomancer called forth the ghost or shade of the dead, which was not considered the living, active spirit, but rather an emanation from the dead which yet retained the impress of living thought, an idea akin to modern psychometry. Another idea obtained with the ancients, that revenge, hatred, murder and other heinous crimes or violent deaths prevented the escape of the soul to hades, causing them "to revisit the glimpses of the moon."

> "My angry ghost, arising from the deep,
> Shall haunt thee waking and disturb thy sleep;
> At least my shade thy punishment shall know,
> And Fame shall spread the pleasing news below."

I am not aware that communion with the dead ever assumed a higher form. If such had been the case, would Socrates or Plato have been ignorant of it. Had it been known, would Socrates have failed to advance it in his immortal conversation with his friends before his execution? If he had known that all spirits of the recent dead could return and manifest themselves, he would not have related the passage of the spirit to hades where it remained till judgment was passed upon it, to suffer a reincarnation, or in case of extraordinary merit to take its place among the gods. Yet Socrates was a "medium," and professed a knowledge of the spirit-land or hades.

Clairvoyance, mesmerism or fascination, and other psychological mysteries, were familiar to the ancients. Tripods were constructed, on the outer rim of which the Greek alphabet was engraved, through which the gods *as such* communicated in poetry. How did it happen, with all these opportunities, that the spirits failed to communicate as the brother or sister, father or mother, as now?

In the Dark Ages, the devil, the angels of God and the saints governed the spiritual ideas of Christendom. Then, to the devout, only a saint or the "mother of God" appeared, excepting when His Satanic Highness deemed it worth his while to offer a temptation. To the witch, only the devil as master appeared. Solemn oaths by solemn saints are recorded in the courts of justice that phenomena as strange and mystical as modern Spiritualism occurred. The bewitched flew in the air, spoke in strange languages, prophesied, were grievously afflicted in a strange and occult manner. Balls of hair, wool and pins would be vomited by them; knives, etc., would inexplicably be found on their person. Yet the devil had credit for it all, not only by the priests and their ignorant dupes, but by the media, the witches and the bewitched.

Works written in that age are full of demoniacal stories and arguments. They were so well acquainted with the spirit-world that its divisions, subdivisions and classifications, with the names of the principal angels and devils governing their respective places, were well known, and formulæ by which they were evoked were familiar to magicians and sorcerers. Yet not one hint is given that these demons were "our dear departed." It has been advanced that care for the media prevented the spirits from telling the truth as to who they really were. But as burning usually was the fate of witchcraft, they could not have suffered more by telling the truth, besides being much more creditable to die for a truth than a lie. And further, when danger of death or even persecution ceased, witchcraft, except in isolated regions ceased. Because the world had outgrown it.

In the medley of the influx of images from without the diseased or extatic mind forms its own spiritual world in the image of its own ideas. Or, in the words of Ennemoser: "The Oriental seer contemplates the world in Brahma's light; the Moslem sees the houris in Mohammed's heaven; the rude schaman hears in his ecstacy terrible spirits under the roof of his hut, and the witch of the Middle Ages even her communication with the devil; in short, science here only supplies conjectures, not certainties. But these conjectures at least make this in science a certainty, that spirits and supernatural appearances have no objective existence in fixed shapes, for they must, if such were the case, always appear in the same manner; there are therefore spiritual appearances without spirits."

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MATERIALISM AND SPIRITUALISM.

BY JESSE H. BUTLER.

'Tis a strange world, this. The wise man grumbles at the philosopher, and the fool laughs at the scientist! The Materialist is compassionate of the dreamy Spiritualist; and the dreamer, in turn, is sorry his matter-of-fact brother cannot see anything beyond this vale of tears, where we are but transient, passing shadows. But at last all men may take comfort in the latest and best discovery, that "spiritual pretension is stultifying science, and rendering useless the faculty of reason;" and, per contra, "science is denying the existence of phenomena patent to every one;" and again, "God and spirits have hitherto receded before the steady advances of science." If this is true, alas poor world! And cannot we, who use our reason, put a stop to this "spiritual pretension," and make this "steadily advancing science do her duty in consummating this grand work of annihilating gods and spirits?

To all who can and do read the papers it may be known that science in England recently tried to take the likeness of one of these gods or spirits, by the aid of the photographic camera and artificial light, the medium being tied and guarded in a separate room by men of science, and the trial was crowned with success. We of this western world may soon see for ourselves how a spirit can materialize itself, so as to be seen and recognized by its friends, and by strangers who testify to the fact; and also that these materialized spirits sing different parts and play different instruments of music simultaneously.

Now science hurry up, or else these gods—these spirits will again fill this world with the "hell blast of the old witch mania!" The spirits will knock, and tip, and turn tables over, without breaking the lamps, "putting out the light," or spilling the oil! Something *will* take Home out of one window and bring him into another; and when questioned, a voice answers to the astonished listeners, "We who do this are spirits;" and when science, which has persistently ignored the subject, does investigate and try to stop "this delusion," along comes Katie King and gives it her picture on the silver plate, before many unimpeachable and sceptical witnesses! We, in our ignorance, *must* think, *must* believe something. Why can we not see and hear without believing, and allowing it to "flatter our conceit, and soothe the crushed affections, bruised by the hand of death?" Why will we allow it to make us "believe that we are spirits, destined to live forever?" Is it this that "stultifies science and renders useless our reason?" Ye gods! what *is* reason? Is it reason to be determined not to believe anything we cannot see, and even not to believe in spirits now we *can* see them? Is it reason to be determined to shut out the light, and aspire to know no more than the beast that lives only for his bodily wants? Is it reason to believe that sand and flint cease to exist, because we find them refined into the beautiful, indestructible glass? Is it reasonable, in spite of all the evidence we now have, not to believe that our friends, taken from us by death, still live, and that, as a consequence, we shall live also? Again, is it reasonable to assert that "spiritual pretension is stultifying science," when every Spiritualist and every medium is urging all men to thoroughly examine and investigate the phenomena in all its various phases? Is it reasonable to witness the writings and speech of the five months old child of Kate Fox and Jencken, which purports to come from departed spirits, and call it the "terrible reaction of the witch delusion which held spell-bound its votaries in spirit power?" O beautiful Reason! what shallow, hypocritical fudge is proclaimed in thy name! How proud man does labor and toil and twist and squirm, so as to find out how *not* to know, how *not* to see, how *not* to believe the truth which is blazing all around us in its simple and useful charms! Tell us, O ye who are wise above your fellows, what *is* reason? What *is* truth? If Spiritualism is not *Spiritualism*, what is it? If science is not doing its duty, how *shall* she do it? If these millions of people are all wrong, please instruct them; it is your duty; tell science how to get at the truth; tell Spiritualists what this "delusion" is, and prove it to them, in your own grand, *material* way. Show men how they may become better, nobler, happier, and more useful to themselves and others by denying the evidence of their own senses, and that when a man dies that is the last of him. Take away this "visionary self-conceit," and make man happy by proving to him that this body is all he has to care for;—make him noble by this magnificent thought!—civilize and elevate the world by this stupendous idea! Make men love one another more by being quite sure that a future life is all a delusive humbug. Make men and women sweeter, truer, and purer, towards their parents, their brothers and sisters, their husbands and wives, to their children and to their friends, by assuring them that they shall never see them again, and will never be seen by them, "after this life's fitful fever!" Verily, some cannot become as children, and such cannot enter the kingdom of heaven. He that denies all things cannot become a learner in the great storehouse of loving Nature; but oh! why should he scatter poison in the cups of her beautiful flowers, so that the toiling bee in its search for the sweet nectar shall find nothing but bitterness and death?

There are on our books the names of a few persons who have never ordered the paper. These will please notify us at once whether they wish it continued or not. Except where special arrangements have been made, the names of all who have not paid in advance will now be erased from the books. There are a few prominent Free Thinkers to whom the paper has been sent as a matter of course, who have not, as yet, expressed any intention to assist in sustaining it, although they well know that a radical Free Thought journal is greatly needed on this coast. Eastern publications of the kind will, of course, continue to be taken, and it is right they should be; but, first of all, *sustain your own.*

Dr. Channing has said that if armies were dressed in a hangman's or butcher's garb, the false glare of military enthusiasm would be destroyed, and war would be seen in its true aspect as butchery.

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SPIRITUAL PHENOMENA.

NUMBER SEVEN.

Mr Editor: As I was about to leave for California, two days after the seance last described with Mrs. Hollis, and as both X. and myself were anxious to see more of her extraordinary mediumship, and to get still further proofs of Jones' identity, we made an appointment with Mrs. Hollis to attend her dark circle the same evening. On our entering her drawing room we found there Mrs. Holmes, a lady residing in the house, and two strangers, a father and daughter apparently. As we were a little late the door was locked as soon as we had entered, and the gas turned down. Two more visitors came knocking for admittance before anything had been done, but Mrs. Hollis said she made it a rule never to open the door again after the gas had been once turned down, as it "disturbed the conditions." I was seated beside the stranger lady on the sofa; her father next to her on my left; X. at some distance on my right, and Mrs. Hollis on the opposite side of the room. The only preparation the lady made was to put a long tin speaking trumpet on the floor in the center of the circle. The ladies, after chatting a little, began to sing some simple songs; such as, "Home, Sweet Home," the "Last Rose of Summer," etc. Mrs. Hollis said she could not sing. Spirit voices, or voices extraneous to the circle, and apparently over our heads, joined in the melodies almost at once, and sang in tune, but with great uncertainty; sometimes rising high above any other voice, and sometimes sinking almost to a whisper; but all the time possessing a peculiar and unnatural timbre, which distinguished them from every other voice, and made them audible when quite low in tone. After a while, upon the cessation of the singing, a strong, distinct man's voice, speaking more loudly and distinctly than persons ordinarily do, wished us all "good evening." Its peculiar tone and reverberation made it evident that the voice came through the trumpet, which we had heard moving and scraping on the carpet before the voice addressed us. The voice called itself James Nolan, and said that on earth he had been a soldier in the Army of the Potomac during the war, and had died of fever in hospital. He kept up quite an animated conversation with us for more than an hour, I should think; answering all our queries with promptness, alacrity and point, sometimes quite smartly and wittily. As I am dealing only with tests, I cannot repeat here all he said. There was, however, nothing said by him which could not have been said by a smart woman, well acquainted with the spiritual philosophy, with equal effect and accuracy. Mrs. Hollis did not give me the idea of a person who could have, by any possibility, kept up such a conversation. It is said that the voice of Jimmy is like what her's would be imitating a male voice through a tin trumpet. I do not think so. In speaking, he turned instantly towards the person who addressed him, and seemed to put the mouth of the trumpet pretty near to his face. As he did not seem to be a Christian, I asked him, "Who was Christ?" To our astonishment he answered at once, "The son of God," adding, after a pause, "in the same sense as you are the son of God—no other." We asked him to explain how the spirits passed material objects through material obstructions. He said he did not believe he could do so in any way that we could understand; but that it was done by resolving the object into its ultimate atoms, passing it through, and condensing it again on the other side of the obstruction. We inquired about the life and powers of spirits in the other world, the different states into which they passed, etc. He said that there were six states or spheres above the earth, the lowest commencing about sixty miles above its surface; each of these states excelling the one below it in beauty, happiness, goodness and intelligence. That spirits as they left the body were drafted off to one or other of these states, according to their relative goodness or intelligence, and after remaining usually for a short time in a sort of intermediate condition. That the surroundings of each of these states were just as real and objective to its inhabitants as those of our world are to us. That in each was found beautiful scenery, flowers, herbs, trees, lakes, rivers, houses and cities. That spirits ate, talked, possessed sexual instincts, and amused and employed themselves somewhat as we do here, but with the difference that they cast off gradually all the baser and lower qualities of their natures as they rise in progression through the spheres. The sexual passion, for example, he stated, exhibited itself in a more and more refined manner, and attended by higher and purer bliss, in proportion as the sphere became further removed from earth. We asked how he knew so accurately that there were just six of these spheres. He told us that he had been through five himself, and was now in the sixth; but he was quite aware that there were still higher series of spheres above his present abode, because its inhabitants had communication with spirits far removed above them, just as we were having communication with him, through mediums. He knew nothing, however, concerning these higher states beyond the mere fact of their existence. [This account, if I mistake not, will be found to agree in its most minute particulars with accounts detailed in Dr. Hare's book as given by his deceased brother and sister to himself; and both accounts accurately tally, as far as they go, with those published by the Buddhist apostles two thousand years ago. The Buddhist philosophers, or mediums, however, describe altogether twenty-one states above the first series of seven—including the earth sphere; the next being a series of sixteen, then one of four, and highest of all, Nirwana.]

At length Jimmy said that his medium was getting tired, and he must go. As soon as his voice ceased I heard a loud whisper on my left, apparently close to me; and the lady and gentleman began to converse rapidly and eagerly with two voices, speaking to them in distinct but whispering tones. I did not try to listen to what was said, as it seemed to be private matter, but I heard both these people addressed by name several times; and they were evidently talking quite as naturally and as much at their ease with these voices as though two old friends had just dropped in upon them. Presently a faint whisper came close before my face. The lady said, "There is a spirit speaking to

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you." I bent forward and listened. I could distinguish no words, but a sound like my name. I said, "Who are you?" I heard a sound which ended with "Jones." "Speak louder." "A. A. Jones." "Try to speak as distinctly as you can." Then I heard quite clearly whispered in an agitated voice, the breath of which seemed to fan my face, "A. A. Jones—J-o-n-e-s," spelling the Jones. "You mean A. Jones." "No; A. A. Jones," with an accent on the second "A." "I am not blind now." "Are you happy?" "I am very happy—I can see here. I have no more power; come again and I will speak better."

The seance then closed, as no more voices came, and the gas was turned up. The trumpet stood on the floor in the center of the circle. Mrs. Hollis sat in her chair, looking pale, and very much exhausted. The lady and gentleman turned to me, and said that they had been here twice before; that they were quite unknown to Mrs. Hollis, from whom they had concealed even their names; that from the first several spirits whom they recognized had come and talked with them, addressing them correctly by name, and mentioning several events of their earth lives known only to themselves. The lady was herself a medium, and at their first seance with Mrs. H. a relative had come, and promised, in evidence that she was ever near them, to bring a foreign flower from the East and place it in their sitting room during the night. They had found the plant, as promised, fresh and flourishing, with earth about its roots, lying on their dining table, on entering the sitting room in the morning; they had planted it in a pot, and taken it to Covent Garden, where it was recognized by a florist as a rare annual, which he said he did not know where, in England, to match. These good folk were evidently quite excited about the flower; wished us to come and see it, and offered to bring it to show Mrs. Hollis.

Neither to X. or to myself was this seance half so satisfactory *as a test* as was the direct writing on the slate in the daytime. Except in the case of the lady and gentleman who had concealed their names from the medium, and who were perfectly satisfied by a crowd of tests that they had been conversing, evening after evening, with departed relatives, nothing had been done which a clever ventriloquist could not have effected with a long tin trumpet. The ventriloquist might be Mrs. Hollis or a confederate. But Jones had again insisted upon it that his name was A. A. Jones. Meeting my father next day, I asked him, "What was Arthur Jones' full name?" To my astonishment he replied, after a moment's consideration, "Arthur Augustus Jones." Yours, MEDICUS.

[For Common Sense.]

LETTER FROM AUSTIN KENT.

TO "C. B. S."

No discussion, but a word of testimony. Horace Seaver was not more mentally organized for an Atheist than Austin Kent. Yet A. K. is sure "individual existence" does "continue" after the death of the grosser body. But wholly from his *experience* in a life of sixty-five years, "Bibles" and "desires" one side. From the age of nineteen to thirty-one I talked with unseen intelligences, often, and as understandingly as I could talk with C. B. S. if he was present. (I found them useful and reliable, though many do not; all are not reliable.) Thirty-four years ago I learned that these "intelligences" were men and women who had left their bodies in our graveyards. Since that I have sometimes conversed with them through some of the best mediums I have ever even read of. During the past two years I have conversed from twenty to fifty minutes each with my father, mother, one brother, two sisters, and two daughters, as easily and as clearly as I can and do talk with wife and living son. I am sure of their identity. I do not think it possible for any stranger spirit to make me *sure* of his or her identity. I have very good evidence in some such cases. Now, friend S., *my* evidence of this is the same, with one exception, and as good as your evidence that you can converse with your neighbors. I could give as good proof, and nearly all of the same kind. When you will make a deaf man understand exactly how you converse with your neighbors, I promise to make you understand just how I converse with spirits through my own mediumship. Fraternally, AUSTIN KENT.

Stockholm, N. Y., June 24, 1874.

CALVARY CHURCH.

A pleasant place is Calvary Church, and yet it is a solemn name!—the raised cross; the scoffing soldiers; the world's utter rejection! Why did you give it that awful name? Beulah would have been better, or some name suggestive of pleasantness and peace. But this Calvary Church is really quite delightful; the softest seats, the sweetest music, and a sermon in the best of taste; old Presbyterianism toned down to the port and form of a modern gentleman—and such you are, my reverend John; and if your prayers are the placid breathings of a contented spirit, rather than the cry of a soul that, like Laocoon, is struggling with the serpents about to destroy it, they may be none the less sincere for that, from your standpoint. It was a very delightful thing for me to drop into your Calvary Church one evening. I have rarely enjoyed myself better at the opera. Indeed, the delightful calm of the sacred music was far better suited to my frame of mind than the passionate melodies of the secular composer. Reverend John, and trustees of Calvary Church, I return you my sincere thanks for the pleasant evening I enjoyed. I was impecunious, and you gave me the treat. Who shall say there is no Christian charity? And yet, John, there are souls agonizing, doubting, despairing, in hand to hand conflict with the fierce necessities of the hour, that even this does not satisfy. Not that it is not good of its kind; but, oh! John, what if your lovely symphonies should be drowned in battle music before you know it? And then, John, if you were to come to primitive conditions, the bedrock of society, where we are, you might find it something more like a real Calvary than that softly cushioned, pleasant church of yours. I like you, and I like your church, John. I don't doubt but a kind heart beats under your fine broadcloth; but the problems of life, the issues of to-day, are to be met and faced; and how are they to be settled? E. HUGHES.

City subscribers are informed that the postage on this paper is paid quarterly in advance by the C. S. P. Comp'y.

Mrs. Logan is to speak in Central Hall, Sunday afternoon.

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A. T. CLARK, BUSINESS MANAGER, 236 Montgomery st.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, JULY 11, 1874.

All persons indebted for subscriptions to this paper are requested to forward the money with as little delay as possible.

The Oakland Manifestations and the verdict of the Le Conte Committee will be the subject of a lecture by Geo. W. Lewis, at Charter Oak Hall on Sunday evening.

MRS. AMY POST.—At the opening of the meeting in Charter Oak Hall, on Sunday afternoon, Mrs. Amanda Wiggins paid a feeling tribute to the memory of Mrs. Amy Post, who died in this city on Friday last. The announcement of the sudden decease of this estimable lady came upon many of her old friends as a most painful surprise. She has been long known as an earnest Spiritualist, a woman of genial nature and noble qualities. She had a large circle of devoted friends.

J. M. SPEAR.—In a letter from this gentleman, who has many friends in California, we learn that he is living in Philadelphia, resting quietly after a life of active labor in the field of reform. He says: "I have now closed my missionary labors, in which I have been engaged more than twenty years, and have in this beautiful city secured to me a permanent home. My health is good, never better; and with great satisfaction I see that the ideas which have been given me by persons associated for beneficial purposes in the spirit world are taking hold of the public mind and being put into life by Spiritualists and others."

ADVANCE OF SPIRITUALISM IN ENGLAND.

When Mrs. Lyons adopted D. D. Home as her son she made him a gift of 60,000*l.*; and afterwards, when she brought suit to recover the money, on the ground that he had deceived her in pretending that he enabled her to communicate with her deceased husband, Mr. Varley, the great electrician, came forward, with other eminent men, to testify on oath that Mr. Home's mediumship was genuine, and that he really had the powers he claimed to have. The judge, however, charged for the plaintiff, and an English jury decided that it was more probable that a number of scientific gentlemen of unimpeachable character should be liars, than that phenomena with which they were unfamiliar should be true.

This is precisely the condition of mind now of the bulk of sensible persons who continue to reject the overwhelming mass of testimony crowding in upon us daily from on all sides, in support of the truth of phenomena ever increasing in strangeness. But Spiritualism in London holds a very different position at the present day than it held then. Faraday, Brewster and other eminent scientists had treated the matter with contempt, and refused even to examine into the phenomena, save under conditions which were impossible. This was the weakest thing these eminent men were ever guilty of, and most unworthy their character as inductive philosophers. Now, the Dialectical Society, after two years careful investigation, has published its acknowledgment of the facts claimed as such, whilst Messrs. Varley, Crooks, Wallace and other eminent scientists are daily bearing testimony to facts more amazing than anything then dreamed of as possible. Messrs. Varley and Crooks have just now, by a succession of carefully planned experiments, indisputably proved the truth of the phenomenon of the materialization of a disembodied spirit—to an extent which rendered it palpable to all their senses, and under conditions which made all deception impossible. That spirits should now be able to walk amongst us, to touch us, and be handled by us, is sufficiently strange. To this possibility they seem to have worked up by successive efforts during the last twenty-five years. But they will not rest here. What new wonder are we to expect anon? It would seem as though the hour was at hand when the two worlds, the material—as we call it—and the spiritual, would be mingled and become one in perception, as they have always possibly been in locality. After all—if the numerous tales of apparitions in all ages are not lies—these phenomena are only new in the sense of our being able, to some extent, to command and control them. We are learning gradually the conditions under which they may occur. Mr. Varley, as an expert in electricity, is pre-eminently fitted to show us the road. He is now probably the first electrician in the world; no dreamer, but a practical man, who is consulted by all the great English cable companies. He has been an earnest Spiritualist for many years, and is himself a clairvoyant. Mr. Wallace is one of the first living naturists, and conjointly with Darwin recognized as the origina-

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tor of the theory of evolution by natural selection, some modification of which is now accepted by most scientists. Mr. Crooks is a chemist of no mean ability and fame, whose authority was considered conclusive, in his line, by his brother scientists, until he showed the incompetency of his powers of observation by acknowledging the truth of spiritualistic phenomena. The time is evidently close at hand when all scientists, both here and in England, will be forced to look into this question, and as soon as they can be got to do that their conviction of its truth is a foregone conclusion.

PROF. CHANEY'S LECTURES.

The interest in these lectures increases with each evening. No report that we have space for would do them justice. On Tuesday evening, the Professor explained the story of Joseph, the travels in the wilderness, and many other things. On Thursday evening, he spoke of "the Deaths of Judas" and the "Beasts of the Revelations." This evening (Saturday the 11th), he treats of "Hell and Damnation," and "The Summer Land." Last of the course, Tuesday, 14th inst., "Birth and Crucifixion of Christ," in which will be represented a storm scene, with thunder and lightning.

On Saturday, July 18th, he will give an extra lecture, on "Freemasonry," wherein many things are "brought to light" that were lost during the persecution by Christians. During the lecture he will explain "Wisdom, Strength and Beauty," showing that the ancient symbols for this trinity were not three orders of architecture, as now represented; also the cabalistic letters, "I H S." He will also explain the hieroglyphics employed in ancient Egypt, as interpreted by Champollion, tracing symbolical characters in their growth into letters of the alphabet, etc.

To Correspondents.—We are always glad to receive brief, well written communications, no matter how crowded may be our columns; so we trust none of our good correspondents will discontinue their favors when we say that there is now one large drawer and two or three pigeon holes full of manuscript, awaiting attention. These articles will not be used in the order of their reception, nor even in the order of what we may consider to be their merit; but they will be so culled as to give a variety of matter in each number of the paper, the shorter articles always having the preference. Occasionally, as manuscript accumulates, we shall select articles and abbreviate them, giving the substance only; but always preserving the original for the author. This is the only way in which we can satisfactorily dispose of a large class of writings with which we are favored.

An interesting lecture by Prof. Chaney on the Union of Church and State, with a supplement, "The Christian Plan of Ethics a Failure, with Hints at Something Better," can be obtained at this office, price ten cents. Also a little book of astrological definitions, price twenty-five cents. The celebrated "Prayer to the Devil" can also be supplied.

THE ROMAN CATHOLIC CHURCH.

And now comes a voice from Rome, telling us that the American pilgrims have interviewed the Pope. They knelt, they kissed his hands, they declared their faith in his infallibility, they deplored his dethronement, they denounced what they called the braggart defenders of liberty, and the persecution of the church. What shall we have next? American sovereigns trail their high honor and the dignity of the great republic at the feet of a pretender to monarchy; they endorse his claims to put the church above the civil law; they deplore the overthrow of an ecclesiastical despotism in Italy, a thousand times more odious than the British rule in Ireland; and they denounce the devotees of liberty as braggarts and pretenders! What will become of this Catholic Church, this chameleon, this Protean shape, that is all things to all men, and in every country has a different doctrine and policy? Here in the United States they affect to be republicans, and to admire and accept our ideas of liberty. In France they want the Bourbon or the Empire. In Spain they rally round Don Carlos. In Mexico they crave a monarch, and an established church. In Ireland they denounce the established church, while in Italy they would enthrone the Pope. How long can this rope of sand hold together in this age of newspapers and travel? Can the Catholics of America view with favor the efforts of their church to establish monarchy in Spain, France and Mexico? Can the monarchists tolerate the idea of the Irish Republic? Can we, who have set the civil power above all, who ignore the church, and tell our army that it must be obedient to civil rule—can we look with complacency upon people who would re-establish the Papal crown? Can we, who have declared that all power rests upon the will of the people, be silent, when some of our citizens kneel before a foreign priest and avow the faith that he is infallible, and the hope that he may soon be restored to despotic rule? We predict for these diverse elements, dismemberment. These contradictory views and objects, when plainly set before the different branches of the church, must disgust them with each other. The great binding power, the Papal throne, is gone, and the rope of sand will soon crumble to pieces.

Astrology.—In a little book written by Prof. Chaney, giving astronomical definitions, we are told: "Birth itself is no accident, nor are the planets responsible for the children being depraved. The fault lies with the parents, or their parents, or perhaps a remote ancestor, while Nature, always true to herself and her children, simply causes the child to be born at a time when the planets will *indicate* the manner of being he is, either hastening or retarding the period of gestation. Nature knows no mercy, has no 'freaks,' makes no mistakes, but administers strict justice. When a murderer has been conceived, she permits him to be born a murderer, merely causing his birth at a time when her watchmen are pointing out his character. Nor does her warning cease here. She stamps '*murderer*' all over his brow! Nature never *makes* a murderer—it is his *parents—Nature only* MARKS *him!*

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DR. STONE'S CHURCH.

Last Sunday evening we strolled about in search of one of those eloquent shams known as a modern preacher, and soon found ourselves seated in the above named "house of the Lord." We expected to listen to the glittering nothings of the incumbent fossil, but the domestic Stone gave place to a rolling specimen of the same genus from Sacramento, a D. D. and reverend professor of modern theology. He was not a youth, like the valiant Robinson of the Calvary temple. He did not profess to meet the Goliah of scepticism face to face, and lay him out cold and stiff in a few seconds. No, no! J. A. Benton, D.D., of Sacramento, has been in California since '49, and felt the stings and rubs and buffets of the sturdy old giant too often to venture on any voluntary encounter. So far from coveting any controversy with modern science, as it affects religion, he ignored it altogether, and spoke as one who had slept on that subject for an indefinite period. His sermon turned on the changes of the past twenty-five years, peculiarly the California epoch; and he showed that he had read and noted all those little scraps of history that pertained to his subject. He described the triumphs of science, in the steamship, the railroad, the telegraph, and in all our manufacturing and agricultural tools and implements. He glanced at our progress in politics towards a more free and enlightened form of government, and the wide spread advance toward a better educational system. But when he came to apply this progressive spirit of the last quarter of a century to his own specialty, to theology, to that branch of knowledge in which his hearers must have been most deeply interested, he touched the subject with the lightest finger; he glozed it over; he withheld from that intelligent and expectant people all the truth, and contented himself with a little paltry sophistry. He said the "Christian religion" was never so wide spread, so well supported, so much respected in the world as now; that it courted investigation and defied scrutiny, and stood firm and unchanged. He admitted just this much, that some of the olden forms and images of speech had been remodeled to accommodate the refinements of modern idea and habit; but although the images had been recast, the same metal had been used; the cardinal doctrines of the church had stood unquestioned and unchanged. We would suggest a few questions to the reverend gentleman, which will perhaps bring him to a different opinion, and induce him to insert in this stereotyped sermon of the twenty-five years a new feature, the most important one of all, namely, the radical changes in religious ideas and dogmas. Twenty-five years ago, it was common for preachers to dwell on the torments of the damned in the sulphurous flames of hell. To-day no D.D. would dare to shock the tender sensitiveness of the well dressed and comfortable, easy-going Christians of that splendid temple with anything more than a distant allusion to that horrible place. Twenty-five years ago the kindest of men accepted the belief that God would punish people for not believing in certain dogmas; and believing that God hated unbelief, they hated it themselves, and persecuted the rejecters of their faith. Now all enlightened and good men know that a man's belief depends upon his education and surroundings and his natural capacity; that each and all have a perfect right to think for themselves, and that it is the height of absurdity to hate or punish men for differences of opinion. Having eschewed the folly themselves, they can no longer believe that an enlightened and good God could be guilty of it, or ever could have been guilty of it. Twenty-five years ago it was commonly accepted that man was a fallen creature, fallen in consequence of some act of disobedience. Science has now placed beyond dispute that man has risen, risen always, and is rising, and will rise, till all the dark shadows of mysticism and superstition, so carefully nursed and cherished by the advocates and apologists of an old and barbarous theology, are swept away, and man lives in the light of pure moral and intellectual science. Twenty-five years ago men hoped to be saved through the merits of a poor martyr, put to death nearly two thousand years ago, without any merit of their own. Now, coming to know that God is good and wise, we cannot see how any cheat, or subterfuge, or false pretense can stand in the place of real goodness of heart, and we fearlessly announce that the *good* will be saved, whatever their creed or nation may be. Even a conference of preachers has lately said, on the trial of Dr. Swing of Chicago, that to say that a good and wise heathen may have as good a chance of heaven as some believers, is not heresy. What can the people of Dr. Stone's church think of a gentleman, who should be up with the age, when he thus ignores the most important features of his subject? What can Dr. Stone think of a fellow laborer who undertakes to feed his lambs with this weak diet? Will he hasten to repair the omission, the wrong, and place before his people the whole truth? And what are we to think of this addition of D.D. to a man's name, if he sleeps through a quarter of a century, and sees nothing of the changes in the public mind, that are right before his eyes, and pertaining to the very subject on which he is supposed to be best informed? These two letters, do they mean "dead drunk," or "deaf and dumb," or "decidedly demented," or what do they mean? And what does he mean who comes before a reading, thinking California audience, and assures them that all is peace, that there is no material change or disturbance in the religious atmosphere, while within the church and without, and all about, the thundering and lightnings of schism, and separation, and renunciation are resounding in every land? Is he honest, or is he an idiot? Alas! he is not quite either. He is a fashionable preacher, who only talks right on, and tells the people what he thinks they like to hear and will readily pay for. But he mistook the men and the women who filled that church. They feel themselves qualified to grapple with every question as it is, to have the truth laid before them in all its force, and to meet it; and they will not long tolerate teachers who say all is quiet, when there is no quiet, and assure them that their creed stands unquestioned, when it is arraigned at every corner of the street, and the D.D. champions who ought to rush to its vindication hide their heads under the falsehood that there is no change.

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THE NAKED TRUTH.

Mrs. Woodhull's oration on the Beecher-Tilton scandal drew a crowded house at Platt's Hall, on Friday evening of last week. Every seat was occupied, and but few available inches left of standing room. The audience was of the first character, and the woman element largely represented. Mrs. Woodhull was warmly greeted when she first appeared, and as soon as the hum of the immense multitude was stilled and the first clear notes of her ringing voice sounded over the vast audience, the magnetism of this marvelous woman began to be felt; the proverbial pin might have been heard to drop; every eye was fixed upon her; every ear was strained to catch the smallest word that fell from the lips of this wonderful being—woman or goddess—who stood there quaintly dressed in black, with a rose on her bosom and a girdle of some strange and curious pattern about her waist.

The subject matter of the oration was advertised to be a review of the Beecher-Tilton imbroglio; but it was rather a synopsis of Mrs. Woodhull's peculiar doctrines in application to Mr. Beecher's conduct. From her standpoint she has no censure for Mr. Beecher where the world censures; but only that while living the principles of personal freedom which she declares that he really holds, he yet has not had the moral courage to come out and honestly avow them. Mrs. Woodhull claimed further, that the "masterly inactivity" exhibited by Plymouth Church in their treatment of this whole matter; their lofty silence towards the public; their so-called noble confidence in Mr. Beecher; their evident determination to stand by him through any and every present or future development, is, in point of fact—no matter by what casuistries they may befog or evade it—a virtual endorsement of Mr. Beecher's acts; that, briefly, Plymouth Church knows, as well as the common sense public, that Henry Ward Beecher is guilty as charged in the indictment; that Plymouth Church privately, though not avowedly, in practice if not in theory, holds the same sentiments of personal freedom Mr. Beecher does; and that, living the same doctrines individually, they are not prepared to cast a stone at him, but rather to shield and sustain him, which they can only do, under the present system of social hypocrisy and falsehood, by declaring him "not guilty," and the subject not open for further discussion. Thus this masterly inactivity and sublime confidence resolves itself into a clever piece of strategy on the part of Plymouth Church. Christian conservatism, and, it may be, the whole social fabric, is threatened in these charges against Henry Ward Beecher; and can it be wondered at that an orthodox and subsidized press rush to the rescue, in the endeavor to save these already crumbling relics of a crude and barbarous past?

Mrs. Woodhull alluded to the hostility of the San Francisco press towards her, and the unfair and uncourteous treatment she has received at their hands. It is certainly anomalous, to say the least, the attitude of the press of this city towards this celebrated lecturer. The explanation may not improbably be found, however, in the fact that Mrs. Woodhull on her first appearance here, made an allusion, or a supposed allusion, to the personal habits of a prominent and wealthy citizen, not by name, but by inference; and such an imprudence could not be allowed to pass without paying a penalty—and this gives the key to the whole matter. In Stockton, Sacramento and San Jose Mrs. Woodhull not only met with highly appreciative audiences, composed of the very best and most intellectual people, but the papers treated her respectfully and reported her fairly; the right of every one to be heard being fully accorded to her.

To say that Mrs. Woodhull is the perfection of grace, the queen of eloquence, will give no adequate conception of her to those who have not had the good fortune to see and hear her. She is the perfect artist, and holds her audience literally spell-bound with her magnetic power. We may demur at her propositions, we may cavil at her arguments; but before the inspiration of her genius logic is dumb. No more beautiful woman ever appeared on a public platform. Her face is intensely spiritual, and capable of the most marvelous variations; now flashing with indignation, now gleaming with sarcasm, and anon melting into love and tenderness.

From all outward demonstrations, Mrs. Woodhull's audience was in entire rapport with her. She was warmly applauded at different times throughout the evening, and when she closed there must have been but few present whose hearts, at least, she had not won. L.

DR. TREAT AND MRS. WOODHULL.

In order to fill up a column on page 58 of COMMON SENSE we cut from *The Word* a brief criticism on Dr. Treat's *expose* of Mrs. Woodhull, not noticing that in the next number of *The Word*, then already issued, Dr. T. takes exceptions to the statement, and says: "I do *not* beg her to become a free lover like myself—in that regard, I only beg her to become (what she professes to be) a *free lover*."

The Doctor makes some serious charges against Mrs. W., and asks COMMON SENSE to give publicity to them. In a letter to the editor he says:

"As she will not come out in her own paper and meet the charges, if you will come out in yours I will gladly accept that; and if you say that the parties have *denied* my statements * * * or denied *anything* that I have asserted, let me know that you will give place to my answers, and you shall have them forthwith."

These charges have been denied repeatedly in our hearing, but we do not desire to enter into Dr. Treat's controversy, believing it would be neither profitable nor interesting to our readers. While none of the charges made by Dr. Treat were proved, several of them have been disproved by the very witnesses he cited to sustain him.

There is but one distinct rule, perhaps, that we can lay down for ourselves, and that is to do the good that lies before us, the nearest duty to us, ever keeping supreme in our affections that love and liberty which, in our highest moments, the soul reverences and approves, and leave consequences to provide for themselves.—*Caroline H. Spear.*

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STATE WOMAN SUFFRAGE SOCIETY.

REPORTS SHOWING THE ORIGIN OF THE AMENDMENTS TO THE CODE CONCERNING WOMAN'S PROPERTY RIGHTS.

ED. COMMON SENSE: While we do not intend to trespass upon your patience, or that of your readers, with a lengthy account of our various meetings, correspondence, etc., we trust you will give room to the accompanying condensed reports. We more particularly desire that these reports be printed on account of the extraordinary misunderstanding that has arisen in regard to the agencies concerned in the passage of the very important amendment to the Code concerning the property rights of married women. While we are quite willing to admit that all persons working for the cause have doubtless contributed indirectly to the forming of a public opinion which made it possible for our delegates to accomplish this work, we are not willing that any misrepresentation should cover or distort the fact that Mrs. Wallis, aided by Mrs. L. De Force Gordon and the delegated authority of the Society, procured the amendment to the Code giving to women the right to control and manage their separate estate. Very respectfully,

M. LOUISE WILLSON, Secretary
Incorporated State Woman's Suffrage Society.

ACTION OF THE BOARD OF DIRECTORS.

At a meeting of the Board of Control of the State Incorporated Woman's Suffrage Society on the 15th of January, it was laid before the members that notwithstanding the petitions then before the Legislature in behalf of the right of women, an amendment had been framed and was about passing the House which would still further restrict her property right, and that, in effect, the proposed amendment would prevent a married woman from obtaining the necessaries of life, if her husband should so choose, as it was proposed to release all property from liability on account of a woman's indebtedness. In view of this threatening amendment, Mrs. Wallis moved that the President appoint a committee of three to proceed to Sacramento and endeavor to obtain an amendment to Section 167 of the Code, giving force to Section 158, giving married women the control of their separate estate, and power to make contracts and pay money on their own account; said committee having full power to act according to their best judgment in the revision of the Code relative to the property rights of married women. The motion being adopted, Mrs. Hill, the President, appointed Mrs. Wallis, Mrs. L. De Force Gordon, and Mrs. Willson. A brief report of the Chairman of the Committee, filed April 3d, 1874, is herewith submitted.

M. LOUISE WILLSON, Secretary
State Incorporated Woman's Suffrage Society.

REPORT OF THE SPECIAL COMMITTEE.

To the President of the Board of Directors of the California State Woman Suffrage Association:

Your Committee on Amendments to the Civil Code of California beg leave to report the following: Through the influence of said committee, after two weeks persevering effort at the capital of the State in urging the passage of a bill through the Legislature the past winter, Section 167 (which debarred the wife the right to control and dispose of her separate estate) was so amended as to give full force and effect to Section 158, which reads:

Either husband or wife may enter into any engagement 'or transaction with the other, or with any other person, respecting property, which either might if unmarried; subject in the transactions between them, to the general rules which control the actions of persons occupying confidential relations with each other, as defined by the "Title on Trusts."

This Section 158, which harmonizes with Section 162, concedes to married women the absolute power to control, manage and dispose of her separate property without the intervention or consent of the husband.

Feeling that woman has hereby won a great victory, the foregoing is respectfully submitted.

SARAH WALLIS, Chairman Committee.

DASHAWAY HALL DISCUSSION.

FURTHER TALK ABOUT THE LOCAL OPTION LAW.

The Society for Self-Culture still continue for discussion the subject of Prohibition. Last Sunday afternoon the opening was by Mr. Healy, who said he did not deny the constitutionality of the Local Option Law. His objection was that it furnished the precedent for still more restrictive regulations regarding our eating, clothing, religion, etc. He did not think man was made for the constitution, but the constitution and the laws for man. He believed in the utmost freedom consistent with social organization.

Mr. Farrell, Sr., held that the government should provide places of amusement for the people. This, he said, is practical Democracy, and as we approach towards intelligence this system will be universal. He showed that Paine advocated the idea of the "referendum." The action of the license men in Alameda demonstrated that we are yet unfit for self-government. No laws should be partial; if the Option Law is good it should be national.

Emperor Norton said that government is best which is best for the people for which it is administered; if the government find that the use of animal food is injurious, it is the duty of the government to prevent its consumption. So with ardent spirits.

Capt. Smith declared that he had traveled a great deal, and deprecated the conduct of those who hooted and abused the women in Alameda; he considered it a stigma on the Germans, but as women were harnessed to the plow in that country he did not wonder much at their conduct. (Cries of "No.") He thought much good would come out of the Option Law, especially to women. It compels the conservative women to think. He recognized the finger of God in this matter. Women would soon vote and would purify the polls.

Mr. Klein condemned the Option Law as inconsistent, and tending to bring the scenes of the barroom to the kitchen and the parlor. He condemned the introduction of a few Germans in Alameda as an example of the German people.

Mr. Ryan thought we should have some consideration for the personal liberty of others. He would despise the government that would enforce him to buy liquor in certain quantities or not at all.

Dr. Merrick defined personal liberty as he understood it, and deprecated the mixing up of religious and political feeling in the contest. He denied that the reform is a religious crusade.

Other remarks were made by Mr. Johnson and Judge Heslep, and the discussion was continued another week, when Mr. Farrell, Sr., will open the debate.

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MATERIALIZATION OF SPIRITS.

There are now a half dozen mediums for this phase of phenomena in the United States and several in Europe. A correspondent of the *Religio Philosophical Journal*, J. H. Randall, of Clyde, Ohio, gives a lengthy description of a visit to the Eddy family, in Chittenden, Vermont. The following are extracts:

THE SEANCE ROOM.

There is but one door to enter and go from the hall. At the west end, clear across the room, is a stage or platform five feet wide, and in front of it on its edge, stands a rail on supporters about two feet high, extending from the north side of the room to within two feet of the south side where is left an open space and two steps upon which to mount the platform. The north quarter of this stage is taken up by a dark closet and the chimney that passes from below up through the hall. The door of this closet opens almost in the center of the stage, there being a space of three feet between it and the rail. There is no furniture nor paraphernalia of any description in this hall.

THE FIRST EVENING.

On the evening of May 15th, there being present eight persons beside the family (which consists at the present time of three brothers and two sisters, all being mediums, but only two of them, William and Horatio, give seances), we formed a semi-circle, twelve of us extending from one side of the room to the other, and about four feet from the stage. William informed the company that any person who wished could examine him, his clothing, and the dark closet as much as they wished. The writer noticed that he had no white garment on him, his shirt being a dark colored woolen cloth, and we saw nothing that implied the least disposition to conceal anything either about his person or in the closet. His hands were securely tied behind him. He was placed in a chair in the closet and a large shawl was used to curtain the door, leaving him in the dark; the light was set on the floor and turned down some, but light enough so we could see each other; we all joined hands and commenced to sing. In less than two minutes the curtain was raised and pulled back from one side, and there stood two child-like forms draped in white; one of them bowed, motioned its arms and beckoned to a lady in the circle. The lady then remarked, "how much it acts like Jennie," when both of the childish forms seemed to dance with glee a moment or two, then disappeared, the lady believing that in them she recognized her child and its playmate, both of whom had recently died. Soon there appeared an old lady whom the family call grandmother, and in on old cracked voice, she gave some directions and disappeared. Following her disappearance, out slipped a large portly man with black pants, coat and vest, and a white shirt; light features, dark hair and beard. His motion was slow; he bowed several times. A gentleman present from Springfield, Massachusetts, J. F. Baker, who sat beside me, recognized in him his brother who had been three weeks dead. Several attempts were now made by different spirits to appear, and, one after the other, four Indians came out in different costumes, each staying long enough to show himself; one of them, a large majestic fellow, stood against the door case to give us an idea of his height, and we judged that he was six and a half feet high, and the most of the company were of the same opinion. One very friendly Indian maiden came out and danced, and motioned to a lady, Mrs. Cleveland, to come up on the stage. The old lady went up and danced with the spirit. She afterward told me she had dread at coming in contact with this materialization. I wanted to dance with the Indian maid, but did not get a chance. Her movements were very graceful and easy. Now, the spirits held a colloquy in voices differing in tone and in the use of language.

ANOTHER EVENING.

On Sunday evening, May 17th, the principal materializations were—first, the witch of the mountains, who appeared in full view, draped in weird costume, with a crown on her head and a long gauze veil over her face, which she raised slowly and majestically and took a chair that was on the platform, sat down and discoursed to us on the philosophy of the phenomena we were witnessing, winding up with a golden promise to us that as earth's children get rid of their fears and superstitions, so they can bear greater things, the spirits would produce more startling sights and utter things now unutterable. Then came another woman, in white garibaldi waist and black skirt, and it was said by those who thought they knew, that it was Ascha W. Sprague. The features were white and as expressionless as death. She appeared to look us all over, made a bow, clasped her hands, kneeled on the floor and poured forth a fervent prayer, so intense, so stirring and thrilling to the feelings, that the company's amen was simultaneous with the closing of the prayer.

COMMON SENSE.

2210 MOUNT VERNON STREET,
PHILADELPHIA, June 18, 1874.

FRIEND SLOCUM: What a rare commodity is that sense which we call common! I have this morning been asked, by note, to give letters of introduction to my friends in England to be used there by a person of whom I never before heard. The person who made this request is well educated, is a good teacher, in and out of the pulpit, but in this case he lacks common sense. Nations go to war, spend vast sums, kill, maim, wound and in numerous ways injure each other, and then pay persons and build hospitals to bind up the wounds they have made. They lack common sense. Men and women bind themselves to live together in marriage for life. If they had a grain of common sense they would marry for love, instead of for life. A lady who has written much and well was seated in a Boston church, beneath a lamp; she requested a lady who sat near her to exchange seats with her, because she feared oil might fall upon and soil her dress! That lady, with all her acquirements, lacked common sense. One man murders another. The State gives a clergyman ample opportunity to "convert" him, then the "redeemed" is swung off before an assembled multitude, calling from the gallows upon the world to repent of its sins. If the State had common sense it would permit its saints to live and be of use to the world. Women wear long skirts in the public streets, and have to hold them up, exposing their under garments. They lack common sense.

Before you is a wide field, and I trust you will faithfully and lovingly cultivate it, and you may be a means of founding a common sense school, and in the far distant future some common sense women and men may be moved to build and sustain a common sense church, the members of which will be content to say—

"For creeds and forms let graceless zealots fight,
He can't be wrong whose life is in the right."

J. M. SPEAR.

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AT HOME WITH THE LYONS.

When Daniel of old shut the mouths of the lions,
And sat tete-a-tete with those brutes in their den,
The puzzled professors of Chaldean science
Demurred to a seance with Daniel then.

They wanted a programme, no doubt, or rehearsal,
And jibed at these lions, all holding their jaws;
Till Darius got riled, and gave them the reversal,
Or benefit, that is, of Medean laws.

They to judgment had brought this young Daniel in triumph,
And, of feelings devoid, to their felines consigned;
But when he stayed untasted, Darius cried, "Why—umph—
Walk in if you please, gents, my lions aint dined."

But, so soon as they entered, each magi and medium,
To see the live lions on straw litter fed,
The unfeeling brutes started from ennui's dull tedium,
And their bones on the paddy straw literally spread.

"Well out of that, Dan," shouted, watching his greedy ones,
The jolly director of that Sunday Zoo;
"You are welcome, my prophet, to preach us your te-deums
Since they've got small profits by peaching on you.

So, when Shadrach, and Meshach and 'Bednego ventured
To suggest slight improvements in Babylon's creed,
Old orthodox Neb he these heretics censured
As atheists, infidels, bad scamps indeed.

He then heated his oven, to have them well toasted;
A Spanish prescription, approved in such case;
But the bakers, who set down this high bred batch, roasted,
While the loaves loafed quite coolly, unris, through the place;

Nor even got crusty for all this fierce baking;
But walked with good spirits unsinged midst the glow
Of the white-heated furnace; the jailors stood quaking
To see their loosed prisoners fetterless go.

Not one hair of their beards frizzled up by caloric,
Not a white turban scorched, not a toga the worse,
Yet the fetters that bound them were nowhere; this coleric
King sought for their cinders, but found the reverse.

And Nebuchadnezzar was much disconcerted,
To see such an end to his auto-da-fe;
When he deemed them done brown, admiration he blurted
Out, finding himself done much browner than they.

Then he ordered them out of their very warm quarters,
And started to find them not smelling of smoke;
Though an fait—like most tyrants—at all sorts of slaughters,
He found baking Hebrews a mighty poor joke.

In disgust left cathedral and statescraft and palace
To roam in the meads, autocratical ass;
Formed a penchant for thistles, dropped murder and malice,
Left his pillaus, and took—like a donkey—to grass,

Till his hair like fowls' feathers stood up on his caput,
And rose from his poll like a cockatoo's crest;
His nails eagles' talons resembled, in habit
This talonted king went extremely undressed.

And he dreamt of Abednego horrible nightmares,
Who to bed could go coolly sheeted with flame,
As he lay with his steeds in their clover, anti light cares
Sat on the Houyhnhms, this Yahoo to shame.

In the pride of his glory Belshazzar, carousing,
Pledged his bishops and generals in bumpers of wine;
No alarm for his state apprehension arousing,
Not a doubt of the church he'd received as divine.

Till young Daniel, the medium, came in to his seance,
That Daniel who once with the lions abode;
And the King had to put the next song in abeyance,
Yet, when spirits came rapping, he cried, "You be blowed."

But a spirit hand came forth, and wrote without parsing,
With style free and flowing, with pencil of fire,
Mene, mene, and tekel, and also upharsin;
The monarch beheld, and suggested "bell wire;"

Or mechanical dodges, false bottoms, trick lantern;
Polytechnic professors, and Pepper therewith;
And turning to Dan'l, attempted to banter him;
Asserting that "spirits were all just a myth."

Mene, mene, had meaning he found in his trouble,
And knew spirit writing not always a sell;
For Darius the Medean came down at the double,
And his spirit creed rose as his high spirits fell.

Thus our Magi, Chaldeans, and bulwarks of science,
Laugh the spirits to scorn from the lecture room's dais,
And jeering at Daniels at home with the Lyons
Had been awfully glad to have stood in his place:

Provided the Lyons were quiet as mouses,
Nor held them in chancery with soft feline wile;
Few savans object to "devour widows' houses,"
Though many might chafe perhaps at such a long trial.

But Daniel was patient, and bore with defiance
The unfeeling mendacity madame displayed,
While a righteous judge shut the foul mouth of the Lyons,
But took from the prophet the profits he'd made.

Go, traitress, and gloat o'er your thousands recovered,
Go hoard them in attics, your lioness den;
The prophet, if he'd been a more earnest lover, 'd
Have had for his profits the lion's share then.

And spirit hands come now, and write on museums,
On pulpit, and lecture room, churches and state,
Mene, mene, and tekel upharsin, ye see 'em
With fiery style score the burnt ash of the great.

Their meaning, Begone ye mean farces, avaunt ye,
Go tickle men's fancies with follies no more;
Ye are weighed in just balances, aye, and found wanting,
Your dominion is over, like Belty's of yore,

For your monarch and sage shall eat dirt like sick oxen,
Your magi and bishops consume in their fire,
Whilst fellows in fustian, oi polloi, with smocks on,
Walk free in the furnace and don't s'en perspire.

God hath numbered your kingdom, ye humbugs, what mean ye,
Who Babylon's throne hold, spite medium's lance?
God hath severed your sceptre, ye hypocrites—mene—
Leave our Babydom free to the medium's advance.

DON FULANO.

REPUTATION.

"Thou shalt not be found out."—Eleventh Commandment.

The lady is stern to-day,
As her two cold eyes are cast
On the mute girl at her side.
"Once tell me they have lied,
And, because of your faithful past,
I shall trust no word they say.

"But if the scandal be true,
Why then—" and she pauses now,
To read upon brow and cheek
What the girl can only speak
With crimson cheek and brow,
And with great tears two by two.

The lady's voice is now more low.
"Poor girl! I am grieved—and yet,
Since you own your shame as a fact,
There is merely one way to act.
However I may regret,
I am forced to bid you go."

While the small clock strikes three
From the mantle, velvet-hung,
With its dulcet treble tone,
The lady muses, alone:
"Poor girl! so pretty and young!
'Twas hard—but it had to be!

"Three o'clock!" with a start she cries;
"How have I come to forget?
Nay, this sad matter, I know,
Has fluttered, confused me so!
Well, well; 'tis not too late yet!"
And for bonnet and shawl she flies.

She has two hours still, no doubt,
Till the shepherd reseeks his fold—
(Her husband, apt to arrive
Not often less late than five).
So she speeds to her lover, bold-souled
Meets him, and—is not found out!

The following known as "Mother Shipton's Prophecy," was first published in 1488, and republished in 1641. It will be noticed that all the events predicted in it, except that mentioned in the last two lines, have already come to pass:

Carriages without horses shall go,
And accidents fill the world with woe.
Around the world thoughts shall fly
In the twinkling of an eye.
Water shall more wonders do;
Now strange, yet shall be true.
The world upside down shall be,
And gold be found at root of tree.
Through hills men shall ride,
And no horse or ass be at his side.
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen,
In white, in black, in green.
Iron in the water shall float
As easy as a wooden boat.
Gold shall be found—and found
In a land that's not now known.
Fire and water shall wonders do;
England shall admit a Jew.
The world to an end shall come
In eighteen hundred and eighty-one.

For a stylish and well finished Photograph go to Kluit's New Photographic Establishment, No. 28 Third street. All work warranted superior to any in the city.

Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try Dr. Ivory's Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

Drs. Buttley & Streeter's "Prince of Blood Purifiers" eradicates all corrupt humors from the blood, however they may have been caused, rejuvenates the exhausted forces, and restores, unfailingly, the vigor of those debilitated by all excesses. Try it. Head office, 745 Mission Street, San Francisco.

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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, JULY 18, 1874. No. 10.

Signs of the Times.

The Supreme Court of Massachusetts has decided that an adopted child is heir to its foster parents' estate.

One hundred and sixty thousand Mahommedans have visited Mecca this year already, pilgrims to the shrine of the prophet.

Worth, the Paris milliner, invented a walking costume for women, but none of them would wear it. It consisted of trousers and tunic. The Persian costume, Worth says, is the perfection of grace and beauty.

Theodore Tilton, in his letter to Dr. Bacon, says; "I have never yet seen my way clear to be a Spiritualist at all —certainly not to be so much a Spiritualist as some of the members of Plymouth Church are known to be."

Elder Jacob Knapp appointed George Tullock, an old subscriber to the Boston *Investigator*, and Duncan Ferguson, a Free Religionist, his executors; whereupon the *Investigator* says, "as the Elder neared the 'dark valley' he got a little common sense, even if he didn't see Heaven.

Mr. Bergh says that mad dogs do not kill by their bite as many New Yorkers in a century as strong drink does in a month. Yet, because a man died last week of hydrophobia, war to the death is declared on the poor dogs.

The *Golden Age* has been enlarged. It is now a sixteen page sheet, filled with good matter well arranged. Theodore Tilton, "in pursuance of a long cherished plan," has withdrawn from it, and William T. Clarke, former associate editor, has become editor and sole proprietor. Mr. Tilton will write for the paper over his own signature.

There is no question in the whole circle of science more firmly established than the fact that man was created in and arose from a state of barbarism. All Chinese, Hindoo, Greek and Roman philosophers can be quoted to this effect, and nowhere is there any evidence of his fall, but everywoere proof of his gradual progress up to his present elevation.

After the first of January next publishers of newspapers must pay postage in advance, the rate being two cents per pound on dailies and three cents on weeklies. The law will tend to increase the circulation of papers, as it will lessen the cost to subscribers, and publishers can afford to pay the postage in view of the consequent increase to their business. It is a just and sensible law, but one bad effect will be to cause skinflint publishers to use something as near to tissue paper as possible. Look at the *Call* about those days, and you will see light through it, something no live man has ever been able to see yet.

Rev. C. G. Ames has a new lyceum lecture on "The Modern Situation."

There are ninety-five lady students in attendance at the Michigan State University.

A Troy firm shipped three tons of paper collars to New Zealand recently.

The peach crop of Delaware is a failure this year, and many fruit growers contemplate wheat raising hereafter.

Paper flour barrels are made in Iowa, and are so much better than wooden ones that it is predicted no other kind will be used five years hence.

De Witt Talmadge calls his new volume of sermons "Old Wells Dug Out." The *Golden Age* suggests that out of these old wells Talmadge pumps much less water than wind.

The case of the city of Sacramento against William Denton was tried last week, and Mr. Denton was found guilty of lecturing without a license, and his bail was declared forfeited. Mr. Denton is now in the southern part of the State.

Since the great comet of 1858 spectrum analysis has become so well understood that it is probable the comet now visible will be investigated in such manner as to determine its organization and constituent elements with some degree of certainty.

The veteran editor of the *Banner of Light*, in view of the fact that Scientific men are now investigating Spiritualism, says: "We are moved to predict that before another year is rolled in the ever-winding scroll of Time, Spiritualism will will become in effect the popular religion of the day."

Prof. A. R. Wallace gives a digest of facts which have occurred during the last twenty-five years to prove Spiritualism, and says: "It embraces a mass of information by credible witnesses, which, if it were produced as evidence of the truth of some more popular and orthodox proposition, would be accepted by mankind as perfectly overwhelming."

Two "honest miners" were at work digging for the precious metal of golden California, when a sort of traveling preacher accosted them, and began a discourse about hell fire, strongly intimating that without an acceptance of his religion it was certain to be the home of the poor miners. After listening for some time, the one said to the other, "Jack, what will thee do when thee gets to that hot place?" Jack, after thinking a moment, replied, "Why, we'll form a joint stock company, run in a sluicehead of water, build a chimney to carry off the smoke, and make the place comfortable."

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INTERVIEWING A DEAF MUTE.—No. 3.

BY PROF. W. H. CHANEY.

EVOLUTION OF LIFE.

In the last paper of this series the readers will remember that I quoted a line from "Pope's Essay on Man." This seemed to greatly interest my deaf and dumb friend, who resumed the discussion as follows:

D.—"All matter quick and bursting into birth." It is a most pregnant thonght, although first suggested upon a theme entirely different from ours. My proposition was to restore animal life to the entire earth from six men and six women. I would prefer a greater number, but these will do, on the hypothesis that the casualities of life are not to be considered, and that I may presume them to live their three score years and ten, or longer, then go to some other world, progressing onward and upward until absorbed into their and my God.

[Here is an idea that escaped my mind at the time, to which I invite the attention of the reader, namely, he has let fall a thought held sacred by the Brahmins of India more than six thousand years ago. Among the laws of Manou was one requiring that if a man died without issue his brother or some relative should marry the widow and the first son born should be for the dead man, to perform expiatory sacrifices at his tomb, without which his soul could not be absorbed into the Great Soul. In compiling the Bible the compilers attempted to transfer this law from the Sanscrit to the Hebrew, but made a very bungling job of it. See Deut. xxv. 5—10. You will observe that the Bible omits the *reason* for this law, and without the reason it is a most absurd and ridiculous command. But here is a question that I want my friend Delevan to answer, namely, has he ever read the *Vedas* of India? If not, where did he get the idea of being absorbed, etc.? He will see this paper, and I want him to send his answer by mail. Also, I want his views on the subject of re-incarnation, if he will favor me, when I will add my comments and furnish for publication. But to resume.]

D.—It is to be presumed that this six pairs are in all things human, including an indulgence of passion, after the manner of humans to-day. Now I begin my reversal of Darwin, (in whom I do not believe.) The women resort to water ablutions by way of purification. The water is afterwards thrown out, perchance into a lake or stream in the tropics. It is not impossible that an impregnated ova may thus be thrown out. Now heat and moisture are the great producers and sustainers of life. We will suppose that the temperature is just right for sustaining embryo life until the ova bursts. It would not be a child, yet it might have animal life and possess the power of reproduction. [!] Thus might be commenced a renewal of life in the water. On the land the commencement might be similar. Birds might develope from the reptile, as in the past, and thus every form of life, now on our planet, be again produced.

[My theoretical friend suggested other theories for the reproduction of animal life from human, but as he gained nothing in plausibility thereby, and as portions of it might be deemed objectionable for publication, in consequence of the fastidiousness of public taste, which assumes to dictate the language of science and philosophy, I must omit them. He assumes that the human stomach worm is capable of life and reproduction outside the stomach, and following up Darwin's theory of selection, he continues:]

D.—I produce my vertebrata from the water, my insect, reptile and ovathogny, (to coin a word,) from the manure pile, which is just as rational, in its Evolutionary sense, as Darwin's theory. It is hard for me to admit that life is spontaneous. I may say so from the force of early education, but I cannot accept it. Of course there is great ambiguity about the definition of words. We say God, reason, instinct, life, etc., yet these words convey a poor idea of what we really mean. I say this from experience, for I am often misunderstood, because the meaning of a word can be construed in so many different ways.

I have not been elaborate; only briefly sketched my starting point, from which you may trace up to its termini easier than you can go down with Darwin, for he starts from nothing, whereas I start from something. I have a germ of life which neither the warm water nor manure will allow to perish. Darwin has no germ, but is dependent upon the forces of Nature to produce it; that is, to make something from nothing, while I have a "something" to which I apply Evolution.

C.—Although of no practical value, still I am much interested in your theory, and will proceed to give my own views. I admit nearly all your facts, but cannot agree with your deductions because you assume *one* fact that has never been proved, and in my opinion, never can be proved; namely, that an impregnated human ovum can preserve embryo life out side of the womb. You may retort that this is true of the egg of a fowl; furthermore, that so much alike are the embryo of fish, batrachian, reptile, bird or mammal, including man himself, at an early stage of development, that even the great Agassiz could not distinguish the one from the other. Then, since they are so much alike, and since the ovum of a fowl may be matured [hatched] by artificial heat, that is, not the animal heat of the mother, therefore it follows irresistibly that the impregnated human ovum might mature, [be born] independent of the mother, if properly protected and supplied with heat.

Here is your case, the strongest that it can be made by argument. Let us examine it.

The embryo must be furnished with nutriment; else, like the man upon a desert island, though well supplied with heat and moisture, it will starve to death. Now the egg of the fowl, reptile, fish, etc. is supplied with a yolk which contains a snficient amount of nutriment to sustain embryo life; whereas the egg of the mammal does not contain a particle of nutriment, being entirely dependent upon a supply through the umbilical cord. Therefore the cases are not parallel. No; you might as well expect to hatch the spawn of a frog on a bare rock, exposed to the sun's rays.

D.—I am inclined to think differently, from what I have read and seen. You are safe in your assertions, but then I come at you on monstrosities and such things, showing that like does not always produce its like. Then we get to speculating on the causes; pronounce it a "phenomenom," and invent a theory on which to explain it, all the time blundering and staggering in the most profound ignorance. I have seen species of worms and insects declared to be *new*; they were classified, called "rare," and even today the scientists are debating about their origin. The hybrid may be produced, capable of reproduction; then cross two

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hybrids, and another variety appears, and so on *ad infinitum*, until every form of life could be made to reappear, if once destroyed.

C.—I grant your conclusion, but deny the *modus operandi* by which you arrived at it. Destroy *all* animal life; leave not a vestige, from the sponge to the *genus homo*, still the forces of Nature which produced at first, will be able to reproduce. In the opinion of geologists there have been several catastrophes in the past, during which all animal life was destroyed, over vast portions of the earth's crust, if not its entire surface. The Glacial Period, for instance, when the "forces" seemed to rest, preparatory for the mighty effort of producing man. You must bring some stronger arguments before I can accept your theory.

D.—I am capable of believing, from what I have seen and read, that the ova of a mammal, once impregnated, may be surrounded with such favorable conditions as to mature into some living thing, independent of the mother.

C.—My dear sir, belief has ever proved the deadly enemy of science. The Pope and his Cardinals were capable of believing that the sun performed a daily revolution about the earth, and imprisoned Galileo for asserting to the contrary. So I might tell you that I am capable of believing that under favorable circumstances, a man might live ten years without tasting nutriment of any kind, provided the heat, moisture, etc. were just right. But would you not retort, "Prove this by actual demonstration and I will accept it, but your belief affords no proof?"

D.—I admit your correction, but reply that the proof of my theory would be hard to establish, for this reason: Water, distilled from acids, to which no air was admitted save through red hot pipes, has been found, after a few days, or weeks, to swarm with life. Now, in view of this fact, it would be difficult to determine whether the animal life discovered was spontaneons, or the verification of my theory.

[Although the discussion was continued to much greater length, I doubt if its publication would add any new thought or prove profitable to the general reader. It will be seen that we were treading upon dangerous ground, and although I have polished and suppressed, still *very nice people* will be horrified if they read it. But the subject, the laws of generation, is one to which I have given much thought during the past quarter of a century, and although I decline to lecture or write upon it, still I am always ready, in private, to advise parents how they may have offspring superior to themselves. The reason that I will not come before the public on this subject is because there are so many quacks and ignoramuses who give private lectures and pretend to so much knowledge. Besides, *nice people* would be so shocked, and I must spare their feelings lest I should be accused of cruelty to animals.]

EXTRACT FROM A LETTER.

It is not the best policy for a newspaper man to be fighting the cause of the people, especially when the people have no money. If you look around, you will find it just as easy to be brave and virtuous in doing battle for the fellows who hold the purse, and it pays much better. As to the *people*, they are an ungrateful lot; they will applaud you and admire you, and when you die won't even furnish the wood for your cremation. I have no doubt that my advice and friendship is all wasted.

AUGUSTUS TOMLINSON.

To be always intending to lead a new life, but never to find time to set about it, is as if a man should put off eating from one day to another, till he is starved.

THE MODERN PREACHER.

THE NEWSPAPER PULPIT—NO PASSING ROUND THE BEGGING BOX.

BY A. GAYLORD SPALDING.

It is real handy, isn't it, to put your sermons in printer's ink, and stand in the Newspaper Pulpit? Figuratively, let it be of rosewood, carved and gilded, fringed and tasseled—for the workingmen—the women—the common people. In the past it has been different; but come to think of it, it must prove a very great economy, and why not try it? The audience is wide-spread and immense, and not confined to Sunday. This style of preaching takes five hundred per cent. less money, and besides, it will go a thousand times as far. Strange that the ministers do not adopt this much superior method. (By the way, I must secure a copyright of my novel idea.) It would save the fearful cost of such totally dead and unproductive property as meeting-houses, and so many sociables, and strawberry and oyster and ice cream festivals, to support them, and the high salaries, and the constant annoyance and burden of passing round the everlasting begging box, so terribly eating on the little starved pocketbooks of working people. The pith and substance of all important essays and discourses should go in the free and heroic newspaper, making it the cheap organ of civilization and salvation; which may be ordained with the significant title of the Modern Preacher; and all newspapers may open a lively competition in the preaching business.

The old fashioned popular text-preaching is cumbrous, mythical, mystical, stale, and rusty with antiquity, and is only dealt out to little knots and narrow sects of people. Of puritanical and podauger type, it goes back to the bloody days of Charles II. of England, when human heads were stuck upon high poles over all that country—just on account of religion. Pshaw, what a pity! It reminds, too, of old crusade wars, and of old Salem witch hanging—all for church interests. Indeed, religion would seem to be a mighty curious institution. But, some how or other, "things ain't now as they used to was been," and the happy and marvelous change is owing mainly to the printing press and the newspaper.

I therefore hereby nominate and ordain COMMON SENSE a Modern Preacher of Spiritualism, with all the practical good for humanity involved in that beautiful philosophy. Won't it be queer—a *minister* in the mail bag! And every day all the postmasters will be "letting the cat out of the bag." But the ever industrious and patient preacher never stops, but travels on his weary winding way, rejoicing and happy, and takes by roads and cross roads, straight roads and crooked roads, level roads and hilly roads, sandy roads and muddy roads, rocky roads and stumpy roads, snowy roads and drifty roads, jumping and bumping and thumping through all the woods and round.

From my present point of lone, serene and meditative repose, my anxious heart journeys out on the telegraphic wires of Thought, through the ranches and gulches and

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diggings of the far removed Golden State, peeping into humble and joyous homes of many hard toilers on the soil, in the shops and in the mines. They take the independent and progressive newspaper. What angel women are found in farmers' and workingmen's homes, for womanly worth and character! They give a charm and attraction to all the country, and when the millenium comes, its sweetest bliss and highest perfection will be more than half due to women.

This modern preaching is a vast improvement on the old. Its mission is to hardy, honest workingmen and women, and its doctrine a common brotherhood, sisterhood, and equal rights, with unity and co-operation. No doleful warning about death. That old, foolish idea is drying up. Let it dry. Such a notion belongs to childish ignorance. Salvation consists in *living*, not dying. Eternity is not beyond, but *now*. To-morrow is always twenty-four hours ahead, and we never find it till it gets here, and then it will be *now*. We never go to that, but that will surely come to us, though we stand still as a mouse. Let no revival minister, then, ever make a dreadful bugaboo of a far-off Eternity, to scare the children into church converts. It is no awful gulf to launch sinners into. Never fear. Present duty is all we can ever do, and that is to be honest, kind, brotherly, sisterly, and paddle your own canoe. That is religion, and a slight sprinkling is wanted in politics.

These are most wonderful times. The scene is panoramic; and as it moves along, now fast, then slow, kaleidoscopic beauties delight the eye. Reform, Politics, Science, Railroads, Monopoly, Extortion, Workingmen, Women, Grasshoppers and Potato-Bugs are on exhibition. Things are condensed and focalized. Streaks of light appear in the northern horizon. Rainbow splendors stripe the dark and boding clouds, and enchant the prophetic beholder. What intellect, skill, breadth and power distinguish the mighty manipulator! Who is he? Don't you know him? He is the profound, pungent and eloquent Modern Preacher, who casts all old style, old fogy expounders entirely in the shade. He speaks to everybody once a week, every day, and all the time. Listen, O ye people!

Now we return home. The people's hands are full this year—the women's and the men's—(except the thousands of unlucky ones just now thrown out of employment.) Woman suffrage shines on the high mountain's crest, in the distance, and the beautiful Land of Promise lies in the rich valley beyond. Cheer up, brothers; cheer, O sisters! The good time is close upon us.

The ballot! the ballot! we hold in our hand,
'Tis freedom—God-given to all;
And women should claim it in every land,
To raise them from want and from thrall.

Champlin, Minn., July, 1874.

To deny women the elective franchise because they cannot bear arms would not be one whit more unreasonable than to deny men the ballot because they cannot bear children.—*Grand Rapids Evening Post.*

THE SOCIAL SIN.

BY E. STEVENSON, M. D.

Ed. Common Sense: I don't approve of Mrs. Woodhull's manner of putting things—too much declamation, too little method. But I am down on some of her critics also, who put a base construction on her teachings. I think I know what she means, and believe she *does* mean what I think she ought to mean. I have not understood her to inveigh against marriage; only against false notions of marriage. These false notions are that marriage consists in *promises*, and in legal enactments making those promises binding. I affirm that marriage does not consist in promises. Woman has very acute intuitive perceptions in this matter. Millions of them realize most painfully that they are only tied artificially. Their continued monogamic association with men under these circumstances is productive of dire consequences to themselves and their offspring. The main incentive to marriage is money, which means bread, butter and home, respectability, dress and idleness. To remove, therefore, or materially *lessen* woman's dependence pecuniarily is most desirable; for, if thus placed, what is called true marriage (and there is no other kind) will assuredly be more common, and the coming generation will be born *once, well.* It will get its primary inspiration from Love, and not from discord and disgust. To have woman comparatively independent it is only necessary for public opinion to make any industrial pursuit respectable for her, and equally profitable, and idleness *not* respectable. Woman's present position in this country is a degraded one, notwithstanding the homes so dearly purchased—just *how* dearly the victim only knows.

Bachelor's Hall, Virginia City, June 25th.

LOCAL OPTION.

DISCUSSION AT DASHAWAY HALL—NICE PEOPLE SHOCKED.

The consideration of Local Option was resumed by the Society for Self-Culture on Sunday last.

Mr. Farrell proved that man is a creature of circumstances, and that our opinions are made *for* us and not by us. Referring to the Alameda outrage, he said we should do all in our power to support Sally Hart, for she is the queen of hearts.

Dr. O'Donnell gave his usual recitation, commencing at the Pilgrim Fathers, continuing with the Star Spangled Banner, and was approaching the American Eagle when the gavel fell.

Judge Healep showed the impossibility of discussing this question except on the broad base of constitutional liberty, and said no one can understand liberty while his mind is in a groove. The party politician and the sectarian ranter are both disqualified for the discussion of liberty.

Mr. Knight urged that each one has a right to control his appetite in drink and dress. He thought people might be prevented from dressing to death or eating themselves into an early grave. We must go beyond legislative enactments, and appeal to the judgment of the people.

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At this stage of the proceedings Mr. Healy went on the platform, and after a few generalities proceeded to correct a remark that was made regarding the cause of lunacy. He stated that it is a mistake to say that Stockton and the other insane asylums are filled with the victims of "rum," and asserted that insanity is more often the result of sexual abuse than from any other cause. At this juncture the President called the gentleman to order, and several ladies and their escorts left the room. Mr. Healy was declared out of order, and was obliged to resume his seat.

Dr. Merrick thought all speakers spoke wide of the mark. He thought the conduct of the speaker that preceded him showed the necessity of restraint in the exercise of our natural rights. He thought if the Lyceum would tolerate such licentiousness it ought to perish.

Mr. Kline indorsed the Doctor's last remark, and took occasion to reiterate that he was a Christian of the deepest dye, and thought Christianity the only road to temperance in everything.

Towards the close of the meeting a motion of confidence in the President was passed, notwithstanding the remonstrance of a Mr. Johnson, who considered the President ought to resign, inasmuch as her conduct towards a speaker on this very occasion showed her inability to preside at such meetings.

Next Sunday the Rev. Dr. Bailey is expected to enlighten us on the religion of Jesus Christ as a means of salvation for this world and that to come.

AN APOLOGY.

"The diseases of Society can, no more than corporeal maladies, be prevented or cured without being spoken about in plain language.—[John Stuart Mill."

EDITOR COMMON SENSE—Sir: Through your paper I wish to apologise to the "Self-Culture" audience of the 12th inst. In the course of the Local Option debate on that day it was incidentally remarked that alcohol is the great cause of insanity. On reaching the platform I took the opportunity to contradict that statement, and asserted that insane asylums are filled with the victims of sexual abuse. No sooner had I uttered the remark than the President called me to order, with much seeming indignation. At the same time about a dozen of the audience left the Hall, and after a few words more your correspondent was choked off. Now I wish to apologise to that portion of the audience who saw fit to leave the Hall. I certainly would have used different language, had I known they were "tender" on the subject. If they or their friends were ever in Stockton through sexual abuse I never knew it, nor would I have suspected it had they remained quiet. That my assertion was not without foundation in fact, I refer to "Acton on the Reproductive Organs," and other authorities.

San Francisco, July 15, 1874. PAT. J. HEALY.

ADDENDUM.

Mr. EDITOR: Since my note of yesterday I have discovered that the persons who were offended at my allusion to sexual abuse never were in Stockton, and were merely laboring under a severe attack of "Respectability Americanus."

PAT. J. HEALY.

San Francisco, July 16, '74.

HUM-BUG.

DEAR COMMON SENSE: I have of late been devoting considerable attention to entomology, running over the country with all the zeal of a naturalist in pursuit of an object. I am happy to say that I have discovered several new and surprising varieties of a common species. I don't know the Latin name, but common people know the species by the name of Hum-bug. It is voracious, predatory and rather solitary in its habits; and the varieties I have lately discovered seem to be rather aggressive, disposed to fight each other. The church hum-bug is one of the prettiest; generally shining in the light of a beautiful black, relieved with white; fat, and for the most part apparently harmless. I have reserved one for dissection. I suspect he has a formidable sting, and is venomous; but that is at present concealed. The political hum-bug is thinner, from much shouting from balconies and wire-pulling. He generally appears at night. But the bug to which I have devoted the most attention is the spiritual hum-bug, an entirely new variety and very extraordinary indeed! I discovered him in the twilight, and was positively frightened at him. He can appear both ways; is Protean in his characteristics. For instance, I have seen him when he looked as beautiful as a nautilus, and the next instant he appeared as ugly as a devil-fish. I have determined to make a specialty of him, and have written to one of the Harvard professors to manufacture a name for him regardless of expense, only as long and fine as possible. In the meantime I am getting rather tired. Bug hunting is hard on a person. If there was not an atmosphere above the bug atmosphere, where poor mortals could draw a diviner draught of more ethereal air, we should perish, such inroad is this species of bug making on the green leaves of our life. There are also the social variety of the same bug, both male and female. I have watched the male of this description creeping under a young, tender blossom, and turning its fresh, green life to blight and despair. The female does the same thing; but, what is remarkable, she does not often do it before she has come in contact with the male. But time presses. I hear them all round me winding their little horns, and that reminds me that I too must wind up.

E. HUGHES.

REFORM DEMANDED.—I believe every creed and every system has been just what it was intended to be, and has done just the work it was intended to do; but I also believe—and this in no way interferes with my perfect charity towards men of all shades of opinion—that creeds and systems were never intended to stand still; that we are in a constant state of progression, and that when a system has run its course, has done its work, and has proved itself to be played out, it is better that we should see if we cannot either amend it, or abandon it gradually. The Christian religion has had a great work to do in the civilization of the world, and it has done it nobly; it has been reformed from age to age; it has been altered; its dress has been cut anew in conformity with the needs of successive ages, and succeeding countries. Does it not need some little reformation now?—*Don Fulano.*

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, JULY 18, 1874.

COMMON SENSE is on sale every week at Patten's, 773 Market; Cooper's, 750 Market; Choynski's, 146 Second; Snow's, 319 Kearny; and Sharp's, 238 Montgomery.

AMONG the articles crowded out of this week's paper is an abstract from the excellent discourse of Geo. W. Lewis on "The Oakland Manifestations and the Report of the Le Conte Committee."

Prof. Chaney will this evening, July 18th, at Charter Oak Hall, give a lecture on Freemasonry, in which he will explain the origin of the symbols of the Order. His lectures just given have been exceedingly interesting.

FRIENDS of Beecher have induced Mrs. Tilton to testify contrary to her husband's statements, and F. D. Moulton, who knows all about the affair, declines to give details, but simply says Beecher should acknowledge that he wrote the letter, a portion of which Tilton has published.

THE Chicago fire, when first started, could have been extinguished by the little Babcock Fire Extinguisher for sale at this office, and even after it had fairly broken out, it could not have spread by falling cinders if Chicago had adopted Fiske's patent roof. See advertisement on first page.

THE fifth anniversary of the first Woman Suffrage organization on this coast will be celebrated at Dashaway Hall on the 27th of July, by the Incorporated State Woman Suffrage Society. Good Speakers have been engaged, and a pleasant time is anticipated. Mrs. A. J. Boyer of Oakland will read an original poem.

Reports of two notable sermons, and comments thereon, are unavoidably crowded out until next week. One is the opening discourse of the Rev. Dr. Allen, the new pastor of Howard Presbyterian Church; the other a sermon by Dr. Stone on "God and Nature." There was a close likeness in sentiment, though marked contrast of style, in the two discourses. One was plain, blunt, somewhat uncouth, though earnest and probably sincere; the other was poetical, polished, scholarly and every way pleasing, except that it was in many respects untrue, a fact which the intelligent Dr. Stone must be as well aware of as were his sensible hearers. It will receive due attention.

COMMON SENSE STOCK.

The friends of Free Thought will be glad to hear that the stock of the COMMON SENSE Publishing Company is selling readily, over five hundred shares having been subscribed for since our last issue. It is sold at one dollar per share; but as the amount offered at that price is limited to three thousand shares, over nineteen hundred of which have already been taken, it will be well for those who wish to invest in a good paying enterprise, and at the same time aid a worthy cause, to come forward at once and take shares. Do not wait to be called upon and urged to do what—both for your own interest and the interest of the cause—you should do without urging. The legitimate business of the paper is already greater than the expense of publishing it, and the subscriptions and advertising are constantly on the increase. There is a fair prospect that we shall obtain two thousand subscribers before the year closes, and we would like to have all who can afford to do so take at least five shares of the stock. The recent subscriptions range from one to one hundred dollars each. While we are glad to receive large subscriptions from those who have money to invest, it would be even more gratifying to receive small subscriptions from a large number, as the more stockholders there are the greater will be the number of active workers for the paper, and the more speedy its success. We desire as soon as practicable to establish a Job Printing Office and a Liberal Book Store in connection with the paper. Orders for stock may be sent by express.

CAUSES OF INSANITY.—After a two hours' search in the Mercantile Library for statistics to show the leading causes of insanity, we have come to the conclusion that there is much less reliable information on the subject than the public should have in order to guerd as much as possible against so dire an affliction. Ill health is frequently given as one of the principal causes, but nothing is said to show the cause of the ill health, which may in many instances result from practices against which people need to be warned. Among the physical causes of insanity intemperance takes the lead in most countries; then follows epilepsy, diseases of the nervous system, onanism or masturbation, venereal excesses, etc. As epilepsy and diseases of the nervous system are very frequently caused by the causes last named, it is difficult to properly classify the various causes. The reports, for years past, of Dr. Shurtleff, Superintendent of the Stockton Asylum, places masturbation at the head of the list of assigned causes; but the Doctor thinks "Committing Boards" are not sufficiently careful with regard to this particular cause, as some patients so designated are found free from the practice. Dr. E. T. Wilkins, the Commissioner selected by Gov. Haight to visit asylums in the United States and Europe, gives intemperance as the leading physical cause; then ill health, spermatorea, etc. Among the moral causes religious excitement is prominent.

MR. BEECHER has selected six of his warmest personal friends and members of his church to investigate the charges against him. If he is convicted it will be a wonder, considering the make-up of the jury.

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ASLEEP IN JESUS.

If there is any gospel extant that will save a man we are determined to find it. "This is the patent age of new inventions for killing bodies and saving souls." Surely no man need be lost if he will only open his ears. There are so many paths to heaven nowadays that the only trouble is to select the right one. Every church is a ticket office, and all insure against accident and delay, and promise to land you in Paradise, if you only pay the fee. The only trouble is in selecting the really genuine train, and getting a through ticket. The clerk at each office assures you that the other line, although perhaps very well meaning people, are not really reliable. They are either going on the down grade to the other place, or the track is unsafe, the train will switch off, or the engine blow everything to pieces. You have to be careful where you buy your ticket; and resolved to be so, and not to invest till we are sure of the right office, we are on a tour of inspection, to hear the different claims advocated. Last Sunday night we found a comfortable seat, fine music and good society where the venerable and reverend Dr. Scott points the way to the haven of eternal rest. But we are inclined to think his train is too slow. If heaven were on the next block, at the good old Doctor's rate of progress he would not reach it in a thousand years. Why, he has learned nothing since he was a school boy. He ignores all our modern acquirements, in rhetoric, science and common sense. Eusebius, or Origen, men who lived fifteen centuries ago, could have treated his subject with just the same force and effect as did Dr. Scott on this occasion. Had a mummy crawled out of one of the pyramids of Egypt and delivered that sermon we should have expected the same ideas, the same grade of knowledge and reason. Had the Doctor's discourse been intended to interest young oysters how to lay flat on their sides, trusting in Jesus, till the next tidal wave rolled them into heaven, it could not have been less adapted to the wants of that really respectable, intelligent and enterprising congregation. No wonder the church is not filled. The Doctor is making it a monument of the dead past, without a glimmer of light, instead of a beacon tower of modern thought and illumination. He said he believed in the resurrection of the body. Is there another man in San Francisco that does, after the recent revelations of chemical and physiological science? Can such a thing be possible? What body? At what age? In what form? Tons of crude matter have made a part of Dr. Scott, who has probably lived the alloted three score and ten years. In the resurrection, will he have the body of his youth, his prime, or his declining life? And of all the material that at times has made up the Doctor, which will be selected, and which rejected? And should it be found that not two ounces that ever belonged to him can be found that is not claimed by somebody else, how shall his resurrected body be made up? But the subject is too preposterous even for a comment. He told those wide-awake old men and women, and the middle aged, and the children, who have studied geography and astronomy, and know something of the boundless universe, and of the Great Spirit of God that pervades all, that he believed in Jesus Christ, the Son of God, "conceived by the Holy Ghost, born of the Virgin Mary," etc., etc. Can it be possible? It is not singular that two thousand years ago men who believed in the personal God of the bible, with form, etc., like a man, should think that he might seek a woman and beget a son. They thought this earth was nearly all creation, and man made in the image of God, and went to God. But how can a sane man in the nineteenth century, who knows that the earth is only as a grain of dust among innumerable suns and systems, and man a local and ephemeral offspring of the earth, believe in such an amalgamation? It must be buried with the dead past. We know better. That congregation knows better. Dr. Scott knows better. It is read only as a form, and would be more honored in the omission than the reading. Then he told the good people that faith and baptism in Jesus constitute all necessary to salvation; that Christ can and will forgive sins; that though the soul may be black with fraud, and perjury, and oppression, and red with murder, yet faith and baptism will wash it as white as snow. Now the Doctor ought to know, unless he lives in a tomb, and hears and sees nothing of what transpires around him, that science and common sense are fast making it apparent to mankind that sins are never forgiven, neither in this world, nor in the world to come. If there is one thing that modern science has demonstrated, it is this, that God operates by uniform and immutable law. In the physical world there is no pardon. "Every nice offence must bear its comment." Repentance and reformation, if they come in time, may abate and mitigate the extremity of the penalty, but nothing can efface the effects of physical error. And it is fair to presume that in the moral world it is the same. Indeed, every fact that we know points to this truth. And it is as absurd to suppose that a guilty soul can throw off in a moment all the effects of sin as that a man of seventy, whose body has been disfigured by broils and drunkenness and disease, can by merely repenting stand at once a picture of venerable beauty. Nor is it in the interest of true morality to teach men and women this theory of sudden whitewashing on a death-bed repentance. It is well calculated to engender recklessness and the sowing of wild oats, as it is called, in early youth. Oh, I will repent, say they, and be all right. Let us rather teach our children that every departure from the laws of God not only invites to further straying, but leaves a stain upon the soul that may cling to it forever and render it entirely unfit for communion with God and the purer angels. The Doctor says, "Lighten our darkness, oh Lord!" And we say, Lighten Dr. Scott, and his church, and all our churches! Let them teach the approved wisdom of the age in which they live, and not hold back the car of progress, and the advent of millenial light by *sleeping* in Jesus, instead of waking to the true knowledge of God.

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MEDIUMS' SEANCE.

The degree of public interest evinced in the spiritual manifestations at the Mediums' Seances on Sunday afternoons is a subject of constant remark. Charter Oak Hall on Sunday last was crowded, and the tests given were in every case acknowledged by persons in the audience. Mrs. Staley, Mrs. Wiggins and Mrs. Cummings gave the principal tests during the fore part of the seance. They were listened to with intense interest. Mrs. Fannie Allyn then answered a question, propounded by some one in the audience, What constitutes mediumship? She said it depended upon the organization. All persons are more or less mediumistic. It is the duty of all to become better acquainted with themselves, and to ascertain their own powers. Some are naturally impressional, and do not know it; some are clairvoyants, some psychometric, and some have healing power, of which they are ignorant. The time will come, she said, when not only hired ministers but hired mediums will be done away with, and every family and circle of friends will have its own means of communication. Spiritualism, she said, is a living principle—something more than to talk about on Sundays. It is practical good work—it means charity, good will, forbearance, justice, mercy and truth. It also means self-denial, self-control and self-culture. The more healthy you make your bodies and the more pure your minds the better fitted you are to receive help from the angel world, and the better man or woman you may become. Develop the powers within yourself, and you will not need any priest, nor any medium either, to come between you and the angel world.

The seance closed with the "ballot test" by Mrs. Fóye, which proved unusually interesting. O. P. Sutton consented to act as a committee of one to open the papers. Every name given was found correct, and every question was correctly answered. Most of the persons who recognized the spirits stated that they had no acquaintance with Mrs. Foye. Some of the names sent to the stand were written by persons not then in the audience, and had been sent in by others. Mrs. Foye stated that this proved that mind reading had nothing to do with the manifestations; she said that in fact she is not a clairvoyant, and has no power as a psychometrist. She does not know the names on the papers, not even when she is writing them, as the writing is from left to right and upside down, a mode of writing she is incapable herself of even imitating. She also writes in any language, although she knows the English only. During a single evening she has written communications in seven or eight languages. A seance of a similar character will be given again to-morrow afternoon.

Conference at Charter Oak Hall.—The conference last Sunday morning was very interesting, and all seemed convinced that an hour or two may be well spent in listening to the varied ideas of others on any given subject, and like a young bird, trying your own wings now and then. Next Sunday forenoon, at 11 o'clock, the question is, "Have we sufficient evidence of the so-called spirit manifestations to convince a rational mind of their truth?" Both sides will be represented, and a pleasant and profitable occasion is anticipated.

MRS. FRANCES A. LOGAN.

Editor Common Sense: Mrs. Logan made her first public appearance in this city at Central Hall last Sunday afternoon, when she gave an original poem on "Incidents in New York Life," etc. Mrs. Logan is a graceful, interesting speaker, and was listened to with marked attention. She has a sympathetic voice, and there is a sweet womanly dignity about her which is very taking. The New York incidents in Mrs. Logan's lecture were illustrative of different phases of the various great social wrongs; the grinding of the poor by the rich; sewing girls starving on miserable pittances, and when hunted and driven to pay, selling their bodies for bread to the very money kings who have defrauded them. She related an incident of an orphan beggar boy—only one of forty thousand homeless children in the streets of New York city—standing ragged and supperless on a night of fearful cold, and gazing with hollow, hungry eyes into a broker's window, where heaps of shining gold pieces mocked him, and piles of greenbacks stared at him in horrid irony! She spoke of our prisons and penitentiaries as a disgrace to this enlightened age, and of the injustice and cruelty of our whole penal system. *Crime is a disease*, and should be treated as such; if we sympathize with those who are physically diseased, how much more should we do so with those who are morally unsound. Criminals are made under *pre*-natal conditions, and until we come to a better understanding of this subject, and accord to every human being the right to be *properly born*, we can never have a better race of men and women. This part of Mrs. Logan's subject was listened to with close attention. Altogether she made a favorable impression, and will not fail to draw interested audiences wherever she may go. She has been traveling in the interior of the State for the last three months, and in that time has given, I understand, sixty lectures, and has been everywhere well received. She proposes to go from here down the coast, and will lecture at Santa Cruz, Los Angeles and other points. L.

If the soul is indeed immortal, and God will take to himself such as have pleased him in this world, "for their happiness and his glory," who will they be? The really good and pure and holy; no matter what may be their creed, or nation, or color. He can see through all disguises; he can select his own wherever they may be found. Nor can any form, or subterfuge, or false pretense, or technical evasion have any force with him. The idea that there is any way to his favor but the direct one of being good, that any form of faith, or baptism, or prayer, or intercession, will answer instead of real virtue, is derogatory to God and a fraud upon mankind.

The Tidal Wave is the title of a small book about to be published by subscription. It is a temperance story, by Rev. J. Rawson Johnson, editor of the *Banner of City Reform*, 409 Washington street. Price 50 cents, payable on delivery.

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FUNERAL OF A SPIRITUALIST.

REMARKS ON THE LIFE AND CHARACTER OF "HARMONY" POST.

Ellen Violetta, wife of Victor B. Post, died in this city July 3d, aged 62. Mrs. Post was born in London. She moved to New York in 1848, and lived there many years, and was well known as an excellent trance and seeing medium. She has since resided in many places in California. Her disease was cancer. At her request her remains were taken to the house of Col. Hatch, in Petaluma, where the funeral took place. The services consisted of the singing of "Nearer my God to thee," after which Mrs. C. M. Parker made the following remarks:

It was the wish of our friend that I should say a few words to you at this time. We have not assembled here for the purpose of laying our dear one in the tomb. The stone has been rolled away from the door of the sepulchre, and we meet to celebrate the birth of an angel in the spirit world. For four years it was my privilege to know her intimately. She was one of the best women I ever met. Her mission was to do good. She was a valuable friend. To her you could go at any time and tell her all your troubles, and she would listen patiently, and rebuke, warn or comfort as the occasion demanded. She was gifted with clear common sense, and with a keen perception of the right, and she never shrunk from speaking the truth, even though it might wound the self-love of her hearer and disturb his complacency; yet so kindly did she administer, that you felt that pure love prompted the rebuke. * * * Her patience and courage during her trying illness were unequaled. Her physician, who knew her less than two weeks, said to me, "She is a wonderful woman; I never saw a person bear suffering so well. [Mrs. Parker here related several instances of the remarkable patience and care for others evinced by the deceased.] I could talk to you for hours, telling of her kind deeds; and they were all done so unobtrusively. She never seemed to think she had done anything remarkable. She could not live without doing good, and to the sick her very presence brought healing, so genial was her magnetism. She had, too, large charity for the failings of others. Well was she named "Harmony;" for she always poured oil upon the troubled waters, and did her best to make peace. Her faith in the power of the spirit world was unlimited; and when events occurred that were not as she wished, she consoled herself with saying, "There *must* be a good purpose in it, though I cannot understand it." She was an excellent clairvoyant, seeing spirits clearly, and as a trance medium I have never found her superior. The communications given by her were seldom in reference to material things; they generally related to principles, and came with a power that clothed them with authority. Her little "Honeymoon," who has so often spoken words of hope to the despairing, has ere this greeted her medium on the other shore. * * *

She had no fear of death, but quietly disposed of her clothing and jewelry, and gave directions with regard to her burial as calmly as if she were settling a business matter. "Remember," she said to her companion, "you will never be alone; I shall always be with you," and with this thought she passed away, as one would take leave of home, with a promise to write often. * * * All day yesterday there was a peace and holiness in the house that forbade any noisy expression of grief or lament at her departure. With a keen sense of the ludicrous and a humorous way of viewing things, she united a dislike of cant and humbug. "Don't have any cant said over me at my funeral," was one of her last requests, and as I penned these lines at twilight yesterday I asked myself, "Will that please her?" with a feeling that *she* knew what I was writing.

We will miss our friend in our homes; her pleasant face, her kindly smile, and her wise counsel. But she will not be far away. She said, but a few hours before her spirit passed on, "I must have a *good* rest, and then I shall be *very busy*." With her strong will power and keen insight into causes, and her disposition to go about doing good, she cannot remain long away, but will come to us in times of trouble and help *us* to do and to bear.

Looking at her earth-life, the thought occurs that even if there were no future existence, if these remains of our friend were all that is left of her, still it would be worth doing our very best while we are here, to leave behind us the pleasant memories that she has bequeathed. But realizing, as we do, that this sphere is but the first of a series, in which we shall go on and on, we have a strong incentive to lead true lives. "Heaven seems nearer to me than earth," said a good man, "so many of my friends are gathered there;" and the spirit world will seem nearer to us, now that Harmony Post has entered it.

"There is rest for the weary" was then sung, after which the body was taken to the grave. At the request of the friends, Mr. R. A Robinson there made a few remarks, endorsing what had been said by the first speaker, and giving testimony from his own experience of the good deeds performed by Mrs. Post. Mrs. Post was present during the services, being distinctly seen by several mediums.

TRIALS OF A REFORM PAPER.

The Toledo *Sun*, an anti-church paper, which has done much good work in the way of freeing the minds of readers of superstition and slavery to creeds, suspended publication a few weeks ago. It now comes out again, and thus greets its readers:

Where has the *Sun* been all this time? you ask, dear reader. We will answer: In the hands of the Sheriff. It has gone hard with us, and you have the benefit of what is left. The "wolf" has not only been at the door, but has been holding high carnival all over the office. In the meantime the good work has been going on. Down in the Church the "very devil has been to pay." Witness the eruptions all over the land, and the remarkable evidences of progress all through the press. The fight is a glorious one to witness. Read Swartwout's contest with Dr. Adams, and Prof. Swing's letter to his brethren in holiness at Chicago. The army of doubters is growing. Must we be permitted now, after so much has been accomplished, to relinquish our hold and abandon the glorious work? Shall fraud starve out all honesty? Shall we have *Sun* shine or darkness?

If the heart of a nation could be made wise and right, its institutions and laws could not long remain radically wrong.

A loving disposition, a kindly temper, a self-forgetful habit, an impulse to do justly—in short, a tendency to morality may be begotten in children.

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WONDERFUL SPIRITUAL EXPERIENCE.

THE FAREWELL OF KATIE KING.—LETTER FTOM WM. CROOKS, F.R.S.

Probably no spirit manifestation has ever been more clearly proved or more satisfactory to the numerous witnesses than has that of the spirit known as "Katie King," who appeared through the mediumship of Miss Florrie Cook of London. The manifestations were witnessed by a large nnmber of educated persons, including a number of men of acknowledged scientific attainments. She re-remained with her medium three years, then took her farewell, saying she would never come again. The London *Spiritualist* gives the names of a large number of persons who were present at several of the seances preceding the last, and adds:

The farewell seance was held on Thursday, last week, and Katie had stated that she intended to give it only to the few tried friends now in London, who for a long time had been fighting her medium's battles with the public; and, notwithstanding many solicitations, she made but one exception, by inviting Mrs. Florence Marryat Ross-Church. The other spectators were Mr. William Crookes, Mrs. Corner, Mr. W. H. Harrison, Mr. G. R. Tapp, Mr. and Mrs. Cook and family, and the servant Mary. * * The spirit came out from the dark room in five minutes after the medium entered. She was dressed in pure white, with low neck and short sleeves. She had long hair of a light auburn or golden color, which hung in ringlets down her back and each side of her head, reaching nearly to her waist. She wore a long white veil, but this was only drawn over her face once or twice during the seance.

The medium was dressed in a high gown of light blue merino. During nearly the whole of the seance, while Katie was before us, the curtain was drawn back and all could clearly see the sleeping medium, who did not stir from her original position, but lay quite still, her face being covered with a red shawl to keep light from it. There was a good light during the entire seance.

Katie talked about her approaching departure, and accepted a boquet which Mr. Tapp brought her, also some bunches of lilies from Mr. Crookes. Katie said that she should never be able to speak or show her face again; that she had had a weary and sad three years' life "working off her sins" in producing these physical manifestations, and that she was about to rise higher in spirit-life. At long intervals she might be able to communicate with her medium by writing, but at any time her medium might be enabled to see her clairvoyantly by being mesmerized.

All the sitters in the circle clustered closely round her. Katie asked Mr. Tapp to take the bouquet to pieces, and lay the flowers out before her on the floor; she then sat down, Eastern fashion, and asked all to draw round her, which was done, most of those present sitting on the floor at her feet. She then divided the flowers into bunches for each, tying them up with blue ribbon. She also wrote parting notes to some of her friends, signed "Annie Owen Morgan," which she stated was her real name when in earth-life. She wrote a note for her medium, and selected a fine rosebud for her as a parting gift. To each of her friends assembled to say good-by she gave a bouquet of flowers tied up with ribbon, a piece of her dress and veil, and a lock of her hair, and a note which she wrote with her pencil before us. One was as follows: "From Annie de Morgan (*alias* Katie King) to her friend, Florence Marryat Ross-Church, with love. *Pensez a moi.* May 21st, 1874."

Katie then took a pair of scissors and cut off a quantity of her hair, giving everybody present a liberal portion. She then took the arm of Mr. Crookes and walked all round the room, shaking hands with each. She again sat down and distributed some of her hair; and also cut off and presented several pieces of her robe and veil. After she had thus cut several great holes in her dress, as she sat between Mr. Crookes and Mr. Tapp, she was asked if she could mend it as she had done on other occasions; she then held up the dilapidated portion in a good light, gave it one flap, and it was instantly as perfect as at first. Those near the door of the cabinet examined and handled it immediately, with her permission, and testified there was no hole, seam, or joint of any kind, where a moment before had been large holes several inches in diameter.

Then she gave parting instructions to Mr. Crookes and other friends, as to the course which was to be taken in the future for the further developements that are promised to be given through her mediumship. These instructions were very carefully recorded and given to Mr. Crookes

She then appeared tired and said reluctantly that she must go, as the power was failing, and bade farewell in the most affectionate way; the sitters all wished her God speed, and thanked her for the wonderful manifestations she had given. Looking once more earnestly at her friends, she let the curtain fall and was seen no more. She was heard to wake up the medium, who tearfully entreated her to stay a little longer, but Katie said, "My dear, I can't. My work is done. God bless you!" and we heard the sound of her parting kiss. The medium then came out among us, looking much exhausted and deeply troubled.

Professor Crook, who took a great interest in the wonderful manifestations, writes a long letter to the London *Spiritualist*, from which we extract as follows:

During the last six months Miss Cook has been a frequent visitor at my house, remaining sometimes a week at a time. She brings nothing with her but a little handbag, not locked; during the day she is constantly in the presence of Mrs. Crookes, myself, or some other member of my family, and, not sleeping by herself, there is absolutely no opportunity for any preparation even of a less elaborate character than would be required for enacting "Katie King." I prepare and arrange my library myself as the dark cabinet, and usually after Miss Cook has been dining and conversing with us, and scarcely out of our sight for a minute, she walkes direct into the cabinet, and I, at her request, lock its second door, and keep possession of the key all through the seance; the gas is then turned out, and Miss Cook is left in darkness.

On entering the cabinet Miss Cook lies down upon the floor, with her head on a pillow, and is soon entranced. During the photographic seances Katie muffled her medium's head up in a shawl, to prevent the light from falling upon her face. I frequently drew the curtain on one side when Katie was standing near, and it was a common thing for the seven or eight of us in the laboratory to see Miss Cook and Katie at the same time, under the full blaze of the electric light. We did not on these occasions actually see the face of the medium because of the shawl, but we saw her hands and feet, we saw her move uneasily under the influence of the intense light, and we heard her moan occasionally. During the week before Katie took her departure she gave seances at my house almost nightly, to enable me to photograph her by artificial light. One of the most interesting of the pictures is one in which I am standing by the side of Katie; she has her bare foot upon a particular part of the floor. Afterwards, I dressed Miss Cook like Katie, placed her and myself in exactly the same position, and we were photographed by the same cameras,

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placed exactly as in the other experiment, and illuminated by the same light. When these two pictures are placed over each other, the two photographs of myself coincide exactly as regards stature, &c., but Katie is half a head taller than Miss Cook, and looks a big woman in comparison with her. In the breadth of her face, in many of the pictures, she differs essentially in size from her medium, and photographs show several other points of difference.

But photography is as inadequate to depict the perfect beauty of Katie's face, as words are powerless to describe her charms of manner. Photography may, indeed, give a map of her countenance; but how can it reproduce the brilliant purity of her complexion, or the ever-varying expression of her most mobile features, now overshadowed with sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood when she had collected my children round her and was amusing them by recounting anecdotes of her adventures in India.

"Round her she made an atmosphere of life,
The very air seemed lighter from her eyes,
They were so soft and beautiful, and rife
With all we can imagine of the skies;
Her overpowering presence made you feel
It would not be idolatry to kneel."

I have the most absolute certainty that Miss Cook and Katie are two seperate individuals so far as their bodies are concerned. Several little marks on Miss Cook's face are absent on Katie's. Miss Cook's hair is so dark a brown as almost to appear black; a lock of Katie's, which is now before me, and which she allowed me to cut from her luxuriant tresses, having first, traced it up to the scalp and satisfied myself that it actually grew there, is a rich golden auburn. One evening I timed Katie's pulse. It beat steadily at seventy-five, whilst Miss Cook's pulse, a little time after, was going at its usual rate of ninety. On applying my ear to Katie's chest I could hear a heart beating rhythmically inside, and pulsating even more steadily than did Miss Cook's heart when she allowed me to try a similar experiment after the seance. Tested in the same way Katie's lungs were found to be sounder than her medium's, for at the time I tried my experiment Miss Cook was under medical treatment for a severe cough.

Your readers may be interested in having Mrs. Ross-Church's and your own accounts of the last appearance of Katie supplemented by my own narrative, as far as I can publish it. When the time came for Katie to take her farewell I asked that she would let me see the last of her. Accordingly when she had called each of the company up to her and had spoken to them a few words in private, she gave some general directions for the future guidance and protection of Miss Cook. Having concluded her directions, Katie invited me into the cabinet with her, and allowed me to remain there to the end. After closing the curtain she conversed with me for some time, and then walked across the room to where Miss Cook was lying senseless on the floor. Stooping over her Katie touched her, and said, "Wake up, Florrie, wake up! I must leave you now." Miss Cook then woke and tearfully entreated Katie to stay a little time longer. "My dear, I can't, my work is done. God bless you," Katie replied, and then continued speaking to Miss Cook. For several minutes the two were conversing with each other, till at last Miss Cook's sobs prevented her speaking. Following Katie's instructions I then came forward to support Miss Cook, who was falling on to the floor, sobbing hysterically. I looked round, but the white robed Katie had gone. As soon as Miss Cook was sufficiently calmed a light was procured and I led her out of the cabinet.

To imagine that an innocent school girl of fifteen should be able to conceive and then successfully carry out for three years so gigantic an imposture as this, and in that time should submit to any test which might be imposed on her, should bear the strictest scrutiny, should be willing to be searched at any time, either before or after a seance, and should meet with even better success in my own house than at that of her parents, knowing that she visited me with the express object of submitting to strict scientific tests—to imagine, I say, the "Katie King" of the last three years to be the result of imposture, does more violence to one's reason and common sense than to believe her to be what she herself affirms.

WILLIAM CROOKS, F. R. S.

TANGIBLE PROOF OF SPIRIT MATERIALIZATION

Mrs. Florence Marryat, Ross Church, London, writes to the London *Spiritualist* as follows:

Sergeant Cox, in his late letter on the subject of Miss Showers' mediumship, says that could such an end be attained as a simultaneous sight of the apparition outside the curtain and the medium within, "the most wonderful fact the world has ever witnessed would be established beyond controversy." Perhaps Sergeant Cox would consider a sight of both medium and spirit in the same room and at the same time as convincing a proof of stern truth. I have seen that sight. On the evening of the 9th of May Katie King led me, at my own request, into the room with her beyond the curtain, which was not so dark but that I could distinguish surrounding objects, and then made me kneel down by Miss Cook's prostrate form, and feel her hands and face and head of curls, whilst she (the spirit) held my other hand in hers, and leaned against my shoulder, with one arm round my neck. I have not the slightest doubt that upon that occasion there were present with me two living, breathing intelligences, perfectly distinct from each other, so far at least as their bodies were concerned. If my senses deceived me; if I was misled by imagination or mesmeric influence into believing that I touched and felt two bodies, instead of one; if "Katie King," who grasped and embraced and spoke to me, is a projection of thought only—a will-power—an instance of unknown force—then it will be no longer possible to know "Who's who in 1874," and we should hesitate to turn up the gas incautiously lest half our friends should be but projections of thought, and melt away beneath its glare. Whatever Katie King was on the evening of the 9th of May, she was not Miss Cook. To that fact I am ready to take my most solemn oath. She repeated the same experiment with me on the 13th, and on that occasion we had the benefit of mutual sight, also, as the whole company were invited to crowd round the door whilst the curtain was withdrawn and the gas turned up to the full, in order that we might see the medium, in her blue dress and scarlet shawl, lying in a trance on the floor, whilst the white-robed spirit stood beside her. On the 21st, however, the occasion of Katie's last appearance amongst us, she was good enough to give me what I consider a still more infallible proof (if one could be needed) of the distinction of her ideality from that of her medium. When she summoned me, in my turn, to say a few words to her behind the curtain, I again saw and touched the warm, breathing body of Florence Cook lying on the floor, and then stood upright by the side of Katie, who desired me to place my hands inside the loose single garment which she wore and feel her nude body. I did so thoroughly. I felt her heart beating rapidly beneath my hand, and passed my fingers through her long hair to satisfy myself that it grew from her head, and can testify that if she be "of psychic force," psychic force is very like a woman.

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[From Our Age.]

BE A HERO.

BY L. E. BAILEY.

All sick and sad, with care oppressed,
My life seemed vain to me at best;
With folded arms I sat and sighed,
Would that in youth I could have died.
I idly gazed on the busy throng
Of human life as it passed along;
And one there was of noble mien,
Who read my soul by me unseen;
He paused and firmly, gently said,
"Weep not for buried hopes and dead—
Be a hero!"
My years were few, but on my head
Time left its trace of age instead;
I knew of want and weary care,
And poverty had brought me there;
With woes my anguished soul was stung,
Till health had failed me—my mind unstrung;
I looked with longing, wistful eyes,
For peaceful rest beyond the skies;
Again these simple words I heard,
Like thrilling notes of joyous bird—
"Be a hero!"

I wept the loss naught could replace;
I missed and mourned a baby's face,
And felt there's none on earth to love,
For those most dear now dwelt above.
No wish had I to longer live,
I've tried to bless, I still must give;
It but exhausts me this demand,
My wealth of soul thus to command,
Again a voice said, "Oh, be brave,
Perchance some sorrowing heart to save—
Be a hero!"
I saw the mount of knowledge high;
Its tow'ring summit reached the sky;
I longed to tread its loftiest peak,
And o'er the deepest gorges leap;
A pathway bright I failed to find,
For misty maze is doubting mind.
How earnest in my soul I prayed
For helping hand of human aid.
A welcome voice, in accents mild,
Said, "I will guide thee, weary child,"
Then laid his hand upon my brow,
And bade me promise I would now—
"Be a hero!"

Yes, in the depths of soul to-night
Dawns newer faith and higher light,
And peace and hope with joy serene
Illumes the pathway once unseen;
With love and trust come strength and power
To rise above each darkened hour.
There's virtue in the world, I said,
And hearts are not all cold and dead;
I'll strive to profit from this day—
The lesson taught when thou didst say—
"Be a hero!"

NOBILITY.

True worth is in being—not seeming—
In doing each day that goes by
Some little good; not in dreaming
Of great things to be done by and by.
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.
We get back our mete as we measure,
We cannot do wrong and feel right,
We cannot give pain and gain pleasure,
For justice avenges each slight.

The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight for the children of men.
'Tis not in the pages of story
The heart of its ills to beguile,
Though he who makes courtship to glory,
Gives all that he hath for her smile;—
For when from her heights he has won her,
Alas! it is only to prove,
There's nothing so sacred as honor
And nothing so loyal as love.

WE REAP WHAT WE SOW.

For pleasure or pain, for weal or for woe—
'Tis the law of our being—we reap as we sow;
We may try to evade them, do what we will,
But our acts, like our shadows, will follow us still.

The world is a wonderful chemist, be sure,
And detects in a moment the base or the pure;
We may boast of our claims to genius or birth,
But the world takes a man for just what he is worth.

We start in the race for fortune or fame,
And then, when we fail, the world bears the blame;
But nine times out of ten 'tis plain to be seen,
There's a "screw somewhere loose" in the human machine.

Are you wearied and worn in the hard, earthly strife?
Do you yearn for affection to sweeten your life?
Remember this great truth has often been proved,
We must make ourselves lovable, would we be loved.

Though life may appear as a desolate track,
Yet the bread that we cast on the water comes back.
This law was enacted by Heaven above,
That like attracts like, and love begets love.

We are proud of our mansions of mortar and stone,
In our gardens are flowers from every zone;
But the beautiful graces which blossom within
Grow shriveled and die in the Upas of Sin.

We may make ourselves heroes and martyrs for gold,
Till health becomes broken, and youth becomes old.
Ah! did we the same for a beautiful love,
Our lives might be music for angels above.

We reap what we sow—oh, wonderful truth!—
A truth hard to learn in the days of our youth;
But it shines out at last, as the "hand on the wall,"
For the world has its "debit" and "credit" for all.

MY CREED.

BY THEODORE TILTON.

As other men have creeds, so I have mine;
I keep the holy faith in God, in man,
And in the angels ministrant between.
I hold to one true church of all true souls;
Whose churchly seal is neither bread nor wine;
Nor laying on of hands, nor holy oil,
But only the anointing of God's grace.

I hate all kings, and caste, and rank of birth;
For all the sons of man are sons of God;
Nor limps a beggar but is nobly born;
Nor wears a slave a yoke, nor czar a crown,
That makes him less or more than just a man.

I love my country and her righteous cause;
So dare I not keep silent of her sin;
And after Freedom may her bells ring Peace!

I love one woman with a holy fire,
Whom I revere as priestess of my house;
I stand with wondering awe before my babes,
Till they rebuke me to a nobler life.
I keep a faithful friendship with my friend,
Whom loyally I serve before myself;
I lock my lips too close to speak a lie;
I wash my hands too white to touch a bribe;
I owe no man a debt I cannot pay,
Save only of the love men ought to owe.

Withal, each day, before the blessed Heaven
I open wide the chambers of my soul,
And pray the Holy Ghost to enter in.

Thus reads the fair confession of my faith;
So crossed with contradictions of my life
That now may God forgive the written lie!
Yet still, by help of Him who helpeth men,
I face two worlds and fear not life or death.
O, Father, lead me by the hand! Amen.

MORNING LAND.

So near the goal, so near!
The portals open with a sound like song;
The path is lost in brightness that so long
Wandered mid shadows! Oh, my soul, be strong
And do not fear!

Do you feel, too, the woe,
The mist that blinds my eyes, all cool and gray,
The fog that settles round my troubled way?
The clouds that settle? but they cannot stay—
Rise up, and watch them go!

So near the goal I stand!
Oh, weary heart, thy task is well-nigh done!
I see far off the golden setting sun;
The work well-wrought that was so sad begun,
Welcome! O, Morning Land!

LAURA C. HOLLOWAY.

THE THREE-FOLD CORD.

Have hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow,
No night but hath its morn.

Have faith! Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven,
The inhabitants of earth.

Have love! Not love alone for one,
But man, as man, thy brother call;
And scatter, like the circling sun,
Thy charities on all.

For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

For a stylish and well finished Photograph go to Kluit's New Photographic Establishment, No. 28 Third street. All work warranted superior to any in the city.

Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try Dr. Every's Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

PROCLAMATION.

WHEREAS, the sanitary condition of the people of these United States and Mexico will be improved, and life saved, by a total abstinence from the use of ardent spirits, as a beverage, and except only for medicinal purposes; therefore, we, Norton I., Emperor of these United States and Mexico, decree as follows: That from and after twelve months from this date, it shall be unlawful to manufacture, import, or sell, any ardent spirits within the limits of the United States, or Mexico, except for medicinal purposes, as hereinbefore designated and allowed. This act shall not be so construed as to interfere with the use of malt liquors for the working man, and "wine for the stomach's sake."

San Francisco, July 18, 1874. NORTON I.

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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, JULY 25, 1874. No. 11.

Signs of the Times.

Henry Wise of Virginia thanks God for the abolition of slavery.

In Illinois, eleven of the County Superintendents of education are women.

Rev. Laird Collier, of Chicago, has accepted an invitation to take charge of a parish in England for one year.

The young women of the Andover Academy dress in plain white, and without jewelry on graduating day—a good example.

Alfred R. Wallace says spiritualism is an experimental science, and affords the only sure foundation for a true philosophy and a pure religion.

In 1790 there were only 75 postoffices in the United States, and 1875 miles of post roads; in 1873 there were 33,244 postoffices and 256,210 miles of post routes.

The N. Y. Independent speaks highly of Joaquin Miller's writings, and says he is doing in his prose articles some of his best literary work. Miller is writing letters to the *Independent* from Italy.

Mrs. Carrie F. Young, a writer and lecturer, well known in this State, has the material for a small volume nearly ready for the press, the title of which is to be "Foothills and Mountain Homes of California."

Some one says that while the professed religion of America is Christianity, the practical religion of the people—the real, guiding gospel of life—is money getting. This includes all in the churches as well as those without.

"And the last thing I did," said Patrick, as he closed his confession to the holy father, "was to steal a bit of hay." "How much of a 'bit'?" asked the priest. "Well, I might as well confess to the whole stack," says Pat "for I am going back for the balance to-night."

A French chemist asserts that if tea be ground like coffee before hot water is poured on it, it will yield nearly double the amount of its exhilerating qualities. Another writer says, if you put in a piece of lump sugar the size of a walnut, you will make it infuse in half the time.

A letter from Carrie F. Young, who is lecturing in the northern part of the State, says: "My topics these six months past are physiological, and health reform. The temperance reform is carried on where I have been by bigoted church people, who freeze me out when they learn I am not one of them. Hence as much as I have done for temperance it comes to nothing now. I am surprised that Emily Pitts Stevens is permitted to work with them. Or has she joined the church?"

There is a fair prospect that the city of Brooklyn will vote $2,000,000 in aid of the East River Bridge project, whether New York does anything to assist or not.

Dr. Thomas M. Brewer, of Boston, testifies to the great benefit the English sparrow has proved to shade trees in Boston, by destroying the eggs and cocoons of destructive worms.

The lemon grafted on sour orange makes delicious fruit. There are not many sour orange trees in California, but the few we have may be easily made profitable by grafting.

Alvinza Hayward, of San Francisco, recently sent to the St. Lawrence University his check for thirty thousand dollars as a gift. This makes $120,000 this institution has received during the year past.

Geo. Francis Train, after a severe course of Turkish baths and vegetable diet, has been transformed (according to his own account) from a Bengal tiger to a Mongolian sheep. He is not sure yet whether the result will be a magnificent fizzle or a power to sway mankind as never before, and teach them love, truth, charity and justice. He is in a state of incubation, and as yet is at a loss to know whether he is addled or a "good egg," out of which may come a winged cherub, who shall lead the way to the land of the blessed. Think of Train as an angel!

Wm. H. Shearman and Fred. T. Perris, of Salt Lake City, passed through San Francisco last week, on their way to the Southern portion of the State, where they hope to find a suitable place for a large number of families from Utah. The class of people represented by these gentlemen are among the most industrious and intelligent of the Territory, and will be a most desirable acquisition for California. They are mostly seceders from the Mormon Church. It would be a good speculation for some of our large landholders to give a tract of land as an inducement for such immigrants to occupy it, as land in the neighborhood would soon double in value in consequence.

Henry T. Child and Robert Dale Owen state that a spirit claiming to be "Katie King" has manifested to them in Philadelphia, and Mr. Owen has no doubt of her identity, although she does not closely resemble the form which appeared in London. Other spirit forms walk out of the cabinet, sometimes three at once, and talk with those in the circle. The medium does not enter the cabinet, but remains in the room with the visitors. The spirits frequently dissolve in sight of all the witnesses. People who have for years derided spititualism, are now beginning to fear that the truth will soon become apparent, in spite of lies and sneers. When that is accomplished the ministers' occupation will be gone.

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SKEPTICISM.

BY J. W. MACKIE.

The true philosopher, in his earnest search for truth, asks not what is sweet, or bitter, or desirable; only, What is Truth? Whether his own convictions or those of his neighbor be found false, whether his most cherished hopes be destroyed, or his faith be found on a false foundation, his only duty is to follow Truth, let the consequences be what they may. The true philosopher does not consider himself under obligation to stand by Materialism or Spiritualism, or even science, only so far as either of these may accord with truth as he sees it. He will therefore continue to investigate, by denying, or accepting, or doubting, as the case may demand. So I, in my humble way, will continue to test the grounds of my surest hopes and my sincerest faith; will distrust my senses, my most inner convictions, aye, and my very reason, in my eager search for truth; for all these, separately and conjointly, have deceived at times. I will continue to compare and analyze facts, reasons and theories in order to approximate to truth, and will, as opportunity presents itself, freely and boldly state where I am in the great journey towards truth, regardless of how I viewed it yesterday or may view it to-morrow, or whether my views be true or false, poisonous or nutritious, desirable or indesirable, or lead to life or death. Let those who have traveled more and farther on Truth's great highway kindly point out where I have misdirected my steps, and how I can reach the more direct way to truth, away from darkness and consequent doubt, to light and consequent faith.

History records innumerable sects which have arisen, informing the world of a great discovered light which revealed the truth concerning the destiny of man. Among these stands prominently, and closely related to us, the Christian revelation. Some of us have discarded that light as a delusive *ignis fatuus*, and have been branded as "poisoners of her most beautiful flowers," as denyers and pestilential fellows. Surely, Spiritualism, the latest light, will be more charitable to those who do not see the light, who have doubts and dare express them, not for the purpose of destroying or obscuring a single truth, or prevent bees —spiritual bees—from extracting nectar from Nature's flowers, or laying up stores of honey and hope for future use; but for the purpose of having doubts and every obstacle to a clear perception of truth removed.

We have a right to question Spiritualism, or Materialism, or any other ism; especially when we read of mighty spiritual fabrics which have grown old and become great and have vanished like the baseless fabric of a dream. All these, like modern Spiritualism, have had inexplicable phenomena, "spiritual manifestations," on which their superstructure rested; have had evidence upon evidence presented that their system was true. Yet they are now discarded, even by Spiritualists. Cicero, in his "Nature of the Gods," puts in the mouth of his brother Quintus, who maintained their existence, the following words:

"Let us deny everything; let us burn our annals; let us say all these statements are false; let us, in short, confess everything rather than that the gods regard the affairs of mankind."

He might have been a modern Spiritualist talking to his doubting brother. But these same gods which Quintus so persistently contended for, are now silent. These gods did not know that they were only the spirits of common humanity. The way between heaven and earth was only open to the gods, but not to the spirits of kindred and friends. The testimony regarding the existence of devils is equally strong, and a writer of the seventeenth century, getting out of patience with sceptics, says:

"Many will not believe they [the devils] can be seen, and if any man shall say, swear and stiffly maintain that he has seen them, though he be discreet and wise, judicious and learned, they account him a timorous fool, a melancholy dizzard, a weak fellow, etc." And among other examples gives the following from the works of Cardan concerning his father Tacius Cardan: "After the accustomed solemnities, August 13, anno 1491, he conjured up seven devils, in Greek apparel, about forty years of age, some ruddy of complexion and some pale, as he thought. He asked them many questions and received ready answer; that they were aerial devils; that they lived and died as men did, save that they lived much longer, 700 or 800 years, and did much excel men in dignity."

Thomas Bromhall has left behind a work written in the same century, in the style of Robert Dale Owen. One thousand tales are told illustrating the power of the devil, and proving that angels and devils appear unto men; and adds another chapter, headed: "The Arguments of those which deny that the Angels and Devils can take unto themselves a body; Confuted." None of these tales hint that the spirits of the dead communicate with the living. Yes, there is one which, to do Mr. Bromhall justice, I will quote:

"Philip Melancthon reports that he was told by Christopher Gross and Sigismund Galenius that a certain virgin of Bononia was conversant among men two years after her death, and who was at at a banquet whereunto she was invited, not tasting any meat, and sitting amongst other virgins; by chance a magician present, knowing the fraud of the devil, saith to them that were present, "This maid hath been dead," and coming straight to her, taketh from under her right shoulder an inchantment, whereupon she appeared an ugly dead corpse. This inchantment had been performed by another magician, and thereby the devil had carried about this corpse all this while."—*Bromhall's Spectres, ed.* 1658.

The devils and angels have gone the way of the gods, and no one suspected that they were only the spirits of their nearest kin, the very devils being ignorant of the fact. Elves and fairies too have gone, which is sad. Now, are we sceptics to blame if we hold ourselves aloof, watch with care, without deciding in matters strange and little understood, when the ages record such varied opinions? Of course, if it can be indisputably proved that the spirits of men and women can and do return and communicate with their friends, it matters little what past history says; but to the doubter it has great weight, and as yet remains unexplained, why they have been so long silent, when they could have so easily spoken.

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On the desert is often seen a mirage; water sparkling, rippling appears; along its margin are green trees waving in the breeze; the lovely scene, so fresh and green, inspires the travelers with renewed hope; their animals too, reanimated, apply themselves to their task with renewed energy—to find at last a barren, sandy desert, and no water. So has Spiritualism appeared to me. Personal experiences of a varied character, the testimonies of others, well written works by able men of indisputed respectability have by logic and illustration so proven the truth of Spiritualism that I believed I saw before me a beautiful future of immortality; hope put on her greenest garments, and the water of eternal life rippled and sparkled in the distance,—but, in my endeavors to drink I have imbibed nothing but sand, the beautiful prospect proving to be only a cruel, deceptive mirage.

Ye who have drank of the waters of life and found them sweet and real, will surely bear with patience the poor wayfarer, who, weary, dusty, thirsty and hungry, has failed to reach those waters; ye who have a superabundance of those waters, give us to drink. I and tens of thousands do desire communion with our lost—we fear forever lost. We crave no namby-pamby twaddle, full of idle platitudes and senseless sentimentality; and to be told, when we do not accept it as the speech of those we esteemed in life, that we are dishonest, and that we come in a lying spirit, and so disturb the "conditions." If our friends can communicate there are a thousand simple, natural ways to convince us of it, such ways as are adopted in every day life where identity may be doubtful. Give us to drink.

THE OAKLAND MANIFESTATIONS.

SKETCH OF A LECTURE BY GEORGE W. LEWIS, AT CHARTER OAK HALL.

After a statement of the occurrences which took place at Mr. Clark's house, and giving the verdict of the LeConte committee, Mr. Lewis said the gentlemen composing the committee, by assuming the task of examining into the matter, entered into obligations with the public which they are in duty bound to fulfill. There are but two questions involved: Did the alleged manifestations occur? and, if so, by what agency? These questions the committee ignored. They simply say "We find the evidence insufficient to indicate the presence of any supernatural or occult agency." Occult means undiscovered. Consequently if the agency was not occult, the committee must have discovered it, and the question naturally arises, what was it? The community demand of the committee that they tell us what agency the evidence *does* indicate. That there was no supernatural agency all Spiritualists and most scientists freely admit, be the causes of the phenomena what they may. Spiritualists hold that there is no existence outside of nature. After summing up the case, Mr. Lewis said the verdict was an insult to Mr. Clark and the inmates of his house, an insult to the good sense of the community, and a disgrace to science, if such a verdict is to be called scientific.

WANTED TO KNOW.

[For Common Sense.]

How can any man who refuses to believe in the resurrection of a flesh and blood body, on the ground of absurdity, believe in what he calls the "materialization" of a spirit?

Are we to believe the witnesses who affirm that the materialized spirit of Katie King was really flesh and blood, so far as they could judge bytheir eyes, their ears and their touch? (Their taste and smell are not mentioned.) And that they now possess locks of her hair? (!)

Is not that equivalent to saying that that spirit possessed all the properties of matter? Could it possess all the properties of matter and not *be* matter?

If they say it was not flesh and blood, will they point out the difference?

If they say it was not flesh and blood, but something so like it that their senses were deceived, are their senses reliable? Can we believe that they saw or felt anything?

If it was matter, where did it come from? Who made it? and where did it go to?

Are not flesh and blood the result of certain processes of digestion and assimilation? Do not these processes require time? Are there not many compound substances in the human body? Are they not, chemically speaking, intricate and wonderful compounds? Can we believe that these compound substances were produced in an instant, from the surrounding atmosphere, the tables and chairs, etc.?

Is it asserted that Katie King was made up of and subtracted from the bodies of those around her? Could portions of their flesh, blood, brain, etc., be taken from them without their percieving it? Could those particles travel through the air without being seen? Could they become invisible and still remain corporeal? And if they were resolved into simple substances, gaseous matter, etc., could they be converted again into flesh and blood without going through that wonderful laboratory, the stomach?

Is it likely that Katie King could live without a heart? Could she get the medium's heart without making a hole in her side? Could the medium live without it, or even with the half of it? Would it not be more difficult to get the half of it, than the whole?

If the testimony of a dozen witnesses is sufficient to convince us of so wonderful a thing as this, how can we, with any decency, refuse to believe the miracles sworn to by the Roman Catholics?

And finally, could human credulity go any farther?

In the name of COMMON SENSE, I "want to know."

THE OLD MAN.

Mrs. Gertrude Smith has brought a suit against Sterling S. Smith, a millionaire of Columbia Hights, to recover her husband, a son of Mr. Smith, whom she avers he has confined in a lunatic asylum to prevent their living together.

Miss Susan E. Dickinson, a sister of Anna, is about to make her appearance on the lecture platform. Brought up among the Quakers, she has frequently addressed large audiences already, but mainly heretofore in churches.

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[For Common Sense.]

THE PEN—THE NEWSPAPER—THE BALLOT.

A WOMAN'S REBELLION—NO BALLOT, NO ALLEGIANCE.

BY A. GAYLORD SPALDING.

How important that working men and women learn the value and power of the pen! It would give to the newspaper a potency beyond all churches, priests, legislatures and congresses, and thereby enable them (the people) to throw off the extra burden of taxes—State and national—of politics, churches and war. They would no longer, through ignorance, consent to be continually crushed by capital, fashion and aristocracy. Each one would produce his own honest bread, and become his own individual sovereign, president, governor and minister. This would be a true self-government, which every intelligent, industrious, and temperate person should aim to realize.

What farmer or worker needs to be governed, protected, or saved, so much, at such fearful cost? Universal nonsense and imposition! We are taxed for our very breath, which tax goes into the hands of men that never lift a finger in the way of productive toil. And it simply keeps up, fat and handsome, a nation full of political and social moths, or non-producing professional leaders, who live on the people's industry. But such leaders will never stop until the workers dismiss them. Let us do that, then, quickly as possible. It will be a happy day. Dear Grangers and workers, discuss this matter, and write for all brave journals. The pen is mighty, and the newspaper is ubiquitous and omnipresent.

The question of rights must be understood by the industrial class. The first right is, to be a man or woman, which consists of body and mind, life and liberty, and the means of happiness, as stated in our great Declaration. And the ballot is the key which unlocks to all and to each, impartially, the riches and blessings of the earth. It is the symbol of equality, and the power of the people, which, if wisely exercised, makes every man king and every woman queen. It is the backbone of all true democracy. Any other quality is an unmitigated sham, and an outrage on mankind. But this nice theory is already so well understood that elaborate argument is superfluous. Woman claims the ballot, and she must have it. But man monopolizes it, which is the *corner-stone* of all monopoly.

The *means* of happiness are labor and property, or production. What need of lack to anybody? But behold your Astors, Stewarts and Vanderbilts! They are social carbuncles and monstrosities. Yet such men lead the world, and every city and town have their petty Stewarts and Vanderbilts, whose motive, aim and principle are the same as those of the bigger bugs of large cities. They are your monarchs of trade, money, monopoly and extortion. The true object of life is perverted, and property, to many, is rendered more a curse than a blessing; since the rule seems to be that the higher the wealth is heaped up, the more frightful and hideous is the amount of poverty, ignorance and vice, all around, especially in cities.

"To have and to hold"—more than the noble *use*—is the controlling idea of most men of property. The few naturally gain an oppressive ascendency over the many, and no relief is attainable except through a terrible struggle and crisis, as in the late rebellion against negro slavery, and now in our rebellion against monopoly. A partial and temporary victory will amount to very little. We must *plow deep* into the principles of things, and make them both religious and political. Aristocracy and non-production are the same under any name, whether secular or ecclesiastical. There is no sect in truth and principle, and but a small degree of real truth or principle in our sects, as fully proved by their endless divisions and disputes. They must, therefore, be set aside, and better ideas substituted, which will throw off an awful burden from the shoulders of the laboring class. Truth is always a harmonious unit, and works exceedingly cheap.

But the Granges and Industrial Lodges are to correct and regulate matters hereafter, and will cover the entire ground of business, politics, and religion; thereby economizing very extensively by dispensing with hundreds of old fogy, costly, professional, aristocratic extravagances. For instance, in legislation: As no Legislature projected or invented these noble orders of justice, equity and brotherhood, they will work independently, and do very much their *own* legislation, right out doors, on the farm and in the shop.

Pride will be bound to fall,
In Washington and St. Paul,

And your monopolizing Othellos will lose their rich occupation. So there will naturally and necessarily be fewer salary grabs and official swindles, for lack of opportunity. Thus the Granges and Lodges become at once justly magnified into wonderful importance, having in themselves each a combined wholeness of—(1) the farm, (2) the workshop, (3) the legislature, (4) the church, (5) the lyceum, (6) the school.

The ballot is the magical key of accomplishment that will open the mammoth money-bags of California and all the world. It will distribute, like rain-drops, the concentrated and hoarded wealth of cities over the broad country among the workers, and develop the full sources of production, employment, wages and education, for the sewing girls, the cooks and the washerwomen—aye, and even the magdalens! Your Vanderbilts, Stewarts and Astors, big and little, will dwindle down beautifully, and join the common brotherhood. All this will come, must come, and the ballot-key, in the hand of woman, will unlock the door to it.

But a woman's rebellion is the preliminary step. Rebellions have become quite popular and respectable. However, we propose no bloody one, for there is a better way. The woman's prayer crusade, for example, is a brilliant, sublime and heroic rebellion for temperance. Now, just adopt that same kind of crusade for woman's ballot—only by wiser methods—and cry it through the land. First—Revolt against all tax-paying while denied a representation. Remember Abby Smith's cows. Second—Obey no law without a voice in its enactment. Third—Give no audience to any minister or public speaker whose desk, pulpit, platform or rostrum is not equally free to women preachers and speakers. Fourth—inscribe on your waving banner for the proud lords of creation—*No Ballot, No Allegiance.* This will be the last ounce on the camel's back, or mule's back, of obstinate, stupid and wicked opposition to woman suffrage. This will be a heavenly rebellion, and its results most glorious.

Champlin, Minn., July, 1874.

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SPIRITUAL PHENOMENA.

NUMBER EIGHT.

Mr. Editor: As X. and myself were very anxious to have a few more words with J. Nolan and A. A. Jones, Mrs. Hollis kindly consented to give us a seance on the Sunday evening—my last evening in London—although she had two seances previous to ours on that day, and feared that the conditions would be bad. With her consent I invited some relatives of Jones who were skeptics to attend. An aunt and a friend of his, Mr. Robert P., met us at Torrington street, at 8 P. M., as well as a physician invited by me. On this occasion no one was present besides our party, except Mrs. Holmes and a medium who lived in the house. The lady, Mrs. C., sat on my left, the doctor on my other side; Mr. R. P. at some distance on my right; X. beyond him, and Mrs. Holmes and Hollis opposite to me on the other side of the room. The spirit voices joined in the singing as on the former occasion. James Nolan spoke with us for a good while with the same smartness and pertinency as before, answering all our questions without any hesitation. Spirit lights flitted about the room. They looked just like fire-flies. After Nolan had taken leave of us, a voice in a strong whisper, apparently originating in the air close to our faces, said, "Gus—Sarah." We answered; and the voice in very emotional tones, and unmistakably Jones', said, "I am not blind now. Greet my mother; tell her I am happy. Is Robert here?" "Yes," we said, "he sits there." Mr. P. had been a most intimate friend of Jones. "Tell Robert I want to speak to him; tell him I can see now." "Why don't you go to him?" "I have no power to." All in the room heard these whispers distinctly, and my friend the doctor remarked "that the spirit appeared to be a very emotional one." The voice, which was far stronger than on the previous night, then said, "I can speak to you much better if you will come again; good by; I must go now." His aunt, who sat next me, was much affected, and at the time expressed her conviction that the voice was that of Arthur Jones. We next heard a loud distinct whisper on the right, near X., say, "I wish to speak to you." "Who are you?" "Margaret X." "My mother?" "Yes." "Are you always with me?" "Yes. I have no more power now. God bless you, my dear son." The seance then closed; the gas was turned up. We found Mrs. Hollis very pale and much exhausted. I felt her pulse, which was remarkably feeble. X. appeared much affected by what he had heard, and would hardly say a word as we walked home to our hotel in the cold, frosty January air. However, he, the sceptic of a few days ago, on my suggesting the possibility of fraud in the manifestations, turned on me quite angrily, and said that the idea was absurd; that he was now absolutely convinced of their genuineness, since Mrs. Hollis, whom he had never seen before, and who knew absolutely nothing of him or his belongings, must, if an impostor, have correctly guessed three common names; his own, "Charles," and his aunt's, "Mary," in the message first written on the slate, and now his mother's, "Margaret." X. said, justly, that the chances of any person guessing correctly these common names were so infinitesimal, that he considered the question, as regarded Mrs. Hollis' mediumship, settled; whilst the possibility of accounting for this by unconscious cerebration, or mind reading, seemed shut out by the fact that X. was himself unaware of his aunt's name, and I did not know Jones'.

Mrs. Holmes, in casual conversation, told me the following curious story, of the truth of which she then knew nothing, but which has since—I see by the *Medium*—been confirmed in every particular. Besides J. Nolan, an Indian spirit calling himself Ski Waukee is also an attendant and guardian of Mrs. Hollis. This spirit is a wag, and although very shy of meeting strangers, is very familiar and good natured when once you can make his acquaintance. While at Paris, whence they had just come, Ski one day informed them that he had written a letter to a gentleman in America, Mr. J. B. Plimpton, editor *Daily Commercial*, Cincinnati, Ohio. They asked how he got the materials. He said he took the pens, ink, paper and stamps from their desk, and posted his letter himself at the branch postoffice in —— street. But, said they, "There is no office there." "Yes there is," he replied; "you go see." On looking where he described they found an obscure postoffice, which they had overlooked before. Mrs. Holmes showed me Ski's album, a photographic album which had been given to him at his request. It was half full of photographs, chiefly those of public characters, which, Mrs. Holmes assured me, Ski had inserted himself in the night, having taken or stolen them from various stores in Paris. He would tell them in the morning that he had added such and such a photo to his collection, and on examining the book, they always found it so. On arrival in London they had gone, at Ski's request, to Mr. Hudson, and got Ski's photo taken. This I saw in the book—a pretty clear likeness of a remarkably ugly Indian, with an immense nose and mouth, tricked out in feathers and wampum. I believe this was taken double, as a stereoscopic *carte de visite*. A few days after the prints had been sent home, Ski informed them that he had sent his likeness in a letter to Mr. Plimpton. But, said they, "It was too large for any envelope." "Me get scissors and cut em," answered Ski. "Where did you get the scissors?" "Out of your work box." Mrs. Holmes did not know whether Ski was speaking the truth or no; but Mrs. Hollis has since heard from Mr. Plimpton, to whom she wrote to ask if he had received such a letter. Mr. Plimpton enclosed to Mrs. Hollis the envelope of Ski's letter, properly addressed and stamped, thus: Mr. F. B. Plimpton, *Commercial* office, Cincinnati, Ohio, U. S. America. The substance of Mr. Plimpton's letter from Ski was that the picture he inclosed was not a very good one, but that he would try to get a better one, which he would send. He also writes that he had been at Mr. Plimpton's house, but was unable to make himself manifest.

Medicus.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, JULY 18, 1874.

THE PLATFORM at Mercantile Library Hall, on Sunday evening was occupied by Mrs. Kenny, a trance speaker, whose subject was: "Whither are we drifting?" The lady spoke fluently, without notes, in a clear voice, and with distinct enunciation. Her subject was well chosen and appropriately treated.

PROFESSOR WILLIAM DENTON is announced to give a course of lectures in Mercantile Library Hall, commencing, on Monday evening, August 10th, and continuing until Saturday, the 15th. Three of his lectures will be on astronomy, one on minerals and metals, one, "The Revelations of Geology regarding Man", and the last on Psychometry. These lectures will be the last he will give here, as he intends to return East as soon as the course is concluded.

THE SPIRITUAL UNION, which has for some months held its meetings in Mercantile Library Hall, will hereafter meet at the new hall, over Gleeson & Fell's store, 911 Market street. The subscriptions for the support of this institution now amount to over $100 per month, which sum will enable the society to make its afternoon meetings free to the public. The Mediums' seances are to be continued until further notice. On Sunday evening the 26th, James I. Ferree will speak in this Hall, admission ten cents.

AN EXPLANATION.—Some of our readers complain that they have been deceived by the advertisements in our columns of spiritual meetings. On Sunday evening last several went to Mercantile Library Hall, expecting to hear Mrs. Fannie Allyn, according to the announcement in this paper. We have endeavored to obtain correct information concerning the meetings, and have published the notices free of charge; yet no one of the present officers of the society has ever given us any information or exhibited any interest in the paper which is the only friendly publication the Spiritualists have on this coast. They send notices to the *Chronicle* and *Post*, both of which deride spiritualism, and *pay* these enemies of the cause for their insertion, but have never given one dollar to this paper, nor even a notice of any kind, which we would gladly insert free of cost. This is a way some Spiritualists have of sustaining their own.

THE CONFERENCE last Sunday morning, at Charter Oak Hall, commencing at 10½ o'clock, was well attended. The question under review was, "Is there sufficient evidence of spirit manifestations to warrant a belief in them by a rational mind?" The conference was opened by a gentleman who gave a decided No! to the question, and declared that the extraordtnary statements set forth could not be believed without repeated and incontestable proof; and even then a scientist would be disposed to believe the witnesses deluded or insane, than to admit their testimony. This speech was followed by a flood of experiences from those present, which were exceedingly interesting, and seem incontrovertable. The subject elicited so keen and earnest a discussion that it was continued till next Sunday morning, when the opponents of spiritualism will have a chance to analyze these statements, and show, if they can, where the discrepancy comes in. All seemed anxious either to relate their experience, or to declare their utter unbelief in these things, and the time was fully and pleasantly occupied.

THE SPIRITUALISTS are now divided in this city in three societies, though it is hoped the two most prominent may, ere long unite. Where there are so many, there must exist more or less of jealousy and ill feeling personally, something of which Spiritualists, of all people in the world, should be above indulging in. In our reports of the various meetings, we have endeavored to give most prominence to those likely to be of most interest to the public. When Mr. Denton occupied the platform in Mercantile Library Hall, we devoted a column or more each week to notices of his lectures, and when something good was said at Charter Oak Hall we have endeavored to do them justice also; but we do so not to gratify ourselves or our personal friends, but solely for the good of our readers. If the reports sometimes seem to favor one society more than another, it is because there is more of public interest at one than the other.

Mr. Tilton has at last told the story of his wrongs; and it fully confirms the statements in his letter to Dr. Bacon. It shows that Beecher seduced Mrs. Tilton, and that a "criminal intercourse" was kept up for nearly two years. Beecher, when discovered, threatened suicide, and Mr. Tilton, to save him and to prevent scandal, became reconciled to his wife, covered up his wrongs and for two years suffered in silence. Beecher endeavored to bribe him to go to Europe, but he declined, and finally, after being driven to the wall by Beecher's friends, Tilton made the exposure.

THE FRIENDS of Mr. and Mrs. Dean Clarke are glad to welcome them back to San Francisco. It is probable Mr. Clarke will be engaged to speak before one of our Spiritual Societies, if his health will permit.

The hope of the Christian church is in their Sunday Schools. More attention is now paid to the proselyting of the young than ever before. Sunday schools are gaining ground in Germany France and other continental countries.

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TWO NOTABLE SERMONS—DRS. ALLEN AND STONE IN THE PULPIT.

REV. DR. ALLEN'S FIRST APPEARANCE.

Howard Presbyterian church, on Mission street, is so constructed as to enable the "worshipers" to see "as through a glass, darkly." One goes into it from the bright sunshine as into the vaulted chambers of the dead, and he finds there about as much life. Yet the church has a new pastor, a D. D., who, born in Kentucky, was bred a lawyer, developed into a minister, preached in New Orleans, and then—so the church notice in the paper says—"went to Philadelphia, where he has gained a reputation as a popular, eloquent preacher." This man has been engaged to take the place once filled by the eccentric orator and wit, Rev. Dr. Scudder. He has neither the appearance nor the manner of the conventional preacher. He carries into the pulpit the atmosphere of the court room, speaks without notes, and talks to his hearers as an advocate appeals to a jury. He is not a man of genius, and apparently is not overstocked with learning, but he is well enough suited for the cause he advocates. In his first sermon he discoursed of Christ, as God. He said God is written on the face of nature, but men have sought to know more of God, hence they have made images to represent him. Christ is is the Christians' image of God. The human heart wants in God a palpable object to cling to. In the incarnation of his son, God presents himself to his creatures, thus exactly meeting their wants. He continued as follows: "In Christ I have that I can actually grasp; I have love in a form I can understand; God stands before me in a human shape, speaks to me with a human tongue, and listens to my prayers with a human ear. The divinity of Christ stands before us the very foundation of true religion—the only God we can love. ** When we contemplate his *divine* nature, we find ourselves facing the invisible, which no man can comprehend. *** There are two things necessary for Christ to show himself God: First, he must, in order to reveal God to us, express all the divine attributes; second, he must make the nearest approach to *human* nature that it is possible for God to do."

In order to prove that Jesus Christ was God, Mr. Allen cited the miracles, taking up the most prominent ones separately and commenting on each. Christ healed the sick, raised the dead, stilled the waters, made wine out of water and fed the multitude on a few loaves and fishes, therefore he *must* be God. In short, the reverend gentleman said: "If Jesus Christ is not God, there is no God." Mr Allen concluded his discourse by a laudation of "the great scheme of redemption," which he said is so simple a child can understand it, and so just no one can find fault with it! "If you reject Christ," he said, "you reject your only hope of salvation; and you can't afford to do it; it will cost you too much," etc.

There was not an original idea in the sermon. It was the tamest of common place; a weak repetition of old worn-out ideas. And this is the "live preacher" the Howards have engaged to stand in Scudder's shoes. *Scud!* is the word they should now say to him.

DR. STONE'S DISCOURSE.

In the evening we attended service at the First Congregational Church, and, as it happened, listened to a sermon on a subject somewhat similar, but in its treatment very different. Dr. Stone reads his discourses, and it is a pleasure to listen to his well turned sentences, which are models of good English. His subject was "God and Nature." We have no space to give anything like a report of the sermon; or lecture, rather; for it was not sermon-like. It was a beautiful essay, full of poetical imagery, delightful to listen to merely as an exercise in composition, but sophistical and insincere. In his smooth and seductive way he spoke of Nature as capable of being used as a substitute for God, and assumed that when so used it is a harm rather than a help. He admitted that Nature may be sought as a divine handmaid, to lead our souls to higher paths, away from all low desires, but when she takes the place of God he said in honoring her we dishonor Him. There is, he said, a kind of goodish feeling that comes over one in contemplating Nature in the quiet of the woods, in the majesty of the mountains, in the silence of the night, alone with the stars, but it is a goodness that has nothing to say of God. It has no longing for him; it brings forth no penitential tears, no sublime aspirations; it does not advance one in self knowledge! Why, what is this man made of? Is it possible that one of his progenitors who could stand with a face of flint before the majesty of the heavens, and give forth no spark of feeling when struck by the hand of the infinite, was therefore called by his fellows *stone*, which, hard as flint, is still without its kindling fire? If so, he was most appropriately named, or his worthy decendant grossly belies his own nature. Where is the man with soul so dead that Nature has for him no awakening power? Where the one so blind to its beauties, so deaf to its harmonies that its sweet influences have never even for a moment raised him out of himself, as it were, into an atmosphere akin to the divine? Alas for Doctor Stone, if he is the man; but we do not believe he is, though he did say that Nature rebukes no sinner. "Nature" says this man of stone "holds no mirror, reflecting back our vileness; no genuine reformation of life is ever wrought by her, no lesson of repentance is ever taught by her sweet voices, no path to righteousness ever pointed out by her starry fingers." What a libel on Nature, and what sophistry to preach to the money-changers, who, after preying on their fellows six days in the week, come to this temple of stone to pray to their unknown God on the seventh. How much better it would be for them if they would go out alone in the fields, wander in the woods, or along the brooksides, and try to get their souls attuned to the quiet and peace, the majesty and harmony of Nature; or visit the seaside, and lose themselves, if only for one hour, in

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contemplation of the grandeur, the power and beauty of old ocean, which is but one of the many teachers of the great master, Nature. They would then carry a little of the divine influence back with them to their daily toil, or possibly their daily scheming for plunder, and their week-day acts might thereby be somewhat modified for the better. But this would not suit the man who gets his living, his handsome mansion, rich furniture, fast horses and fine carriages, by the contributions of those who might, if not warned, learn to love Nature better than the inside walls of a church, as fine even as Dr. Stone's; so the wily Doctor tells them they should not yield to the seductive influence of our California climate, which nearly the entire year invites us to go out of doors and enjoy the sunshine, the genial atmosphere, and the flowers which never cease to bloom. Says the Doctor:

"There is no healing virtue in trees and flowers, in sunshine and showers, in fields and running brooks, for a mind diseased. You want a *God*—a God of redemption, a Bible, and a consecrated place! Nature, without God, is a painted bauble, an airy nothing, an enticing cheat. When you are weary, she is so calm, so patient, she magnitizes the tired soul into quiet, so we lay our weary head on her beautiful bosom and rest. She soothes, but cures us not. When sick, do you want some one to soothe you, or a physician who will go to the root of the disease, and remove the cause of your trouble?" [The Doctor is at fault here also. Nature is the great restorer.] "But," continued the preacher:

"If you ramble abroad on the Sabbath day, the great story of redemption is unheard; you lose God as a savior; and when the time of need comes, what have you as a refuge? How will your gentle mother Nature treat you? Will she soften your fall? Has she any thought of sparing you? No, she will dash you to the ground as one of the rocks of her cliffs. She is as pitiless as the grave. For no traveler lost on the desert does she spread tables; for no sound of suffering has she a listening ear. Go to her with sorrow—does she weep with you? Visit her in suffering; does not the sun shine on and mock at your agony? Cometh not the night with its pall, concealing but taking not away your sorrow?"

Now this is all very pretty, and in a measure it is true, and a grand lesson can be drawn from it, but the lesson Dr. Stone would teach by it is one he not only knows to be unworthy, but false. It is a delusion and a snare. He would have us believe that there is a power outside of ourselves which can redeem from sin, and that, in order to prevent such redemption, we must support fine churches like his own—the gilded gospel shops where alone salvation is to be found. He is no fool; and he knows this to be a sham. He knows there is no such thing as forgiveness of sin. He knows that the hope of forgiveness by whomsoever indulged, is a continual excuse for wrong doing. He knows that the only religion worthy the name is that which a man *lives* in his daily life, and not an outside thing to be kept for Sunday wear, and for weekly display in the cushioned pews of Dr. Stone's church. The fact is this, man does not preach what he believes. He is false to himself, to his people, and to the God he professes to adore. He is a painter of pretty words, which fall sweetly on the ear, but do no good, because they are used to gloss over the truth which it is his duty to proclaim. How long will people listen in patience to such preaching, while by merely holding their cups right side up, they may catch for themselves the waters of life, and be rid of the fellows who present to their lips this sweetened mess, the main ingredient of which, when analyzed, is found to be, "Put your hands in your pockets, and pay me for humbugging you."

OUR SUNDAY SEARCH FOR HEAVEN.

Again we sallied forth last Sabbath evening to find, if possible, the narrow way, and the straight gate that leads to salvation and eternal glory. The *narrow way!* Why narrow? Narrowed only by human bigotry and selfishness, that would exclude, if they could, all but the chosen few of their own precious circle, while in reality the way is broad, and plain to be seen, and the gate not merely ajar, but open wide, that whosoever will may enter there. If there be not active, wilfull, deliberate, downright wickedness, hypocrisy, and perversion of judgment, heaven shall come at last to all. The goodness of God promises and secures so much. We are inclined to concur with the poet, who says:

"I think few worth damnation save the kings."

That is, the kings of crime, those who know the right, and yet the wrong pursue—the tyrants, who will shed oceans of blood, rather than yield their usurped authority—and the hyprocrites who mislead those they should guide, by declaring dogmas in which they no longer believe themselves. These, in our judgment, are the very elect, but elected to the wrong place, that is all.

This time we were fortunate. Our feet led us to green pastures, and pleasant waters, beside which we dwelt for a season with pleasure, and came away rejoicing that we had heard a gentleman preach in the language of "common sense," and bring all the enginery of modern thought to aid him in his discourse. The Rev. T. S. Dunn, of the M. E. Church, on Mission Street, gave us a sermon, at once earnest, pratical, wise, witty and convincing. He took for his text an allusion to the shortness of our little journey through this world, and the great need of looking forward to the future, and asking ourselves seriously what preparation is required to make that future such as we desire. He showed clearly that we may not sleep on this momentous thought: that it calls for serious and instant action, that to-morrow it may be too late, and that utter neglect may be fraught with the most serious consequences to us. He said we must cast about us to discover if possible, and to practice, that line of couduct here that will secure to us the approbation of God, and a smiling welcome into his kingdom, when we have done with the things of this world. We should be mindful that we are not deceived or misled. We should weigh carefully every question and project presented to us in regard to our future life, and earnestly and piously pursue the path that well informed judgment points out as the best.

This is precisely what we desire to do, and what we expect all others to do likewise. We have no sympathy with those who have no yearning for immortality—who are content to eat, drink and die, and then find an end of mind and body alike. They are of the earth, earthy; they are as the beasts that perish, in their own estimation; they are sunken in the slough of despond, lost to hope, and beyond the

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reach of appeal. We know not how to address them. Their first want is a conviction that the human mind, with its vast comprehension of itself, of the world, of the universe, and of God, is a part of God, and, like him, shall never perish. But to those who believe that before them lies a haven of rest, and peace, and joy, or an outer darkness of trial and suffering, and "gnashing of teeth," and yet live on, without a thought of the one or the other, we are inclined to say with our preacher, "Thou fool, perhaps this night thy time has come, thy account must be settled." He did not say how this preparation should be made; but he left us to infer that in the bible, and in the tenets of his church, the true guide, the lamp to our feet, would be found; and if we did not find it there, He would condemn us as lost. But we say no. We do not wish to be judged, and we judge not. We simply say to all, if you do not feel that you are already informed as to what is best for your eternal welfare, seek first that knowledge, seek it earnestly and at once. You have no more urgent business. When you have found it, make it the rule of your life. Use all your faculties to discover the right, and all your will and energy to do it, and you will be safe, notwithstanding the weakness of your judgment and the strength of your temptations. Time will make all things right, and all earnest effort will meet with its reward. Indifference has no excuse. He who has no religious opinions, is less than a man. He who knows the right and does the wrong, is worse than an angel of darkness; yet even he shall turn and see the light.

WOMAN SUFFRAGE CELEBRATION

On Monday next, the 27th, the society known as the "California Woman Suffrage Association Incorporated," will hold its annual meeting for the election of officers, etc., and in the evening of the same day, and at the same place, Dashaway Hall, the Society will celebrate the fifth anniversary of the inception of the woman suffrage movement on this coast. Several good speakers have been invited to deliver addresses, and the occasion will undoubtedly prove exceedingly interesting. We hope all friends of the suffrage movement, without regard to former affiliations, will take part in the celebration. No personal feeling should be allowed to mar the harmony or retard the progress of such a movement.

SOCIETY FOR SELF CULTURE.

The discussion at Dashaway Hall assumed a new phase last Sunday. Rev. Mr. Bailey opened with an appeal in behalf of the religion of Jesus Christ, which will be noticed fully in our next.

Mr. Battersby referred to the first chapter of Matthew, and third of Luke, and thought there was a discrepancy in the statements. After showing the remorselessness of science, he asserted that a religion that would last must rest on that basis.

Mr. Klein believed the bible—did not believe in Spiritualism. He showed what the bible taught, read the decalogue, and asserted that Infidels and others objected to it because it teaches a holy life.

Mr. Mackie admitted there is hypocrisy in Infidelity as well as in Christianity, and thought it not fair to judge of any sect by the hypocrites it contains. He doubted if Christianity can save the world. He said he wished to find the truth, and defined an Infidel as a person who dares to doubt honestly. If we go to hell for that, he defied the power that would consign him to such fate.

At the close of the debate, Dr. White was elected President, and Dr. O'Donnell was chosen Secretary.

For Common Sense.

RE-INCARNATION.

Mr. Editor:—I see in your Journal of June 27th, Mr. A. W. Baylis wishes a little light on the subject of re-incarnation; and as that is my pet hobby, I volunteer to give him a few items of truth in connection with laws and conditions governing the manifestation of life as we find it.

Now it is evident to all reflective minds, that life is incarnated on this plane of manifestation, at least once, from the fact that we find no life permanently located here. It is all received from some other source than that of earth. Our planet is what we call physical or negative—it is the effect of some great cause; and I will now explain what that cause is, as I have received it from a spirit who belongs to the seventh degree of the third sphere, and is one of the four who compose what we call "Our Band." This spirit, who says her name is "May," is of a very intellectual order of development, has a massive brain and great will power to propel it. She declares to me most emphatically that she has lived three different lives upon this planet, and when here last, she was known as Mary, Queen of Scotts. I have seen her materialzed fifteen different times, and have a beautiful picture of her taken by Mr. Anderson, of New York. I consider her testimony, upon the subject of re-incarnation, of great value, and I will now give it as she has declared it to me from time to time:

Ques.—Is re-incarnation a truth?

Ans.—It is a great truth of which the world knows little about, as yet.

Q.—Do you remember living on this earth more than once?

A.—I do know that I have been incarnated three different times upon this planet. After spirits pass, or reach a certain degree of development, the memory of all the past becomes green to them.

Q.—Have you any evidence you will or will not be incarnated again?

A.—I have evidence that I shall not be incarnated again. Spirits, after they reach the last degree of the third sphere, are never sent back to earth again.

Q.—Why not?

A.—Because, after we pass to the third degree of sublimation, we can do nothing bad enough to merit incarnation.

Q.—Do you pretend to say spirits are sent back to earth as a punishment for wrong doing in spirit life?

A.—O no; but we do say, your earth with all its physical conditions has been created by a higher spiritual power for the purpose of developing spirit or life. Earth is a mill, so to speak, and at each round we come out a little finer. But mind you, earth does not *create* spirits; it only develops them—helps them from a lower to a higher degree of development. Here you are incarnated; you come under physical conditions for the time being. This earth, when the cause for which it was created is satisfied, will again return to the great cause from whence it was taken, just as your physical bodies do when your spirits are done with them. Your spirit caused your physical body to come into existence for great and good purposes. When the end for which they were created is accomplished, you die, as you call it.

Q.—Can you tell me where spirits come from when they are incarnated?

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A.—We have already said they come from the great positive side of life. The spirit world, the lower spheres, the land of the Diakas are phrases which express the same thing. To illustrate: A spirit on the positive side of life is found to lack the physical life elements which are necessary in order for its advancement. It seems to stand still, or would, if it were not projected into earthly or planetary life. The law of supply is always equal to the demand. The moment the necessity is born, the supply is manifest, and lo! a human being—a living spirit is born into the world.

Q.—Do we come here by a will of our own, and if so, are we conscious of the will?

A.—No, we do not. Undeveloped spirits are little children, so to speak. They know not what is for their highest good. If they did or could know, then there would be no necessity for their incarnation in earthly life. Their manifestations in spirit life are out of harmony. That is, they *sin*, as you term it. They do not suffer for their transgressions, because they are not conscious of doing wrong. Their condition of life is seen by those much more advanced than they, and these good spirits, whose business it is to do all they can for the advancement of their kind, transplant them, so to speak, into just the right conditions necessary for their greatest good and advancement.

Q.—Do you mean to say a spirit will advance faster here than on the positive side of life?

A.—That is just what we mean. A spirit here, in an ordinary life time, should advance as much as it could possibly in a thousand years in spirit life. That is, if we could measure time and progress as you do here, it would.

Q.—You have said all spirits or human beings come from the positive side of life or the spirit world. Now can you not tell us their origin or when they were created?

A.—As you use the term created, it means a beginning. Spirits have no beginning and therefore have no end. They are finite elements of all things in existence. If you would know what God is, learn what you yourselves are. You, as spirits, are the all of the Universe, and as there is no God or higher power outside of the universe, so you will find no God outside of what you call humanity. *God is all in all.*

Q.—Can you not tell us something more direct as regards the law of incarnation?

A.—Yes, we could tell you many things; but it would amount to nothing unless you understand what we tell you. In the first place, your minds are full of traditional speculations about God creating Adam, in the Garden of Eden, out of the dust of the earth, &c. This old heathen notion has become a part of your education—a part of you, for the time being; and it is most impossible for us as spirits, to demonstrate to you that it is not so. Your priests tell you it is true, and that you must believe it or you will be damned. We, as spirits, from our high stand point of experience and observation, tell you to believe nothing that does not demonstrate itself to your highest sense of right.

We will now try and answer your question more fully. Your spirit manifests itself in or through what we call organs. Under all conditions of life this is true. Organization is an eternal property of your spirit. When it is incarnated here, in earthly life, it clothes its spiritual organs, each and all of them, with physical organs, and all together make what you call a physical body. In the formation of the physical body certain conditions are necessary before any life can manifest in matter. First, all the physical elements that are found in a human body, both positive and negative, must be present, with a perfect blending of the atoms, which we call physical harmony of the male and female, the positive and negative. This being the case, the ground is ready for the seed—the spirit. A small portion of these elements, which are of themselves negative as a whole, are charged from the positive batteries of the life that is to express itself, and lo! matter begins to move from the center, or in what you call the heart. This being the first organ spiritual that is clothed. When that is perfect, then the spiritual portion is affinitized with matter, atom by atom. Then the organs of the brain, each in their own order, until a perfect form is created; and when the negative connections become strong enough between the spiritual and physical of the new life, a human being is born into the world, and becomes independent of the primary physical condition.

Q.—Can you not tell us why we do not remember having had a previous existence?

A.—Yes. Your physical brain remembers nothing that your spiritual brain might have contained prior to incarnation. How could it when it had no existence before it was formed by your spirit? Your spirit loses nothing by incarnation; neither can your physical, as physical, gain anything by coming in contact with spirit. You, in this world, can know nothing of the spirit, only as it expresses itself; and as it can express itself only through physical conditions, you can know nothing of its history as a spirit.

Q.—What do you think of Mr. Darwins' theory?

A.—If we understand Mr. Darwin, and we think we do, he treats of physical things and the laws governing the same, which might be called a science; but he knows nothing about spiritual things. Mr. Darwin is right. The physical condition for a human spirit to manifest through has been developed, or brought from the lower order of creation; but, as we have said, the spirit or power manifesting is eternal.

Q,—Is all life manifesting on our planet through matter incarnated?

A.—The law of incarnation runs through all life the same. We tell you all life is organized, and all organization is eternal. Matter can never move, until spirit or life acts upon it, to move it.

The above testimony of a spirit was given to me by "May," through the medium, Mrs. Lizzie Blandy Davenport, in Cleveland, Ohio, February, 1874, the spirit form bing materialized sufficiently to use oral language, and in the presence of twenty-five individuals at each seance. The testimony of this spirit upon the question of re-incarnation, establishes the fact to my mind, beyond a reasonable doubt. Will some of the readers of "COMMON SENSE" give us their objections to the statements made by the spirit? Until these statements and reasonings are shown to be incorrect, I, for one, shall believe they are true.

Oakland, Cal., July 12. A. M. STODDARD.

MEDIUMS' SEANCE.—Large audiences assembled at both Halls on Sunday afternoon. At Charter Oak, there were Mrs. Hendee, Mrs. Wiggins, Mrs. Cummings, Mrs. Staley, Mrs. Richards, Dean Clark, Mrs. Carrie B. Wright, Mrs. Kerns and other mediums. Spirits were described and messages given as usual, closing with the ballot test by Mrs. Foye. The latter was especially interesting and satisfactory.

THE MARIONETTS.—One of the most amusing and beautiful exibitions ever given in this city may be seen nightly at Platts' Hall, and on three afternoons of each week. It is especially a treat for the little ones, and the day performance is preferable for them as children's tickets are then half-price.

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A NEW SECRET SOCIETY.

Learning that a new secret Order of the "Friends of Progress" had been organized in this city, dating from July 4th, 1874, and judging from the name that the principles and aims of the Order might interest some of the progressive readers of COMMON SENSE, we have obtained from one of the originators the following statement, which we give in his own language:

TO THE FRIENDS OF PROGRESS EVERYWHERE: A new secret Order of "Friends of Progress" has just been organized in the city of San Francisco, California, designed to include and represent every shade of reform and all grades of reformers, who endorse the equal natural rights of every human being, and regard the development of a grand and noble manhood and womanhood as the great object and end of human existence.

It aims to combine the talent, influence and numerical strength of all the progressive minds in this country, so as to be able to concentrate the whole force of the Liberal element upon any question of reform; or to checkmate and prevent any efforts to crush out free thought, free speech, or a free press, whether upon political, religious, social or industrial interests; and to mutually assist and protect each other, or any human brother or sister who may stand in need of assistance or protection.

It will also include a principle of life insurance—each insured member of the Order paying in a small sum to the family, heirs or assigns of a deceased brother or sister.

It will endeavor to establish and maintain a high standard of social and industrial justice; carrying its principles wherever its members go, whether into political, religious, industrial or social relations; ignoring all pretensions of aristocratic caste founded upon the accident of wealth or social position; and will seek to bless and benefit universal humanity.

No question of any interest to the welfare and happiness of mankind will be considered as an *outside issue*, with which we have nothing to do, but everything that touches the interests of the human spirit will be a legitimate subject of inquiry and investigation.

The Circles will hold regular weekly meetings, which will afford opportunities for social and intellectual culture, dropping all useless repetitions of dry formulas, and making the best use of the time for improvement and progress. Each Circle may have a Musical Conductor, whose duty it will be to cultivate the musical ability and taste of all the members—making our meetings a school of learning and amusement.

Age, counted by years, will not be a "guage" for the admission of members; for children of an older or younger growth will be admitted upon their individual merits, and upon an estimate of the ability of the Circle to assimilate and bring them up to a comprehension and love for the principles and aims of the Order.

It will be one of the principal aims of this Order to make the meetings so attractive, joyous and happy that the young of both sexes will find more incentives to become worthy of membership, and more happiness in their relations as members, than any other place can afford.

This Order will be no one-sided affair—man-made or woman-made—but will be composed of as nearly an equal number of men and women as may be practicable, the offices particularly being filled by a *pair*, a man and woman.

The Order being founded, and the first Local and Grand Circles being organized in the city of San Francisco, State of California, organizing officers will be sent out in any direction, when a petition from not less than twelve—six men and six women—has been sent to the Grand Circle, requesting a Primary Circle to be organized in their locality. Address, with stamp, "President Grand Circle, U. O. F. P., San Francisco, California."

THE CENTRAL HALL MEETING.

If any argument were necessary to prove the vital importance of a free paper and an organ for free thought, such as "COMMON SENSE" presents, the wretched misrepresentation of the meeting at Central Hall last Sunday, on the part of the press of this city, would point one in its favor. But truth is mighty and will stand. To say that the spirit or sense of the meeting was represented, is an absurdity. It was proved to my satisfaction and that of others, that a meeting may be conducted decorously, orderly and harmoniously, without either constitution, by-laws or chairman; that no elements can be introduced into such a meeeting, that the sway of a truly divine spirit in those who compose it, is not able to regulate and harmonize; that no disturbing element can prevail against us if we are only at rest and harmonized in our own spirits—not even those that our enemies may introduce to trouble us. It is a bold experiment; but is one that we are very hopeful of.

Dr. Swan spoke first in a temperate, friendly spirit, advocating personal freedom in the meeting without restriction as to time. Dr. Deam expressed the same views.

Mrs. Hughes followed, expressing herself a convert to the experiment of freedom, and that such a meeting as this is demanded as an exponent of present conditions; it is an out-growth of the times. Prof. Chaney advocated restriction as to time. Mr. A. C. Stowe spoke at length on the experiment of freedom in our meeting and its applicability to all claims of opinion and persons who might be here represented. "Even thieves and blackguards, ?" said a voice. "Yes," said Mr. Stowe. Mrs. Moore, the medium, made a short address under influence, at the close of the meeting, and it was the feeling on the minds of all present, that a reverent, kindly and calm spirit moved the whole proceedings. Thank God that we have an organ through which to speak to the people now. Spiritualists and Free Thought societies, arise and support it. No longer tamely sit down and be misrepresented to two hundred thousand people every day. Sustain your speakers, sustain your writers, and above all, cultivate yourselves to that calmness, strength and dignity of soul, founded on a truly humanitarian spirit, at peace with God and man, that shall enable you to take the roughest elements that can come in among you, those that come to scoff, and perhaps to disturb and malign you, to remain and aspire to become wiser and better. I have more hope of these, should they come from the lowest hells on the Barbary coast, than for the paid reporter. I will not say reporter; I should wrong that calling. The man who was at Central Hall, last Sunday, was not a reporter, but a misrepresenter, and paid to be a misrepresenter, by those whose money can buy anything that is to be bought from a misrepresenter to a vote. I say this in no spirit of anger, but to arouse the free and liberal minds, everywhere, to a sense of our true position. The tactics of our enemies are good, thongh not very ably conducted. Persecution makes a cause grow, and if it is worth anything, it will outlive ridicule. E. HUGHES.

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PERDITA.

I dipped my hand in the sea
Wantonly.
The sun shone red o'er castle and cave;
Dreaming I rocked on the sleepy wave;
I drew a pearl from the sea,
Wonderingly.

There in my hand it lay;
Who could say
How from the depths of the ocean calm
It rose, and slid into my palm?
I smiled at finding there
Pearl so fair.

I kissed the beautiful thing,
Marveling.
Poor till now, I had grown to be
The wealthiest maiden on land or sea,
A priceless gem was mine,
Pure, divine!

I hid the pearl in my breast,
Fearful lest
The wind should steal or the wave repent
Largess made in mere merriment,
And snatch it back again
Into the main.

But careless grown, ah me:
Wantonly
I held between two fingers fine
My gem above the sparkling brine,
Only to see it gleam
Across the stream.

I felt the treasure slide
Under the tide;
I saw its mild and delicate ray,
Glittering upward, fade away.
Ah, then my tears did flow,
Long ago!

I weep, and weep, and weep,
Into the deep;
Sad am I that I could not hold
A treasure richer than virgin gold,
That fate so sweetly gave
Out of the waves.

I dip my hand in the sea,
Longingly;
But never more will that jewel white
Shed on my soul its tender light.
My pearl lies buried deep
Where mermaids sleep.

[Galaxy.

SPRING TIME.

Only a little way farther on,
We shall find the pastures of purple and gold:
The skies are clear, and the rosy dawn
Its banners of glory begins to unfold.
Only a little way farther on;
And the dreary days are forever gone.

Billows of light in the spring-time land,
Billows of beauty and budding bloom;
Led by the clasp of your willing hand,
I shall go out where the soul finds room.
Out of the shadows, the storm and cold—
Out where the sunbeams are dripping their gold.

How I have longed for your beautiful face;
Groping my way through the wearisome night;
How I have sighed for a delicate trace
Of your tender step, so dainty and light,
A sweep of your voice—a gleam of your hand,
Lost in the lap of a wintry land.

Only a little way farther on,
I see a touch of the hazy hills,
Growing bright, as the rosy dawn
Gaily glimmers on rock and rill,
Where joyous minstrels of Nature bring
Their gladdest notes for the glorious Spring.

TO MY FRIEND S.

Crush the dead leaves under thy feet,
Gaze not on them with mournful sigh.
Think not earth has no glory left,
Spring time will bring fresh verdure as sweet—
Crush the dead leaves under thy feet!

Look not back with despairing heart,
Think not life's morning has been in vain—
Rich, broad fields lie before thee yet,
Ready to yield their golden grain,
Autumn may bring thee a fruitage sweet—
Crush the dead leaves under thy feet!

Murmur not, if the shadows fall
Thick and dark on thy earthly way,
Hearts there are which must walk in shade,
Till they reach the light of eternal day.
Life is not long, and the years are fleet—
Crush the dead leaves under thy feet!

Bravely work, with a steadfast soul,
Make others happy, and thou shalt find
Happiness flowing back into thy heart,
A quiet piece, and contented mind;
If earth be lonely, then heaven is sweet—
Crush the dead leaves under thy feet!

Manchester, N. H. L. E. R.

MY CREED.

BY THEODORE TILTON.

As other men have creeds, so I have mine;
I keep the holy faith in God, in man,
And in the angels ministrant between.
I hold to one true church of all true souls;
Whose churchly seal is neither bread nor wine;
Nor laying on of hands, nor holy oil,
But only the anointing of God's grace.

I hate all kings, and caste, and rank of birth;
For all the sons of man are sons of God;
Nor limps a beggar but is nobly born;
Nor wears a slave a yoke, nor czar a crown,
That makes him less or more than just a man.

I love my country and her righteous cause;
So dare I not keep silent of her sin;
And after Freedom may her bells ring Peace!

I love one woman with a holy fire,
Whom I revere as priestess of my house;
I stand with wondering awe before my babes,
Till they rebuke me to a nobler life.
I keep a faithful friendship with my friend,
Whom loyally I serve before myself;
I lock my lips too close to speak a lie;
I wash my hands too white to touch a bribe;
I owe no man a debt I cannot pay,
Save only of the love men ought to owe.

Withal, each day, before the blessed Heaven
I open wide the chambers of my soul,
And pray the Holy Ghost to enter in.

Thus reads the fair confession of my faith;
So crossed with contradictions of my life
That now may God forgive the written lie!
Yet still, by help of Him who helpeth men,
I face two worlds and fear not life or death.
O, Father, lead me by the hand! Amen.

GEMS.

He who from love to God neglects the human race,
Goes into darkness with a glass to see his face.

A jewel is a jewel still, though lying in the dust,
And sand is sand, though up to heaven by the tempest thrust.

Who learns and learns, but acts not what he knows,
Is one who plows and plows, but never sows.

The firmament is God's letter of love to man,
The sun the seal stamped on its envelope of air:
The confidential night tears off that blazing seal,
And lays the solemn star-script, God's hand-writing, bare.

DIED, in Reno, July 14th, PERSIA, the only child of MRS. SANDY BOWERS, aged twelve years. On the 16th there was a gathering of friends and school children at the "Bowers Mansion." There was a new grave under the pines, where the late Sandy Bowers was buried. The school children and school teachers were there with songs and music. The Episcopal minister, of Reno, and Mrs. H. F. M. Brown were invited to speak on the occasion. Both went with branches of palm and olive leaves, One read of death and the resurrection; the other spoke of the after-life and the coming back of our risen dead. C. W. B.

Special Notices.

Persons having business to transact with Woodhull & Claflin may address their agent, Fred. Thal, care of William Sharp, 236 Montgomery street, San Francisco.

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COMMON SENSE PUBSICATION OFFICE, NO. 236 MONTGOMERY STREET.

AGENTS IN THE INTERIOR.

Contra Costa county ..... E. H Kimball, Antioch
Inyo county ..... Mrs L. Hutchinson, Bishop Creek.
Monterey county ..... W. M. Wilson, Salinas City.
Santa Barbara county ..... Mrs. Clara B. Crane, Santa Barbara.
San Bernardino county ..... Dr. J. P. Greves, Riverside.
Santa Cruz county ..... Mrs. Georgiana B. Kirby.
San Joaquin county ..... W. S. Sturgeon, Stockton.
Ventura county ..... J. W. Stevens, San Buenaventura.
Yolo county ..... J. G. Hudson, Woodland,

TRAVELING AGENTS, Abby W. Baker, Prof. W. H. Chaney, J. L. York, J. I. Ferree. Addie L. Ballou, H. F. M. Brown.

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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, AUGUST 1, 1874. No. 12.

Signs of the Times.

If a printed slip or any piece of paper is pasted on to a penny postal-card, it subjects it to six cents extra postage.

The glass works of New England produce articles which in quality, design, and engraving are equal to any made abroad.

An Iowa paper predicts that within five years every every pound of Western flour will be sent East in barrels of paper made from the straw the wheat grew on.

Phosphorus is now made from phosphatic rocks, of which there are deposits sufficient in South Carolina alone to meet the demands of the world for thousands of centuries.

The various Government Bureaus at Washington are generally adopting the newly invented machine which prints letters instead of writing them. A clerk in the Post Office Department has written fifty-six words a minute with this machine.

It is predicted as one of the possible practical uses of balloons that the time will come when mechanics who have to work on church spires and high buildings will do it by means of balloons, instead of with the dangerous scaffolding now in use.

At the Harvard Commencement, lately, an oration was given in defence of Pantheism, which called forth high praise from competent critics for its ability and reverent earnestness, and which was received by the audience with an enthusiasm rarely witnessed on such occasions.

M. D. Conway says:—I doubt not that the life or death of the Unitarian movement depends upon the question whether it will be able to emancipate itself from the Christian name, now the badge of a worldly and conventional system corresponding to that against which the whole life of the great-hearted Christ was a protest and witness.

During the last twenty-five years, Belgium has almost entirely relinquished the infliction of capital punishment; and now it is officially stated that "the commission of grave crimes is everywhere diminishing in Belgium, and it is a noteworthy circumstance that for nearly eleven years no execution has taken place in the country."

At Berne, Switzerland, there may be seen at present at the places used for posting up public notices, nine little placards, each containing twenty names. They are the lists of Berne citizens who are forbidden to visit cafes and restaurants because they have not paid the military taxes.

A new invention in carpet manufacture promises to afford a handsome article at a much lower figure than now required. The carpet can be made of any desired pattern, and the colors are very bright, so that when laid upon the floor it has all the effect of a costly article.

Jennie Bonnet, the girl who wears men's clothes while frog catching, is in prison again.

Ex-Senator Pomeroy, of Kansas, is on trial at Topeka, for bribery in connection with the Senatorial election two years ago.

England has adopted compulsory education, and is enforcing it vigorously. After education, comes revolution, peacefully or otherwise.

The mass of the people are averse to seeing churches, or individuals, put on airs, and claiming to be holier and better than the general average, unless they really are.

It is said that more lumber is used in cribbing and walling up silver mines in Utah, than is used for building all the cities, towns, dwellings, and fences in the Territory.

The editor of the *Religio Philosophical Journal* has met a young man who has such respect for the truth that he scarcely approaches it. He stands off and admires it at a distance, as people look at the comet.

Mrs. Van Cott talked to the Chicago people about their besetting sins last Sunday. One of her hearers observed that people whose besetting sin is a fondness for the drama should be careful how they go to hear Madame Van Cott.

N. C. Carter, of San Gabriel, Los Angeles, is to leave Lowell, Massachusetts, on the 15th of August with a large number of families. The fare is sixty dollars through, and this low rate enables him to make choice among some of the most desirable material for colonization in Massachusetts.

The population in India, subject to the British crown, or more or less connected with it, is about 180,000,000 of persons, and though great efforts have been made, of late years, to bring the influence of missionaries to bear upon those whom formerly they could not reach, still, with all efforts, not above 318,000 Protestant converts have as yet been made.

Elizabeth Cady Stanton gives as one reason why the Beecher-Tilton matter was not exposed years ago, that the owners of the Plymouth Church building, the *Christian Union* and other property, would suffer pecuniarly. Mr. Wilkinson, who was interested in the publication of Beecher's Life of Christ, said the *expose* at that time "would have knocked the Life of Christ higher than a kite."

Mr. Glendenning, pastor of Prospect Avenue Church, Jersey City, who is accused of being the father of a child by one of his church members, a Miss Pomeroy, to whom he was engaged, denies that the child is his, and says he can furnish undeniable proof that six of the leading members of the congregation had been as intimate with her as he!

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SPIRITUAL PHENOMENA.

NUMBER NINE.

Mr. Editor:—Since my arrival in California, I have received many interesting letters from my old friend X., and as I think it must interest your readers,in connection with the facts before related of the mediumship of Mrs. Hollis, to know how completely one remarkably practical and clear-headed sceptic, at least, was turned from the error of his ways, and forever convinced of the astounding fact of direct spirit communication, by witnessing a few hurried seances with her. I will take the liberty, which I am sure he will forgive, of copying a few extracts from one of his letters. I had suggested to him the possibility of imposture in the case of Mrs. Hollis, and urged that as he had plenty of time and opportunity, he should make an exhaustive examination into the facts. I had said that the necessity of the long tin trumpet seemed to me suspicious, and suggested that it would be more satisfactory at the dark seance if all the circle, including Mrs. H., should join hands; also, that X. should make Mrs. H. speak at the same time as Nolan. It is true I had done this myself, once or twice, but wished it tried repeatedly. I also proposed that at the day-light seance, X. should ask Mrs. H. to allow him to place the little table, under which she holds the slate, close to the window, and that he should then make a small hole in the cloth, and peeping through this, watch the pencil at work; or, if necessary, should insert in the cloth a small plate of metal, pierced with a hole to peep through. X. spoke to Mrs. Hollis about these propositions ofmine, and this is what he tells me in answer.

"London, February 20th, 1874.

"I have not yet been able to carry out any of the experiments you suggested to Mrs. Hollis. Mrs. H. is quite willing to allow me to try any thing I like; but a small hole, such as you suggest, in the table cloth, gives no sufficient light to see anything inside or underneath the table; and invariably, when I have lifted one end of the cloth, the pencil has fallen on the slate. Mrs. H. affirms, however, that a friend of hers has freqently seen the pencil writing.

I was at Mrs. H's. to-day, and my sister, who is mediumistic, held the slate herself, and got raps, conveying intelligent communications, in the same way Mrs. H. herself gets them. The spirits say that my sister will get direct writing on the slate herself, within a month. This would, to me, be more convincing, if possible, than anything else could be. Lately, however, we had a most convincing test. We, my sister and myself, asked, at Mrs. H's., the name of a spirit that has been creating a good deal of disturbance at the house of a friend of my sister at Margate. The name was given us as John O., a deceased relative of my sister,s friend, Mrs. O. But on referring to Mrs. O., she denied positively the existence of any one of the name of John at any time in her family, she professing to be quite familiar with the past history of her family.

On our again visiting Mrs. H., however, a deceased sister of mine, who came to communicate, said that "John O. was the name of a dead relative of Mrs. O; that he had been uncle to Edward O., whom Mrs. O. knew well." This put Mrs. O. on her metal, and she enquired of a brother of hers who held all the family records and papers, if such a person as John O. ever existed. The brother had never, himself, heard of any John O., but on looking up old family records, he discovered a letter from a younger brother of his grandfather, to his grandfather, about some property. Thus it turned out that the original spirit's communication was quite correct, and no more perfect test could have been devised, since, at the time the statement was first made, and when repeated by my dead sister, no one on earth, to the best of our knowledge, knew of the existence of this John O., still less of his relationship to Edward O., who was Mrs. O's. father The spirit said at the time, it was a test question, and said it proved to be beyond all doubt.

I dont see any way to doubt the spiritual element in these manifestations. I have hitherto seen no failure in their results with Mrs. H., except that answer made by Jones' spirit to your question as to whether he died in Java, when rapped, "Yes;" and this was hardly material, since it was at once corrected by him.

To-day I was at Mrs. H's., and my deceased sister E. wrote the slate quite full, in a small, neat, female hand, with the lines perfectly parallel. I have the slate here now; Mrs. H. gave it to me. I have not been to Mrs. Gruppy's since I went with you; nor have I seen Mrs. Godfrey. The fact is, I have been almost too busy to go anywhere. I go with a friend to William's to-morrow night, however. Mr. Crookes is getting on famously with Miss Cook, and hopes soon to be able to let her appear again amongst friends. Mr. Crookes has no doubt whatever of the materialization of the spirit of Katie King.

The test that you proposed to the dark seance, of all holding hands, and making Mrs. H. and Nolan speak at once, Mrs. H. is perfectly willing to allow; but for myself, I do not wish to test the question in that way. The names I have heard given, and circumstances related, which it was utterly impossible for Mrs. H. to know anything of, are proofs quite sufficient for me. No mortal power could manage these things without ignominious failure, I feel sure. Very few of the persons who visit Mrs. H., disclose their names to her at all, yet the manifestations, circumstances and names given, are quite accurate, nevertheless.

If my sister becomes a medium, we will introduce any test you may think of, for the purpose of convincing any of your scientific friends in London, who do not yet believe in the fact of spirit communication. Mrs. H. is most anxious to submit to any test; but as it so happens, I have never yet had a number sufficient to hold hands all round in a circle large enough for Jimmy Nolan to move freely about within it. Three, besides myself, is the largest number we have ever been able to muster, of people good for spiritual development. I will, however, take an early opportunity of testing the matter in the way you propose, if you still wish it done.

One of my brothers has never been mentioned by name at any seance. I asked to-day the reason why, and received for a reply, that "it would be useless, as he was beyond all hope, skeptically inclined." This is quite true; his intellect is peculiar, and can see only one side of the shield of truth, and a very small piece indeed of that. His is a mediœval intellect, and his ideas upon all subjects seem to be tainted with the most astounding ignorance of all pertaining to modern thought. No wonder he is ignored by the spirits, whose religion, so they say, is one of purity and truth; as far removed as can be, from all ignorance and superstition."

It seems to me to be a fitting way in which to close these papers on spiritual phenomena, by giving in his own words, this testimony of my old friend—one of the most practical, skeptical and clear headed men I have ever known—to his absolute conviction of the truth of phenomena to him per-

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fectly new and marvellous, and to the necessity of attributing them to intelligent, invisible agencies, which could be no other than the spirits of the departed; a conviction which, as you see from his own testimony, absolutely subjugated his highly intellectual mind, and was produced solely by witnessing a half dozen seances with Mrs. Hollis, a medium whom he had never heard of in his life till I took him to her rooms. It is clear that he is more profoundly convinced of the truth of all that the most advanced spiritualists claim, than I have been by thirteen long years experience of spiritual phenomena, of every phase, and in every clime.

Permit me, Mr. Editor, to bid you and your readers adieu. Thanking you for the patience with which you have listen- to my tedious tale. Yours faithfully MEDICUS.

For Common Sense.

THE MATERIALIZATION OF SPIRITS.

A skeptic, in your last issue, has laid down as an axiom that we cannot place confidence in the old chronicles, but "*must depend on the facts of to-day.*" He is right; and every impartial, intelligent reader will readily discover that he has, in this assertion, admitted the force of the recent developments, that have occurred before witnesses of unquestioned integrity, most of whom were opposed to this spiritual theory previous to the overwhelming evidence they received. The photographs of the materialised spirit either prove the fact beyond the imagination of those present; (for imagination could not make a likeness on the silver plate) or the three scientific men, Crooks, Varley, and Wallace, and those who were with them during the three years, were liars and knaves.

Another correspondent "wants to know" if Katie could possibly have been seen, and felt, and pieces of her garment and some of her hair taken and kept, if flesh and blood cannot rise from the dead? (as in the case of Christ I suppose he means) Christ made no claim to a flesh and blood resurrection; for he said "flesh and blood cannot inherit the kingdom of heaven." And if it *was* flesh and blood in Katie, how does he know how quickly flesh and blood could come into existence? Does he not know the atmosphere contains all that is in the composition of the natural body? Shall the Hottentot give to the scientist the decision that steam power does not exist, because he does not know how to generate it? And if the human body is constantly being destroyed, and renewed, as science now affirms, why may not a superior chemical power, of which we have yet learned very little, produce, and dissolve even flesh and blood? One thing it has proved, (even if you denounce the finest intellects of England as liars and knaves), something did make hair; and parts of a garment that still endure, the texture of which cannot be matched in any of the markets of the world? It has *proved* that it can create and destroy, or preserve, as it shall choose.

JESSEE H. BUTLER.

[For Common Sense.]

HESTER PRYNNE.

Who of us do not remember the strange mystical romance of Hawthorne, *The Scarlet Letter*, so prophetic in its meaning, so freighted with messages of peculiar purport to this day and generation? For us housands like poor Hester Prynne have loved, lived and suffered, that from their lives a diviner truth might come, that from their sufferings and agony a more glorious truth might be reached, a truth that should emblazon the infamy of the Scarlet Letter into a symbol of divinest meaning. O Hester! Hester Prynne! In the eternities thou smilest with a saintly smile on thy persecutors and torturers, and leadest them up to where thou dost stand; so near to him who was the revelation of love. How little his own time recognized the prophetic soul Hawthorne possessed. He passed away from earth only half recognized, like almost all men and women of super-eminent genius. In the very nature of things they can only be fully recognized by the few. In the last years of Hester Prynne's life, after Dimmesdale's death and Pearl's marriage she comes back to her little cottage by the sea.

"In the lapse of the toilsome, thoughtful, self-devoted years that made up Hester's life, the Scarlet Letter ceased to be a stigma. Women came to Hester's cottage demanding why they were so wretched, and what was the remedy. Hester comforted and counselled them as best she might. She assured them, too, of her firm belief, that at some brighter period, when the world should have grown ripe for it, in heaven's own time a new truth would be revealed, in order to establish the whole relation between man and woman on a surer ground of mutual happiness. Early in life, Hester had vainly imagined that she herself might be the destined prophetess, but she had long since recognized its impossibility. The angel and apostle of the coming revelation must be a woman indeed, but lofty, pure and beautiful; and wise, not through crushing grief, but the etherial medium of joy, and showing how sacred love should make us happy, by the truest test of a life successful to such end."

Come forth, angel of the future, divine, purified woman, savior of the world. We who have been in chains so long, dimly struggle to reach up to that perfect standard which embodies the world's highest hopes. At this time, when the angel world is pressing down to us, and regarding with passionate interest those who are on the scene of mortal life, are not the Hesters of the past still beside many a struggling, fainting woman soul; sustaining it in action, soothing it in solitude, and calling upon women collectively, especially on this North American Continent, to come up higher? E. HUGHES.

At a religious meeting in a moral village, one of the ministers present opened the exercises by the following announcement with a very solemn pronunciation. "God so loved the world that he gave his only begotten son, that whosoever believed on him might be saved." A countryman present, deeming that this was a resolution moved an amendment which was carried by an almost unanimous vote. The amendment was to this effect, "God so loved the world that he will save all who deserve to be saved, of his own motion and goodness, and without any such round about red-tape process as begetting a son to do it."

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"WANTED TO KNOW."

BY GEORGE W. LEWIS.

In COMMON SENSE of 26th July, "The Old Man" asks a series of questions, among which are the following: "How can any man who refuses to believe in the resurrection of a flesh and blood body, on the ground of absurdity, believe in what he calls the materialization of a spirit?" The resurrection theory predicates that the identical material substance of the organism which is deposited in the grave, shall, at the resurrection, come forth, re-organized into the same body and re-animated by the same spirit which was separated from it. But science teaches that the body returns to its original forms, entering into new combinations, and becoming the constituent elements of other organized forms; that the material substance composing the organism of "A." at his death may have been the constituent elements of hundreds or thousands of other human organisms at the death of such individuals; and as science teaches that no substance can occupy two distinct places at the same moment, the resurrection theory is essentially absurd.

And this in no manner conflicts with a belief in "*materialization.*" In the light of science, I see no more absurdity, no greater mystery in the materialization of a spirit, so called, than I do in the growth and maturity of individual men and women, from the initial stage of their existence.

In the laboratory of nature, it may require the work of ages to perfect certain chemical compounds; while in the laboratory of the chemist the same compound may be formed in a few minutes, and as readily decomposed; and yet, there is no occasion here to cry "absurd." And while in the usual processes of nature a human organism is matured in thirty or forty years, yet the spirit, through its knowledge of the chemical and molecular laws of the universe, may, by controling these forces, aggregate particles and molecules of material substance into a temporary material form, and thus produce, through the laws of nature, the well attested phenomena of *materialization.*

"The Old Man" seems to maintain the same attitude in relation to the empirics of to-day, that "Deacon Homespun" did to the facts of science in his day. For, says the Deacon, "If the world turns over, my mill pond will be upset and all the water spilt out." The new revelations of science and new empirics cannot be interpreted in the light of old notions. It is the same to-day as through all the ages of the past. The church, through all historic ages, has cursed science at every onward step, because it was unable to reconcile the new empirics with its old effete dogmas. So there are many, who, in the name and garb of science, are ever ready to curse the new empirics and the onward strides that science makes. Again he asks, "Could it (the materialized spirit of Katie King) possess all the properties of matter, and not *be* matter?" I answer no. *Spirit is *not* matter, and by no process can it ever become such. In the strict sense of the term, a spirit is *never materialized.* But some spirits returning to earth, are enabled, through the laws of nature, to construct from the atoms and molecules of physical substance, a temporary physical body—a physical body as genuine, as visible, as palpable as your body or mine; and through such temporary body the spirit can manifest the marvels of its inherent power. The spirit, by aggregating to itself a material body, no more becomes material itself than does a man become a garment by clothing himself in one. It is only in common colloquial language that we use the term *materialized spirit.*

The fact that spirits survive the dissolution of the physical organism; that they return and communicate with those in earth life, and sometimes construct temporary physical bodies, are as well attested as any scientific fact can be; and no sneer, no cry of "absurdity," no assertion of "delusion," can controvert these empirics, can refute the testimony of these scientific men who have placed themselves square upon the record.

*When we say "spirit is not matter," we do not assert, nor believe, that it is a nonentity.

PUBLIC OPINION ON WOMAN SUFFRAGE.

EDITOR COMMON SENSE: The tide is turning as regards woman suffrage. By and by, when the atmosphere is warmed up enough, we shall see the clergy venturing out on our rostrums. Like greenhouse plants, however, they require a good deal of shelter, and are not calculated to meet or encounter storms. One hardy plant, however, came out on Monday evening, and I did not see that it did him any harm; indeed he bore himself bravely through the experience. The society sets out on its new career under very favorable auspices, with excellent officers and a nice little sum in the treasury.

Woman suffrage is now almost an accomplished fact, because it is a necessity, and a necessity which is every day pressing upon thoughtful minds; men as well as women. In view of this fact, which is so near us in the future, let me call upon women to be prepared for the troublous times that are at hand, when the great ships of state, with torn sails and creaking masts, shall seem about to plunge madly into billows which yawn to swallow her. Then will be your time, oh mothers of Israel! Men already begin dimly to foresee this, and will ere long look to the prescient inspirations of woman, divinely inspired now, as she always has been in times of great peril and emergency. They will look to her, I say, to light the beacon lights of divine inspirational light along the shore to save them from swift destruction.

The meeting on Monday, so harmonious, so well attended, and so hopeful, is an augury of good. Let me warn my sisters not to be too much elated by any apparent success. We sometimes have to be kept long in the furnace of affliction to do our best work. Gold, seven times tried, shines the brightest. Through evil report, and through good report, let us continue unto the end, fearing nothing so much as to be unfaithful to our highest convictions of right and duty. E. HUGHES.

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TRUTHFUL WORDS TIMELY SPOKEN.

We clip the following from a letter in the *Banner of Light* written by *S. B. Brittan*, editor and publisher of *Brittan's Quarterly Journal*, a magazine which is an honor to the cause it advocates, the very highest, ablest and best of spiritual publications. It is one that Spiritualists everywhere should be proud to sustain; yet it is allowed to languish, for want of pecuniary support, its editor discouraged, and his usefulness impaired by the apathy, not to say meaness, of those calling themselves Spiritualists. After referring to the failure of Spiritualists to properly support their best speakers and writers, forcing them into other occupations, he says:

It cannot be said, in truth, that we are either insignificant in numbers or deficient in means; but we do lack the wisdom and generosity to support the authors whose commanding talents would dignify and strengthen the cause, that is now only feeble and despised because we choose to have it so. Many of the most outspoken of our people contribute liberally to the support of outside publishers, and leave their own to go begging. I have been personally engaged in the public advocacy of Spiritualism *twenty-eight years*; and yet, when I now appeal to the spiritual public, by offering our people a *Quarterly Journal*—purely original in its contents—which commands respect from the press, in literary circles, and among scientists, and has elicited the most complimentary opinions at home and abroad—the meagre patronage extended to the enterprise *falls far short of meeting the necessary cash expenses of the work*. The Editor and his very able coutributors have all performed their labors without the smallest pecuniary compensation. What has become of the principle of common justice? Where is the sense of shame, and the honest pride that most people feel in caring for their own? Thus a great multitude of believers turn coldly away, and dishonor the cause they profess to respect. They patronize the enemies of the great truth we have demonstrated. And for what reason? Why, merely—it would seem—to preserve the fellowship of fashionable society, and that they may hang a little longer on to the soiled skirts of a waning popularity. * * * * We know some Spiritualists (?) who possess large fortunes who perhaps do not contribute so much as five dollars a year to secure the triumph of their principles. They seek private gratification in circles, but are indifferent to the common welfare. In the public advocate they expect a fidelity that winks at the sacrifice of all temporal prospects, and will not shrink from cold indifference and certain poverty. And at the same time, if from the proceeds of a lucrative business, or possibly from an almost princely income, they take a paper or magazine at three dollars a year that costs the poor publisher all he gets for it, they often pride themselves on *upholding the cause!* And these people often support some clergyman who trims and spreads his sails to the popular breeze; they take a slip in a fashionable church, give liberally to send the politic priest to Europe, and squander thousands in selfish enterprises and riotous living. This is a great wrong, a bitter reproach, and to the guilty a burning and lasting shame! When the prodigals have wiser grown we may presume they will stop feeding swine and find a more honorable occupation in the Father's house.

Since service supplies our wants, and creates the improvements upon raw materials which are held for purposes of dishonest gain, working people are the natural sovereigns and benefactors of society.

FEMALE EDITORS.

The *Christian Union* has been asked "whether there are any successful periodicals in England or America, of which women are the editors," and replies as follows:

The *Victoria Magazine*, (London), is edited by Emily Faithfull, and *Aunt Judy's Magazine*, a very excellent juvenile published in London, is edited by Mrs. Alfred Gatty. So in this country *Harper's Bazar* is edited by Mary A. Booth, the trenchant *Woman's Journal* by Lucy Stone and Julia Ward Howe, the able and beautiful *St. Nicholas Magazine* by Mary Mapes Dodge, the *Little Corporal* by Emily Huntington Miller, to say nothing of local papers edited by ladies. In many offices ladies of ability hold subordinate places of great importance, as Mrs. Margaret E. Sangster, the principal assistant on *Hearth and Home*. Mrs. Swisshelm gained distinction in journalism; our correspondent, Gail Hamilton, edited *Wood's Household Magazine* for a while, and Mrs. L. G. Runkle is one of the very ablest contributors of editorial articles connected with New York journalism. There are innumerable lady correspondents, some of them, as Mary Clemmer Ames, having achieved distinction in the profession. But lest we should stimulate young women to plunge into journalism, we beg to add that not one man or woman in a thousand who tries newspaper life ever succeeds in doing more than gaining a very moderate livelihood, while the great majority fail entirely or succeed in making but a meager pittance. To most it is a hard calling, affording a precarious subsistence.

An Impostor Exposed.—A young man calling himself Charles Rayner has recently been giving "seances" in Chicago for the materialization of spirits. He went to the circle-room of the *Philosophical Journal*, and the editors, after asking him to submit to tests, sewed his pants to the carpet; sewed his wrists to his pants, and sewed his coat collar to the back of the cabinet. There were no demonstrations, and finally the editor searched him. He examined his coat, his pants, his vest, his hair—nothing there; but his shirt—oh! he was sensitive, he wouldn't have that examined, it was sacred; underneath the garment, there were the utensils to make up his class of spirits. This nice fellow was stopping at Mrs. Carry's, in Chicago, where he held several seances, receiving enthusiastic applause. Poor fellow! he said the seances exhausted him "so much!" On information received from the editor of the *Journal*, this lady, while conversing with what purported to be a spirit, suddenly tore down the improvised cabinet, and there Rayner himself stood, with whiskers, wigs, etc., representing the spirit. He didn't want Mrs. Carry to kill him. She told him he need not fear that, as he was too low to dirty her hands with. She ordered him out of the house, and he went.

The Bible is a labor-reform book of the most radical stamp, favoring the abolition of property in land, of usury, (to the extent of decreeing the repudiation of so-called debts the principal whereof has been paid in the form of interest), and of all other methods of getting an income without work. Why are the clergy silent on these grave questions? Are they ignorant of the plainest teachings of their Bible, or do they think it unsafe to speak the truth? This silence is not creditable to either their heads or their hearts, and we wait to know whether the popular churches will continue to acquiesce in the speculative piracies which impoverish labor, as they formerly sided with chattel bondage.—*E. H. Heywood.*

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, AUG. 1, 1874.

EDITORIAL matter is deferred to give place to communications and reports of meetings.

THE ARTICLES FROM MEDICUS, detailing spiritual phenomena which took place mainly in London, close with number nine, published in this issue of the paper. Next week we shall give the first of two communications of a similar character, written by Mr. B. Shrafle, whose well known integrity is a sufficient guarantee of the truthfulness of his statements.

THE SPIRITUALIST AT WORK, published by D. M. Bennett & Co., New York, is a handsome paper of 16 pages, issued each fortnight, at $1.75 per year, or $3 for the *Truth Seeker* in addition. Both publications are radical, progressive, well edited and worthy of support. Number 2 of the *Spiritualist* is an improvement on No. 1, which is a good sign.

DASHAWAY HALL DISCUSSION.—The Society for Self-Culture had a fine meeting last Sunday afternoon. The venerable and much respected gentleman, who was so long its President, opened the debate, by invitation, with an article of some length, in which he set forth the views of Thomas Paine on the Christian religion, with a calm dignity, and a conclusive logic that went home to the hearts of all present. The question for debate was: "Is the plan of salvation and the atonement by Christ the only means of eternal happiness?" Mr. Battersby was followed by other speakers, some on one side, some on the other, and all exhibiting a skill and enthusiasm in debate rarely witnessed in a promiscuous assembly. It is impossible, in our limited space, to give an outline of the speeches. Several professed Christians took part in the debate. Others scouted the entire Christian fabric as a delusion and a snare, untrue, unjust, indecent and immoral; and others still took a middle ground, accepting the teachings of Christ, while condemning those absurd and corrupt dogmas and practices which have been engrafted upon the Christian religion by the Roman Catholic Church. The discussion was very lively, and the question continued for further consideration.

GOD IN THE CONSTITUTION.

Our Sunday travel in search of heaven was interrupted on Sunday evening last by a desire to hear what James I. Ferree had to say on the subject of "God in the Constitution," before the San Francisco Spiritualists Union. The following is a synopsis of Mr. Ferree's discourse. He said in substance:

The attempt to recognise God, Christ and the Bible, as an integral part of our fundamental law, is a part of the old and never ceasing battle between despotism and liberty. The first struggle of these forces on this continent resulted in the independence of the colonies, the second in the destruction of slavery, and the third contest is now progressing between Christianity and Liberalism.

The head and front of this movement are the "United Presbyterians" of America, the modern representatives of the Scotch Covenanters of the last century; the main body, the Y. M. C. A., the Jesuits of Protestantism. They are in deadly earnest, and unless they are met with like earnestness and wisdom, they will succeed. Their success means the entire elimination of the democratic and republican elements from our government, the utter subversion of American liberty, the destruction of all our guarantees of freedom. They argue that the Constitution as it is, is godless, and must be changed, or the nation will be damned; that we are a Christian nation, and are utterly inconsistent in maintaining a Constitution which treats all religions alike, and which secures the same rights and privileges to Atheists, Deists, Jews, Christians and Free-thinkers of every grade; they holding that infidels have but two rights, viz: one to repent, and in case of failure in that, to be damned. They argue that the paying, *out of the public funds*, of chaplains in the army and navy, Congress and the State Legislatures, hospitals and prisons, the exemption of church property from taxation, the introduction of the Bible in the public schools, the appointment of fast and feast days by official authority, proves the nation Christian, and consequently the Constitution defective. We must meet them by affirming that the nation is *not* exclusively Christian, and that the government is neither Christian nor anti-Christian, but simply secular, and therefore these customs should cease, and thus conform the government to the Constitution.

Christianity and American liberty are essentially antagonistic forces; they will not and cannot live in peace on terms of equality. One or the other must, and will, dominate the other; and the sooner the lovers of liberty are awake to this fact the better. Christians must crush out Liberalism by civil power, by fines, imprisonment and the gallows, if need be, or give up the idea of endless torment for the impenitent, which will be certain death to Christianity.

The Bible idea of God is essentially monarchical, unrepublican and anti-democratic, and hence a nation cannot be both Christian and democratic at the same time. Democracy is government *of* the people *by* the people *for*

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the people, while Christianity is governing the people *by* Almighty God, *through* Jesus Christ, *for* the benefit of the elect. We say the voice of the people is the voice of God. They say the Bible is the word of God. We say governments derive their just powers from the consent of the governed. They say Almighty God is the source of *all* authority, and Jesus Christ the ruler of the nations. The lecture closed with an earnest appeal to lovers of American liberty to be up and doing.

HENRY WARD BEECHER.

Probably no preacher has ever attained a fame more wide-spread or better deserved than has Henry Ward Beecher. Christians have had abundant cause for rejoicing that Beecher was "chosen of God to teach men." They have looked upon him as one whom God specially called to stand upon the walls of Zion. Now that he has been proved guilty of some "irregularities," a portion of the Chrsitian church are in favor of knocking him off the wall. This may be justice, from their stand-point, but it does not accord with the example set before them by the "Most High." Even if Beecher is guilty of all that is charged, still he is a better man than "righteous Lot," the father of his own grandchildren, and a perfect gentleman, compared with David, the "man after God's own heart." David caused the *murder* of Uriah, whereas Beecher, instead of trying to kill Tilton, calls him "my dear Theodore," and offers to furnish money for him to take a pleasure trip to Europe.

In relation to the Beecher-Tilton affair all the parties who know the facts of the case seem to hold back, and to indulge in special pleading, instead of coming out with a plain statement of the truth. The very air of mystery and reticence with which the principal characters approach the subject, and the homœpathic light they throw upon it from day to day, seems to indicate "some monster in their thoughts too big for utterance." Mr. Tilton says he has seen only two indications of extreme intimacy, but that Mrs. T. told him of the rest; that Beecher confessed his crime, and wrote a humiliating apology, and that third parties, Moulton and others, were called in, spoke with Mrs. Tilton and Beecher, and heard their confessions. Now here is a complaint, full, clear and specific, which cannot be negatived by averring that foolish women are in the habit of writing love letters to Mr. Beecher, and that Mrs. Tilton's letters were no more amorous than the rest. Any allusion to Tilton's family difficulties, and Beecher's advice under them, is mere special pleading, and only covers the case with smoke. If there had been nothing but this, there is no cause for all this agony and hanging back. Mrs. Tilton and Beecher deny the impeachment, and, of course, deny that they ever confessed so much; and now if Moulton and the others, who are said to have known these things, say they never heard either Beecher or Mrs. Tilton admit any such fact, why there is an end of all; but without this, the public must conclude that the charges are true. Delay, and long statements, and special pleading, look like an effort to whitewash, and tend to weaken the public confidence in the committee and its report. It is said that Beecher is not to be examined until all the other witnesses have testified. This is evidently an effort to favor Mr. Beecher; but Tilton and Moulton evidently do not intend to give him this advantage. Moulton wishes Beecher himself to admit the truth, and Tilton is endeavoring to compel Beecher to commit himself to a specific statement before bringing to bear the full force of his batteries. He reserves his fire until his enemy has exposed his weak points, and he is justifiable in doing so, as the course already taken by Beecher and his friends clearly proves. Had Beecher met the charge by a candid admission in the first instance, the generous world would have felt disposed to pity a great and useful man, who had yielded to a common human weakness. But should the charge now prove true, the shuffling and tergiversation practiced by Beecher and the church, and the effort to persecute the already too much injured Tilton, will come back upon themselves with tenfold force. It will not be the first time that "a man after God's own heart" has forgotten his piety for a pretty woman; but it will be the first time that a great church and its pastor have been guilty of every grade of meanness and prevarication to cover the criminal, and heap odium upon his injured accuser. If this charge be now sustained, Henry Ward Beecher will stand before the world, not merely as one who has trodden forbidden paths, but as an unblushing fraud, who has put all the low artifice of falsehood and pretence before his church and mankind, while he assumed the sanctity of innocence; and from present appearances, we are led to believe that Tilton's statement is true. No man would lay under such a charge for a day if he could meet it fairly and honestly.

Since the foregoing was written a dispatch states that Tilton's friends, in order to bring the matter into the courts, have had him arrested for libel. The result will be that Moulton, Carpenter, Bowen, Miss Anthony, Mrs. Stanton, Mrs. Woodhull, Isabella Hooker, and others, who are said to have known the facts a long time, will be compelled to give their testimony. The end is not yet.

CONFERENCE AT CHARTER OAK HALL.—The conference last Sunday morning on the evidences of spiritualism was a spirited affair. The opposition is resolute and well represented, while spiritual manifestations by those who say they have seen and heard them, are attested with a clearness of description that would seem to silence all doubt. But it does not. After most respectable persons, one after another, have said, "I have seen these things,—I know what I say,—there could have been neither fraud nor trick,—I have seen, and felt, and conversed with spirits, and recognized them as my father or mother, or others,"—after all these asseverations, the doubters, with a stare of amazement, exclaim, "I cannot believe it! a thousand witnesses could not prove these things to me,—I must first see them myself." The question was laid over till next Sunday forenoon, at 10½ o'clock, and both sides promise to strengthen their works. We may expect a lively time. All are invited.

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FREE CONFERENCE MEETING.

A few weeks since a number of persons, who had been in the habit of attending the meetings of the Spiritualists' Union, became dissatisfied with the Sunday afternoon meetings, which are devoted to seances under charge of Mrs. McKinley. They thought it more profitable, to themselves at least, to consider vital questions affecting the well-being of society, and they accordingly engaged Central Hall on Sixth street; but did not withdraw from the Union, whose meetings they generally attend in the evening. On account of gross misrepresentations, which were made in the *Chronicle*, the proprietors of Central Hall declined to rent it for their meeting; and they were compelled to seek quarters elsewhere. Last Sunday they met in a room in the rear of Charter Oak Hall. The editors of this paper were present, and can vouch that we never attended a more orderly, harmonious and interesting meeting. We were in error last week in speaking of the organization as a third Spiritual society. Although composed mainly of Spiritualists, it does not claim to be a Spiritual organization. The object is to present a free platform, on which people who have any worthy thought to express can give it in their own way, without limit as to time or subject, only endeavoring not to infringe upon the rights of others. They have no chairman, and are guided solely by their own ideas of propriety and courtesy. This is a mode of conducting a meeting which has never heretofore been tried excepting among personal friends or the members of a society, outsiders not being allowed a voice. Here there are no "outsiders." All present are members, and with such unlimited freedom it seems not likely that they will be long able to get along without a presiding officer. However, it has worked well so far, and if no unfriendly element comes in, it will probably continue to move along harmoniously. Certain it is, that the atmosphere of the place appears to be conducive to good behavior. The discussions have been conducted in the kindest spirit, and with the most courteous recognition of each other's rights.

The meeting on Sunday was opened by Dr. Swain, who briefly stated the objects which they were endeavoring to realize. Remarks were made by Mr. Healey, Professor Chaney, Mrs. Hughes, Mr. Pierson, Mr. Spring, Mr. Wild, Mr. Stowe and others, and Mr. Morse read an interesting article from the *Banner of Light*. We regret that we have not space for a report of the addresses. The social question was not alluded to by any speaker. The meeting to-morrow cannot be held in the same place, as the proprietor of the hall has been compelled by other lessees to deny the society its use.

When man becomes as wise as Nature, he too will come to see all things to be good, because he will see everything in its time and place. We need to have a great patience with the slow evolution of things.—*A. W. Stevens.*

Jesse H. Butler will discourse on "Beauty and Utility," at Charter Oak Hall, to-morrow (Sunday) evening.

MEDIUMS' SEANCES.

The two seances were held as usual on Sunday afternoon, one at Charter Oak Hall, the other at 911 Market street. Mrs. McKinley invited Deane Clark and Mrs. Kenny to the platform. The people were invited to send up questions to be answered. Mrs. Lena Clarke read the questions and Mrs. McK. replied to them. The following are specimens of the questions, with answers in brief: Will spirits materialize here in California? Yes. Does the materialization of spirits prove the miraculous conception? No. Are there bad spirits? No, not essentially bad, but undeveloped. We should endeavor to do right and to keep away from bad influences of spirits in and out of the "form." What is freedom? We cannot tell what it is so well as we can what it is not; but it is to do as we think right, so as not to interfere with the rights of others. Mrs. Clarke described various spirits, some of which were recognized. Mrs. McKinley said she saw the spirit of Mrs. Slade, deceased wife of Dr. Slade, of New York. She wants Dr. Slade to come to California, and give seances. She thinks his health would improve here. Deane Clark made a brief address, in which he said "Katie King" has promised to show herself in this city.

At Charter Oak Hall Mrs. Dieterly joined the mediumistic force, and added to the interest by clear descriptions of spirits. The other mediums were Mrs. Cummings, Mrs. Staley, Mrs. Hendee and Mrs. Wiggins. The seance was of unusual interest. At its close Mrs. Foye gave the ballot test. Some one proposed H. H. Hunt as the committee, but Mrs. Foye said the gentleman had had sittings with her, and she preferred a stranger. Mr. Hunt declared himself a skeptic, and stated that he wished to make the test thorough. He proposed to take the ballots selected by Mrs. Foye, and write new ones with the same name, and see if the spirit could again select the name when the newly written pellet had been thoroughly mixed with the others. Mrs. Foye declined to sit with Mr. Hunt, at that time, but said she would give him that or any other test in private. The seance then proceeded with Mr. Hoge as committee, and every test given was pronounced correct. Mr. Hoge was unable to discover any appearance of trickery.

Whatever Is is Right.—I am an optimist. I believe and am sure that there is no such thing as evil; that just in the same way as physical philosophers have long ago agreed that cold and darkness have no existence, but are simply "less light" and "less heat;" so, too, moral philosophers have got to acknowledge that what we call evil, aye, the very worst forms of it, are only "less good." I believe that this world is governed by perfectly just laws, and by a perfectly good and all powerful God; I am sure if I had been God, I would have made things just as comfortable for every one of my creatures as possible, consistently with their own best good; and I am not going to believe that God has done otherways. We think things very bad down below here; but it is not so, it cannot be so; everything is going right. For either God couldn't arrange things better, or he wouldn't, or he didn't know how to; but as we presuppose his all powerfulness, and his perfect goodness, we must allow that it was because he wouldn't, and that for very good reasons of his own.—*Don Fulano.*

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Book Notices.

THE NEW ERA.

THE TEACHINGS OF THE AGES: IN TWO PARTS—BY A. C. TRAVELER: BANCROFT & COMPANY, SAN FRANCISCO.

This book is written for the great suffering heart of humanity, and the writer is not only a humanitarian, but a philosopher. Broadly, we may say that the writer is a philosophic Christian, and the book should therefore commend itself to all classes of religionists, while the free-thinkers of all types and names, Rationalists or Materialists, will find food for thought in its pages.

The central proposition of the book is, that the second advent of the Messiah is now at hand, though whether he is to appear incarnate, as in the first era, or to come as an invisible glory and power to the hearts and souls of men, may be an open question; but the author claims that the ideas of the hour point unmistakably to the second coming. The age is active and expectant; some great event is about to burst upon the world. Among other proofs of this, the author claims as demonstration, the wide-spread spiritual manifestations of the day, these being the same, only with an accession of power and influence, as those that attended the first advent.

As there is to be a new dispensation, so there must be a new prophet to inaugurate it, and the writer assumes that this prophet has already appeared in the person of Emanuel Swedenborg, the "colossal John the Baptist of the new era, commissioned to bestow on the church the baptism of reason and of science, and to prepare the way for the second coming."

In this work, the organized church, in spite of its great sins of omission and of commission, is recognized as a necessity; as, in fact, the centripetal force of the moral world. Whether in the meridian age of glorified humanity we shall still need such organizations, the author does not clearly state; but it may be inferred that we shall not. To those who still hold with reverent faith to the Christian bible, because they have learned its lessons at a mother's knee, and it is associated with the holy memories of childhood and of home, it will be a satisfaction to know that this thoughtful and conscientious writer has not discarded it, but holds to it devoutly, while interpreting it philosophically, and believing it to be largely allegorical. In the Mosaic account of the creation, "days" and "weeks" are interpreted to mean *days and weeks of the ages*. Each day, therefore, is centuries of time, and thus the earth went through ages of preparation for the reception of man.

But that which to many will prove the most attractive idea in the book, is the doctrine of a dual god-head, or a Father and Mother God—an idea long entertained by the author, though other writers of late years have put it first in print. It is here avowed with an earnestness and cogency of reasoning which prove, at least, a perfect faith in it. What a comfort to feel that there is a *Mother* God, and that we weary, sorrowing children of earth can rest our bruised and bleeding hearts on the bosom of this Divine Comforter. The author elaborates this beautiful idea:

"God said, not to his son, as heretofore erroneously taught, but to his co-equal and beloved companion of eternity, the universal Mother, (or the Holy Ghost and Comforter,) Let us make man in *our* own image, after *our* likeness. And they were made male and female, after the image of the Divine Father and Mother God. Hence, we are the children of Deity, heirs of God, and joint heirs with Christ."

Making a practical application of this doctrine, the writer claims that the hitherto false position of woman, even in enlightened christendom, has arisen from the inability of the world to recognize or comprehend the Divine Mother in the Godhead; "man, with his practical tendencies and absolute self-hood, seeing only a male Divinity, regardless of the Divine Mother, ever present in the subtle and elevating influences of the beautiful of earth and heaven." The writer looks forward, however, to the time—now, indeed, in a process of inauguration, when it shall be seen that woman, in her sacred office of maternity, represents the Divine, Universal Mother. But man's exceeding joy in discovering this, will be attended with humiliating and sorrowful reflections, and in his desire to redress her wrongs, he will render to woman *more* than justice.

The following are brief extracts:

"Let Woman herself awaken then to the subject of her own *freedom in right action*, and equal responsibility with Man for the improvement of the gifts with which she is endowed by Heaven, and become obedient to the voice of the spirit, or the impelling force of her own soul; remembering that God marked out no particular sphere for either man, or woman, independently of the revelation of His Will impressed on their hearts and minds, when he created and blessed them, and pronounced His work *good*. The All-Parent said unto both alike: Be fruitful and multiply, and replenish the earth, and subdue it."

"And let it be remembered that neither the Childhood nor Youth of the World, nor of the individual man, are ages of philosophy; and that Man, as a sex, has been thus far unable to rise superior to the influences of education, and of traditional prejudice, and to view truth broadly from the comprehensive plane of cause which overlooks the wide realm of effects. And, for this reason, he has failed to award equal justice to Woman, either as a sex, or as a rational and intelligent individual, companion and friend. And, the mind of the present Era is so thoroughly imbued with the material and masculine tendencies of past ages, that it can only see in the direction of the old masculine channels and act through them. Even the professed Christian Philosopher still looks at Woman through spectacles borrowed of Pagan Sages. It is true that the Pagan was unable to penetrate as far into a future state of existence as the Christian is, who admits Woman to Paradise in her own proper person; but, the latter is still so biased by the narrow views of the former, that, while he generously accords to her equal rights in the higher life of Heaven, he obstinately refuses to recognize her claim to equal justice, while she remains a resident of the planet Earth.

In consequence of this partial and unphilosophical view of the Human Family, partial and unhealthy social conditions everywhere obtain in the world. We have Institutions of Learning, founded for the benefit of Man only—which are very liberally endowed by the wealth of both

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sexes, while Woman is equally in need of the educational light which they impart to the youth of the land. And we have large industrial interests, established for Man only; while Woman is equally in need of remunerative occupations to sustain herself and those depending on her efforts for subsistence. And, through all the ramifications of society, there is but a partial application of the principles of social science and of the deductions of philosophy, and justice is but partially administered. The grand universal principles of truth, broadly gathered from Nature and Revelation for the regulation of human conduct, are nowhere applied to human conditions and requirements, irrespective of SEX."

"But, fortunately for all the oppressed members of the Human Family, male as well as female, we live in the dawn of a New Era. The World is approaching its maturity. The day of Reason is advancing. Its morning is already luminous with the Rising Sun of Righteousness and of Knowledge. All the forces of physical and of Intelligent Nature are vigorously at work to throw off old conditions, and take on new. The subtle Spiritual Powers of the Universe are radiating finer elements of soul-life, from soul-centre to soul- circumference; and these are permeating the mind of the age, and will be manifested ere long in higher types of Man and Woman, and a purer Christian Democracy."

"The Republican Government of the United States of North America was established on the intelligence, and consequent self-governing power of the people; and must therefore depend upon the enlightenment of the millions for its perpetuity. And, hence, UNIVERSAL SUFFRAGE, on the basis of intelligence, is the only rational and consistent policy for our Nation to adopt, if it would secure public order, peace and prosperity. And it is the only policy which harmonizes with the genius of our free and progressive Democratic Institutions."

"UNIVERSAL SUFFRAGE, on the basis of intelligence, would render simple *justice* to *Woman*. It would endow her with the VOTE, which is her natural right as a citizen of the State and as the progenitor of the Human Race. CITIZEN—did we say? Woman is not a recognized citizen of the country which she populates. Our laws ignore the individuality of Woman, the Mother of those who frame them. They class her, politically, with children, idiots, slaves and criminals. And, like these innocents and unfortunates, Woman has no right that Man feels himself legally bound to respect; and he measures her by her political instead of intellectual and moral status, in all his business and social relations with her, and treats her accordingly. We speak not now of exceptional cases, but of general usage."

"As before stated, women have been drilled all through the centuries in the belief, that the exercise of political rights would unsex and demoralize them. Large numbers of the unreflecting have accepted the proposition as true; and they have a natural repugnance and horror of being unsexed and demoralized. And, while occupied with this formidable objection, they do not see the falsity and injustice which underlies the assumption. But it is none-the-less a lie, and tyrannous wrong, although women are blind, and although usage and the prejudices of education cause both sexes to view leniently the monopoly of political power by the male half of the Human Family.

But, could the women of America understand that the Vote represents both material and moral power, and that they are really as legitimately entitled by nature to the advantages which it confers as men, and equally as capable of using it for practical ends; *then* they could no longer remain indifferent to the great question of political enfranchisement.

And, could the women of America understand that the Vote in their hands would command for them greater respect and consideration from men, who entertain a profound regard for the material and practical goods of life,—for the Vote and its considerations, citizenship, office and its emoluments, representation in the State, and station in society,—*then*, women would no longer remain indifferent to the question of political enfranchisement."

For sale by Herman Snow and A. L. Bancroft & Co., San Francisco. Price $2,50.

COOPER ON FINANCE.

W have received from the publisher, A. L. Bancroft, a small pamphlet by S. Cooper, of Eureka, Humboldt county, in this State, on the subject of National finance. It is just issued from the press, and is well worth the attention of the curious student of finance. We do not agree with Mr. Cooper in his general conclusion, though we admit that he is often logical, and has certainly given his subject a thorough dissection. He handles the new Senator from the State of Nevada, Mr. Jones, with ability; and is deservedly severe on a Dr. Bacon, of Yale College, who has written a letter on this subject. The Doctor got up quite a furor of theological indignation against our irredeemable currency, as though it had been a sin against the Holy Ghost. Mr. Cooper, we think, shows that a man may be a D. D., a president of a great school of divinity and a popular preacher, and yet know little of financial science, and have a crude sense of political justice. On the whole, Mr. Cooper's little waif is a curiosity. He thinks he proves conclusively some things which a sane man will find it difficult to believe; namely, that an irredeemable currency, always below par, is best for the country; that the more it is depreciated, the better it is; that the average American citizen would be supremely blest if he could only get a greenback with five dollars marked upon it for his day's labor, or bushel of wheat, though the gold value of the paper was only half a dollar; that this would be a most happy state of things, because we can have high wages, and high prices here at home, and yet export all our products at the lowest rates to foreign markets. We are persuaded that there is a hidden sophistry in this reasoning that can reach conclusions so utterly repugnant to common sense. The pamphlet is running over with food for reflection, and accurate history and statistics pertaining to the subject under discussion. We commend it to the attention of all students of our monetary system.

HENRY S. FITCH is now preparing a work for the press on the subject of a national currency. Some of the principles already enunciated by Mr. Fitch, although not likely soon to be adopted by the government, command themselves to the good sense of every plain, straightforward thinker; every one, in fact, not biassed by pecuniary interests in favor of our present complicated and nonsensical monetary system.

The *Bulletin* calls the comet a "rare bird," probably because it has such a long tail.

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WOMAN SUFFRAGE.

ANNUAL MEETING OF THE INCORPORATED SOCIETY AND CELEBRATION.

One of the best, most harmonious, and in every way most satisfactory, Woman Suffrage meetings ever held on this Coast, took place in Dashaway Hall on Monday, the 27th inst., under the auspices of the California Woman Suffrage Society Incorporated. The morning session was devoted to the reading of reports and the election of officers for the ensuing year. The Treasurer's report showed the society to be out of debt and with a balance on hand of $850. The election for officers resulted in the choice of the following excellent ticket: President, Mrs. Sarah Wallis, of Mayfield; Vice Presidents, Mrs. P. Benedict, of Contra Costa county; Col. A. Heath, of Santa Cruz county; Mrs. Laura De Force Gordon, of San Joaquin county; Mrs. Watkins, of Santa Clara county; Mrs. Waterhouse, of Sacramento county; Mrs. R. G. Steele, of Merced county; Mrs. C. P. Sprague, of Yolo county; Mrs. Kellogg, of San Francisco county; Mrs. Boyer, of Oakland; Miss Sallie Hart, of Alameda county; Mrs. Latimer, of Sonoma county; Mrs. Hanly, of Sierra county; Mrs. Irwin, of Marin county; Mrs. John Llewellyn, of Napa county; Mrs. Davis, of Solano county; Mrs, Clara Gayne, of Mendocino county; Miss Eliza Taylor, of San Francisco; Mrs. E. Lloyd, of Nevada county; Mrs. Johnson, of San Joaquin county. Secretary, Mrs. Matthews, of San Francisco. Corresponding Secretary, Mrs. Wilson, of San Francisco. Board of Managers, Mrs. E. Pitts Stevens, M. Louise Wilson, Mrs. Dr. White and A. McKeon, of San Francisco; Mrs Phebe Benedict, of Contra Costa county; Mrs. Isabella Irwin, of Marin county; Miss Sallie Hart, of Alameda county; Mrs. Watkins, of Santa Clara county, and Mrs. Dr. Waterhouse, of Sacramento county.

AFTERNOON SESSION.

Brief addressed were made by Mrs. Roena Granice Steele, Mrs. Hendie, James I. Ferree, Mrs. Drinkhouse, Mrs. Roberts, Mrs. Wiggins, Mrs. Laura De Force Gordon, editress of the *Leader*, and Mrs. Boyer, editress of the *Homestead*. The latter declared herself favorable to woman suffrage, but thought the education of women would have to precede suffrage, as without education they could not know the benefit it would confer upon them. Mrs. Gordon did not believe in waiting. The demand for a right should not be delayed. There was no delay in giving the negro the right to vote on account of his ignorance.

Mrs. Boyer thought the local option movement had been a help to the cause of woman suffrage.

Mrs. Pitts Stevens replied, that without the prior movement of the woman suffragists, no local option law would have been possible, and no woman would have dared to go near the polls. It was just because of this demand for suffrage that women had been encouraged to do something under the Local Option Law.

Mrs. Benedict, who presided, called on Mr. Kimball, of Antioch, who responded in a quaint and comic little speech, and then promised that, if let off, he would recite a poem during the evening meeting. This agreement was ratified with applause by the audience.

EVENING SESSION.

The Hall was well filled. Mrs. Benedict presided, the constitution requiring the old officers to continue to serve till September. Mrs. Laverna Matthews favored the audience with a song and piano accompaniment. An article was then read by the Secretary, Mrs. Matthews, which was written by Mrs. Emily Pitts Stevens, in January 1869, being her salutatory as editress of the *Sunday Mercury*, afterwards the *Pioneer*, in which she declared herself in favor of woman's enfranchisement. The reading of this article was followed by an appropriate, eloquent, and in every way excellent speech by Mrs. Stevens, in which she gave an account of the rise and progress of the woman movement. On the 27th of July, 1869, five women organized the first woman suffrage society in this state. There were so few of them that each one had to take an office. Mrs. E. P. Schenck was President, and Mrs. Stevens was Vice President; Mrs. Coelia Curtis, Corresponding Secretary; Mrs. Hutchinson, Recording Secretary, and Mrs. Dr. Corbett, Treasurer. Fifteen were present at the next meeting, tweny-five or thirty at the third, and the fourth meeting was held in the museum of the Mercantile Library, with over one hundred and fifty. Mrs. Stevens spoke of the ridicule that had been cast upon them by the press and the people, and the gradual growth of the cause into respectability and strength.

Mrs. Boyer read an original poem entitled "Recompense." Addresses were made by Mrs. Hughes, Judge A. M. Crane, Rev. Otis Gibson and others, the speeches being interspersed with songs by Mr. Davis, and music on the piano by Mr. Kirwan. Captain Kimball gave his promised poem, on Adam and Eve, which elicited roars of laughter. The evening's entertainment closed with an address by Laura De Force Gordon, in which the circumstances leading to the celebration were reviewed. She referred to the fact, that she gave the first Woman Suffrage address in Platts Hall, in February, 1869, before an audience of about three hundred persons. Mrs. Wallis was the only woman who went on the platform with her. Now, continued the speaker, there is a deep seated conviction in the public mind in favor of woman suffrage, while ridicule of it is confined to the ignorant and vile of society. She maintained that without the right to vote, woman can never obtain equal wages for equal work, nor can they ever obtain justice in the courts. She particularly condemned the probate court system, which, ostensibly for the protection of women and children, is really a means of robbery.

As an illustration of the difficulties that are thrown in the way of women who enter vocations usually followed by men, Mrs. Gordon referred to the printing business, and to her own experiences and annoyances. She then spoke of the trifling way in which many women spend their time, crocheting, netting, embroidering, etc., even making worsted kittens with glass eyes, instead of spending their leisure in the improvement of their minds by reading or acquiring some useful art. She said if we are becoming a nation of pigmies, it is mainly owing to the inanity of the women, who have no noble aim in life, no high aspirations, no worthy thought. The address was full of good, sensible ideas, well expressed, and the meeting adjourned, all feeling they had had a good time.

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IRREPARABLE.

BY MARY E. BRADLEY.

My heart was happy yesterday,
For on the hills the sunshine lay
In golden mist; and common things,
In the sweet bloom that autumn brings,
Grew beautiful, till every sense
Responded to its influence,
And not a leaf upon a tree,
But in its stirring gladdened me.

To-day the mellow sunshine lies
As tenderly along the skies,
And with as rare a splendor fills
The purple hollows of the hills;
But all the joy of yesterday,
And sweet content, have passed away,
Since in my hearing it was said
That little Muriel was dead.

I never loved the child too well—
That little pale-faced Muriel;
There was not in her looks or ways
The charm, indeed, to win one's praise;
And save the natural regret
For youth and death untimely met,
And pity for the mortal strain
Upon a childish heart and brain.

The news, for me, had never made
The glory of the hills to fade;
Had never caused the rustling sheaves,
And all the wind-tossed scarlet leaves,
To sigh with such an undertone
Of sorrow for my heart alone,
If I could answer, verily,
That she had borne no wrong from me.

But once, for something lightly heard,
I spoke a harsh and hasty word,
And blamed the child with bitter blame.
And covered her with sudden shame,
Until, dismayed, she crept away,
To sob and grieve the livelong day—
And yet, for any evil meant,
She was entirely innocent.

I knew it afterward, in vain,
And suffered such remorseful pain
As one must, in remembering
Wrong wrought upon a helpless thing.
But still, I set my heart at rest
With promises of wrong redressed:
"Some time," I said, "I will repay
All that she bore from me that day.

I will make glad with some surprise
Of sweets or toys, her childish eyes;
And my caresses, free and kind,
Shall blot the trouble from her mind."
I soothed my heart with plans like these,
With petty plans and promises,
Wherewith—since Muriel is dead—
I can no more be comforted.

Somewhere in heaven to-day she stands,
And, haply, lifts accusing hands
To God, who sees me here dismayed,
By reason of that debt unpaid;
And knows (as I know, too, alas!)
The opportunities let pass
So carelessly, wherein I could
Have turned my evil into good.

Now, though I sought them tearfully,
They never can return to me;
And neither penitence nor prayer
That one injustice can repair.
Its shadow will surround me yet,
And many a pang of vain regret
And haunting memory will belong
To this irreparable wrong.

PROCLAMATION.

Know all men by these presents, that we, Norton I, by the Grace of God, Emperor have read the records of the Beecher Tilton scandal, and are led to regard the same as one of those Providences of God that are so frequently found to pave the way to larger views, and more brotherly feeling among mankind, and to that unity of sentiment on the great subject of religious liberty that is so essential to our peace and, safety as a nation. If we cannot all be of one mind, we must all remember that our neighbors have the same right to differ from us that we have to differ from them.

We have observed of late that some of our people were altogether too good to be happy themselves, or to permit others to be so. Among these may be counted the members of Plymouth Church, whose purity was altogether too sweet to be wholesome. An All-wise Providence has seen proper to humble their pride and scatter their councils, till no such babbling has been heard in the land since the confusion of tongues.

Now, therefore, we, as aforesaid, Norton I, Emperor, by the Grace of God, do proclaim and ordain, that all our good and loyal subjects, each one seeking for himself the kingdom of heaven in humility and simplicity of heart, do leave all others to do the same for themselves also; and that they do forever eschew and throw off all that pharisaical puritanism that is so irksome to themselves and so disagreeable to their neighbors, and become simply good men and women, judging not others, lest they be judged themselves.

It is the first desire of our heart to see our subjects thoroughly united in our church, and this can only be done on the broad basis of leaving every man to think for himself, and letting his life adorn his principles. God cannot be deceived. He will know His own, in whatever disguise they may be found. No subterfuge, no pretense, no outward forms, no certificate can seal His eyes. Many will say Lord! Lord! But to those only who have done right and showed mercy, and in His name fed the hungry and clothed the naked, and been especially mindful of the little children, will he answer, "here am I!"

God willeth not the death of a sinner, and the Emperor willeth not that any of his people should live except to repent of any evil they have done in the past, and to walk in the paths of righteousness and peace.

Given under our hand, this 30th day of July, A. D., 1874.

NORTON I.

OPINIONS OF THE PRESS.

From "Our Age."

We read with interest the articles of J. W. Mackie, published in the "COMMON SENSE." There is something in them unlike much we find in public journals. Truly, this paper speaks for itself, as its editor assured us it would.

[From "The Word" Princetown Mass.]

COMMON SENSE has at last got into journalism. Weekly, Edited by W. N. Slocum 236 Montgomery street, San Francisco, Cal. Well-printed, ably-edited, full of interesting matter; it is, what it claims to be, "A Journal of Live Ideas." Send for it.

From the "New Age," San Francisco, Cal.

"Common Sense—A Journal of live Ideas." This is a new enterprise started in in this city by Mr. and Mrs. Slocum. The paper is devoted to the dissemination of free thought on religious and philosophical subjects, and however diverse may be one's opinions on such subjects, there can be but one opinion as to the excellent paper presented. It is creditable editorially and typographically to all concerned, and we wish it a hearty God-speed.

[From S. F. Chronicle.]

COMMON SENSE, the new paper devoted to free thought, Spiritualism, etc., of which W. N. Slocum is editor, has made a second appearance. It is a capital number, and its "make up" is a triumph of journalistic art. Typographically, COMMON SENSE is one of the prettiest papers in this city.

[From the San Jose Mercury.]

COMMON SENSE.—The second number of this new weekly is at hand. It is free fron the imperfections of the first hurried issue, and is truly a superior number. We learn that some sixty subscribers have been obtained for the paper in San Jose, a number that will doubtless be increased to a hundred or more.

[From the Russian River Flag.]

COMMON SENSE.—A weekly journal with this title was started in San Francisco last week, with W. N. Slocum as Manager. The first number indicates that it will be an exponent of the doctrines of Spiritualism, but it proposes to open its columns for the presentation of all ideas entitled to a respectful hearing. Its platform says the paper "is intended to serve as a means of communication between rational thinkers and intelligent, truth-seeking readers—an advocate of morality, education, equal rights, labor reform, and all that elevates and enobles the human race; an opponent of class legislation, church creeds, bigotry, intolerance, and whatever tends to degrade mankind and retard human progress. It will not be the organ of any party or sect, nor the exclusive mouthpiece of any man or woman, but will furnish a fair field for all opinions worthy of consideration, however much they may differ from those entertained by the editor." The friends of free thought will give COMMON SENSE a cordial greeting. Its subscription price is $3 a year.

[From the New Northwest]

COMMON SENSE.—We are in receipt of a Spiritual paper bearing this title, issued by the "Common Sense Publishing Company" of San Francisco. As a sectarian Spiritual publication, it is as prosy and orthodox as the "Watchman and Evangelist" and "Christian Reflector" are for the sects which they represent.

[From the Truth Seeker.]

COMMON SENSE. No. I., Vol. I., of a neat sixteen page Weekly by this title, published in San Francisco, is upon our table. It is devoted to morality, education, equal rights, labor-reform and whatever elevates and ennobles our race. It has a decided bearing towards the Spiritual Philosophy. We hail this young champion of of mental freedom and the rights of man. We can hardly have too many advocates of the Truth before the public. It appears to be ably conducted, and we hope the Liberals and Spiritualists of the Pacific coast will accord it a generous support, and may it prove a success.

Special Notices.

For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

For a stylish and well finished Photograph go to Kluit's New Photographic Establishment, No. 28 Third street. All work warranted superior to any in the city.

Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try Dr. Ivory's Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

COMMON SENSE PUBLICATION OFFICE, NO. 236 MONTGOMERY STREET.

COMMON SENSE can be purchased at the following places in this city: Patten's, 773 Market; Cooper's, 750 Market; Choynski's, 146 Second; Snow's, 319 Kearny; Sharp's, 238 Montgomery, and at this office, 236 Montgomery street, up stairs. Price of single copies, ten cents.

AGENTS IN THE INTERIOR.

Contra Costa county ..... E. H Kimball, Antioch
Inyo county ..... Mrs. L. Hutchinson, Bishop Creek.
Monterey county ..... W. M. Wilson, Salinas City.
Santa Barbara county ..... Mrs. Clara R. Crane, Santa Barbara.
San Bernardino county ..... Dr. J. P. Greves, Riverside.
Santa Cruz county ..... Mrs. Georgiana B. Kirby.
San Joaquin county ..... W. S. Sturgeon, Stockton.
Ventura county ..... J. W. Stevens, San Buenaventura.
Yolo county ..... J. G. Hudson, Woodland.

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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, AUGUST 8, 1874. No. 13.

Signs of the Times.

A German Society in New York proposes to put dead bodies through the cremation process for $8.

GEORGE WILLIAM CURTIS is nominated by the New York *Tribune* as United States Senator, from New York, to succeed R. E. Fenton.

The experiment of providing trained nurses for hospitals, alms houses and families has succeeded in England beyond the hope of those who established the institution.

O. B. Frothingham says that although materialism was never so openly and so largely professed as now, yet materialism was never before so thoughtful, so delicate or so sensitive.

Because Tilton has threatened exposures which would endanger the outside respectability of fashionable society, the New York papers treat him as if he were a mad dog, to be exterminated at any cost.

Infant damnation having been abandoned by the Christian Church, the damnation of the heathen is soon to get the go-by also; then missionaries may stay at home. At least, Rev. Arthur Swazey, D. D. of Chicago, so preaches.

Although intemperance is apparently on the increase, yet there never was a time when so many people were temperate on principle—never a time when intemperance had so little control over the ruling brain and conscience of communities.

Kate Stanton recently visited the House of Commons, where ladies are accorded a gallery, with bars in front of it, away up on the topmost stage. This reminded Kate of caged animals. She was told that the ladies are not allowed to be seen, lest they would distract the members while debating! Still on the animal plane of development!

Frank B. Carpenter, the artist, is spending the summer at Homer, N. Y., which is his native town. Watson's Art Journal has a highly complimentary notice of his portrait of Mr. Greeley, which it says is the best ever painted, and one that, like Gilbert Stuart's Washington, will hereafter be looked upon as the standard portrait of Horace Greeley.

Mr. Loiseau, of Philadelphia, has invented a machine which, with the help of two men, will produce one hundred and fifty tons of artificial fuel in a day. The materials are ninety-five per cent. of coal-dust with five per cent. of clay, sprinkled during the mixing with milk of lime. The pasty mass is the moulded into egg-shaped lumps; these are dried on belts of wire gauze, are dipped into a solution of resin and benzine, to render them damp-proof, and are ready for the market. In this way it is hoped a means of utilizing the prodigious heaps of coal-dust at the Pennsylvania mines has been discovered.

Miss Kate Stanton has gone to France to study the workings of M. Godin's Workingmen's Palace at Guise.

Spare moments are the gold dust of time. Of all the portions of our life spare moments are the most fruitful in good or evil.

The Republicans of New York will probably renominate John A. Dix for Governer. He will undoubtedly poll a larger vote than any other man that party could place in the field.

On the 18th of this month the people of Ohio are to vote on a new constitution, and they are to have a choice whether licences to sell intoxicating drinks are to be granted in that State.

An English firm has made a straw-roof sewing machine, which can turn out of hand from 1,500 to 2,000 square feet of water-tight roofing in an hour, requiring only two assistants to accomplish its task.

WHAT must we think of those who pretend to find the religion of Christ in our fine churches, with their smooth-tongued preachers? Christ denounced everything that these preachers do; and they do everything that He denounced. They are the shallowest false pretense of the age.

WHEN a man feels that he does not want to be honest and good, and so earn the kingdom of heaven by his own personal virtues, he joins a *fashionable church*, in hopes that by giving a few of his stolen dollars to the preacher, he may somehow evade the devil, and escape the punishment of the wicked.

Dr. Holland, in *Scribner's Monthly* says: "When we come to the real reason of the popularity of the men called heterodox, we shall find it precisely the same as that which makes Prof. Swing the popular favorite that he is. Their absolute freedom is their charm." This is radical teaching for a magazine that was started a few years ago to represent orthodoxy.

The *Reno Crescent* says: Take a first class engine down at Sacramento when the Legislature is in session and it costs, from the sworn statement of Governor Stanford, from $38,000 to $40,000. Just run that same engine up to Reno, without doing it the least perceptible damage, about the time the Assessor is around, and it depreciates so rapidly that it is put on the Assessor's books at $5,000.

Thirty-eight years ago, Abner Kneeland, the founder of the Boston *Investigator*, an infidel paper, still published there, was convicted of blasphemy in a Massachuetts court, and sent to prison for uttering these words: "The Universalists believe in a God, which I do not, but I believe that their God (aside from Nature) is only a chimera of their own imagination."

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REPLY TO A SKEPTIC.

BY B. SHRAPLE.

EDITOR COMMON SENSE:—I wish to express my approval of a portion of one of Mr. Mackie's articles, "Skepticism," in which he speaks of our duty to doubt, to deny, and to investigate, until satisfied of the truth. They were manly words, which could only come from an honest, sincere heart; therefore I, too, question Spiritualism, Materialism and all other 'isms, until I have such positive evidence that I can doubt no longer; yet, while I am so skeptical, I am glad to say that I have had such overwhelming evidences of the fact of communion with spirits, that to doubt longer would be absurd for me. I thank my stars that I am out of this sea of doubts, and now sail on smoother waters; nevertheless I question everything that comes from spirits, in or out of the "form," just as closely as I did seventeen years ago, when I began my investigations into the subject of Spiritualism, and I earnestly urge on every investigator to do the same. Mr. Mackie's failure, I think, consists in *doubting his own reason, and most inner convictions*, as he says. What medium could convince him, if he does not believe his own reason? I am credibly informed he once saw a spirit form in a dark hall, some years ago, and was sure he was wide awake. In his fright he related immediately the occurrence. I hope they will frighten him again, and keep coming so often that he may get used to them, and may obtain that positive evidence that even his senses and reason can doubt no longer, and he too can bask in the bright sunshine of this blessed reality. My good brother says:

The devils and angels have gone the way of the gods, and no one suspected that they were only the spirits of their nearest kin, the very devils being ignorant of the fact. Elves and fairies too have gone, which is sad. Now, are we skeptics to blame if we hold ourselves aloof, watch with care, without deciding in matters strange and little understood, when the ages record such varied opinions? Of course, if it can be indisputably proved that the spirits of men and women can and do return and communicate with their friends, it matters little what past history says, but to the doubter it has great weight, and as yet remains unexplained, why they have been so long silent, when they could have so easily spoken.

But what evidence can it be to him even if they have or have not communicated in the past? I shall be most happy to give him some evidences, (but cannot do it in this article, as it would make it too lengthy) and prove to him that they have *not* been silent during the last 1800 years. Furthermore, how does my brother know that spirits can speak so "easily." Does he fully understand the laws of spirit control, and is he sure that mankind has always been as well fitted to receive communications as at present? Speaking of past religions, he says:

All these, like modern Spiritualism, have had inexplicable phenomena, "spiritual manifestations," on which their superstructure rested; have had evidence upon evidence presented that their system was true. Yet they are now discarded, even by Spiritualists.

Although the religious systems have been discarded, yet Spiritualists do *not* reject the spirit manifestations of the past, but sift the wheat from the chaff from all religions, and only accept that which to them is good. It is true Spiritualists often differ in their opinions on account of the difference in their mental powers and developments, their early education and surrounding circumstances; yet they hold *one* conviction in common, namely: that spirits *can* and *do* communicate with mankind when conditions are favorable. They question the Bible, or any other book, no matter how musty it is with age. They consider they have the right to scrutinize everything in nature, to find what they are in search of—*truth*.

I know there are Spiritualists who swallow whatever comes from the lips of mediums, just as Christians accept what their minister says. They have not outgrown the old habit of allowing some one else to do the thinking for them, which is not strange. It cannot be expected they all should be thinkers. Modern Spiritualism had its birth but recently, and though its adherents are counted by millions, yet it must be remembered they come out from all sects and creeds, and, as a natural consequence, have brought more or less with them which colors their spiritual perceptions and ideas. The next generation of Spiritualists will be far advanced in their development, and in one hundred years Spiritualism will have accomplished for humanity more than Christianity has in eighteen hundred; because it will not only have purified religion of its dross and pretentions, but politics also, and literature and science, and will give them new life and vigor.

I therefore say to my brother: Keep on doubting and analyzing; do not accept the say-so of anyone until you have sufficient evidence of its truth. Follow your convictions, yet do not fail to listen to the "still, small voice" which speaks to you of the divine essence. This, modified by your judgment, will lead you safely to the green pastures, and ever-flowing fountain of wisdom, goodness and truth, where your skeptical mind will be fully satisfied in its longing and aspiration towards the Infinite Father of us all, from whence it flows.

HOODLUMS.

The San Francisco *Chronicle*, a staunch supporter of Christian morality, is calling attention to the great importance of suppressing the Hoodlum element in this city. The Oneida Community, which has been in existence somewhat longer than the city of San Francisco, has no Hoodlums, and no *Chronicle*. The causes that produce "Hoodlums" have not been admitted there. They have no whisky, tobacco, prostitution, land or other monopoly; consequently no poverty and destitution. Every man, woman and child having an equal interest in the property and in the individual and general welfare; no police regulations, no criminal lawyers, doctors or priests are needed; hence Hoodlums, *Chronicles*, social evils and moral and physical pestilences are unknown there; and if their example of unity of interests, community of property, and a universal education, were adopted in San Francisco, we should be spared the infliction of Hoodlumism, and such journalism as the *Chronicle* represents. M. E. M.

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SOCIAL CLUBS INSTEAD OF HIRED PREACHING.

BY A. GAYLORD SPALDING.

A hundred millions a year is a cruel and burdensome tax on a domestic republican nation like ours, as the expense of hired preaching; and many intelligent individuals are adopting the free social club system instead, as a matter of economy. Every neighborhood may adopt that plan. Human beings are social, and require social or co-operative action; but a leadership of non-producing priests is not needed. That belonged to a former age of feudalism and kingcraft. It is our privilege to improve on old dead customs, in religion as well as politics. Our people should learn to do their own thinking, and dispense with the class who assume to do it for them.

The average cost of sustaining a single popular church cannot be less than two thousand dollars per annum, and a population of two thousand generally requires from four to six such churches. Taking this for the national average, the aggregate is immense; and, like every other tax, the burden bears on labor. It is a universal pickpocket system.

The financial managers of every church find their way, during the week, to the small pocket money of both saints sinners. It is stated by authority, that of the three hundred millions population of christendom, one hundred millions never have enough to eat; and of our own forty millions, ten millions are constantly drudged to procure their daily bread. This in a world so rich, bountiful and productive! There must surely be monopoly somewhere. Yet these are the people that pay all the costs. Then add to this the endless government taxation, and it fully explains the upper and the undercrust philosophy. One class produces, the other—eats. One class are deadheads, the other—dupes. Churches are magnificent begging shops; and clergymen are the recognized high and respectable head beggars, and working men are the common victims.

Sectarian preaching is a service of ceremonies that returns no equivalent for its terrible costs. The art consists simply in the skillful handling of the Bible texts, which the priest shuffles as the gambler does his cards—the most expert hand always winning the game. It is a mistake to suppose that any truth is proved by texts. Ideas prove themselves by their own logic, the same as mathematics, and rest on their own intrinsic merits; and too much preaching of conflicting doctrines tends more to bewilder than to enlighten the public mind.

It is claimed that the church elevates, purifies, and preserves the moral order and integrity of society, and that vices and crimes are checked and repressed by its influence. But when we look at cities where church spires most do abound, we find that liquor saloons, gambling hells and brothels are not wanting. The more of one sort the more of the other, is the rule. So the claim proves a baseless pretension. Take New York, Chicago, St. Louis, St. Paul, and San Francisco for examples.

As to moral character, the preaching class may stand on a par with the average of men, or common sinners. In the midst of so many schools, lyceums, books, and newspapers, the clerical profession is entirely superfluous: since they have no source of knowledge not accessible to others, male and female. Free Sunday social clubs, with the lyceums, granges and industrial lodges, will supply all the benefits of gatherings called churches. And true religion is a true life, which is not helped by mummeries and flummeries, observances and creeds.

Champlin, Minn., August, 1874.

HERO WORSHIP.

BY B. F. FRENCH.

Let us question nature, and I think that we shall find that the idea of worship has, like many other things, been handed down to us from the dark ages, when people had very crude ideas concerning God and the works of nature. Who among us, that is intelligent, would desire to be adored? To every noble and intelligent soul such a thought is abhorrent.

John, the relevator, was rebuked by the angel whom he was about to worship: "See thou do it not! I am thy fellow servant, etc." See Rev. 22–9, and by referring to the sixteenth verse of the same chapter, it will be seen that this angel was none other than Jesus himself; and yet, with this positive command ringing in their ears, the so-called Christian world have been worshiping him for eighteen centuries. The evil of "hero worship" is that principles are lost sight of, and truth, the only thing which should command our highest aspiration, is left unsought and uncared for, while some individual is idolized and deified; thus mystifying the minds of our youth concerning the true principles of nature. This is also applicable to the worship of any mere ideal being. Whether deity be personal or impersonal, he must be subjective to law—must exist by virtue of law. He cannot be his own creator. If then he exists according to, and is subject to, law, he is, in principle, the same as ourselves; consequently should not be worshiped. If he has personality, possessing all wisdom, etc., our worship could not please him, for the same reason that it would not please a noble man, or woman. Again, if deity is impersonal, our worship could in no way affect him, save as it might affect ourselves, as being parts of himself; and right here another idea presents itself: If, as truly said by Pope, we "all are parts of one stupendous whole," which part shall worship, and which be worshiped? Certainly the lowest may not worship the highest; for it would only adore that which had ascended from its own self, or at least from its own condition. May we not reasonably conclude then that all worship, as understood and practiced by the large mass of professed Christians, is but a mitigated form of idolatry? and may we not reasonably hope that the day is dawning when worship, as now practiced, shall become obsolete, even as sacrifice has become among the most intelligent worshipers? I say yes, and believe that true worship will soon be inaugurated; which is simply a full and just appreciation of *nature*, and all her sublime manifestations; the expression of which will be seen in deeds of noble philanthropy, charity and justice, whereby humanity shall be resurrected out of its present ignorance, and all its consequent pain and degradation.

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[For Common Sense.]

SCIENCE AND SPIRITUALISM.

These two things are wide apart, and to all appearance, always must be. Like oil and water, there is an incompatibility between them, and it seems to be insurmountable. Science rests upon well ascertained facts which repeat themselves invariably under the same circumstances. These are the essential tests: First, that the facts are incontestably what they are stated to be: Second, that the conclusions are drawn from them by inexorable logic: And third, that when all the conditions are repeated the expected results follow without exception.[1] Thus, the inventor of the steam engine observed the effects of fire upon water; he reasoned upon the facts till he solved out the idea of a steam engine; he tried his experiment, and it operated like a charm. These tests are all wanting in what are called spiritual phenomena. Those who see them are either incapable of scientific observation, or unaware of the nature of the evidence necessary to support a truth. The witnesses, who saw or heard, must report just what met the senses, just what they saw or heard, and nothing more. There should be no hearsay and no enlargement. To the legal or scientific mind it is idle to make reports in any other form. They are of no more force than visions or dreams. We smile when told that the great medium, Home, in London, went out of a window feet foremost, and round the corner of a second floor, and in at another window, in the presence of several very respectable persons, and yet not one name given. It is no evidence of anything. No truth can be established in that way. Why did not the *respectable persons* sign the document? It is the more necessary that the testimony in these cases should be above refutation, because, as spiritualists themselves affirm, these events are separate from each other, and repeated at the mere will of spirits. To be brought home to the intelligent mind, they must be supported by the same class of evidence that goes to establish a murder or any other crime. We have never yet seen this done.[2] Spiritualists are generally content to make such reports of what they do or see done as cannot command the respect of any logical mind. It is not necessary to pursue this branch of the subject further. Unless the facts are admitted or proven, there is nothing to explain; no new theory is necessary, and if it were, and the theory of spirits seemed to be the only logical one, it is yet outside of the third test of science, for these spirits will not come and act alike for us under the same circumstances; they have a self-will that baffles all our rules or appliances. We cannot hope for the same results from the same conditions. These circumstances create an impassable gulf between science and what is called spiritualism; and there can be denying that science is on the safe side of the gulf. However slow, it is the safe and sure road to the only truth we certainly know. We should not be wise to leave it for any imaginary air line. We have reference here merely to the physical phenomena. [3]

In reference to the mind, mediumship and spiritual communications, I see still less reason to admit the claims of the spiritualistic theory. Not that we say that it is impossible. On the contrary, all our opinions seem to favor the idea; but rather that it is not true, because there are no facts to support the claim. Believing as I do, most devoutly, that there is a God, a great spirit that rules the universe, and that man has a soul, an emanation from God, partaking of the great spirit nature, we could easily believe that these spirits could, or did, or do communicate with each other, and sometimes independently of the physical world. I see no impossibility in such an idea, nothing even improbable; but is it really so? That is the question. Are there well ascertained facts enough to demonstrate such a conclusion? I think not. Robert Dale Owen, in one of his works, has collected perhaps the most forcible catalogue of this nature. But they have only shown that in all ages, and in all countries, men and women have believed these super-natural legends, and readily recorded them. But that is no proof of their truth, or every form of superstition could be demonstrated in like manner. We do not care to cite ancient ghost stories. Unproved themselves, they can prove nothing. We must have some illustration from the light of modern times, some ghost story of our own day. [4]

As to inspiration, mediumship, trance-speaking, etc., they find no favor in my eyes. They come clothed with no attribute that commands respect or attention. God has placed us in this world with senses to perceive, a mind to think and draw conclusions, and an external nature to understand. By the natural exercise of these powers we have discovered wonderful truths, both useful and entertaining. We are discovering more every day. They are making us wise, and rich, and happy. We have far more to discover yet, with results almost inconceivable; and we are doing it diligently and well. All the pretenders to inspiration, all the mediums from the beginning of the world till now, have not added one jot or one tittle to our stock of knowledge. They have not discovered a new planet, a rich mine, a new island or continent, nor have they improved or invented so much as a wheel-barrow or a grindstone.[5] I listen, as I have repeatedly done, to their discourses, and I discover nothing to vindicate the claim to a higher source of information than common sense. And there should be something of this nature, or what is the use of inspiration? The inventor of the steamship or the electric telegraph, or the discoverer of the real nature of the solar system, might have made a reasonable claim to inspiration; but these people who repeat only what others have taught before them, can have no such pretension. I do not charge them with dissimulation. It is one of the vices of the age to strain our language to an enforced meaning, which, when we come to sift, has nothing in it. We are all of us too much given to this kind of semi-delusion. I remember discoursing once with a distinguished clergyman on the divinity or inspiration of Christ. He insisted upon it. I resisted the claim. But at last he said, "Why, you are a son of God when you do right; you are inspired when you have a beautiful thought." And I could say no more, only that if this is what he means by son of God or inspiration, he should let the world know it distinctly. Let

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us use plain terms. Figures of speech are not favorable to truth. They shade, they soften, they make agreeable; but they lack the sharp lines of real knowledge. There are no tropes and figures in geometry. Should we insist upon the use of words that are strictly defined, and have no ambiguity, half of our errors would be swept away. Truth is one, and there is one way to it—scientific research—and none beside. All pretended inspiration, all royal roads to knowledge, all short cuts or by paths that pretend to dispense with observation and reason, must be discarded by the votaries of common sense. And all spiritual phenomena, mediumship or inspiration, must be regarded with doubt and suspicion, till they can stand the tests of science, till they can vindicate themselves by uniform successes.[6]

LAKE.

BRIEF COMMENTS BY THE EDITOR.

1. With our imperfect knowledge of the laws governing spiritual manifestations it is impossible for us to know whether *all* the conditions are repeated or not.

2. This has been repeatedly done, but there are "none so deaf as those who will not hear." It was done in the very case mentioned. The witnesses were Lord Adare, and others whose names we cannot now recall. All the names were given in the account published by Lord Adare.

3. Whenever and wherever scientific men have candidly investigated physical phenomena, there has been but one result, a conviction that the cause, if not spiritual, is unknown. Some scientists have assumed to give the unknown cause titles such as odic force, psychic force, (soul force) etc., but this is merely naming something which is still left unexplained.

4. There probably never was an age so full of "ghost stories" as our own. The newspapers are full of them, and most of them are well authenticated.

5. This is simply untrue. Andrew Jackson Davis, when a mere boy, described planets the existence of which has since been verified by astronomers; mines have repeatedly been discovered by spirit agency, while the list of inventions by spirit aid is so large that no definite statement can be made as to their number. In fact, it is quite likely that a large proportion are the result of spirit impression. In comparatively few of these cases has the fact been made public, because Spiritualism has not been popular, and no inventor cared to run the gauntlet of ridicule which such a confession involved.

6. One reason why spirits do not tell us more than they do is that we are placed here to exercise our own reason, not to be blindly led by any power outside of ourselves, and there is no lesson so constantly dinned into the ears of Spiritualists as this one of self reliance and self development. This one doctrine, self culture, is the alpha and omega of the spiritual philosophy, and it is in order to fulfil this injunction that we seek to understand our own nature and to solve the mysteries of our being, physical and spiritual.

The dependence of laborers upon capital, having no sanction in natural justice or the Common Law, is the result of special class legislation which enables a privileged few to plunder the useful many.

"GOD IS LOVE."

BY PROF. W. H. CHANEY.

How beautiful the thought! Remember this is said of *the God of the Bible*, and by turning to that sacred volume on every page we find the proof that "God is love." Love animated the bosom of the God there described, when he made Adam. Being omniscient, God knew that he was making him so weak that the man would transgress; knew that Adam would be tempted beyond the power of resistance; knew that he would "fall;" knew all the suffering that would thus be entailed upon the human race in this life, with hell and damnation for their sole inheritance in the next. This is the Bible God. How infinitely affectionate it was on His part to adopt this programme in the production of man. Suppose, instead of selecting an inferior quality of "the dust of the ground," God had chosen the very best, (especially for making the heart and brain of Adam,) then the man might have been strong enough to resist temptation; the "fall" would have been averted, and no Savior needed. But gentle love swayed Infinite Ietelligence, and man was made so that he *must* fall, entailing both temporal and eternal misery upon the unborn millions that were to come after him. How grand! How beautiful! This instance alone is sufficient to prove that "God is love;" but there are others, equally forcible, to which I invite attention.

Samson made a bet with the Philistines which he lost through the treachery of his wife. Then Samson growled about it, for even in those days gamblers grumbled when they lost. After recording the sublime language of this ancient sport, about their "ploughing with his heifer," the next utterance of the sacred text is in these words: "And the spirit of the Lord came upon him." What was that spirit? Love, of course, for "God is love." If the reader doubts, let him read the whole verse, Judges xiv, 19. "And the spirit of the Lord came upon him, and he went down to Askelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle." That is to say, in plain English, the spirit of the Lord "controlled" Samson to commit murder and robbery to pay a gambling debt. Amazing pity, grace unknown, and "love beyond degree!" How clearly this incident proves that "God is love." True, it might not be discreet for any person, in these degenerate times, to imitate Samson, else God's children would stretch his neck at short metre, for God has informed them in His Holy Word, "My spirit shall not always strive with men."

But to be serious. If the "spirit," mentioned in the last sentence, is the same "spirit" that came upon Samson, it would seem that while it has partially ceased to "strive" with the Caucasian race, it still "strives" with the Spaniards in Cuba, with some negro tribes of Africa, with barbarians generally, and "Indians not taxed," who take the same rank as our American women. These are not a tithe of the evidences to be found in the Holy Scriptures which prove that "God is love."

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, AUG. 8, 1874.

SCIENCE AND RELIGION will be the subject of a lecture by J. L. York, before the Spiritualists' Union, at 911 Market street, to-morrow evening.

JENNIE LEES.—This lady, who has acquired a great reputation as an inspired speaker, has been engaged by the San Francisco Spiritual Union to give a course of lectures in this city during the month of September.

DEAN CLARKE lectured before the Spiritualists Union on Sunday evening last, on the uses and abuses of Spiritualism, a most excellent subject, and one which Spiritualists should more frequently have brought to their attention. By a mistake on the part of one of our friends, we failed to obtain a report of the lecture.

ADDIE L. BALLOU.—The friends of this lady will be glad to learn that she is meeting with success in Oregon, speaking to large and appreciative audiences. It was her intention to leave for Olympia this week, but she remained in order to assist in procuring a reprieve for a young man who was sentenced to be hanged at Salem on Friday. After returning from Olympia Mrs. Ballou will visit Salem again during the session of the Legislature for the purpose of influencing the abolition of the death penalty in that State.

MRS. TILTON has made another statement, being a pretended explanation of suspicious circumstances. It bears on its face the impress of untruth. The committee, having by letter demanded original letters from Tilton, he replied that he offered them to the committee, and they refused to accept them. Now, having lost all confidence in the justice of the committee, he will keep the documents for presentation to a court of law. He states also that the committee have refused to take important testimony, and have published garbled reports of that which they have taken.

Some of the evils resulting from intemperance could be prevented if the natural appetite for pleasure could be gratified by cheap and innocent amusements.

A WORD TO REFORMERS.

Are you a reformer? Do you wish to see the great republic preserved for all time? Are you proud of being a free man, and do you desire to see the great principles of liberty handed down intact to the next generation? Then you must use your influence and your vote to bring about these results. First, simplicity and equal justice, in all our laws, to all our people. True liberty is inconsistent with complication and mystery. Second, the curtailment of officers, and official patronage. Freedom is endangered by a great army of men depending on the public purse, whether they are soldiers or not. Third, moderate salaries, and a simple republican virtue in all our officials. Men of wasteful and extravagant habits, or who do not live in strict conformity to sound morals, are not fit either to be makers or executors of the law. And fourthly, reduced taxation. It is a reproach to the cause of liberty all over the world, that high taxes, and financial corruption, are more rife in republican America than anywhere else. If you are a true and thorough reformer, you must lend your aid, heart and soul, to these things. It is with the people to inaugurate a complete regeneration of our government, or to permit it to go on in the downward career of fraud and extravagance, till our liberties are lost in the ambition of our public men to become wealthy at any sacrifice. But to be a true reformer, and to hope to succeed in the work, you must begin at home; you must first reform yourself. If you cannot clean out the little frauds and corruptions of your own nature, how shall you purge the great commonwealth? In other words, if you cannot cast the beam out of your own eye, how shall you see to cast the "Credit-Mobilier elephant" out of the optics of "ye congressman." Therefore reform yourself first. Lessen your own taxes. Dispense with your liquor and tobacco, and reduce other expenses to a reasonable rate. See to the just administration of affairs in your own family, and your own town. Then you may try your hand with some hope of success on the State and Nation. But if you cannot restrain and reform the little kingdom of self, you will labor in vain in the wider fields of national affairs.

THE THIRD TERM.—It is ridiculous! It is impossible! The thought of it is a violation of our traditions, and a menace to the republic itself. Washington and Jefferson sat in that chair but twice; and no man will ever be found whom the people will honor above them. Besides, we need a change. Some of the most gigantic frauds known to history have been perpetrated in General Grant's last term, and though he may not have participated in them, he has permitted them without a word; and has lent no hand to their exposure or punishment. We want a President who will neither steal nor permit his subordinates to do so.

When President Grant wishes to consult his cabinet, instead of going to Washington, he cooly orders them by telegraph to come to him at Long Branch and they come, the whole seven of them, for they are just the flunkies Grant believed them to be when he appointed them.

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COMMON SENSE AS A REFORM JOURNAL.

Woodhull & Claflin's Weekly, in an article on reformatory journalism, speaks of the numerous attempts to establish reform papers in a field already occupied. It says:

So long as there are papers open to the advocacy of whatever subject, it is unwise on the part of anybody to attempt to float another in the same channel; but when one has ideas which he or she cannot get before the public in any existing papers, then it is eminently proper to publish a new paper to cover the deficiency.

As COMMON SENSE was started to meet what was believed to be an imperative demand for a liberal reform journal on this coast, there being no paper of the kind published here, we do not take to ourselves the strictures which the *Weekly* evidently intends for some particular enterprise. It adds:

We know very well that the papers now being published in the interests of reform are not properly supported. The radicals of the country are actuated by entirely different motives from those that insure the support of the secular and religious press; and they do not feel it to be any duty of theirs to contribute to anything for any other reasons than that they want it for their own benefit. Now just here is the dangerous point in the whole matter, which ought to enter into the consideration as to whether any new enterprise should or should not be supported. A half dozen papers may, in the advocacy of various reformatory ideas, be supported well, when if there were double that number all of them would be in constant danger. This fact was well illustrated among the Spiritual Press. The Spiritualists of the country will support two representative papers, but they would not support five. The *Weekly* was an entirely new departure in journalism. It was started to advocate all kinds of reform, and laid hold of Woman Suffrage, Labor and kindred subjects from the outset. Before its advent no Spiritualistic paper had adopted these subjects as legitimate parts of Spiritualism; nor had any Labor papers adopted woman suffrage. So the *Weekly* did not trench upon any already established paper. And when the question of Social Freedom was sprung upon the public, it had a special, and at that time, independent position to fill and to maintain, while fulfilling its original purpose as the vehicle for the fullest and freest discussion of all subjects whatever.

The *Weekly* circulates largely in California, and is highly esteemed, it being the only paper of its class in the world. It is fearless in the expression of facts, able in its treatment of all subjects it discusses, and certainly exerts great influence on public opinion. While COMMON SENSE does not endorse all of its ideas, nor approve all its methods, it willingly accords to it a leading position among the radical reform journals of the day. The *Weekly* concludes its article as follows:

So far as our personal wishes are involved we should be glad to see a hundred new radical journals spring into existence, if they could be maintained, but we should be sorry to see any added to the present number, to occupy the ground and advocate the principles already covered, if by such addition the lives of any that now exist, which, by reason of the good they are doing, ought to continue, should be endangered.

It will probably gratify the patrons of COMMON SENSE to learn that this paper is now so well established that there is no longer danger of its failure. We have had a very difficult task to bring it to this point; and there were times when its prospects were dark indeed. The freethinkers of California, especially the Spiritualists, are much divided in sentiment on various questions which it would be cowardice to ignore, yet which could not be treated without raising bitter antagonisms. The Local Option Law, Woman Suffrage, and above all the social question, meet within the ranks of reformers most earnest support and rancorous opposition. It has been our desire to harmonize as much as possible all the elements of reform, without losing sight of reform itself; we have therefore endeavored to treat all subjects fairly, hearing both sides, presenting facts for consideration, and allowing readers to draw their own conclusions. We believe that this course has satisfied the majority of our supporters. A few, who were too intolerant to listen to the truth, have withdrawn their support; but many others, desiring to sustain an honest independence, have come to our aid. The editors of COMMON SENSE are unequivocably in favor of woman suffrage; but the columns of the paper are open to any opponent of the proposition; so also are we favorable to temperance and social reform; but the best methods of bringing about these reforms are as yet open questions, concerning which every earnest, honest reformer should have a voice, and should receive fair treatment. We do not hesitate to say that our opinions on these and other subjects will undoubtedly change with the constantly changing phases of the times. Whoever boasts that he is to-day what he was one year ago, prides himself on the lack of growth. Whatever else we do, we hope never to stand still. It is better to lose one's way temporarily, learning the better path by experience, than to make no headway at all.

When Mrs. Woodhull came to California, she met from the press generally very unfair treatment. All she said which was worthy of consideration was ignored, while the few injudicious words which occasionally dropped from her lips were caught up, and magnified and distorted, so as to present to the public a grossly incorrect idea of her teachings. COMMON SENSE, without approving all Mrs. Woodhull said, endeavored to give, within the limited space its columns afforded, a fair statement of her sentiments, and of the manner in which they were received by her hearers. We did not advocate "Woodhullism;" we merely presented a picture of the advocate,—a truthful one—as it was our duty to do; but for this we received some abusive letters, and lost a few subscribers who have not the justice or the ability to analyze what they read. We have no regrets for the course we took; and perhaps should not have, even had the paper failed; for if we cannot publish the truth and live, we are content to die; and this will be our constant rule of action. We will be true to ourselves, true to principle, hearing all sides, and judging of the right as well we may be able, trusting every day to grow into larger and juster views, and holding ourselves in readiness to declare these views as we may become convinced of their expediency, and of the fitness of the people to receive them.

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"HEALING THE SICK."

The changes produced by Spiritualism, in breaking up old modes of thought and established practices, are in no department more noticeable than in that of medicine. Its reformation here is little less than revolution. People are using less and less of drugs, depending more and more upon good nursing, bathing, diet, magnetism and the action of nature itself as a curative agent. Our magnetic and clairvoyant physicians, although still sneered at by the old school practitioners, are by far more successful than the regular faculty. They have even intrenched on the field of surgery, curing by simple treatment, and without the use of the knife, patients who a few years since would have died, or been mained by amputation. There are a score or more of these physicians of nature in this city, and others are constantly establishing themselves here. Among the latter are Dr. Bancroft, of No. 204 Montgomery street, formerly of Wisconsin, a man of great magnetic power, a thoroughly educated physician, one whose advent among us will be welcomed even by those of his own profession. Dr. Ruttley, of 745 Mission street, has cured some desperate cases. One of his patients called on us recently, and if the facts were as he stated, and we have no reason to doubt, the man had been snatched from the very clutch of death. He is now apparently as strong and healthy as the best of us. Mrs. A. W. M. Bartlett, formerly of Vineland, has also recently come to this State, and will soon locate in San Francisco. Female physicians seem to predominate among Spiritualists. There are a large number in this city, (see their cards on the inside cover,) all of them gaining a fair support, and yet many cases are treated by advice from abroad. There is something wonderful about the curative powers of some of these "healers," and the subject is certainly worthy the attention of scientific men. For instance, Mrs. C. M. Morrison, of Oswego, New York, a lady who is totally blind, has within the last year (or her spirit guides have for her) diagnosed over twelve hundred case of disease from locks of hair, sent to her by letter, the result of the prescription being in many cases a permanent cure. She does not pretend to have any power herself, except as an instrument for the spirit physicians. Now why is not this a case for the scientists?

Charter Oak Hall.—The conference on Sunday morning was well attended, and the discussion on the rationality of the belief in Spiritualism was spirited. In the afternoon the medium's conference was crowded, and more tests were given than at any previous seance. Mrs. Hammond gave the "Little Child Dirge," and the song "To Mother," both very sweetly sung. In the evening Jesse H. Butler spoke to a large audience, his subject being "Beauty and Utility." (We shall give extracts next week.) The lecture was listened to with much attention, and the speaker warmly applauded. At its close a song, "The World is full of Beauty," was sung by Mrs. Hammond, and a poem on "Beauty," by Miss Daten, was finely read by Mrs. Ada Foy.

WORDS OF COMMENDATION.

On the last page of this week's issue will be found a numbes of extracts from the press commendatory of Common Sense. Not intending to republish such notices, we have retained copies of a few only, and will esteem it a favor if our friends will send a copy of any paper containing a notice. We do not like the idea of republishing complimentary notices, but some of the stockholders and many friends seem to think it good policy to do so, and we defer to their judgment. Thanking our friends kindly for the many good words they have given us through the press, and by letter, we shall continue to endeavor to deserve all the commendation they have bestowed. Letters, written not for publication we do not feel at liberty to quote from, but we have permission to use the following, from persons whose judgment is not only mature, but who have had much experience as writers: E. H. Haywood, editor of *The Word*, Princeton, Mass., says: "I am glad to see so able an exponent of Free Thought on the Pacific Slope, and will gladly do what I can to introduce it here."

Mrs. Georgiana B. Kirby, of Santa Cruz, writes: "I am delighted with Common Sense. It has fulfilled my best hopes. It is keen and bright, free and tolerant, with nothing in it that is weak or trashy. I should feel it a loss to the community if it should have to suspend. All who have taken it here are pleased with it."

J. L. York writes: "Your paper is just the thing. Neat in appearance, tolerant in opinion, liberal in its views, and admirably calculated to fill that part of the journalistic field, the Free Thought corner, which has been so long neglected in this State."

J. F. England, of Somersville, writes as follows: I am delighted with the paper, it is truly a journal of live ideas, and it is the very thing that we have been in need of on this coast. I like the platform, and indorse the principles that it advocates, and I think it deserves the support of every liberal minded man and woman on the coast. Mr. Sellers' defense of atheism particularly is an able article. It is sad to think that the press of California generally is so inslaved by old theological dogmas as to refuse the publication of such admirable articles. But the tide is turning, and ere long the people will be found to acknowledge Common Sense and reason as the only true guide. Put my name down for the journal, and send me all the back numbers for I wish to have it from the commencement.

In a work entitled "The Night side of Nature" by Mrs. Crowe, an English authoress of some note, which book was reprinted in this country in 1853, may be found a narrative of Spiritual Manifestations which are almost a parellel to those at Oakland. These annoyances occurred in the Castle of Prince Hohenlohe in Silesia, in 1806, and the account is given by Councillor Hahn of Ingelfingen, who was himself a witness. The manifestations were made the subject of careful investigation by scientific men, whose conclusions were wholly different from those of the savans of Oakland.

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LAW VERSUS EQUITY.

Auguste Hunckler, while in a drunken fit, in this city, a year ago, brutally murdered his mother. He was indicted for manslaughter, and a jury empanneled to try him; several witnesses testified, when the Judge decided to send the case back to the grand jury for reindictment, the offence being evidently wilful murder or nothing. He was reindicted, but on appeal to the Supreme Court, that tribunal has ordered his discharge on the ground that he cannot be twice placed in jeopardy for the same offence, so a murderer, never fully tried, is turned loose on the community on a mere technicality, and this is called law! In this case it so happens that the result is the best possible thing for the accused and for society, Hunckler being a bad man only only when crazed by drink; and the lesson already received will probably prove an effectual one, but this does not mitigate the evil action of a court which lets the guilty go free not on the ground of mercy, but merely because the judge of an inferior court did something which is not just according to rule. The fact is, what is called law is a jumble of conflicting technicalities, in which justice has very small part. It is a dead body, the remains of old Roman and English statutes, from which the life has long since departed; yet, in the estimation of all thouroughbred lawyers, the decaying carcass is of more account than the once living spirit—hence the decisions of which this is a specimen.

THE MATERIALIZATION OF SPIRITS.

The reply of Mr. Lewis sets at rest the doubts I have hitherto entertained respecting the (rather) wonderful things related in the Arabian Nights, and in the stories of Cinderilla, Puss in Boots, and the Invisible Prince. No doubt they were accomplished by some spirit, "through its knowledge of the chemical and molecular laws of the universe." It was far less difficult (for instance) to construct Aladdin's palace in a single night than to make a human body in five minutes; and if "the atmosphere contains all that is in the composition of the natural body," as Mr. Butler asserts, it is reasonable to suppose that the materials for a palace are at hand also.

It is a gratifying reflection, but I haven't time to dwell on it.

Many, very many, of those who have candidly investigated Spiritualism, have come to the conclusion that there is a *something* that is strange and inexplicable at the bottom of it; but it seems to me that the mass of Spiritualists are running it into the ground. They are swallowing bigger and bigger stories, without question, and the time will come when their stomachs will revolt and they will reject the whole thing in disgust.

THE OLD MAN.

Harry Andrews, the well known manager of Woodwards Gardens, is to have a benefit to-day, Saturday, August 8th, and all his friends should visit the gardens. Unusual attractions are advertised.

REFORM DEMANDED.

Adolph Sutro has recently given in this city a course of lectures explanatory of his great tunnel project, illustrated with diagrams and pictures thrown on a canvas by means of a magic lantern. The lectures were intensely interesting and highly instructive, but the speaker was compelled by the facts to speak disparagingly of certain members of mining rings, whose business it is to rob the people, and because of these reflections on the character of monied men the press of the city has taken very little notice of Mr. Sutro and his lectures.

For years our Self Culture Association at Dashaway Hall came under a similar ban of the press. It stigmatized the efforts of the people to cultivate themselves by exchanging ideas on religious, literary and social subjects once a week, as it now attempts to stigmatize and ridicule a recent effort made in the same direction. Our Self Culture Association was a lasting educational benefit to those connected with it; more than that, when innocent men—the sailors of the "Sunrise"—witnesses in a criminal suit, were dragged in irons through the streets, like felons, in all this great city of the west not one voice was heard petitioning the General Government against the outrage, and asserting the rights of individuals, excepting our poor little society; and its voice was heard at Washington, and Marshal Morris lost his official head in consequence. Freedom is always feared by tyrants, particularly when women are mixed up with the effort made in its behalf, that being considered a double outrage on the tyrants themselves, and on one of their gods, custom or conventionality, to which good women are nowadays refusing to burn incense. The infamy of being a free woman is almost equal to that which used to attach to a free-thinker; but we are fast outliving all this, and a fossil press and fossil institutions will recognize it ere long. We trust that our State will free itself from its press-ridden, gold-ridden incubus, and take an equal rank with the Eastern States in behalf of justice and freedom for all.

E. HUGHES.

FROM SAN BERNARDINO.

Mrs. M. C. Wills, of San Bernardino, writing under date July 27th, after congratulating the editor on the happy selection of a name for the paper, COMMON SENSE, says:

Here, in San Bernardino that part of our people called the Liberal element, has been slumbering, for months, and bid fair to die a natural death, till the arrival of Brother J. L. York among us, who, with his clear Logic, Eloquence, and convincing arguments, has awakened us to life again. It is impossible in these few lines, to give my idea of the amount of thinking and agitation Mr. York caused while here. I can only refer you to the public press of this place to give you a proper conception of the impression made, and what is better *left*, on the minds of the people. Mr. York will be warmly welcomed by many true friends on his return this winter. Keep him before the people, for he is doing a mighty work in revealing the hideousness of ignorance, and the beauty of Science and knowledge. Yours truly, for free thought and "Common Sense."

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SPIRITUALISM, THE ULTIMATE VERDICT OF SCIENCE.

EXTRACTS FROM A LECTURE BY GEORGE W. LEWIS.

The very interesting and instructive discourse by Mr. Lewis on this subject is to be published in pamphlet form. Through the kindness of the author we are enabled to make the following extracts:

Materialism denies the existence of spirit and the facts of immortality. It denies the survival of a conscious, intelligent existence beyond the dissolution of the physical organism, and it pretends to predicate its philosophy on the basis and authority of scientific induction on the immutable and eternal laws of the physical universe.

* * * * * * *

It postulates the entire range of terrestial and cosmic phenomena, upon the particles and molecules of matter under chemical and molecular action. It denies that underlying the outward world of ephemeral forms, of ever shifting effects, there is a world of permanent and all-enduring causes.

Here Mr. Lewis said that as Materialism postulates that all phenomena, not only of the physical world, but also of life, intelligence and consciousness, depend upon the physical forces, he would examine the laws which govern the mineral, vegetable and animal kingdoms. The main portion of his lecture consisted of this examination, during which numerous quotations were made from the writings of scientists. Mr. Lewis then said:

Standing, then, upon the ultimate facts of science, namely, the eternal existence of matter, of force, and of motion, we can arrive at no other conclusion than this, that in the universe there is as vast a series of ultimate forces, as in the world of matter there is of organized forms; and it is the eternal province and function of these forces to operate and run in series and systems, wielding, moulding and shaping matter into its vast infinitude of forms. These are not only the molecular and physical forces that move atoms, particles and molecules of material substance, but "above and behind" these are the organizing and directing forces that control and manipulate the physical and subordinate forces, binding and holding them into series and systems, and thus causing them, in their actions and operations, to culminate into the specific form of mineral, plant or animal. These organizing forces, which, through their automatic and autodynamic actions, control and direct the physical forces and affinities, building up the infinite and amazing variety of architecture throughout the entire range of the mineral, vegetable and animal worlds, are ultimate facts of the universe, eternal, uncreated and unending. These constitute the world of causes. The physical phenomena and forms constitute the world of effects. And wherever protoplasm or material substance exists in the proper condition, these organizing forces, invariably, by the inherent law of their existence, mould it into forms of living beauty. On this principle alone can we account for crystalization; on this alone can we account for the commencement of organized life on the planet.

* * * * * * *

And thus carrying forward and maintaining the argument through all gradations of nature, the only reasonable conclusion remaining for us is, that the *spirit, soul,* or *life,* of man is an ultimate fact of the universe—the specific organizing power—which, through its autodynamic and automatic actions, controls the physical laws and forces, and seizes upon the material in proper conditions, moulding it into the physical form of man. Standing, then, upon the fundamental principles of science, we are driven to the conclusion that *life, soul, spirit,* called by whatever name, is one of the ultimate facts of the universe, uncreated and eternal, existing through all duration, without beginning, and without end. It is invisible and imponderable substance, having within itself the inherent and eternal power to move. It not only has the inherent power to move—for the physical forces have this power—but it has the inherent and eternal power to guide, direct and control its motions and its actions. It has the power to control, regulate and modify the physical forces and affinities. Coeval with matter in existence, and coeval with eternity in the number of its days, it ever passes the round of its long progession, and ever operates through both the conscious and unconscious powers of its being, upon the substance and material around it; and ever clothes itself in a garment, or body, out of the material of its surroundings and environment. It ever passes through its mighty cycles; throws off its covering or body, and passes on to other spheres of existence and progression. Standing, then, with our feet firmly planted upon the everlasting rocks of the ages, standing firm and sure upon the immutable laws and principles of science, we can meet the Materialist upon his own ground, and fight him with his own weapons. We can give a reason for the hope within us. We can hurl defiance into the jaws of death.

"THE HOMESTEAD."—This is an eight page monthly, published in Oakland for the edification of California women. It declares itself, "a literary journal for women—woman as a maiden, wife and mother; woman in the home, in the school room, and in the world of work." This is all very well; but woman will never be able to obtain justice in the "world of work," nor in any other capacity until she becomes a power at the ballot-box. This is a fact which the *Homestead* seems to overlook, and the following is all "Dora Darmore" could say of the Woman Suffrage Convention held in this city last week, and in which she took a prominent part:

On the 27th of July, that being the fifth anniversary of the California Woman Suffrage Society, the occasion was celebrated by a meeting of the friends of the cause at Dashaway Hall, San Francisco. The work of the Society during the past five years was reviewed; interesting addresses were made, and officers were elected for the ensuing year.

Does any one wonder that so many are indifferent to church institutions, or at least that they mix commonsense with their religion, diluting it so that the sulphur our taste is wholly gone, and hardly now perceptible in the most rigid churches; that religion, like some diseases, is now of a milder character than formerly, and that even the saving of souls is not the object of church associations, which are more for social intercourse and worldly prosperity? Their distinctive features are kept up, but without regard to logic or consistency; no one can tell the difference between saints and sinners, ecclesiastically speaking, in the daily walks of life.—*John Wetherbee in the Index.*

CHRIST himself never pretended to divinity. On the contrary He disclaimed it on all occasions. But after his death, his followers pretended to worship *him*, instead of following his counsels, and our churches are all doing the same to this day.

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MENTAL AND SPIRITUAL ILLUMINATION.

The magnetic *presence* of a fine, intelligent, *lucid* mind, with a vigorous, healthy body to vitalize and *project it*, is like a "jet" of light. It illuminates the mental atmosphere of other minds, and enables them to discover the mental and spiritual "wealth" within the range of their now illuminated vision. Hence mere words, which are only the signs or hints of the presence of realities, are useless where there is not sufficient mental illumination to discover the realities. This explains and gives the *rationale* of spiritual and mental impressions, purporting to emenate from distinguished personages, whether in the form or from disembodied spirits. George Washington, Daniel Webster, Benjamin Rush, the twelve apostles, and occasionally a "noble red man," are the ajective realities to whom very many mediums ascribe all the glory, and modestly declare that in their normal state they are entirely incapable of the sublime teachings that fall from their inspired lips. But as spirits succeed in only partially illuminating the minds of the mediums, the utterance of the thought is defective. The mode of expression represents the educational culture and capacity of the medium, including defects, excentricities and essential peculiarities. From which this lesson may be derived: The intrinsic value of any spiritual communication, mental impression, or abnormal control, depends entirely upon its *quality*, estimated in the light of truth and reason, carefully taking into account all the conditions and influences through which it has had to come. M. E. Morse.

RADICAL PUBLICATIONS.

We have received from the publishers, Asa K. Butts & Co., 36 Dey street, New York, a number of small works, which our readers can obtain by ordering through this office, or direct from the publishers. The books sent to us include The Essence of Religion, by Ludwig Fuerbach; Lecture on Buddhist Nihilism, by Max Muller; The Childhood of the World, by E. Clodd, T. R. A. S.; Christianity and Materialism, by B. F. Underwood; The Influence of Christianity on Civilization, by Underwood; Materialism, its History and Influence on Society, by Dr. Buchner; The Religion of Inhumanity, by Frederick Harrison, Epidemic Delusions, a Lecture by Frederic Marvin, M. D.; The Relations of Witchcraft to Religion, by A. C. Lyall; The Atonement, by Bradlaugh; Secular Responsibility, by George Jacob Holyoake; The Masculine Cross, by Sha Rocco, etc., etc. We shall notice some of these works more fully hereafter.

The Free Conference Meetings.—One of these meetings was held at Anthony's Hall on Sunday afternoon last, other halls having been closed against them on account of the unfounded allegations in the *Chronicle*. The meeting was not very interesting, but one of the participants, Mr. Morse, said the most interesting part is the quiet *thinking* that goes on among those who do not speak. Another meeting is to be held at the same place to-morrow afternoon, at 2 o'clock.

WALLACE PAPERS.

The following, from the *Chicago Daily Times*, will show the high estimation placed on Mr. Wallace's articles by the independent secular press:

The very extended article frum the pen of Alfred Wallace, on the phenomena of what is termed Spiritualism, which was recently copied *in extenso* from *The Fortnightly Review*, into this journal, is a production that should not be dismissed without some comment. Spiritualism presents itself the same as any other topic for current journalistic comment and criticism; and its evidence is before the public for the same examination that is the evidence in the case of the theories of the interchangeability of heat and motion, or unconscious cerebral action, or the evolution of species. This is especially the case since Spiritualism has entered into the domain of scientific examination, and has proffered its phenomena to the crucial tests of men of scientific minds. During the last ten years it has been subjected to an almost infinite number of severe and exhaustive examinations, whose results are summed up in the paper contributed by Mr. Wallace. They cover an enormous area, including manifestations in almost every possible direction, and with reference to almost every possible subject. His observations certainly prove one very important thing, to wit: that the phenomena of Spiritualism can no longer be ignored by thoughtful men, or sneered away by the incredulous. He has succeeded in elevating them to a place upon which they can claim, and upon which they are entitled to, a serious and respectable consideration. As to the world in general, it must consent henceforth to treat the theme of Wallace's paper with just the same respect that it now accords to any theory which has received the indorsement of Huxley, Tyndall, Agassiz, or any other theory indorsed by any man of acknowledged high intellectual attainments. Henceforth, any one who undertakes to explain the existence of these phenomena, other than he would the facts of established reliability, may be safely set down as an ignoramus. To say that so-and-so is a Spiritualist will hereafter be just as contemptuous as, and no more so than, to say that so-and-so is a Presbyterian, or a geologist, or an evolutionist.

Thomas Jefferson on Religion.—The following extract from a letter of Jefferson to a young ward of his, Peter Carr, deserves the consideration of every American youth. After advising the young man to read the Bible as he would any other book, and to judge of all statements in the light of his own reason, he adds:

Do not be frightened from this inquiry by any fear of its consequences. If it end in a belief that there is no God, you will find incitements to virtue in the comfort and pleasantness you feel in its exercise, and the love of others which it will procure you. If you find reason to believe there is a God, a consciousness that you are acting under his eye, and that he approves you, will be a vast additional incitement; if that there be a future state, the hope of a happy existence in that increases the appetite to deserve it; if that Jesus was also a God, you will be comforted by a belief of his aid and love. In fine, I repeat, you must lay aside all prejudice on both sides, and neither believe nor reject anything because any other person, or description of persons, have rejected or believed it. Your own reason is the only oracle given you by Heaven; and you are answerable, not for the rightness, but uprightness, of the decision.

"Let nature alone, and she never gets filthy; but as soon as human hands lay hold of her, how vile she becomes!"

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COMMON SENSE.

WRITTEN FOR "COMMON SENSE," BY LAKE.

Dear husband! Why not go to church,
And hear the pastor pray,
And tell of Christ, who died for us,
And washed our sins away?

How easy is the yoke to bear!
We need not to be good,
But only to believe in HIM,
And journey on to God.

The murderer, and the perjurer,
The oppressor, and the thief,
Who live a life of wickedness,
In Jesus find relief.

No matter how debauched, depraved,
How high the mount of sin,
Say you believe in Jesus,
And they kindly let you in.

We can live just as we want to,
And do just as we may,
Till the last hour of earthly life,
Then turn to HIM and pray;

And glory opens wide for us:
The angels all rejoice.
How easy 'tis to gain the prize!
How rich it is! How nice!

But then dear wife, you do not think
If all this may be true;
And if it be not, say what then,
Is best for us to do?

God must admire a virtuous life
He cannot blinded be;
Amid the storms of mortal strife,
Each gentle act He'll see.

And He will save the good and true;
And this is my defence,—
I cannot hear your pastors words,
They are not Common Sense.

ANGEL GUARDED.

"Mother, will the angels keep me
Through the long, dark hours of night?
Will their sweet and loving presence
Guard me till the morning light?
If I waken, shall I see them
By the light the moonbeams shed?
Shall I see them, loving, patient,
Watching o'er my little bed?"

"Gently slumber, child of mine,
Innocent, and sweet, and fair;
Slumber softly through the night,
Angels hold thee in their care."

"When my little prayer's repeated,
And my evening hymn I sing,
Then I wish some bright-winged angels
Little golden harps would bring,
And, while I am lying quiet,
Thinking of my mother dear,
In the dark and lonely hours,
Sweetest music I would hear."

"Gently slumber, child of mine,
Innocent, and sweet, and fair;
Slumber through the night,
Angels have thee in their care."

"Mother, when the night is over,
And the day begins to dawn,
When the gloomy tints of sunrise
Hail another welcome morn,—
Mother, wont the angels linger,
Just to see how fair and bright
Is the early morning sunshine
After all the lonely night?"

"Heaven is brighter, child of mine,
Brighter than the sunrise light;
But the angels' holy care
Ever guards thee, day and night."

OUTGROWN.

BY JULIA C. R. DORR.

Nay, you wrong her, my friend, she's not fickle; her love she has simply outgrown;
One can read the whole matter, translating her heart by the light of one's own.
Can you bear me to talk with you frankly? There is much that my heart would say,
And you know we were children together, have quarrelled and "made up" in play.
And so, for the sake of old friendship, I venture to tell you the truth,
As plainly, perhaps, and as bluntly, as I might in our earlier youth.
Five summers ago, when you wood her, you stood on the selfsame plane,
Face to face, heart to heart, never dreaming your souls could be parted again.
She loved you at that time entirely, in the bloom of her life's early May,
And it is not her fault, I repeat it, that she does not love you to-day.
Nature never stands still, nor souls either; they ever go up or go down;
And hers has been steadily soaring—but how has it been with your own?
She has struggled, and yearned, and aspired—grown purer and wiser each year;
The stars are not farther above you in yon luminous atmosphere.
For she whom you crowned with fresh roses down yonder, five summers ago,
Has learned that the first of our duties to God and ourselves is to grow,
Her eyes they are sweeter and calmer, but their vision is clearer as well;
Her voice has a tenderer cadence, but is pure as a silver bell.
Her face has the look worn by those who with God and His angels have talked;
The white robes she wears are less white than the spirits with whom she has walked.
And you? have you aimed at the highest? have you, too, aspired and prayed?
Have you looked upon evil unsullied? have you conquered it undismayed?
Have you, too, grown purer and wiser, as the months and the years have rolled on?
Did you meet her this morning rejoicing in the triumph of victory won?
Nay, hear me! The truth cannot harm you. When to-day in her presence you stood,
Was the hand that you gave her as white and clean as that of her womanhood?
Go measure yourself by her standard. Look back on the years that have fled;
Then ask, if you need, why she tells you that the love of her girlhood is dead.
She cannot look down to her lover; her love, like her soul, aspires;
He must stand by her side, or above her, who would kindle its holy fires.
Now, farewell! For the sake of old friendship, I have ventured to tell you the truth,
As plainly, perhaps, and as bluntly, as I might in our earlier youth.

OPINIONS OF THE PRESS.

From "Our Age."

We read with interest the articles of J. W. Mackie, published in the "COMMON SENSE." There is something in them unlike much we find in public journals. Truly, this paper speaks for itself, as its editor assured us it would.

[From "The Word" Princetown Mass.]

COMMON SENSE has at last got into journalism. Weekly, Edited by W. N. Slocum 236 Montgomery street, San Francisco, Cal. Well-printed, ably-edited, full of interesting matter; it is, what it claims to be, "A Journal of Live Ideas." Send for it.

[From S. F. Chronicle]

COMMON SENSE, the new paper devoted to free thought, Spiritualism, etc., of which W. N. Slocum is editor, has made a second appearance. It is a capital number, and its "make up" is a triumph of journalistic art. Typographically, COMMON SENSE is one of the prettiest papers in this city.

[From the San Jose Mercury.]

COMMON SENSE.—The second number of this new weekly is at hand. It is free from the imperfections of the first hurried issue, and is truly a superior number. We learn that some sixty subscribers have been obtained for the paper in San Jose, a number that will doubtless be increased to a hundred or more.

[From the New Northwest]

COMMON SENSE.—We are in receipt of a Spiritual paper bearing this title, issued by the "Common Sense Publishing Company" of San Francisco. As a sectarian Spiritual publication, it is as prosy and orthodox as the "Watchman and Evangelist" and "Christian Reflector" are for the sects which they represent.

From the "New Age," San Francisco, Cal.

"Common Sense—A Journal of live Ideas." This is a new enterprise started in in this city by Mr. and Mrs. Slocum. The paper is devoted to the dissemination of free thought on religious and philosophical subjects, and however diverse may be one's opinions on such subjects, there can be but one opinion as to the excellent paper presented. It is creditable editorially and typographically to all concerned, and we wish it a hearty God-speed.

[From the Truth Seeker.]

COMMON SENSE, No. I., Vol. I., of a neat sixteen page Weekly by this title, published in San Francisco, is upon our table. It is devoted to morality, education, equal rights, labor-reform and whatever elevates and ennobles our race. It has a decided bearing towards the Spiritual Philosophy. We hail this young champion of of mental freedom and the rights of man. We can hardly have too many advocates of the Truth before the public. It appears to be ably conducted, and we hope the Liberals and Spiritualists of the Pacific coast will accord it a generous support, and may it prove a success.

[From the Russian River Flag.]

COMMON SENSE.—A weekly journal with this title was started in San Francisco last week, with W. N. Slocum as Manager. The first number indicates that it will be an exponent of the doctrines of Spiritualism, but it proposes to open its columns for the presentation of all ideas entitled to a respectful hearing. Its platform says the paper "is intended to serve as a means of communication between rational thinkers and intelligent, truth-seeking readers—an advocate of morality, education, equal rights, labor reform, and all that elevates and enobles the human race; an opponent of class legislation, church creeds, bigotry, intolerance, and whatever tends to degrade mankind and retard human progress. It will not be the organ of any party or sect, nor the exclusive mouthpiece of any man or woman, but will furnish a fair field for all opinions worthy of consideration, however much they may differ from those entertained by the editor." The friends of free thought will give COMMON SENSE a cordial greeting. Its subscription price is $3 a year.

Special Notices.

For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

Persons having business to transact with Woodhull & Claflin may address their agent, Fred. Thal, care of William Sharp, 236 Montgomery street, San Francisco.

For a stylish and well finished Photograph go to Kluit's New Photographic Establishment, No. 28 Third street. All work warranted superior to any in the city.

Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try Dr. Evory's Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

Send Austin Kent one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is AUSTIN KENT. Stockholm, St. Lawrence Co., N. Y., Box 44.

COMMON SENSE PUBLICATION OFFICE, NO. 236 MONTGOMERY STREET.

COMMON SENSE can be purchased at the following places in this city: Patten's, 773 Market; Cooper's, 750 Market; Choynski's, 146 Second; Snow's, 319 Kearny; Sharp's, 238 Montgomery, and at this office, 236 Montgomery street, up stairs. Price of single copies, ten cents.

AGENTS IN THE INTERIOR.

Contra Costa county ..... E. H Kimball, Antioch
Inyo county ..... Mrs L. Hutchinson, Bishop Creek.
Monterey county ..... W. M. Wilson, Salinas City.
Santa Barbara county ..... Mrs. Clara R. Crane, Santa Barbara.
San Bernardino county ..... Dr. J. P. Greves, Riverside.
Santa Cruz county ..... Mrs. Georgiana B. Kirby.
San Joaquin county ..... W. S. Sturgeon, Stockton.
Ventura county ..... J. W. Stevens, San Buenaventura.
Yolo county ..... J. G. Hudson, Woodland.

TRAVELING AGENTS, Abby W. Baker, Prof. W. H. Chaney, J. L. York, J. I. Ferree. Addie L. Ballou, H. F. M. Brown.

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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, AUGUST 15, 1874. No. 14.

Signs of the Times.

Lafayette, Ind., has a society of "Holy Rollers," and the papers are calling upon them to rise and explain or lie down and illustrate.

The young ladies of Cleveland, Ohio, are trying to raise $200,000 to build a library and lecture-room for the Young Men's Christian Association.

The remains of a mastodon, the third which has been found in this country, have been exhumed in Dansville, N. Y. The animal is thought to have been at least fourteen feet high.

Chalborne county, Miss., is horrified by the marriage of a young white lady, belonging to an influential Democratic family, to Hon. Hawkins Smith, colored Representative of the district in Congress.

In reply to a correspondent in Kansas, Mr. Beecher, in the *Christian Union*, informs him that "the balance of power in New York City was never in the hands of professed infidels;" and adds: "Our rogues all claim to be good Christians of one sort or other."

The aggregate of "religious charities" in England last year amounted to more than $8,000,000 in gold. W. J. Potter, in the *Index* says it is a question whether the bestowing of money to build up any form of sectarianism can rightly be reckoned as a charity.

Miss Gilbert, a blind lady, opened a blindschool in a Holborn cellar, for which she paid eighteen pence a week. She has now a thousand pupils, whom she has taught to support themselves. They maintain the Institution that gives them a home, an education and an occupation. Its maintenance costs $40,000 a year.

The Boston *Transcript* says that the pleasantest signs of the times are the growing manifestations of a catholic temper, shown in acts of fellowship. Independent, cultured men, holding fast to the results of their individual thought and research, are willing to invite the hearing of outside voices, where hitherto denominational jealousy has refused to let the congregation listen to any utterances except those in perfect accord with their own shibboleths.

A. W. Stevens, in the *Index* says: "A great majority of our people are living, today, for mere pleasure, for fame, or for fortune. We are, indeed, "on the bolt." We bolt everything,—food, education, literature, politics, religion. Consequently, we digest comparatively nothing. Consequently, the social man is dyspeptic to-day,—in body, mind, and spirit. We need to learn how to live slowly, calmly, quietly. We must live less in public, and more in private. We must mind our own business more, and other people's less. We must cultivate the *genius of character*."

Dr. E. O. Smith, of Albany, Oregon, has invented a lady's fan which goes of itself, on being wound up. It is an excellent invention for invalids.

The New York *Independent* says; "Orthodoxy, as we understand it, is the truth as it is in Jesus." What in the world is the "truth as it is in Jesus?"

Emily Faithful thinks Goldwin Smith's real reason for opposing woman suffrage is his distrust of civilization, which tends to establish a perfect harmony between man and woman.

The Boston *Transcript* says: "Mr. Chase was perhaps destined to be the last American in public life who is to delude himself with the idea that the way to attain the presidency is to make himself fit for the presidency."

A Roman Catholic Priest at Castleton, Vt., saw a man in his congregation who didn't kneel, and approaching him, he exclaimed: "Why don't you kneel down! Get out of here! Somebody put this man out!" The man didn't wait for somebody to put him out.

Anna Dickinson has not given up her intention of going abroad, but is delayed by the necessity of finishing a book. It is a chronicle of certain experiences and adventures in her lecturing tours, amusing and otherwise, with a record of one summer spent in California and another in Colorado.

Mrs. Livermore asks "If there is any force in the argument that women should not have the ballot, because they do not want it, how is it with that large class of men who do not want the ballot, and who do not exercise the suffrage?" They should be compelled to vote under penalty of loss of the privilege.

It is stated that Prof. Lillard, of the California College, has invented a parabolic speculum which will not only very greatly reduce the expense but increase the power of telescopes. There is no limit to the size, excepting the limit to machinery. The inventor thinks he can construct a telescope with a focus three thousand feet from the lense, and the reflector still be as perfect as with a three inch focus.

Moses Hull and Mattie Sawyer propose to live together without the permission of a minister. Believing that love, not law, constitutes marriage, they simply make announcement of their intention. Mr. Sawyer, former husband of Mattie, and Elvira Hull, the former wife of Moses, have written letters approving the "arrangement" made by Moses and Mattie. It is very queer; but it certainly must be accepted as one of the "signs of the times." Mrs. Hull says in her letter: "With my whole heart I bid you God speed in the race you have begun, and wish you unbounded success in all your righteous undertaking. With much love to you both, I am as ever, Elvira L. Hull."

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REASON AND INNER CONVICTIONS.

BY J. W. MACKIE.

Garrulous controversy is good for neither reform journals nor reform; the desire for victory is too apt to obscure the worthier desire for truth. I do not controvert spiritual theories for the purpose of gaining admission to the arena of spiritual controversy. I had a course marked out, of private thoughts on Spiritualism and kindred subjects, which I had intended for the COMMON SENSE. It was also my intention to permit no adverse criticism to switch me of the line; but it is hard to abide by such decisions, when such an affable opponent as brother S. enters the field. He says:

"Mr. M's. failure, I think, consists in *doubting his own reason and most inner convictions.*"

I will continue to doubt my reason till it becomes perfect, and will never assent to a popedom within my own breast. An infallible Reason, which is not to be doubted! That cannot be. "We can only reason from that we know," has been truly said, and as the premises from which all reason flows are continually shifting in the light of new facts, so must our conclusions. I cannot reason as I reasoned a year ago, as I will a year hence, or may perhaps to-morrow. But I trust, nevertheless, reason as my only guide, the only judge before whose bar my most inner convictions must be tried.

As with reason, so also with my inner convictions. What is meant by inner convictions? There seems to be in us all a mental citadel, in which is kept carefully recorded the sum total of our experience and reason. In this sanctum sanctorum our faith dwells, our *credo* as it is. When doubt enters there, and is therein recorded, it will be well to respect that doubt, and search for the flaw which must exist in our well laid arguments. As these inner convictions rest on the same basis as reason, only further removed, so I cannot treat them as infallible in their dictum, but simply as indicators, the barometer of our spiritual atmosphere. Trusting them in this light, I learned to doubt my own realization of spirit communion; and as I desired no incomplete fabric of faith, I analyzed the spiritual creed which I then possessed. As I have failed to remove the obstacles which I found lying between me and an *undoubting* acceptance of Spiritualism, I have laid one of them before the readers of COMMON SENSE so that aid may be procured in removing it. I thank brother S. for his good natured assistance; and will be happy to receive those promised evidences that spirits, *as the spirits of common humanity*, have communicated during the past eighteen hundred years. If they did, it is strange that mankind did not know it, but mistook them for angels, devils, gods—anything and everything but the spirits of the dear departed.

As to that "spirit" which "frightened" me so, I have only to say, that in substance he was correctly informed, the fright being a little rhetorical flourish of my friend B. As I intend to make spirit-seeing and spectral illusions a special article, I will say nothing more at present.

I notice another skeptic in the field, who is more of a denyer than I dare be. For though humbug is rampant, and common sense couchant with the many, yet enough of the genuine has transpired to prove the reality of what is termed spiritual phenomena. If friend "Lake" will visit Mrs. Foye I think he will discover something very analogous, at least, to mind reading or clairvoyance; and if he can discover how she manipulates those "raps," I will pay the cost of the "sitting." And as for judicial evidence, if I were on trial for my life, with but a small fraction of the evidence against me as strong as that in favor of the spiritual phenomena, I would trust more to judicial trickery than to judicial purity to save myself.

RE-INCARNATION.

EDITOR COMMON SENSE:—A. M. Stoddard writes for some one to show objections to "Mary's" showing of the doctrine of "Re-incarnation." I object to the doctrine in toto, because it is not true to my consciousness and inspiration, but do not object to others embracing it, provided they have the tangible proof. Judging the tree by its fruit I must reject Mary's showing in the premises, though *she* may have "lived three different lives upon this planet;" her say-so is no evidence at all, since she may have to come back again and learn a little consistency from those yet in their first casket. Though she admits that "Darwin is right" she says "we know nothing of spiritual things;" while she, as a representative teacher of the spiritual, says, "spirits are finite elements of all things in existence." I cannot so jumble or blend the infinite with the finite. My faith is, that spirit or spirits do surround, permeate and utilize "all things" of the finite; as all such things are but so much stock in trade, to be used in a million ways, *ad infinitum*. Furthermore this thrice incarnated teacher seems to know of no *God* outside of humanity, and says: "If you would know what God is, learn what you yourselves are;" then adds that "you as spirits, are the all of the universe;" and that "God is all in all." While I cheerfully accept the latter aphorism, I do know—intuitively, as well as from other evidences incontrovertible—that there *is* a God, or Chief Artist or designer, as well as executor, who is omnipresent, omnicient and omnipotent; so far indeed above and beyond humanity, that the latter is but an outgrowth in the legitimate line of progress. Spirit germs are not developed humanity, yet these emenate from God. I know from hard experiences that there are "bands" of spirits that are as unreliable, and even malicious, as are persons to be found in this material plane; yet it would be as inconsistent to reject Spiritualism on this account, as for the moral and good here to abandon good society through fear of being deceived. Deception is a good negative, and fills its place in the designs of the Grand Artist, who well knows how to turn it to good account. As an educator it teaches us caution, appreciation, and the law of variety, as: In a great house there be vessels to honor and vessels to dishonor (2d Tim. 11:20); that is honorable combined with all and every shade of variety. This spices the life of men even in this material form.

H.

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For Common Sense.

SPIRITUAL PHENOMENA.

BY B. SHRAFL.

As "Spirit Materializations" in this as well as in the old country, are agitating the minds of the people, and as there are those who think that this has never taken place before, I will give several instances of spirits appearing to people who had never heard the word "Spiritualism," or "Mediumship;" also of "Spirit voices" long before the Rochester rappings.

In 1846 I made the acquaintance of Samuel Bohm and family, in Vienna, Austria. In 1852 I came to this country, and after I was here a few years I commenced investigating Spiritualism, and in my correspondence with the Bohms, in 1858 or 9, I once mentioned Spiritualism. In the next letter which I received, Mrs. B. used the following expression: "I believe in God and guardian angels, but I don't believe in spirits." I did not mention the subject again in my correspondence, thinking it would be useless, as she was so decided about it. In 1863 I received from her the sad intelligence that her husband was dead. Her condition was a sad one; he, who was the only support, suddenly cut down, and no means to fall back on; with six little children to provide for, the oldest of which was but twelve years old; her grief and distress was unspeakable. After he was buried she was lying one night, thinking over her situation, when the room seemed to become lighter; she could not account for it, knowing that no rays from the street lights could strike her windows, as she lived on the fourth floor. She turned over to have a full view of the room, which continued to become lighter, when about eight feet from the bed a ball of mellow light seemed to form, which increased in size until it was the size of a man's head, when it changed into the features of her departed husband, with his sandy hair and long whiskers, and by degrees the whole body was formed. He then moved forward towards the table opposite the bed, and stood for a few moments with his back towards her; then turning he walked to the bed and stood looking at her. She was so frightened that she could not speak. He stood thirty or forty seconds, gave three heavy sighs, and then walked towards the door. Meanwhile she aroused courage enough to call his name, "Samuel," when in an instant he disappeared, and the room was again dark as before. She arose to see if the door was locked, and found it locked and bolted.

A brother of Mrs. Bohm was an artist-gardener, and was engaged with three others at the gardens of Count Lichnovsky, in Vienna, Austria, in 1843. The head gardener, with whom he occupied the same room, was taken ill, and after a short illness died. A few nights after he was buried George lay awake in bed, and as the moon was streaming in brightly through the windows every object was plainly visible. At once his attention was attracted by hearing the door open, and on looking he saw the form of the deceased gardener walking in. He watched it going to his trunk, taking the keys out of his pocket and unlocking it; taking out first the top shelf, then laying the clothes, which he took out, on top of it, then reaching to the bottom of the trunk for a bundle of papers and letters, which he untied and commenced reading. He read a number of them, consuming from fifteen to twenty minutes time; then tying them up again after folding them, putting the clothes and shelf back again, he locked the trunk and went out through the door. He came a short time afterwards once more in the same manner, and when he was leaving the second time George spoke to him, but he did not get any answer. The form vanished through the door. George got up immediately, but nothing could be seen of his visitor.

Another well attested apparition was that of Mr. Rabbi, in 1837, in Pressburg, Hungary. Mr. R. was a man in good circumstances, but was very close-fisted, and denied many comforts to his two daughters, then living with him. After he was buried the daughters heard noises in the rooms for many nights, which kept increasing. At last they became so frightened that they invited some one every night to sleep with them, but the noises continued, and one night the two daughters, and a lady friend who slept with them, saw the old man walking in the front parlor (which was connected with their sleeping room by folding doors wide open) in his dressing-gown, slippers, with his red cap on his head and smoking a pipe. After a while he sat down to the centre table and read for some minutes. They all were so frightened they did not dare to speak. A dim, mellow light pervaded the room. At last he arose and left through the door. A second time he appeared again in the same manner, and left as before, three ladies being in the room. A third time he came, and the two daughters had another friend with them (a sister of Mrs. Bohm) who was more courageous. After he entered the room, and the first fright was over, he walked into their bedroom. This lady asked him what he wanted, but he did not answer. She then said to him: "If your soul cannot rest because of your mean behavior towards your daughters, it is not their fault, and they want you to let them alone, and suffer for your own sins." He turned around, walked slowly into the front room, stood for a few moments at the table, and vanished in an instant. He never troubled them afterwards. The lady who spoke to him I was personally acquainted with, and have it from her own lips.

In my next article I will give a few instances of spirit voices and spirit lights.

18 *Prospect Place, S. F., August* 10.

A Scotch parson had a farming neighbor who was in the habit of shooting on Sundays, but after awhile this Sabbath-breaker joined the church. One day, the minister to whose church he belonged, met a friend of the farmer, and said: "Do you see any difference in Mr. —— since he joined the church?" "O yes," replied the friend, "a great difference. Before, when he went out shoot on Sunday, he carried his gun over his shoulder; but now he carries it under his coat."

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THE MATERIALIZATION OF SRIRITS.

REPLY TO "OLD MAN" BY GEORGE W. LEWIS.

It is not surprising that "The Old Man," after having devoted his time to the study of the "Arabian Nights," "Cinderella," "Puss in Boots," and other similar trash, should be at a loss to comprehend the ultimate facts and laws of science. For over twenty-six years, since the spirit raps at Rochester, these raps, ever attended by an intelligence, have been repeated under favorable circumstances throughout the inhabited earth; and during all this time scientific men have failed to show that they originate either in delusion or fraud. Over a quarter of a century has passed, and neither scientist nor skeptic has been able to explain the phenomena, or reveal the hidden mystery. The unseen intelligence accompanying these phenomena during all these years has persisted in asserting that the agency thereof is spirit power and spirit intelligence. The skeptic and scientist have assigned no other cause, and still are unable to do so. But as year after year has passed away the spirit manifestations have become more marked and astonishing, ending only with the actual *fact* of Materialization—this latter fact attested by some of the foremost scientists of the world. And until their characters as men, their ability, knowledge and veracity as scientists, can be impeached by direct and positive evidence, we must accept their verdicts upon this as we do upon other subjects tested by scientific men. At least we ought to place as much confidence in what the ablest scientists of the age say they have *seen*, *tested* and *know*, as we do in what anonymous writers admit they have *not* seen, have *not* tested, and do *not* know. And as the laws of chemistry reveal the fact that the chief *atmospheric* elements are also the chief *organic* elements, it must become apparent to "The Old Man" that really "the materials for a palace are at hand." And when scientific men tell him that the carbon of the atmosphere, and the breath we breathe in some mysterious manner through the laws of nature, become transmuted into timber—yes, into stately mansions and lordly palaces—will he admit the fact? Or will he deny it because he has not seen it, and charge scientific men with "running science into the ground?"

DUTY OF THE GOVERNMENT.—It is the duty of the nation—not that of the State—to provide a better currency than individuals can possibly provide; a better system of education and nurseries for children than there can be found in the isolated household; better transportation for individuals and merchandise than can be furnished by individuals, and which will prevent the impositions upon justice now so generally true of transportation: a better method of securing the use of land to every one who desires to occupy it and to use it; but yet to permit any body who will to make their own money, educate themselves (we deny the right to prevent the education of children or to compel them to suffer from an inability on the part of parents to provide for them); to transport their own letters, freight, and to ride in their own or anybody else's conveyance; to do all these is not despotism in any sense that we can understand it.—*Woodhull & Claflin's Weekly.*

[For Common Sense.]

SCIENCE AMD SPIRITUALISM.

BY JESSE H. BUTLER.

"Lake" says "Science and Spiritualism are far apart." What is Science? There are many sciences, but they all consist in an intelligent use of nature's laws, so far as ascertained up to the present time. Now what has Spiritualism done to entitle *it* to be called a science?

[We omit many of the facts mentioned by our correspondent, the ground having been traveled over so many times before.]

It has been proved by Crooks, Varley, Wallace, and many other witnesses, that by a "sentitive," Miss Cook, in a quiet room, often in a very strong artificial light, and in different houses, and on many occasions, the spirit power could temporarily clothe the spirit of Katie King with a physical body, having pulsation, expiration, and inspiration, a feeling of tangibility, and an audible voice. And in San Francisco before five hundred persons, from Sunday to Sunday, the spirits by using the "sensitive" Mrs. Foy, select out of a thousand "ballots" sent up by the audience, closely folded and mixed, ballot after ballot, giving the name in each by writing with Mrs. Foy's hand before it is opened. They also give the age, occupation, etc., etc., by writing, or knocks on the table, in presence of a skeptic on the platform, chosen by the skeptical audience; and this umpire *invariably* finds the name written by Mrs. Foy the same as in the folded paper, taken from the table by his own hand; and the friends (skeptics) of the spirit answering to the ballot invariably declare the answers given by the spirit are correct. Now if this is not a science, the *modus operandi* of which "can be repeated under the same conditions, with the same results," as positively as the experiments and results of chemistry, then human reason is at fault, and we may as well stop all experiments and all discussion.

Spiritualism is a science far better established than many other sciences of the same age. Its conditions are known, and when properly applied prove the existence of intelligent spirits out of the visible form. The communications are not always truthful, nor always intelligent, but good, bad and indifferent. Spiritualism is revolutionizing religions, governments and human lives, even faster than material science is improving our facilities for physical happiness.

THE USE OF GOVERNMENT.—Government and law are for the ignorant, the vicious' the degraded. The good man or woman have no need of them. How many thousands live and die, and never see a court—are never accused of a crime! The wicked cause all this machinery, all this expense. And should there ever be no wicked, government will cease for want of use. Othello's occupation will be gone, but not till then; and we apprehend that the time is far off. The great rule of right is that all should seek their own happiness in their own way, not interfering with the same right in others. But when the strong will not abide the rule, but oppress the weak, society, or law, must come in to insist on justice. The law never prevents wisdom and love from making peace, if they can. It takes up none but irrepressible coflicts, which, if there were no law, would have to be settled by force. Law is an evil, but mere brute force is a much greater evil. Of the two, we wisely choose the least. Should the time ever come when all men are disposed to do right we may dispense with both.

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CURRENCY AND TAXATION.

Editor Common Sense:—I see considerable in your paper upon the currency question. Let me say this much for the present: No government can be prosperous with two kinds of currency, for the bulls and bears will cry one down and the other up, by turns, at the expense of the people. What then? Abolish gold and silver as a legal tender, and issue government paper only; and let the credit and honor of the government and people be its security. Let it be limited, and kept regulated in amount by the number and increase of population. Let the proportion of property represented by the currency (for money is only a representative of property) be as great as that represented by the currency of countries we are in the habit of trading with, and then let us have free trade and direct taxation. The revenue laws should be so changed as to require increased taxation with the increase of wealth. Say, for the first thousand dollars, one-half of one per cent.; over one and under two thousand, one per cent.; over two and under three thousand, one and one-half per cent., and so on to ten or twenty per cent. And we will soon pay the national debt with less injury to any one than can be done in any other way. It will bear a little heavy on the very rich, but they can stand it. And the beauty of this plan is, it can be done by a proper use of the ballot, and avoid violence, which now seems inevitable, and more nearly equalize the privileges and comforts of life. Of course the clause in the constitution, "all taxes shall be equal," must be stricken out. F. W.

LETTER FROM OREGON.

Ed. Common Sense: Having no access to the public press in Eastern Oregon to publish any thing partaining to our philosophy, I beg leave to occasionally occupy a small space in your excellent paper to chronicle such facts as may come under our notice, that would be of interest to the liberal public.

Mrs. Belle Chamberlain, the well known trance medium, in company with the Rev. E. W. Shortridge is now in this city giving lectures, and treating the sick. The attendance here so far has been small, owing partly to the deep prejudice existing against us here, and partly from the falsehoods that have been industriously circulated by the enemies of free thought. They imagine that because these two persons are traveling together and lecturing, that it means nothing but free love, and that too in the sense they understand it. I pity the mind that cannot rise out of this low plane of thought. Could such minds be made to realize the constant presence and watchful care of their spirit friends, and know, as Mrs. Chamberlain knows, that she is always in company with her Spirt Band, who guide and control her, whom she daily and hourly sees and converses with, among whom is her spirit husband and daughter, as real and tangible to her as your friends in the flesh are to you—could they realize this as she does, they would be ashamed to talk or think as they now do. How many of our orthodox friends rely upon their Bible, and realize that God sees every thing they do? I undertake to say that the absolute knowledge of the presence of a spirit mother would have a greater restraining influence than all the preaching, praying, and exhorting of all of the preachers in the world. William F. Mc Crary.

Baker City, Oregon, August 6th.

A PROFESSOR OF THEOLOGY NONPLUSSED.

The wisest heads are sometimes drawn into a net of difficulty by the questions of clear juvenile minds that often go with direct and unsophisticated simplicity to the mark. We remember an incident of our youth, wherein the president of a theological institute was sorely tried by a student not over fifteen. The president had delivered a very fine lecture on God, and his immutable and all-prevailing laws, and stood ready to explain whatever might seem dark or shadowy to his pupils. After some desultory remarks, one student of fifteen arose, and questioned his teacher about as follows:

Pupil.—You say sir, that God has given laws to matter, which are immutable and unending, and will operate throughout the whole universe forever. This being the case, if God should sleep, or could absent himself, or in any other manner remain quiescent, would it make any difference to the operations of nature?

President.—The question is singular and new. It is somewhat preposterous too, that God should sleep. But we may suppose so, for the sake of argument. I cannot see that it would make any change; these laws being immutable and eternal, I believe everything would proceed just as it does.

Pupil.—One step further. Suppose that God should die, would these laws cease to operate—would that make any change?

President.—After mature reflection, because the question is so new and singular, I am constrained to say that I cannot see how it could make any difference. I think the operations of nature would proceed as usual.

Pupil.—Can it be of much consequence whether there is a God or not, when it thus appears that he could be so easily dispensed with, would be so little missed? If you admit these laws to be eternal, does it not answer the same purpose; God then only originates nature, and has no further concern with it?

President.—My dear boy, you are too curious. Turn your penetration to geometry, or some kindred study, and it will do you a world of good—but we will pursue this matter no further at this time. It is known to us all that it is far easier to ask questions than to answer them. The class is dismissed.

The sun is a million times as large as the earth, and the universe contains myriads of suns larger than ours. There is no conceivable limit to their number and size. The earth is as a grain of dust among the stars. The great spirit that we call God has an equul interest over all. That He should have come down upon our planet, to a woman, to beget a son, is so preposterous and absurd that only an idiot could entertain an idea for the moment.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, AUG. 15, 1874.

The friends who subscribed for Common Sense stock, payable when the total subscriptions amounted to three thousand shares, are notified that the requisite number of shares have been sold, and the money may now be paid in. The stock is ready for delivery.

The true friends of Spiritualism will be glad to learn that there is now a fair prospect of union between the two Spiritual Societies. Then we shall need a new hall, and as money is cheap now, it will only be necessary to raise a few thousand dollars for the purchase of a site, and the thing is accomplished. Money for the building can be obtained on mortgage.

Many letters written for Common Sense which are not used, and others which we cut down materially, would be published entire were it not for the controversial spirit running over in them. There is nothing to be gained by this style of writing, and we hope correspondents will, as much as possible, confine themselves to facts and opinions based on facts without casting reflections upon any other writer.

Frederic R. Marvin, M. D. has published a couple of lectures on Spiritualism and Mediomania. He thinks that what is called spiritualism is a more refined and degrading materialism than that of Helvetius or D'Holbach, and looks upon it as the most mournful calamity that has ever happened to the human race. He is an able writer, and evidently honest; but he is blind to a large class of facts, sustaining Spiritualism, which are indisputable.

Common Sense is sent to city subscribers through the postoffice, payment for its delivery being made by us quarterly in advance. Some of our subscribers complain that they never receive the paper until Monday, and sometimes not at all. It is always left at the Carriers' Department of the postoffice on Friday, and should be delivered on Saturday morning. Please notify us of failures, that we may have a basis for complaint to the Superintendent of the Carriers' Department.

THE WORLD AND THE CHURCH.

Whatever may be said of our politicians and lawyers, however prevalent the impression that they are corrupt and unreliable, they are still infinitely superior, in morals and manners, in good temper and good nature, in calm deliberate judgment and fair dealing, to the average churchman. There is something in the atmosphere of our modern churches that is narrow, unjust, ill-natured, false and prevaricating. There is a lack of charity, fair dealing and just judgment that is so conspicuous as to attract general observation. Not that the church was ever any better. Its whole history, from the first inception of the papacy till now, has been of a piece. Shakspeare was well aware of it in his day, and expressed it where he says of a certain bishop that he had a churchman's memory of an injury, and would never forget nor forgive. We have already had several examples in our own history to show that our so-called Christians, headed by their pastors, are the most impatient and uncharitable of all our people, and the most difficult and prevaricating to deal with whenever their affairs call for investigation.

Long before our politicians lost all patience with each other, and inaugurated the war of the rebellion, the churches north and south had divided, and unable to adjust their differences in their own tribunals, had appealed to the courts of the country, and settled the pecuniary part of their troubles by law.

Some time ago a charge was alleged of gigantic fraud in the Methodist Book Concern. For over two years anything like a fair investigation was put off, under the most shallow and unworthy pretexts. The party making the charge was persecuted by the church as though he was a public enemy, and a direct agent of Satan; and at last, when an investigation was forced, the charges, which were found to be true, were glossed over, and the trial so resulted that the greatest punishment fell at last on the informer.

In the recent Swing trial at Chicago, the virulent prosecutor, Patton, descended to a paltry and forced construction of language so contrary to common sense that no court could justify it; and but for the pressure brought to bear by the press and other outside influences, and the evident march of the human mind away from the old hard Calvinism of the past, Swing would have been condemned as a heretic, and left out in the cold. The preachers saw it would not do.

This present Beecher trial is of the same character. The complaint has been filed before the public tribunal for over two years. The charges were specific; the witnesses named; the truth or falsehood of the whole thing could have been determined in a day; and yet, under one false pretence or other, Beecher has been retained in good standing in the church all that time. At last an accuser came whose charges could not be ignored. The bereaved husband of *one* of his victims speaks in his own defence, and thereby accuses Beecher in terms not to be evaded. How is the crisis met—by a fair and honest

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trial? Not at all. The accused selects a committee of his personal friends, and so grossly unjust was the conduct of this self-appointed jury, so well calculated to hide, instead of to uncover, so trifling, so one-sided, so unlikely to arrive at any satisfactory judgment, that the public became disgusted, and the accuser was driven from this *Christian* tribunal to the naughty courts and the wicked lawyers for fair play.

What can we expect of our Congress in railroad, Credit-Mobilier, and other cases of fraud and corruption, when the exponents of the religion of Christ set so woful an example of concealment and prevarication? Whatever we may say of the whitewashing and evasive tricks of a committee of Congress, it is openness and purity itself compared to a conclave of church members or ministers.

FREE LOVE.

With our present limited experience of the true nature of human sexual love, we are little able to say either what it is, or what it should be. The world, up to this time, has afforded little opportunity for the study of sexual science. The tender passion has been subjected, in all countries, to so many outside and sinister influences, that it is rarely seen or felt in its native purity. Among savages the female has been an object of barter or conquest, and on her part love was unknown, save what she might cultivate in obedience to a sense of duty for the fortunate possessor of her person. In civilized life wealth and other external influences warp the mind into certain grooves, and often forbid a marriage dictated on both sides by affection alone.

To aid still further in estranging human nature from itself, the church and law have sanctioned these marriages of convenience, and declared them to be sacred and perpetual, however ill-advised and disastrous. Law and religion have, as it were, pinioned two people together, and said to them, this is the only love that you shall know; and whether it be the best, or the worst, you shall have no means of proving. Neither man nor wife are allowed any knowledge of any other of the opposite sex. Their experience is confined to one person alone. Whether they experience with each other a high degree of felicity, or a very limited share of enjoyment, they are bound by law and custom. If they are obedient, law-abiding, conscientious people, and timid under the thought of wrong, they cannot travel out of the fixed groove. They live and die in entire ignorance of that fulness of joy, that pure and intense love, that might perhaps have been theirs under other circumstances.

There are some men, and few women, who set these restraints and obligations aside, and sip the sweets of love wherever found. But these are not safe guides. They are often very impure and unnatural, and their unscrupulous appetites are a poor criterion of what pure and unadulterated human nature should be. Where then shall we look for the facts to guide us in our inquiry into that system of sexual communion that will give the greatest happiness to all, because it is most in accordance with the nature of all? We must go to the young and unsophisticated. We must watch the outcroppings of the pure passion of love not where it is subject to law, but where its conditions are free. There love is its own law, its own guide, its own interpreter. But it is not free love in the sense of flitting from flower to flower, without thought, without any mutual obligation, or pledge, or constancy. It is not that! But farthest removed from it! Love's sweetest smile is reserved for one alone. It is exclusive; it is monopolizing; it absorbs the whole being; it says you are mine, and I am yours; it seeks solitude; it resists intrusion; it resents neglect; it abhors rivalry. When the lovers part they expect to meet again with hearts of renewed fire. If either is slack or sullen, or indifferent, which dalliance with others would naturally induce, there is doubt, reproach and misgiving; but with true affection no such scenes occur, there being no occasion. Years elapse, still the same delight, the same fervent desire is unabated. Children bless the union, and are loved for the mother's. for the father's sake. They are a bond; but not a necessary one. Where the flame of love burns bright never do the children come between the true wife and husband. They serve to cement and patch up *half* unions; but are altogether secondary where true love retains its hold upon the parents. And we see them, these two, blessed and being blessed continually, and clinging to each other till youth is passed, and manhood declines into old age, and yet with gray hairs fondly supporting each other. These are our happiest lives. Thrice blessed are they who are thus married. Such a union commands the admiration of all. There is a chord in every human breast that responds amen whenever two people are so united, and a prayer is made for a perpetual union and love between them.

If "free love" means that this divine emotion that makes up the quintessence of human happiness shall have encouragement and scope; that we will remove from its path all sinister influences and side issues; that we will make woman independent, so that she may choose her mate from affection alone, apart from every consideration of wealth or power, or place; that we will have none but love marriages, and love families, and love children, to the end that all may be born with a full endowment of moral goodness, we are for "free love." We would purge the stream of its impurities if we could, but we want the *stream*. Let us have it fresh and sparkling, flowing gaily along the vale of life, cheering by its beauty, and ennobling with its genial influences all the activities of our being, till, subsiding into the smooth waters of old age, it glides peacefully to the bright shores of that other and better world.

We recognize the right of every human being to admire beauty and revere goodness wherever found; to seek those who are most congenial, and avoid those who are not; but if "free love" is construed to mean temporary indulgence, a "flitting from flower to flower," a perpetual change of "chosen ones" from momentary fancy or merely "magnetic attraction"—no permanent affection, no holy confidence, no sense of constancy—then we have no use for it; we abhor it as the sinking of the highest and holiest instinct of humanity into the bottomless pit of heartless sensuality. Let us know what all "free lovers" mean, that none may deceive us by the mere avowal of a high morality into paths that lead to destruction; for true it is that there are those who, though professing purity, do yet poison the fountain of all that is most lovely and estimable in human life.

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CUNNINGHAM'S GREAT TRAGEDY.

Last Sunday we heard Dr. Cunningham at the Tabernacle on the "Great Tragedy of the World." This, in the Doctor's estimation, was the crucifixion of Christ. His word picture of the event was a fine piece of oratory, and showed a fertile imagination and inventive genius. Every little event that might have tended to prolong or augment the sufferings of Christ was magnified to its utmost proportions. The Doctor made the most of his subject. If taunting words had been whips and scorpions, if contemptuous spittle had been venomous snake bites, and the cross of searing red hot iron, they could not have been more excruciating than our preacher represented them. One thing was peculiarily noticeable in the Doctor's voice and manner. When speaking of Pilate, the chief priest, and the Jewish rabble who cried out "crucify him," and of Judas, who betrayed him, the Doctor's words came like hissing snakes, breathing condemnation and hatred, and manifesting a spirit the very opposite of that of Christ, who said, "Father forgive them, for they know not what they do." When the description was through, and nobody wept, or sobbed, or groaned, the Doctor stared about him as if to say, how do you like that? What do you think of it? And what are you going to do about it?

This great drama of the crucifixion of Christ has two aspects. If he were a god, and only like an actor going through a part, to resume his god-head a few moments after, and be just as happy and glorious as before, then the whole tragedy is a broad farce, and the Doctor a most egregious humbug to make such a mouth about it. We should just as soon think of sympathizing with one of our stage players for the agonies of a cruel death scene, when we see him the next day, with a new suit of clothes, and his pockets filled with the proceeds of the night's performance. If such were the fact, this sermon was a most pitiful attempt to get up a great sensation over just nothing at all. If Jesus Christ, as we suspect, were simply a good man, who excited the hatred of the priesthood of his day, and their poor dupes, and was tortured to death through their ill will, he well deserves, and has, all our sympathy and good will. But thousands have suffered just as much he did, and in the same cause; and were he to appear again in our own city, and say, as he did of old, "Woe unto you pharisees, hypocrites, who pray standing in the synagogues and the corners of the streets; who lay heavy burdens on men's shoulders and will not touch one of them with your little finger; sell that you have and give to the poor; take no thought for the morrow, or what ye shall eat or drink; behold God is your father and ye are all brethren;" the doctor would be among the first to cry out, "communist, leveler, scoffer," and hurry him to prison and punishment. But, after all, his sufferings and death were a very common-place affair, and not to be compared to a thousand other tragedies that have stained the history of this world, and in which the innocent and good have been the sufferers. How will it compare with the tortures of the Inquisition? or the massacre of St. Bartholomew in Paris? or even with Libby prison, or Andersonville? What of the flogging to death of a poor negro by an imperious Christian master? Nay, if we are rightly informed, some good missionaries in the South Sea Islands have been so mistaken by the natives, that after explaining to them the necessity of partaking of the body and blood of the good man Christ, as the only means of salvation, they have forthwith eaten the missionary in spite of his earnest remonstraces.

We didn't weep at the Doctor's recital, nor did we see anybody else. The crucifixion of Christ was a very poor tragedy as compared with a thousand others which have been enacted in this world by bigoted priests, even if it were all true; and the Doctor seemed to forget that one essential of a really good story—that it should be founded on fact. Of course he could have told us that he has the account in four little books, without either date or author's name, and called Gospels. He could have told us that the Pope of Rome and all the great councils have said that these books are true. He might have said that the bench of bishops and King James, in England, had indorsed the statement; and lastly, that all the clergy of America, who are paid enough for doing so, do the same. But he well knew that these statements would have little effect on that intelligent audience, and he had none other to offer, so he forgot the proof altogether. He relied on the high colors of his picture to affect the imagination. He would not appeal to the judgment, knowing he had nothing to offer to convince it. And yet, without these proofs, his great tragedy loses all its power over the well informed mind.

MR. YORK'S LECTURE.

Our friend York is becoming more and more lively in his style of speaking. He certainly does not intend that anyone shall go to sleep under his preaching. He spoke before the Spiritualists' Union on Sunday evening last on Religion and Science, maintaining that the latter is all we need to help us on in this world; that religion is only another word for superstition; and that it generally covers a large amount of cussedness. Science teaches the right relation of things; religion teaches nothing, but it envelopes the mind in a fog, deluding people that the priests may rob them. Every blessing is brought to us by science; no good comes from what is called religion. Knowledge is not of itself a virtue, but it enables us to distinguish what *is* virtue, and it has taught Mr. York that there is no virtue in religion. Whatever teaches men to be better, to act nobler, to accomplish more for the good of humanity; whatever enables us to grow, morally, intellectually and physically, he asserts belongs to science. Beyond this there is no work left for religion; yet the spiritual nature must be cultivated. *The soul is the man*, and that must be attended to—but in the opinion of Mr. York, this work also belongs to the domain of science, which embraces the entire field of human action, thought and feeling. The lecture was listened to with much attention. Mr. York will speak again on Sunday evening, the 22d. Let him have a full house.

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TRUE SPIRITUALISM.

EDITOR COMMON SENSE:—I wish the writers for the liberal press were led to speak more of practical and less of phenomenal Spiritualism, so that the world at large may understand and know that the manifestations, so called, are but the smallest portion of true Spiritualism, and that it is something that finds a response in the very centre of our being. I wish the whole world to know that it includes everything that is pure, true and good, that it teaches us to find "sermons in stones;" and not only in them, but that we may receive good from the Christian pulpit. I hear it so often remarked by those who do not know of our beautiful faith, that the outward manifestations are all there is of Spiritualism; that it does not give us any lessons in morality, but rather leads to licencious freedom. Then let us, who know better, tell them so, or rather let our lives prove the falseness of the accusation. But too many of the so-called reformers have settled back upon their own self-righteousness, and stand accusing the Christian world of hypocrisy, while all the time 'tis only from the abundance of the heart that their mouths are speaking, for the religion of Spiritualism is charity and brotherly love. Then let us write and speak, in public places, of the morality taught by our faith in its spiritual purity. Those who wish to learn of spirit communion can visit mediums who sit for that purpose. Others may do as they will, but what I propose to give to the public is the lessons of charity, love, light and peace, which are given me from time to time by my spirit guides.

PEARL MELWOOD.

SELF CULTURE AT DASHAWAY HALL.—Last Sunday the exercises at Dashaway Hall were opened by the Rev. Mr. Hemphill, of Calvary Church. The example is a good one, and we hope the able preachers of our city will often take advantage of the opportunity there thrown out, to cast their pearls before those who will not go to the churches. The gentleman was listened to with respect and attention. The question for consideration was, "Is the 'plan of salvation' and the atonement by Christ, the only way of salvation?" Mr. Hemphill did not seem to understand the wants of his audience. They expected facts and logic. They did not want opinion and persuasion! What Pontius Pilate, or the Apostles, the Pope of Rome, or the great Napoleon, thought of Christ, was not to the question. Neither did that audience need to be told that the character of Christ was lovely and commendable. That is admitted. The question involved three points: "Who was Christ, in fact? Is an atonement what man wants, to be saved? Did Christ offer that atonement, and is there no other way to be saved?" On all of these points Mr. Hemphill was silent. He was followed by others, who, in a different way, strayed equally from the true issue; and yet, taken altogether, the discussion was eager, sharp and interesting. The question was continued for next Sunday, and the interest will no doubt be maintained.

PUBLIC SEANCES.

Both the meetings on Sunday afternoon last were well attended. The seance at Spiritualists' Union Hall, 911 Market street, near Fifth, opened with a song, "Daisy's left us," exquisitely rendered by Mrs. Whitney. A poem was read by Mrs. McKinley, after which, under the inspiration of Dr. Rush, questions sent up by the audience were answered. Lena Clark then arose and gave a lucid description of a gentleman standing behind a lady in the audience, giving his age, characteristics, etc.; his first name is William, and he is a near relative. The lady arose and testified that the person described was her brother. Several tests followed. While describing one spirit she says: "the name is Mary A. C.," whereupon the influence immediately seized Mrs. McKinley, and said "Mary Ann Clark—I will write my name upon this medium's arm." It was almost instantly accomplished, to the gratification of the spirit and audience. Dean Clark made some logical remarks upon the philosophy of vision, elucidating both the process of material and spiritual sight. The name of A. White also came on Mrs. McKinley's arm, and a description of the spirit followed. After other tests the song "Dreaming of Home and Mother" was given, and the audience dispersed, well pleased with the afternoon's entertainment.

Charter Oak Hall was crowded. Mrs. Foye being indisposed, Mrs. Wiggin presided. A large number of tests were given. Out of twenty-seven names of spirits described seventeen were acknowledged as identified. How many more were recognized, but not acknowledged, is unknown.

CONFERENCE AT CHARTER OAK HALL.—The Sunday morning conference was well attended, and the discussion on the evidences of Spiritualism lively and forcible. The opposition seems not to be daunted by the formidable array of statements of astonishing manifestations. The evidence is discredited; fraud and collusion and delusion are brought in to explain them away. The utter impossibility of their being true is insisted upon; or, at least, such high improbability that better proof is demanded than any yet given. Then the facts poured out by Spiritualists present, as of their own experience, seem sufficient to carry conviction anywhere. They would convert any but the very elect, and the opposition claim to be of that class.

At a convention of the Young Men's Christian Association recently held, it was reported that there are nine hundred and forty-five associations on the roll. New York is going to have a Y. M. H. A. The H stands for Hebrew. The Friends of Progress might have a Y. M. F. P. A., were it not for their conviction that young women should be admitted on a par with the young men. As it is, the new secret order, U. O. F. P., will answer very well.

ANOTHER "Free Conference" was held at Anthony's Hall on Sunday afternoon, the attendance being small. The meeting was, however, an interesting one, and the utmost good feeling prevailed. The "Conference" will be held to-morrow in the same place.

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SECRET SOCIETIES.

EDITOR COMMON SENSE:—In your last issue I note the organization of a secret society, to which as a friend of "progressive" human advancement, I enter protest. Secrecy is not progression. As individuals desirous of lifting ourselves, and those to follow into a higher condition, we must build up a system that can stand the light, and the free criticism of the multitude. Our acts and purposes must be based on reason, and the science of life, and all this union with closed doors is a backward step.[1] This mating business is a humbug of the first water. There is nothing in it to elevate woman, but more to pull her down as society stands to-day. Work for woman's *political* power; this gained she then can mate herself. Organization is well enough for the promulgation of liberal ideas and for charity; but secret conclaves, degrees, and "mating," carries no good for the masses.[2] Secret organizations belong to the past; they are the fading relics of barbarism and superstition, and do not belong to the progressive spirit of this age. In accordance as we school ourselves and others to the idea of true individuality, where every act and word can stand the test of the light of day, do we advance in moral and intellectual worth.[3]

Some may contest my views by referring to the Masonic and Odd Fellows order. Are they to-day what they were in times past? Are they to-day more than benevolent insurance institutions? As benevolent institutions they are admired, but for any good purpose beyond that they are utterly useless. We all have work to do, collectively as well as individually, but let Friends of Progress move with open acts, open hearts and open doors. [4] P.

July 30th.

COMMENTS.

Our friend is honest in his opinion, and is entitled to be heard; but we have something to say in reply:

1. The principal object of this society, as we are informed, is to counteract the efforts of the Young Men's Christian Association to engraft the Christian religion on our republican constitution, and to change our civil government into an ecclesiastical hierarchy. The movement to this end has been growing rapidly since the Evangelical Alliance had its session in New York last year. The power behind this movement is the Christian Association, which is practically, though not avowedly, a secret organization, holding its public meetings for the masses, and its private consultations for the "trusted servants of the Lord." The only way to contest the ground with these fanatics successfully is to organize secretly. We must *know* who are our friends, and must *quietly* prepare for the troublous times which are coming.

2. There is some truth in this, as understood by our correspondent; but we are informed that the "mating," as he calls it, is not for the purpose of pairing off persons who are congenial; it is merely a mode, and a very innocent and natural one, of recognizing the political equality of the sexes, which P. is himself so desirous of having established. It is the same plan adopted by the Grangers, for the purpose of accustoming women to take part in business matters, and the same long practiced by the Good Templars, who certainly have no thought of "mating" people. Women are not yet accustomed to act an equal part with men in the affairs of life, and in these societies, if not required by rule, they would shrink from the performance of official duties, and would fail to gain the experience necessary to qualify them to go side by side with their husbands and brothers to the polls.

3. The truth is, secret organizations were never in a condition so flourishing as they are to-day. The editors of COMMON SENSE never belonged to any of them, excepting the Good Templars, and have always opposed them, but the signs of the times point unmistakably to their necessity; not for the sake of concealing anything of itself evil, but for the same reason that the movements of armies are concealed in time of war. We are engaged in a contest with a wily foe, and it would be folly to expose our "hand" to the enemy before we ascertained which party has the most trumps.

4. There is no ground of comparison between the secret societies here mentioned and the new one just organized. The former are ostensibly benevolent institutions, but really they have the effect to narrow the field of benevolence within certain fixed limits, and in so much they prevent the growth of that humanitarianism which looks upon every man as a brother and every woman as a sister, no matter of what order in society, what nationality, color or even creed, though as to the latter it is well to be careful that while seeking to help *them*, we do not permit them to hurt *us*. Another great difference between the old established orders and the new one is that the former are for men exclusively; the latter is for all. The former is founded on the ancient idea that the "spheres" of the sexes are widely apart, the latter upon the modern opinion that the interests of men and women are essentially one, and that whatever society is unfit for women to mingle with is unfit for men also. Odd Fellows meet in Lodges as brothers, but that does not imply that the families of Odd Fellows are on a social equality. Odd Fellows would not take their wives and daughters with them, if permitted, through fear that they would be contaminated by the company they would there meet. Their idea is to keep women the same weak, helpless things they have so long been, and assist them when unprotected by father or brother. The Friends of Progress, on the other hand, believe in assisting women to become self-supporting, independent and capable of taking care of themselves, and a sick husband also if necessary. One system is, as our correspondent says, a "relic of barbarism"; the other, if carried out in the spirit which should govern it, will be in full harmony with the "progressive spirit of the age." Whether this particular society will carry out the principles it professes, or whether they are avowed but to conceal other designs, does not yet clearly appear to those not initiated, aud, thus far, the editors of COMMON SENSE have not been able to get anything more than a general idea of the new Order. If it is what it purports to be, it will live; if not, it will fail, and the Liberal element of the Pacific coast will form another, or join the National League recently started in New York.

Lectures on astronomy, geology and other subjects have been given each evening this week to large audiences by Prof. Wm. Denton, at Mercantile Library Hall. They have been very interesting and instructive, as all of Mr. Denton's lectures are; but the most attractive of the series is to be given this evening, Saturday, the 15th, on Psychometry, or the Soul of Things, containing an account of the most remarkable discoveries of the 19th century. Tomorrow, Mr. Denton will lecture, afternoon and evening at the same hall on Spiritualism, and in order to afford friends an opportunity to go, there will be no meeting of the Spiritualists Union at 811 Market street. The Charter Oak Hall meetings will be deferred also.

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THE MINISTRY OF ANGELS.

Since the death of William M. Fernald, Noyes Holmes & Co., of Boston, have published a collection of his essays under the title of *The True Christian Life and How to Attain it*. The following is an extract from one of the articles entitled "The Ministry of Angels:"

Confucius, the Chinese philosopher, taught that the spirits of the departed frequently returned to the halls of their ancestors. Zoroaster, the founder of the Persian religion, claimed, and we have no doubt truthfully, to have had intercourse with the spiritual world. Pythagoras and Plato both taught distinctly the doctrine of guardian spirits. Socrates, the wisest and best of all the heathen philosophers, always declared himself to be sensible of the guidance of a superior being, who warned him of dangers and directed him aright. The ancient Egyptians are full of the same faith; and the evidence is, that, cleared from ignorance and superstition, and unobstructed by sense and materiality, it is the faith of human nature. It is the powerful support of all fiction; the highest element of romance is indeed missing when this feature of it is not present. And the Providence of God in this respect is immense. No mind can conceive or imagination form, an adequate idea of the constant, universal, complicated agency of these spiritual beings, in the care and direction and government of this world. It is not generally in order, however, for them to appear externally and visibly; this, if it were too common, would take away our freedom. But they flow silently into the thoughts and affections. They come in moments of danger, when we see them not, and prompt the thoughts to safety and peace; they come in sorrow, to infuse the balm of comfort and the strength of cheerfulness into the mind; they come in temptation, to avert the soul from its purposes of wickedness; they stand by the couch of sickness and the bed of death, and, having themselves passed through the same scenes of mortality, they minister to every human frailty and weakness, and shed the light and strength of heaven through the soul ready to despair. O! could we but realize it! Could we but see the reality, and the parting circumstances of the dying bed, how would death be robbed of its sting, and the grave of its victory?

But they stop not here. They are always with us when we are awake and when we sleep. They are abroad upon the whole world, and they rule the nations more than men. They are limited in their power; they cannot do everything for us. They are necessarily limited to the general conditions of human progress and to human organization and susceptibility. And there are many evils which they might perhaps prevent, which they are not permitted to. The permissive dispensation of Providence frequently baffle all our comprehension. But they roll on this mighty car of human improvement more than we do. They urge the proper ones to their proper work. They stimulate the reformer to his hard but glorious task, and lead him by a way that he knows not; and, seeing the end from the beginning, sustain him in his trials, and carrying him onward in his triumphs. We are not alone in this mighty movement of a progressive world. Hosts of purified spirits, who have passed through the same battles with the wrong, and stood out for freedom and truth, are looking down upon our efforts, and assisting us in the work they love. I speak but the Scriptural truth, for we are assured of "a great cloud of witnesses." The strength of every good cause has more of heaven in it than of earth. There is more of peace, freedom, patriotism, temperance, and more advocates of a better world and church, among the guardians of our world in heaven, than are to be found on earth. Every solitary thinker, every lonely man and woman, who, in retirement, or in the midst of persecution, is pressing on in the cause of righteousness, is, after all, not alone, but in a glorious company strong and bright for the same great movement.

BEECHER A FOLLOWER OF JESUS.

At a prayer meeting recently held in Plymouth church, Henry Ward Beecher is reported as saying, in the course of his remarks:

Of one thing, my dearly beloved, be fully assured, my greatest joy will be assured when I stand in the presence of the revealed God, and when you come up we shall shake hands in eternal, blessed reunion. I shall ever be by the side of my loved Saviour, whose servant I have been.

A writer in *Woodhull and Claflin's Weekly* comments as follows:

Whether Beecher is or has been the servant of the "loved Saviour," seems to be somewhat problematical in view of his teaching on several late occasions; but especially in his sermon on "The Sermon on the Mount" and in his lecture on "Manhood and Money," whereby are taught sentiments as opposite in their meanings as light to darkness, compared with those of the "loved Saviour," and such as none but sycophants, man-worshipers, and the real enemies of truth, and the righteousness begotten of truth could possibly hear without being moved to the feeling and expression of a righteous indignation. How any man dare to attempt to impose himself upon even a credulous community as a servant of one whose plainest teaching he has publicly disavowed and sneered at, none put a Beecher can understand, and none but a community of toad-eaters attempt to justify.

Virtue a Thing of Growth.—The frightful pictures of remorse, painted by artists of the "Evangelical" and "sentimental" school, were done under the inspiration of theological dogma, rather than at the suggestion of truth. They who would seem to have best causes for remorse—the thieves, robbers, liars, slanderers, assassins, the fomenters of domestic and social strife, the authors of unholy wars, the poisoners of the wells of humanity,—show the smallest evidence of its presence. The ruffian is not pricked in conscience. The fraudulent railway manager does not pine from an outraged moral sense. The conspirator feels no torment of spirit till he is in danger of detection, and then his suffering is due to the anticipation of punishment, not to the pangs of guilt. The peculator sleeps well and dines comfortably. The pillager of widows' houses sips his wine, and talks piously with his minister of the delights of a good conscience. The best man suffers more in an hour for a fault than the worst man suffers in a lifetime for a brutal sin. Men who are capable of remorse for great crimes are incapable of committing them. Men must grow into wisdom and goodness. Ignorance is the mother of crime and all injustice.—*O. B. Frothingham.*

It is a custom with the English House of Lords that the youngest of the prelates offers up prayers. Once the old Bishop of Durham lounged into the House, when, being the only member of the episcopate present, he was invited to perform the easy office of chaplain. Disgusted, he retreated, and thus explained his injury to an in-going peer: "No young bishops there! Hang 'em! do they think that *I* am going to do their dirty work for 'em? Not I, sir! not I!" Familiarity had brought contempt. He had come to regard prayer as common, routine work, only fit for inferior parsons.

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MOTHER-LOVE.

"God loves the erring as a shepherd loves
The wandering lamb. No mother hates her child,
But crusted o'er with evil, sin defiled,
Cradles him in her bosom. All the world
May curse him, but it matters not to her,
She loves him far better for his agonies.
Sweet pity tends his fevered couch by night,
Unstinted love her boundless wealth bestows.
Were he a crowned seraph, dazzling pure,
King of a race of angels in the sky,
Were all his thoughts beatitudes, not more
Would that sweet love his being bathe and bless.
How spake the Man of Mercy when the Jew,
The type of an extreme morality,
Thanked God that he was not as other men?
He turned to where the publican bowed low
And owned himself a sinner, and he saw
A genuine manhood, sweet and beautiful.
The heart that feels its own unworthiness
Throbs most with love to God and love to man.
The man who sees one common nature, where
Others discern but surface opposites,
Sees as God sees. All human beings share
The common imperfections of the race.
All, in their inmost essences, receive
The common inspirations of their God.
They love the most who are forgiven most,
And Right Reason slowly dawns once more
On the wild madness of a moral fiend—
Our brother still, and God's beloved child.
There comes a mighty gush of gratitude,
Thawing the hoar frost of a life of crime,
Breaking the icy barriers of self-love,
While all the loosened rivers of the soul
Spring from their fountains, radiant in the light.

THE PARTING HOUR.

There's something in the "parting hour"
Will chill the warmest heart—
Yet kindred, comrades, lovers, friends,
Are fated all to part;
But this I've seen—and many a pang
Has pressed it on my mind—
The one who goes is happier
Than those he leaves behind.

No matter what the journey be,
Adventurous, dangerous, far,
The wild deep, or bleak frontier,
To solitude or war—
Still something cheers the heart that dares,
In all of human kind
And they who go are happier
Than those they leave behind.

The bride goes to the bridegroom's home
With doubtings and with tears,
But does not Hope her rainbow spread
Across her cloudy fears?
Alas! the mother who remains
What comfort can she find?
But this—the gone is happier
Than one she leaves behind!

Have you a friend—a comrade dear?
An old and valued friend?
Be sure your term of sweet concourse
At length will have an end!
And when you part—as part you will—
O take it not unkind
If he who goes is happier
Than you he leaves behind.

God wills it so—and so it is;
The pilgrims on their way,
Tho' worn and weak, more cheerful are
Than all the rest who stay.
And when at last poor man subdued,
Lies down to death resigned,
May he not still be happier far
Than those he leaves behind.

TO HIS SATANIC HIGHNESS.

Hail, patriot spirit! thy labors be blest!
For of all great reformers, thyself wert the first;
Thou wert the first with discernment strong,
To perceive that all rights divine were wrong;
And long hast thou spent thy sovereign breath,
In heaven above and on earth beneath,
And roared it from thy burning throne,
Thy glory of independence alone;
Proclaiming to all with fervor and irony
That kingly dominion's all humbug and tyranny;
And whoso listeth may be free;
For Freedom, full freedom's the word with thee!
That life has its pleasures—the rest is a sham!
And all that comes after a flim and a flam.
Speed thee, speed thee!
Liberty lead thee!
Many this night shall hearken and heed thee;
Hie abroad,
Demi-god!
Who shall defame thee?
King of the elements! how shall we name thee?

NOCTES AMBROSIANÆ.

OPINIONS OF THE PRESS.

From "Our Age."

We read with interest the articles of I. W. Mackie, published in the "COMMON SENSE." There is something in them unlike much we find in public journals. Truly, this paper speaks for itself, as its editor assured us it would.

[From "The Word" Princetown Mass.]

COMMON SENSE has at last got into journalism. Weekly, Edited by W. N. Slocum 236 Montgomery street, San Francisco, Cal. Well-printed, ably-edited, full of interesting matter; it is, what it claims to be, "A Journal of Live Ideas." Send for it.

[From S. F. Chronicle]

COMMON SENSE, the new paper devoted to free thought, Spiritualism, etc., of which W. N. Slocum is editor, has made a second appearance. It is a capital number, and its "make up" is a triumph of journalistic art. Typographically, COMMON SENSE is one of the prettiest papers in this city.

[From the San Jose Mercury.]

COMMON SENSE.—The second number of this new weekly is at hand. It is free fron the imperfections of the first hurried issue, and is truly a superior number. We learn that some sixty subscribers have been obtained for the paper in San Jose. a number that will doubtless be increased to a hundred or more.

[From the New Northwest]

COMMON SENSE.—We are in receipt of a Spiritual paper bearing this title, issued by the "Common Sense Publishing Company" of San Francisco. As a sectarian Spiritual publication, it is as prosy and orthodox as the "Watchman and Evangelist" and "Christian Reflector" are for the sects which they represent.

From the "New Age," San Francisco, Cal.

"Common Sense—A Journal of live Ideas." This is a new enterprise started in in this city by Mr. and Mrs. Slocum. The paper is devoted to the dissemination of free thought on religious and philosophical subjects, and however diverse may be one's opinions on such subjects, there can be but one opinion as to the excellent paper presented. It is creditable editorially and typographically to all concerned, and we wish it a hearty God-speed.

[From the Truth Seeker.]

COMMON SENSE. No. I., Vol. I., of a neat sixteen page Weekly by this title, published in San Francisco, is upon our table. It is devoted to morality, education, equal rights, labor-reform and whatever elevates and ennobles our race. It has a decided bearing towards the Spiritual Philosophy. We hail this young champion of of mental freedom and the rights of man. We can hardly have too many advocates of the Truth before the public. It appears to be ably conducted, and we hope the Liberals and Spiritualists of the Pacific coast will accord it a generous support, and may it prove a success.

[From the Russian River Flag.]

COMMON SENSE.—A weekly journal with this title was started in San Francisco last week, with W. N. Slocum as Manager. The first number indicates that it will be an exponent of the doctrines of Spiritualism, but it proposes to open its columns for the presentation of all ideas entitled to a respectful hearing. Its platform says the paper "is intended to serve as a means of communication between rational thinkers and intelligent, truth-seeking readers—an advocate of morality, education, equal rights, labor reform, and all that elevates and enobles the human race; an opponent of class legislation, church creeds, bigotry, intolerance, and whatever tends to degrade mankind and retard human progress. It will not be the organ of any party or sect, nor the exclusive mouthpiece of any man or woman, but will furnish a fair field for all opinions worthy of consideration, however much they may differ from those entertained by the editor." The friends of free thought will give COMMON SENSE a cordial greeting. Its subscription price is $3 a year.

Special Notices.

For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

Persons having business to transact with Woodhull & Claflin may address their agent, Fred. Thal, care of William Sharp, 236 Montgomery street, San Francisco.

For a stylish and well finished Photograph go to Kluit's New Photographic Establishment, No. 28 Third street. All work warranted superior to any in the city.

Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try Dr. Every's Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

Send Austin Kent one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is AUSTIN KENT. Stockholm, St. Lawrence Co., N. Y., Box 44.

COMMON SENSE PUBLICATION OFFICE, NO. 236 MONTGOMERY STREET.

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AGENTS IN THE INTERIOR.

Contra Costa county	E. H Kimball, Antioch
Inyo county	Mrs L. Hutchinson, Bishop Creek.
Monterey county	W. M. Wilson, Salinas City.
Santa Barbara county	Mrs. Clara R. Crane, Santa Barbara.
San Bernardino county	Dr. J. P. Greves, Riverside.
Santa Cruz county	Mrs. Georgiana B. Kirby.
San Joaquin county	W. S. Sturgeon, Stockton.
Ventura county	J. W. Stevens, San Buenaventura.
Yolo county	J. G. Hudson, Woodland.

TRAVELING AGENTS, Abby W. Baker, Prof. W. H. Chaney, J. L. York, J. I. Ferree. Addie L. Ballou, H. F. M. Brown.

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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, AUGUST 29, 1874. No. 16.

Signs of the Times.

Philadelphians propose to raise $100,000 for a memorial to Joseph Hopkinson, who wrote Hail Columbia.

Rev. Mr. Johnson, of the Santa Barbara *Press*, is preparing to go East on a lecturing tour, the lectures to be illustrated by California views.

Wm. H. Martin, and a number of Eastern gentlemen recently visited Santa Barbara, to examine land offered for sale, for the use of colonies, the result being the purchase of 40,000 acres.

The innumerable lapses from common honesty among the most devoted of church adherents, that have characterized our land of late, show the need of a very different kind of religion.

Wonderful physical phenomena continue to be witnessed in presence of the Eddy Mediums, at Chittenden, Vt. At one seance, as many as seventeen different spirits manifested themselves.

Chicago has introduced moral suasion in her schools instead of corporal punishment, and finds it successful. Last year there were fewer suspensions in proportion to attendance than ever before.

Rev. Mrs. Gillett, of Rochester, Michigan, says at almost every trip she takes in that State, some man goes through the cars and takes the vote of women, and that it is usually six out of ten in favor of Woman Suffrage.

COMMON SENSE says: "Politically, we are free; but religiously we are abject slaves. Slaves to a horde of petty tyrants. We are afraid of our shadows. On all other subjects, we reason, investigate and analyze, but upon religion we dare not think, nor read, nor hear."

A letter from a friend in Olympia, August 10th, says: "Mrs. Ballou has given three splendid lectures here to good houses, but for poor pay. With a population of only fifteen hundred, and six churches, the people are priest-ridden, and ground down to the bedrock."

John P. Stearns, of Santa Barbara, says $250,000 worth of intoxicating liquors are sold annually in Santa Barbara. He is the sole owner of wharf property there, and receives $2,000 a year wharfage on whiskey, yet he counsels the people not to use the stuff, but to spend the money in building a railroad or educating the children.

The total value of the sponges fished on the coast of Syria is from 20,000*lbs* to 25,000*lbs*. The production is, however, falling off through excessive fishing, and the consequent exhaustion of the fishery grounds. About 250 to 300 boats are at present employed in this industry on the coast of Syria, manned by about 1,500 men.

Doctor Beins, of Amsterdam, suggests that condensed carbonic acid should be used as a means of producing a motive-power to supercede steam.

Gladstone is writing a work on Hell. It is said his political life has fully qualified him for the task, but the *Golden Age* suggests that he wait awhile, when possibly he will be able to treat it with more *warmth*.

Among some books shortly to be sold in London is a rolled manuscript of the Hebrew Pentateuch, acquired a few years ago from a Synagogue in Palestine. It was written in the twelfth century on 60 skins of leather.

T. W. Higginson says woman suffrage will not divide families. He reminds us that families and nations have quarrelled twice as much over religion as over politics, ever since the world began, yet women are free to choose their own religion.

There are now in California fifteen Alden Fruit Evaporating machines erected, or being erected, located as follows: Five at San Lorenzo, Alemada county; three at Centerville, same county, two at Vacaville, Solano county; and two at Napa city.

A few weeks ago a number of young men in New York city associated themselves under the name of the Young Men's Woman Suffrage League, for the purpose of removing legal and constitutional obstacles to the exercise of the right of suffrage by woman. Four public meetings have been held in Plimpton Hall, which attracted large audiences.

Many of the most refined women whom the land has produced have gone as missionaries, taught schools for freedmen, visited the Five Points in New York, entered into bar-rooms to persuade their husbands away, or tended hospitals during the war; yet it is a common saying that refined woman will not demean themselves by putting a ballot in a box.

The New York City School Commissioners have passed an order consolidating the white and colored schools. This action has created intense excitement, and many intelligent colored people regret the step as calculated to injure the schools and irritate feelings that ought to be allayed. The Catholics rejoice, as they would gladly see the free school system ruined.

As President Gilman, in his various addresses concerning the University, has spoken no word for the co-education of the sexes, and on one occasion, at least, in a public address said the University exists for the education of young *men*, it is inferred that he is opposed to the equal education of women, and looks unfavorably upon their admission to the University.

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SPIRITUAL PHENOMENA.

DEAR MR. EDITOR:—It is generally understood by Spiritualists that the spiritual telegraph was first opened with the other world at Hydesville, by the Misses Fox, about twenty-five years ago. Bnt it must not be overlooked that this was a mere accident, not dependent at all upon the action of the spirits on the other side, but of that of those on this; and moreover that the statement can only be predicated of Europe, and is not true of the rest of the world, —is not true even of this continent. The medicine men of the Indian tribes were no doubt often mediums, and had communications in various ways with the spirits of the departed, exhibiting symptoms of trance mediumship, and displaying, when shut up in their medicine wigwams, which formed the requisite dark-chamber, many of those extraordinary physical phenomena which have so startled modern frequenters of seances.

The Chinese, and Cochin Chinese, are almost all Spiritualists, and have for ages communicated with the departed by means of planchettes, indirect writing in sand, etc., and in various other ways. Indeed I have heard and read accounts of phenomena amongst them which would seem to show that they are conversant with many of the more startling facts which are now only just dawning upon some of the most liberal of our scientific men. A missionary for many years resident in China, who some years ago lectured at Shanghai, spoke of the Chinese as Spiritualists to a man, and as having through all differences of creed and dynasty been Spiritualists for ages past. Indeed all Buddhistic nations are necessarily Spiritualists, since their sacred histories, like those of the Christians, are full of spiritual manifestations identical in principle with those now so rife amongst us. All oriental nations believe in charms, witchcraft and the intervention of evil spirits.

The Buddhists, besides believing in various grades of exalted spirits, whose distinctions and qualities agree entirely with the accounts of such given by spirits at our seances, as far as they go, all believe in the existence and constant presence of two or three classes of "undeveloped spirits" haunting the forests and cities of this lower earth, and sometimes creating disturbance and mischief, although incapable of doing much actual harm. They regard these beings as quasi material, *i. e.* to a certain extent composed of material elements, and believe them to be so numerous in the haunts of men that they represent a medium who had the power of seeing them as being afraid to walk through the deserted streets of a city for fear of injuring the crowded spirits there.

Amongst the Druses of Lebanon physical manifestations of a most remarkable kind, such as making a staff go through the attitudes of assisting in human progression, without any visible human form accompanying it; making a pot of water wheel round and round, and then empty itself out without approaching it, etc., have been witnessed by travelers in broad daylight; chiefly in the presence, and beneath the tent, of a certain old shiek of the tribe. The Buddhists of Thibet, especially the monks in the monastaries, would appear to have had many wonderful mediums amongst them, some description of whose wonders may be read in Father Huc's account of his journey to Laassa.

The modern Egyptian magicians, who used to describe spirits seen in a pool of ink held in a boy's hand, were probably also real mediums, since many of their descriptions were quite satisfactory, although no doubt some travelers have met with impostors. The fellahs of Egypt believe in undeveloped spirits whom they call "afrits," and exalted ones whom they designate "genii." Descriptions of these we have all read as children in the Arabian Nights entertainments. They, like the Buddhists of Ceylon, think that afrits are quasi materialized beings; and although usually invisible and unpalpable, yet substantial enough to be dispersed by a musket or pistol ball, and to leave a residue in the form of a few grains of black dust, or ashes, behind, when thus suddenly and forcibly unmaterialized.

Many savage nations have beliefs closely analogous to, if not identical with these. I remember reading an account given years ago in the *Corn Hill Magazine*, about the time of the first colonial troubles with the Maoris in New Zealand, of certain heathen ceremonies common amongst them with reference to the dead. The writer, who evidently spoke in good faith, described having been present at one of these meetings, which took place in a *darkened hut*; where, after some *chanting in honor of the deceased by the female relatives*, a voice recognized by them as that of the departed, addressed the company apparently from the roof above them, and held quite a long conversation with them. Those who have talked with Jim Nolan at Mrs. Hollis' seances, will be struck with the identity of the *conditions* and the phenomena in these two cases, so dissimilar and wide apart in every other respect.

The Highland Scotch have always believed in second sight; the Islanders of Man in witchcraft and the black spectral dog; and tales of ghosts which sometimes spoke and sometimes acted physically upon their material surroundings, have come down to us in legions from our own freinds and ancestors, and may be found, if sought for, in the traditions of every tribe and nation under the sun, in equal quantity; and certainly in many cases with strong evidences of authenticity. Such stories are very numerous in Germany, and the *polter-gheist*, or noisy, knocking spirit was known to every peasant in Germany ages before the Fox girls first interpreted the knocking of a polter-gheist at Hydesville. Similar accounts are handed down to us in all the literature of antiquity; as well that of the Greeks and Romans, as that of the Jews and Christians. A Christian not a Spiritualist!! Why a book more full of "Startling Facts in Spiritualism" I have never seen than the "Acts of the Apostles," till I read Dr. Wolfe's interesting work, bearing the above title, the other day. The appearance of Cæser's spirit to Brutus, and Samuel's ghost to Saul, will occur to the memory of all.

Nicholai, the celebrated bookseller and publisher of Berlin, who lived in Gœthe's time, was troubled for years by the constant presence of spectres, which moved about and talked around him and with him, sometimes bearing

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the forms of deceased, and occasionally, but not quite so often, those of *living persons*. This latter fact was supposed at that time—we know better now—to be proof sufficient that the phenomena was a mere illusion dependant upon some functional derangement of the circulation, or of the brain; and thus Nicholai, who was the fierce anti-Spiritualist of that age, always looked upon it. He was ultimately cured by the application of leeches. Although Nicholai had many times conversed with the spectre of his dead son, and with those of other friends departed, yet he wrote a book, after he ceased to be mediumistic, to prove that the phenomena were nothing after all but an optical delusion.

There is a curious scene in Gœthe's *walpurgisnacht*, or May night's dream, the scene of which is laid at the witches feast on the Brocken, in which Gœthe, who was a Spiritualist, in common with Shelley, Byron, and all true poets, introduces Nicholai, and ridicules his obstinate Materialism. In this scene the Procktophantasmist, (Nicholai) philosophically and skeptically regarding the ghostly troop of dancing witches, etc,. says:

You cursed rabble! what! how dare you then?
Have we not made it clear, must we repeat
That no ghost treads on ordinary feet?
And here you dance, just like us other men!

THE BEAUTY (as she dances with Faust):
What can he want then at our ball, the bear?

FAUST (as he dances):
That fellow! oh! he's everywhere!
Whilst others dance, their dances worth he'll tell you,
And if each step he cannot undervalue,
That step is just as though it ne'er were made,
He's angriest when we go ahead.
If in a circle you would waltz round blindly,
Just as he tramps it, harnessed in his mill,
In any case he'd call that fair and well,
Especially if therefor you should thank him kindly.

PROCKTOPHANTASMIST:
What! not gone yet? Intolerable assurance!
Vanish I beg! This is beyond endurance.
We've cleared you out once! Devils scout all rules.
So wise are we, yet ghosts still make us fools.
How long ago swept I this trash to hell,
And Tegel's haunted yet! intolerable!

BEAUTY:—Cease then, at least, to bore us here, Sir Worrit!

PROCKTOPHANTASMIST:
I tell ye spirits plainly, here arisen,
I'll not allow this Spiritualism,
MY SPIRIT I declare cannot endure it.
(They dance on still.)
To-day I see, I nothing shall effect.
And then, for once I'll take a trip with you,
And I shall hope, before my journey's through
Poets and ghosts to force to be correct.

MEPHISTOPHELES;
He'll seat himself down in some puddle straight,
For that's the way he soothes his wounded merit;
And when the leeches revel on his seat,
He'll be quite cured of SPIRITS and of SPIRIT.

The above interesting passage shows plainly enough what were the sentiments of this gigantic intellect about Materialists, such as Nicholai, and the phenomena of Spiritualism, in which he was a firm believer, as all his writings show. He said elsewhere of Nicholai, who was a great traveler: "Nicholai travels still; long will he continue to travel; yet will he never find his way into the land of wisdom." Carlyle says of the same man: "He never could persuade himself that there *was* anything in heaven or earth that was not dreampt of in his philosophy."

The aspect persistently preserved hitherto by most of our men of science towards Spiritualism has been so identical with that of Nicholai, and the words of the poet so exactly apply to them now, that I cannot forbear quoting them at length. They must have been written some sixty or seventy years ago. Tegel was a small place near Berlin, where W. Humbolt since resided, in which there happened an affair about this time much like the Cock Lane ghost, a poltergheist in fact. It created much attention at the time in Berlin. In spite of their previous enlightenment by such philosophers as Nicholai, on two different occasions a deputation of distinguished scientists went to ascertain the nature of the spectre, and the cause of the phenomena; and as scientists usually do, made just such a report as the learned professors made the other day at Oakland. Science will acknowledge anything rather than that there are laws and facts for which it can offer no explanation. With your permission I will continue the subject in another letter. Yours, MEDICUS.

WHATEVER IS, IS WRONG.

A REPLY TO "WHATEVER IS, IS RIGHT."

EDITORS COMMON SENSE:—On "Don Fulano's" *assumption* that there is a "perfectly good and all-powerful God," there could be no evil. We know there is evil. We cannot know that there is a God who could have prevented it. It is not common sense to assume what we do not and cannot know when it goes counter to what we can and do know. I have asserted (above) that all is *wrong*. I challenge—I respectfully defy Mr. "Don Fulano" or his "optimist" friends to bring one particle of reason, argument or fact in support of his affirmation that I cannot bring the like and as good in support of mine. Both assertions are false. I, of course, should assume an "all-powerful" devil. Good and evil, which means happiness and misery—pain and pleasure—are alike real and positive. Hatred is as natural, actual and positive as love. Hatred pushes—love pulls. Both sometimes give pleasure—sometimes pain. Neither good or evil alone can be infinite, since one limits or bounds the other. There can be no rational doubt that both are a *necessity*, and *eternal*. Of course if any being could have prevented suffering, he, she or it would have done it. It has not been done. Suffering then is *over* all Gods—all good beings. All good beings sympathize with suffering. Sympathy is suffering *per se*. Hence all good beings, all Gods, if Gods, must suffer.

"Light and heat" are not distinct entities. Both result from motion. So both good and evil, happiness and misery, are only the effect of motion. Motion must have been, and must be, as eternal as that which is moved. In the same sense that there is no evil, no wrong, there is no good, no right. As well call good less evil, as to call evil "less good." If any or all the optimists in the universe can give a candid and rational reply to this, no man can be more interested in it than the writer of this. He has seen evil ultimate in good, and good as truly ultimate in evil, for sixty-five years. AUSTIN KENT.

Stockholm, St. Lawrence Co., N. Y., August 12, 1874.

A man prostrated by disease, and with little hopes of recovery, was asked by his friends if they should not send for a minister of the gospel. He answered: "No, I am a Granger, and opposed to middlemen; and if I go to heaven, I propose to go direct.

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CHRIST THE HOPE OE THE WORLD.

BY J. W. MACKIE.

Salvation from ignorance and heriditary defects in our constitution, and consequent crime and misery, has been the great end of all reforms and the problem of every age. The experience and teachings of thousands of years has failed to make the world a paradise. Crime, poverty, disease, tyranny and slavery abound in the world to-day in spite of all the efforts to produce the contrary.

Christianity has been presented to us as the panacea for all the ills which afflict humanity. For eighteen hundred years Christianity has been weighing in the scale, and been found wanting, taking the condition of Christendom to-day as evidence. Since its inception to the present time, its history has been a record of blood; though embracing in its tenets gems bright and sparkling, full of truth and beauty. What is contained in Christianity that neutralizes so effectually the good which should follow the teachings of the Golden Rule and the superhuman morality of the Sermon on the Mount?

After eighteen hundred years exemplification, why is it so difficult to determine what Christianity really is? What grand center do Christians possess around which they can all move in consentaneous agreement in one united church, leaving the members thereof to shine in the strength and sphere of their own individuality, like the planets and their satellites around one common center? Were I to be convinced of the truth of Christianity to-day, would I be any nearer the truth? What have I to gain in leaving the philosophies of the day, with all their uncertainties and hap-hazard guesses and theories? What but this: to wander among the bogs and quagmires, and *ignes fatui* of Presbyterianism, Episcopalianism, Methodism, Mormonism, Catholicism, Calvinism, Armenianism, Swedenborgianism, Quakers, Trinitarians, Unitarians, Baptists, and Pedo-Baptists. I like not the task. Salvation from this endless medley of opinion would be a salvation worth having. Is it possible?

One of the rich gems contained in the Gospels is the following: "And ye shall know the truth, and the truth shall make you free." When we shall know the truth concerning ourselves, concerning the relationships and duties existing between us and society, whether as a family or a nation, and all nations—concerning the world on which we live, and its relationships—*we shall be free!* free from doctors, lawyers and clergy, from kings, priests and presidents, from every ill which makes these social excressences a necessity.

> "It is the hope of the ages that this time is coming
> When man to man the world o'er
> Will brothers be an' a' that."

Judaism points forward to this glorious time, but Christianity pronounced Judiaism a failure eighteen hundred years ago, as something which could not make the comers thereunto perfect. And for four thousand years this poor doomed earth was peopling hell, while this glimmering light from heaven was confined to the land of Palestine, among a race, by their own showing, the most despicable of mankind. But inasmuch as Judaism failed, in what has Christianity succeeded? Is the world saved? And yet there are teachings in Christianity which if applied would save the world, and chief among them the already quoted passage, "The truth shall make you free." But is not that Christianity? some one asks. No. Nor Judaism, nor Mohammedanism, nor Brahminism, nor any form of Christianity, Protestant or Catholic. It is the common property of every age and of every people, and every system. And all ages, people and systems have failed for lack of faith in truth, in the undiscovered truth, the algebraic $x\ y\ z$ of truth. Truth in its very nature cannot be dogmatic or sectarian. Creeds, systems and churches fence the mind within a given circle beyond which it must not go. But truth is freedom itself, illimitable as space, and free as the air we breathe. Christianity has all along been a creed crystallized or fossillized. Liberty to think beyond its limits is a heresy, which it considered a duty to punish in the extreme. Circumscribed liberty is not freedom, and what is not freedom can never be truth, for truth maketh free.

There has always been something in Christianity to believe on which depended our salvation, if not in this world, at least in the world to come. I know too little of the world to come and the conditions of life there to judge of the saving efficacy of a belief in Jesus' death in that world; but in this world it does not prevent disease, and want and misery; it fails to bring harmony into society, purity in the pulpit, or integrity in the pews. Nor because other systems have failed to free us from slavery to error and passion is Christianity less a failure. The failure of other systems is not extraordinary nor discouraging to other systems, for all that any human devised system can claim to do is to clear the way to truth, to approximate; every failure being the highway marks of travel to truth and fredom.

But with Christianity it is different. It claims a divine, not a human origin. Inaugurated by the advent of God himself in the guise of a man, offering himself a sacrifice to satisfy divine justice and render it possible for God to be just and justify the ungodly.

Ushered in amid signs and wonders and anthems of angels, heaven and earth joining in their efforts to welcome the new-born god with the Holy Spirit of God which was to lead to all truth, sanctioning the whole by its active presence, and promising to be with the new system to the end of all things, and by a divine law of entail, the powers exhibited by Jesus were to be the property of every believer, in every age to come. A system, the product of divine wisdom, concocted in the chambers of eternity, by the Almighty himself, should know of no failures.

Robert Owen, bounded by inexperience, prejudice and vanity, in himself and others, concocted a scheme, a beautiful scheme, to save mankind, and failed; and ever since Christianity has laughed and pointed its finger of scorn at the failure of a noble scheme by a good man to ameliorate the condition of his fellow men in a Christian country. But his attempt to better the condition of society in itself was a reproach to Christianity, was proclaiming its failure to its teeth; therefore, Christianity hated him. Yet Robert Owen was only a man, carrying in himself much of the evil from which he wished to save others. But Christianity, claiming to be from God, has no such plea. Its failure proclaims its human origin, like all other human imperfect efforts to reach truth.

When we seek to free ourselves from an institution which the ages pronounce a failure, we are denounced from every pulpit, and held up as things only to be hated. The names of Voltaire, Paine, Hume and others are only spoken in bated breath, or encircled in theologic venom. We are told, and it is forced into our teeth, that we reject Christianity because of the exceeding sinfulness of our hearts. What has the wickedness of our hearts to do with the truth of tales we cannot receive for lack of sufficient evi-

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dence? Were we as pure as the throne of God, would that prove that a man by his mere volition could shift the center of our solar system as he pleased? Were we as immaculate as the angels, would that certify that we possess any reliable evidence that Jesus died, rose again, and ascended into heaven?

But this pre-judging of our motives places us at a disadvantage with those who accept of the judgment, and they who profess to follow him who said "Judge not lest ye be judged," are not slow to take this advantage.

O, how often the French Revolution is thrown in our teeth as an example of what the world would be without Christianity. The French Revolution will stand in history as an example of the terrible issues of a practical Christianity. Robespierre and a number of liberty-intoxicated men who, in the delirum of a newly acquired freedom, destroyed it by their eager and insane enthusiasm, remembered only the instruments of the system which had enslaved and dehumanized them, and became the demons of cruelty and injustice which they had despised and hated in others; yet it was only the outburst of a volcano which Christianity had been building and protecting for centuries. But even French infidelity was only human, and 'tis human to err—to err terribly. But Christianity, the favorite scheme of God, should know of no St. Bartholemew's Eve. in its history; the diabolical reigns of Mary and Elizabeth should not have disgraced its annals, nor should the intolerance of the New England Puritans, English Episcopalians, and the school of Geneva have marked its progress. But here I will be reminded that that was not the fruit of genuine Christianity. Was the French Revolution the result of genuine Philosophy? Is the adage "a tree is known by its fruit," applicable to all other systems, and is Christianity an exception? Or has Christianity as a system ever existed? Did it die with Paul or Polycarp? Did St. Augustine crown the last of Christianity? Or is its re-birth due to Martin Luther? Or is it locked within the lids of the Bible? Protestants, reply! Am I to look for it amid the clatter and din of contending sects? Or will ye tell me that, as a system—only as universal truth is a system—Christianity has never existed? Then, ye priests, throw aside your sacerdotal robes—your stolen livery; convert your churches into schools, libraries, useful everyday institutions, or places of refuge for the suffering poor; burn your commentaries: cast aside your creeds; look no more into this much abused and misconstrued Bible, but as ye believe in God, demand of him the holy spirit which leadeth into all truth; and, if ye will preach, let it be the outpourings of your heart as it beats in unison with the great heart of Nature—the light which lighteth every man that cometh into the world, whether it agrees with Luther or the Pope, or the Fathers, with Paine, Voltaire, John Stuart Mill or Spencer, or whether it contradicts the words of every man who hath ever spoken. And thus ye will assist in reaching Truth, the only Savior of humanity.

The Sunday Morning Conference at Charter Oak Hall continues the consideration of the question as to the evidence of the fact of spirit communion. Friends and opponents here meet on equal ground, and all interested are invited to attend.

Error.—In the advertisement of Mrs. C. M. Morrison, clairvoyant, of Oswego, N. Y., given on the third page of the cover, the price for diagnosing disease by lock of hair has been given as $5—a printer's error. It should be one dollar, a price within the reach of all who may wish to test her powers.

[For Common Sense.]

POPULAR ABUSES.

A thousand wrongs are committed daily because it is popular to practice them. Many a hoodlum maltreats a Chinaman, not from provocation, but because the Chinese are generally despised. While Galileo lay in prison many a patist cursed and anathematized him, not because Galileo had injured any one, but because it was popular to abuse him. While Fulton was building his first steamer, the young hoodlums of the day would shout after him as he hurried through the streets, "Fulton, the fool! Fulton, the madman!" etc., simply because it was popular to make sport of this devotee to science. The same spirit is everywhere rife to-day, characterized by the same ignorance that distinguished the revilers of Galileo and Fulton. Take, for instance, the following item, copied from the *San Francisco Chronicle*, and which is evidently floating through the popular journals of the day:

"It is said that the conjunction of Saturn, Venus and Mars, has caused hundreds of superstitious citizens to consult the astrologists."

No one at all familiar with either astronomy or astrology would ever pen or steal such a mass of absurdity. There has not, for years, been any such conjunction; true, in California, July 12th, 1874, between six and seven A. M., California time, there was a conjunction of Jupiter and Venus. [At Greenwich, with Greenwich time, this conjunction did not occur until between two and three P.M. Jupiter had 1 deg. 9 min. N. latitude, and Venus but 17 min. N. latitude; so at the conjunction east and west, while Venus was passing Jupiter, they were still 52 min. distant north and south]. But we find nothing marvellous promised in astrology in consequence of this conjunction, which is continually repeated in a little less than nine months, upon an average, the period varying in length according as Jupiter is retrograde or direct.

Of the long list of fortune-tellers and "astrologers" advertised in the various papers of San Francisco, there is not even *one* who can calculate the obliquity of the ecliptic for any given latitude, much less measure the arcs of directions by Logarithms. I might multiply facts showing the absurdity of the item quoted, but deem these sufficient for my purpose. They illustrate how ready people are to scoff at whatever is unpopular, however profoundly ignorant they may be of the subject ridiculed.

In this case astrology is the real target, and as I am an astrologer I feel called upon to defend the astral science. Usually the attacks are made upon me personally, as in Salem, Oregon, while walking the street on the day of my first arrival, I heard a boyish voice exclaim: "There goes the old fool now!" and turning my head saw that he was pointing at me. Now this boy would never have thought of speaking thus of a stranger, had he not heard it from older persons. So it goes; the honest man is insulted, or the scoundrel praised, according to the way the popular tide is setting.

W. H. Chaney.

Sacramento, August 15th, 1874.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, AUG. 29, 1874.

JENNIE LEYS.—This lady has arrived, and will speak at the Hall, 911 Market street, to-morrow (Sunday) afternoon, previous to the seance. On the following Sunday she will speak afternoon and evening.

MAUD E. LORD, the celebrated physical medium, now in attendance at the Vermont Spiritualist Convention, will start on her western trip about the middle of September. She will probably be in California in October.

In a private letter written by Andrew Jackson Davis, July 17th, he says:—"To-day, Mary, the good and the true companion of my life, is fifty years old; and she is just as good as new—a noble, graceful, gentle, gifted nature—modest, intellectual, self-governed, and progressive. I would that every man had so excellent a friend, sister, wife. Amen!"

FREE CONFERENCE.—The meeting at Anthony's Hall last Sunday afternoon was harmonious and eminently satisfactory to those who attended. The pervading spirit was calm and reverent. When we can learn to respect the views of others as much as we are apt to do our own, and seek to learn the possible agreement that we may have with our friends under different modes of expression, we shall have accomplished much. A great accession of members to this meeting does not seem desirable unless they can bring with them the tranquil, friendly spirit that has hitherto characterized these meetings.

THE OVERLAND.—The *Overland Monthly* for September contains a number of thoughtful articles. Bishop Kip, J. Ross Browne, Junius Henri Browne, Josephine Walcott, Prentice Mulford and T. A. Harcourt are among the contributors. The new editor pays a deserved tribute to Benj. P. Avery, one of the noblest and best of California's old citizens, now Minister to China. The "Etc." is interesting, especially to spiritualists. The editor has waded through a little "spiritualistic chaff" without finding even one grain of "common sense." He became discouraged, and backed out; and now he thinks men of science are not called upon to investigate the subject.

"OUT OF HIS OWN MOUTH IS HE CONDEMNED."

[The following, written for last week's paper, was unavoidably omitted. It is now rather late in the day, but not altogether worthless.]

The statement of Mr. Beecher is at last before the committee, and a decision is looked for with impatience by the country. There are not wanting those who yet pretend in Mr. Beecher's innocence, and who seem to expect that the committee will acquit him of all blame. We cannot see how such a conclusion can be reached. If we admit nothing but Mr. Beecher's own statement, that alone carries conviction to our mind that he is guilty as charged. He says he was a frequent visitor at Mr. Tilton's. He admits that Mrs. Tilton told her husband that she had ignored her marriage vows with him, her pastor. He tells us that Tilton told this to him, and he went to see her. He found her in a terrible state of excitement, was left alone with her, and got her to sign a paper denying the fact, and exculpating him. He pretends that she told the story simply to place herself on a level with her husband, who had confessed similar peccadilloes to her. He left with this paper in his hand. Tilton learned of his wife that she had signed a paper for Beecher, and sent his friend Moulton to demand it back, as having been obtained under undue influence. Moulton found Beecher at home, showed him a pistol, obtained the paper, and afterwards another paper, signed by Beecher, full of strange agony and humilition, self-condemnation, despair and entreaty for peace and quiet. Soon after this we find Beecher (as *he says*) passing over to Tilton $7,000, without consideration or hope of repayment. And we believe these facts to be inconsistent with any other theory than his guilt.

We cannot believe that Mrs. Tilton, for the purpose named, slandered her pastor. It is not in human nature. Her present feeling towards him seems to forbid the idea. We cannot believe that Beecher, a man of fine intellect and much manhood and experience of the world, if innocent, could have been thrown into such a perturbation by Frank Moulton and his pistol. We cannot believe that without some very weighty and hidden motive he paid over $7,000 for the benefit of the Tilton family, knowing at the same time that Tilton was a libertine, a convert to free love, that Mrs. Tilton had grossly slandered himself, and that Moulton, to whom the entire matter was confided, had threatened him with a pistol.

A good, brave and sensible man does not do such things without having first laid a snare for himself out of which he had no other escape. Should the committee acquit Mr. Beecher the world will not; and the courts will most assuredly reverse the judgment whenever it is presented for consideration. Taking his own statement as true, we find it impossible to believe that the charge is without foundation. Had he confessed at the start, his weakness would have elicited a general commiseration. But this disclaimer, this special pleading, this partial and iniquitous trial, and this lame statement, together with his baseness towards Tilton and Moulton, have wasted his good name till it smells rank and poisonous to the moral sense of all. He is lost! All his eloquent declamation, his fine sermons, his Life of Christ, cannot redeem him from the charge of having been a hypocrite and an impostor from the beginning, and in the end an injurious and prevaricating falsifier.

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A NATIONAL RELIGION PROPHECIED.

A few years prior to the late civil war, a singular prophecy was published in various papers of the United States, called the "The Vision of Joseph Hoag." Thomas R. Hazard, of Rhode Island, recently sent a copy of the prophecy to the London, (Eng.,) *Spiritualist*, from which we copy a portion. After stating that the vision was in the year 1803, and that a "voice from heaven" told him how the people of America had become proud, and had run into every abomination of which the old countries are guilty, Joseph Hoag says of the vision:

And I saw them dividing in great heat. This division began in the Church on points of doctrine. It commenced in the Presbyterian Society and went through the various religious denominations, and in all its progress and close its effects were nearly the same. Those who dissented went off with light hearts and taunting language, and those who kept to their first sentiments appeared exercised and sorrowful; and when the dividing spirit entered the Society of Friends it raged in as high degree as any, and, as before, those who separated went off with a lofty look and censuring, taunting language, and those who kept their ancient principles retired by themselves.

It next appeared in the lodges of the Freemasons, and broke out like a volcano until it set the whole country in an uproar for a length of time.

Then it entered politics throughout the United States and produced a civil war, and abundance of human blood was shed in the combat. The southern states lost their power, and slavery was abolished. *Then a monarchical power arose, and took the government of the States, and established a national religion, and made all societies tributary to its support.* I saw men take property from friends to a great amount. I was amazed at all this, and heard a voice proclaim: 'This power shall not always stand, but with it I will chastise my Church, until they return to the faithfulness of their forefathers. Thou seest what is coming on thy native land for its iniquity and the blood of Africa, the remembrance of which has come up before me.' This vision is yet for many years, but it became such a burden that for my own relief I have written it.

JOSEPH HOAG.

Mr. Hazard comments on this vision, saying that all of the events first pictured have actually occurred in this country, namely, the division among the Quakers, the Freemason excitement, growing out of the abduction of Morgan, the anti-slavery excitement and war, and concludes as follows:

Tens of thousands of mourners for their slaughtered dead still survive to testify to the truth of the prophet's prediction, made more than half a century before the events were accomplished, in regard to the 'abundance of human blood that was shed in the combat' through which 'the southern states lost their power and slavery was abolished.'

All these predictions have now become stereotyped history to the very letter, and are recorded in exact order of time. But yet the people, so far from manifesting any signs of profiting by the severe inflictions, seem to be running with accelerated speed into every abomination and evil practice conceivable. God grant that Hoag's predicted woes in the future may not culminate in that worst of all forms of government, a priest-ridden theocracy, toward which, I think, many signs of the times seem pointing.

In connection with this singular prophecy, it may be porth while to notice that there is a belief in the minsd of many persons in Europe and America, and it is openly stated by many spirits, that the world is on the brink of the most terrible religious struggle it has ever seen. The spirit of Jimmy Nolan told this to our correspondent, "Medicos," last January, and said that "spirits shuddered with horror at the woes and the bloodshed which they foresaw were about to deluge all Christian lands." He spoke both of Europe and America.

Mr. Disraeli has now, for the third time, hinted at the probability of the troubles of Europe culminating in a general and terrific war. He thinks that the death of the Pope, now necessarily near at hand, will precipitate matters, and that the French, who never were so well prepared for war as now, will take advantage of the probably distracted state of Germany, in consequence of Catholic resistance to Bismark's repressive measures, to strike for the recovery of Alsace and Lorraine, and of their lost power and prestige.

The civil war now raging in Spain, and as far from settlement as ever, is in fact a religious war, between the Progressistas and the Catholics.

Mother Shipton, in her prophecy, made in the 15th Centery—all other particulars of which have been fulfilled to the letter, puerile as it seems—speaks of 1881 "as the end of the world."

Professor Chaney, the astrologer, and English astrologers also, say that in 1881 the aspects of the planets forbode terrible and unheard of evils to the Earth.

All fingers, mortal and spiritual, prophetic and practical, seem just now to point to a rough time coming.

PUBLIC SEANCES.—The seance at 911 Market street, on Sunday last, was more than usually interesting. The poem "Over the River," was read by Mrs. McKinley, after which, (under control of Dr. Rush,) questions sent up by the audience were satisfactorily answered. Mrs. Whitney sang in her best voice, eliciting hearty applause, Mrs. Clark gave descriptions of many spirits, all of which were recognized; she also, in response to the names sent up by the audience, gave accurate delineations of spirits corresponding to the names written, which was a very pleasant feature. Dr. Dunlap, a blind medium gave the name of Samuel Brown, and stated some facts concerning his death. Mrs. McKinley gave a description of two children standing in front of a lady, and said: "They call you Mother. The girl has light hair and blue eyes; the boy is two years younger, and of darker complexion." The controlling spirit of a gentleman was lucidly described. Several mediums are expected to take part in the seance to-morrow afternoon.

The seance at Charter Oak Hall was conducted by Mrs. Foye, and the tests were as usual, excellent. The audience was very large. Most of those receiving tests were strangers to the mediums. Some of them, it was stated, have no acquaintances in this State, having just arrived. Seance to-morrow, at 2 P. M.

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Book Notices.

STARTLING FACTS.

We have recently received from the author, Dr. N. B. Wolfe, of Cincinnati, copies of his extraordinary work on Spiritualism, and were so much gratified by its perusal that we have cordially recommended it to all our friends who are interested in the investigation of modern spiritualism. The book is just what it purports to be—a plain record of facts. The author does not try to enforce his own opinions. He gives information, and leaves his readers free to judge for themselves. Neither does he withhold his opinions. He presents them boldly, yet not as if they are to be accepted without question. He does not put them forth for approval; but because they are crystalized convictions of his mind, which in such a work must necessarily find utterance.

Our correspondent "Medicus," having had much personal experience of the kind related in this work, we gave him a copy for perusal, and here is his report:

I have read with great pleasure Dr. Wolfe's very interesting work entitled "Startling Facts in Modern Spiritualism." Dr. Wolfe's very careful examination into the qualifications of other mediums, and his readiness to reject all testimony that is not borne out by an exhaustive examination into facts; his original extreme skepticism about the facts themselves, all point him out as an excellent witness, and one who can be relied upon with perfect confidence. He disbelieves in Lizzie Doten and Judd Pardee. The probability is that in their cases, as in that of so many other mediums, the facts are twofold; they are sometimes inspired, and sometimes speak of their own instance, allowing spectators to fancy them under influence.

Having myself witnessed many of the wonders of Mrs. Hollis' marvellous mediumship, and satisfied myself and a very skeptical friend that all was perfectly genuine, I am in a position to add my testimony to Dr. Wolfe's, and in some sense to be able to confirm his statements, none of which —after what I saw myself—I should dream of doubting; although he witnessed phenomena far more wonderful than any seen by me. The direct writing, performed in a way that absolutely precluded all suggestion of fraud, I witnessed myself; and can confirm every statement of Dr. Wolfe on the subject. The materializations repeatedly observed by Dr. Wolfe, surpass, I think, anything we have heard of elsewhere, except those manifested through Miss F. Cook and the Eddy family.

The French spirits attendant upon Mrs. Hollis, are—as all spirits seem to be now declaring themselves—reincarnationists; and among other very singular statements made by them, the most singular are these: That the late Emperor of the French, Louis Napoleon, was not the son of his reputed father, but of Napoleon I, by Hortense after her marriage, and that Napoleon Bonaparte is now about to be reincarnated, will reappear in France about 1903, and will free France from obscenity and anarchy. It is true that this was written in very bad French; but there can be no doubt that the writing was done by spirits, and it is reasonable to suppose that the character of any communication, however genuine, is influenced by the ignrnrance of the medium. This seems to be a law of mediumship, and one as yet little understood. Altogether Dr. Wolfe has proved himself a very able and competent witness, a careful observer of facts, and one whose word may, I have no doubt, be implicitly relied upon. No more interesting relation of modern spiritualistic phenomena has yet appeared. [For sale at this office. Price, $2 50.

REV. MR. WATSON'S NEW BOOK.

Quite in contrast with the remarkable book of Dr. Wolfe is that recently written by Rev. Samuel Watson, author of *The Clock Struck One*, etc. The new book is called *The Clock Struck Three*, and it contains many interesting facts, faithfully portrayed, and phenomena carefully described, but the book does not prove what its author attempts, a harmony between the Christian religion and modern spiritualism. In this respect the book is a failure. The author is frank in his admission that spirits, like men, are of all creeds; but when giving what a Christian spirit says, he forgets that nothing is really proved thereby. If he had studied the philosophy of spirit intercourse, he would ere this have discovered that "like attracts like" there as well as here. He is a Christian, and it is really no proof whatever of the truth of Christian doctrine that spirits communicating with him testify thereto. His influence, evidently, was strongly Christian, and only "high-toned" Christian spirits came to speak with him. These stated, with perfect truth, that they meet there only those who were redeemed through Christ. But this proves nothing beyond the mere fact that Christians know each other there, and are attracted together, there as here. Infidel spirits could furnish similar testimony.

Christianity and Spiritualism.—On Sunday evening last, at the Hall 911 Market street, "Brother York" gave a discourse on The Uses of Spiritualism, during which he drew a startling contrast between Christianity and Spiritualism, showing the latter, of course, to be infinitely superior. He asserted that Christianity makes infidels and hypocrites. It is impossible for a thoughtful person to believe a doctrine so contrary to nature. Those only are good Christians who "go it blind." Spiritualism is the religion of nature; it is in harmony with law; it is the religion of science. Christianity professes to keep people out of hell; but Spiritualism keeps hell out of the people, by teaching them to obey the law. It does not promise forgiveness, but on the contrary assures offenders of speedy punishment for all infractions of law, moral and physical. It is a hopeful religion, ever presenting before us inducements for the leading of a better life. True, many angular characters are floating on the surface of Spiritualism. It takes time to bring order out of chaos. Modern Spiritualism is a cloud-burst, and the waters are now carrying a great deal of drift-wood and other debris, the remnants of the great break-up. As the churches continue to disintegrate, we shall have more of this drift-wood, but in a few years it will become moulded anew and made over into something like sensible human beings, by the force of this new power—this religion of science. The p resent perio is one of transition, and there are many who do not know how to use their new-found liberty; but there is a better time ahead, for Spiritualism is a complete system of science, based on principles in harmony with nature, and it will, ere long, become the religion of the civilized world. Mr. York speaks at the same place again to-morrow evening. The subject is: "What Shall We Do with Our Criminals?"

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LYCEUM FOR SELF CULTURE.

The meeting at Dashaway Hall last Sunday afternoon was one of the most lively and interesting held for some time. The exercises were opened with good music by Mrs. Melville. Rev. Dr. Carpenter followed, endeavoring to show that Jesus Christ was the only way of Salvation. The Rev. Dr. is a good speaker, and gave an effective exhortation to seek Christ, and trust and believe in him. He did not believe that debates upon these matters are the best means of promoting self culture; that religious and sectarian strife has done much harm to the cause of Christianity; that people should put their minds in a state of simplicity and purity, and accept the truth as God gives it, not contending as children over a dinner. We limit our faith to the works of nature, and there is nothing gained by debate. He opposed the bigotry that says "The Lord shall not come down to man." Of skepticism he said it is a much abused word, and that substantially no odium is to be attached to it. The skeptics were Christ's true friends, and went right out to them. Because persons are skeptical upon any subject, they need not get into a fuss and clash, wrangle, twist, squirm, and tilt—in these times particularly—for, said he, we've had tiltin' (Tilton) enough lately, and don't let's get into a discussion.

Dr. Carpenter was followed by Mr. Knight, who began by thanking the Dr. and also the Rev. Mr. Hemphill, who came two weeks ago, for their efforts to enlighten us on this matter. He said, we have been discussing this thing among ourselves, and have generally come to the conclusion that this story of Christ and his atonement is not true. We might perhaps have been hasty and shortsighted in reaching this conclusion. We might not have had the other side ably advocated. But here now we have heard two great guns of the other side, two learned divines, who know every argument possible on that side. We have heard them, and our conclusions are confirmed. They have failed to show that Christ was the son of God, by any scientific or historic fact. They have failed to show that either his life or his death or his teachings have purified mankind from ignorance and sin. And if these gentlemen cannot do it, it is fair to presume that it cannot be done.

The Rev. Mr. Carpenter arose to a question of privilege, and stated that he had not entered into a debate, had raised no question, and offered no proof. He said, I simply stand among you as an inquirer.

Dr. White said it is written that the shepherd shall be crucified and the flock scattered; and as a proof of divine interference for our salvation, cited the story of Paul who he said was a great man in his day, and after the resurrection of Christ was on his way to seize some fanatic Christians and put them to death, when a great light shone around him which was so bright that he fell confounded. That light was Christ. Josephus, the greatest benefactor that ever lived, speaks of Jesus(?) as a doer of righteous works, and says that when Pilot condemned him to the cross, his friends did not forsake him, for he appeared to them alive again.

Mr. Battersby said there is no evidence of the truth of the theory, and that it is no wonder that infidelity is spread over the land. The church people very much deplore this state of affairs, but do not know the prime cause of it all is themselves. [We will endeavor to publish Mr. Battersby's address next week.]

Mr. Turnbull, said he did not come in search of truth; he had already found it. He said: "The reason why you cannot believe in Jesus Christ is because he does not make himself manifest to you. There is a true rock, and a sham rock. A counterfeit presupposes a genuine. There can be no imitation, without something to imitate. A wicked and adulterous generation seeketh after a sign."

Mr. Mackie made an address, which will be found on page 186.

Mr. Martin said Jesus claimed that he brought a new way of teaching; that he came from God as a human being, and if any man can show that Chirst is *not* the true Savior, then our plan is overthrown.

Mr. Farrell wished to inquire if, after all the arguments of the preceding speakers, any one was convinced of anything. He contradicted Dr. White's statement concerning Josephus: and said the quotation was interpolated by Christians; that Josephus never wrote a word of Christ in the original version.

The subject was continued for discussion to-morrow afternoon.

For Common Sense.

A RICH MAN'S SOLILOQUY.

Scene.—A cosy little library; bright fire burning. Mr. Crœsus, sitting in an easy chair before the fire, soliloquizes thus, between the leisurely puffs of a prime Havana: I am a man of leisure; can do just what I like; what is there to hinder? Can go to any part of the world and be just as much respected there as I am here, for can't I everywhere give good dinners to the men, and presents to the women? And who, after all, is so great a man as Mr. Crœsus, and the power behind him? What is there that I can't have if I wan't to? The simpering crowd of women and the babbling crowd of men must do as I wish to have them do or suffer the consequences. Talkers! people with ideas—women with ideas! Oh the farce and the folly! They cause all the trouble and disturbance in the world. We have no business to have any ideas but what we pay for in good sound coin, value received, collected on delivery. I pay for the best pew in the church, and I have the best house in town; I like to do things in good shape and get my money's worth. What do they mean by true hearts, and all that silly, romantic stuff? A man must be true to himself and his own interests, if he is going to control the market. Well, I have good health, and everything is going on wheels. How money rolls in after the tide once turns. That last contract—fifty thousand in one day; good day's work that; more than a whole year of Beecher's salary. By the way, I must send him a hundred or two to help him out of his scrape—silly piece of business that; but it won't do to let outsiders see too much of our nice little games in the inside ring. The man has a good head, and he is a jolly fellow, but there is a soft place in his heart somewhere that has been the ruin of him [Puff! puff!] The only difference between one man and another is that one man covers up his tracks and the other don't. [puff.] The women were mixed up with it. That's enough; women and horses lead a man straight to the devil. If we could only suppress the talkers and scribblers, we might govern the people easily enough. [Sighs, remains a while in thought, suddenly brightens). Well, but we can buy them! Buy them? Yes, indeed, what can't we buy?

E. Hughes.

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GOD IN THE CONSTITUTION.

NUMBER ONE.

The *Banner of Light*, of July 18th, contains a timely appeal for all Liberalists, of whatever name or shade, to unite their forces and prepare themselves for the coming conflict. It says: "There is no parleying with the forces of bigotry and tyranny that are industriously securing lodgment in the existing institutions of State and Church, and there entrenching themselves for offensive purposes only," and so goes on, and gives a vivid description of the dangers which threaten our free American institutions.

Thinking minds cannot help seeing the rapid growth of this eclesiastical Hierarchy. The priests intend to strangle this free government, if they can. The people of the United States ought to understand fully and know what has been done in regard to it by the different societies and the clergy, who have been working for that object during the last ten years, and the powerful proportions it has already assumed. I advise all thinking men and women to read Jamieson's book entitled The Clergy a Source of Danger, in which he gives an account of the meetings held, and some of the prominent speeches made, and by whom, and a great deal of useful information which could not be given through the columns of COMMON SENSE, the only liberal paper on this Coast. Nevertheless, I will write a few short articles, merely to call your attention to it, and hope some abler pen than mine will bring this subject more prominently before the readers of your yaper.

Liberalists are over-confident in the strength of their Government. The feeling of security among the masses only serves the plotters to so much easier overthrow our liberty. If Christianity should ever become the established religion, Congress would only be composed of Christians, as none other could be elected; may God and the strong arm of Liberalists prevent such a disaster to this nation. What reader of history does not know what Christians, as Christians, in all past ages have done? The cruel reign of terror, persecution, war and wholesale murder, for eighteen hundred years, that has been perpetrated upon innocent, ignorant Humanity, all in the *name* of religion and the glory of Jesus, and him crucified! I shudder when I contemplate the thought that we are on the verge of another such bloody, religious war. That the Fathers of this Republic fnlly understood the situation, the following extract will show: "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." This was an amendment of the Constitution in the first Congress. Thomas Jefferson, in a letter dated January 1, 1802, said:

"I contemplate with sovereign reverence that act of the whole American people which declared that their Legislature should make no law respecting an establishment of religion, or prohibiting the free exercise thereof, thus building a wall of separation between Church and State," and also says: "I have refrained from prescribing even occasional performances of devotion."

He considered such proclamations improper in a purely secular government like ours. In a letter to his friend, General Lincoln, he says:

"The Baptist address, now enclosed * * furnishes an occasion which I have long wished to find, of saying why I do not proclaim fasting and thanksgivings, as my predecessors did. * * I know it will give great offense to the New England clergy, bnt the advocate for religious freedom is to expect neither peace nor forgiveness from them."

This shows how jealously the Fathers of this Republic guarded against the interference of religionists with the affairs of State. They were fully aware of the despotic power of the Christian religion whenever and wherever it assumed control of human affairs. They feared this very calamity which is coming upon us—religious dictation in secular affairs—and for this reason they rendered it powerless in the State; but the Evangelical Alliance—the priests of a Jewish-Christian God—is striving to retrieve their lost cause by making it mistress of the State. The historian, Bayard, says of the Colonists: "The anxiety of the people to secure their liberty against every invasion, would not permit them to leave any room for doubt on this subject." [Church and State union.] But now these thousands of Christians wish to substitute Christianity for true democratic principles. The Constitution is too broad, too liberal, too free for them; it is as free as infidels could make it. It is a fact, admitted by eminent Christians themselves, that they had little to do with its formation, and that at the time of the adoption of the National Constitution their influence was very feeble. President Blanchard says: "French infidelity * * had become strong enough to exclude the very name of God from our National Constitution in 1787. In that evil hour Satan had suddenly turned democaat." Thanks, then, to Satan and Thomas Jefferson, who was hated by the clergy of New England, on account of his advice, "Let the eye of vigilance never be closed." Treasure this maxim, given to us by one who as President would not proclaim fastings and thanksgiving, and who was the author of the amendment to give us religious liberty, which saved us from Christian rule.

A FRIEND OF LIBERTY AND FREEDOM.

PHYSICAL MANIFESTATIONS.—Dr. Crawford, a medium who has recently been developed for physical manifestations, has engaged rooms at 704 Howard street, near Third, where he will give public seances each Tuesday, Thursday and Saturday evenings. At several of the seances given by this medium at the house of Mrs. Cummings, iron rings were placed over the arms of persons not mediums while holding the medium by both hands. After a committee had securely tied Dr. Crawford, rings brought by visitors, some of wood and some of iron, were placed on his arms and body, inside the rope. His coat was also taken off and replaced, while his hands were securely fastened. A tumbler of water was taken from the floor, the water disappeared, and the tumbler was placed on the medium's head. Meantime, the medium was touched from behind by a gentleman who asserted that he (Dr. Crawford) did not move from his seat. These performances, although similar to the tricks of a juggler, are done without attempt to conceal anything. They are open to the inspection of all sitting in the circle around the medium, light being excluded only for a few moments at a time, and even during this darkness the committee are at liberty to examine the ropes, and ascertain if the medium still remains securely tied. The manifestations are therefore believed to be genuine.

To speak little and think much, this is the way to acquire good sense.

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[For Common Sense.]

ABOLISH CHAPLAINS—ECONOMY DEMANDS IT.

BY A. GAYLORD SPALDING.

Yes, that is what I say: Do away with that extra foolish tax of old time priesthoods and monarchies. It helps to feed, clothe, shelter or benefit none of the countless numbers of workers now deprived of employment and wages. The office of Chaplain in Congress, Legislature, State Prison, Public Asylums, or the Army and Navy, no working man needs to sustain, for it is a non-producing superfluity of expense—a dry bone of old fogy custom, superstition, and aristocracy. The chaplain's duty is simply to slobber over the assembled audience with a sanctimonious ceremony, called prayer, which serves merely as a fancy trimming to business—though it is no part of the business, and is wholly unnecessary. It is an ancient formality and habit that we have outgrown. Abolish it, and the people will save many thousands of dollars every year.

Any band of workmen, in the plowing or harvest field, the lumbering camp, the mill, mine, factory, or mechanic's shop, need a chaplain, to sober and sanctify them and their business, just as much as our representatives and senators, or our convicts, lunatics, or soldiers. Think of employing, at a generous salary, a chaplain in a blacksmith shop, saw mill, or livery stable! Yet that would be just as proper and legitimate—legitimate nonsense.

In the army, the chaplain is paid tenfold more than the hard fighting private—though he (the chaplain) neither works nor fights. He holds his position merely as a dressed-up privileged gentleman—to say over holy and solemn words (a solemn farce) which give an air of pride, dignity, respectability, and sanctity, to the brutal, bloody, horrible, and ghastly business of war. Yet working soldiers, who are strangely willing to sacrifice themselves to the hideous Moloch, are made the excuse for bestowing easy and rich living on such a lazy deadhead class of men! Let these simple and honest hearted workers take shame to themselves, and get up and git. They are unwittingly their own worst enemies, and willing cat's paws to the ruling powers, and of professional priestly aristocrats and monopolists.

But now, let the high command of workingmen go forth to all legislators, to drop that needless and senseless official appendage, expecting every able bodied man to be his own chaplain, do his own praying, and consecrate and sanctify himself, in and out of the capitol. Import a Buddhist praying machine—if you must have the ceremony. That would be something cheap and permanent. But get rid of the privileged aristocracy—the leeches and sponges—that constantly suck the life-blood of the people. They are two legged grasshoppers that infest the whole land. Require all men to be honest, and eat the bread of equal labor and equal rights. Common sense and economy is the true motto for workingmen and women.

Champlin, Minn., Sept., 1874.

A Utica rooster catches rats; four a day is his average.

BRIEF EXTRACTS.

Theft is the law of "christian society, every one taking what he can lay hands on with no regard to the general good.

A small steamboat which is claimed to be the fastest in the world, possessing a speed of 24.61 miles per hour, has been constructed in England for the East Indian Government.

Things would go badly with society if everyone was to tell all that he or she knows of self, friends, or neighbors. Few of us lead such beautiful lives that we can afford to have them dissected piecemeal, and examined all round.

It is no doubt true, and must be held in constant charitable remembrance, that the great majority of criminals are born to crime. This being so, to parents, and especially mothers, does the subject of crime and its prevention primarily appeal.

It seems odd, in face of the general sanity of society, that half the misery which comes to us from the publication of our private doings comes, not from the unfrienly spying and treacherous betrayal of others, but by our own absurd inability to keep our own secrets.

So long as we keep our own counsel we are safe; but once let loose the guard—once take man or woman into our inner confidence—and henceforth we are slaves and in perpetual peril, holding our good name by the good will of another, and sure to be betrayed sooner or later.

If we work upon marble it will perish; if upon brass, time will deface it; if we rear temples they will crumble into dust; but if we work upon our immortal minds—if we imbue them with principles, with the just fear of God and love our fellow men—we engrave on these tablets something which will brighten through all eternity.—*Webster.*

Theodore Parker said of Thomas Paine: "I think he did more to promote piety and morality among men than a hundred ministers of that age in America. He did it by showing that religion is not responsible for the absurd doctrines taught in its name. For this reason, honest but bigoted ministers opposed him. They had a right to, but they misrepresented his doctrines."

Under our republican form of government are two classes—the men who labor and the men who live off the proceeds of others' labor—the robber and the robbed, and the further anomaly, that those who labor the longest number of hours are those who live from hand to mouth, while those who toil not, revel in luxury and wealth. A social system which produces these results must be radically wrong.

"A happy wedlock is a long falling in love." Marriage is very gradual, a fraction of us at a time. And the real ministers that marry people are the slow years, the joys and sorrows which they bring, our children on earth and the angels they are transfigured into in heaven, the toils and burdens borne in company. These are the ministers that really marry us, and, compared with these, the ministers who go through a form of words some day, when heaven and earth seem to draw near and kiss each other, are of small account. And the real marriage service isn't anything printed or said; it is the true heart service which each yields to the other, year in and year out, when the bridal wreath has long since faded, and even the marriage ring is getting sadly worn. Let this service be performed, and, even if the marriage was a lottery to begin with, this would go far to redeem it and make it a marriage of co-equal hearts and minds.—*Sermon by John W. Chadwick.*

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TILL LOVE BE WHOLE.

The soul I dwell within
Forgets my load of sin,
And circles me
With amorous glee,
To win my first faint smile
Of love that bodes no guile:—
Unfolds my heart the while,
And sets me free.

Delights she to surprise
Me with some thought that hies
To heaven straightway:
Then all the day
I wander o'er the earth,
And find not half its worth;
Yet lose I not my mirth,
And pray, and pray.

Oh! I am precious seed
Thus planted for her meed:
My offish ways
And long delays
She takes no notice of,
But steadily doth move
Upon my heart with love,
Nor doubt displays.

Now shall I make return,
And my love's taper burn
For my good soul,
As towards the goal
My steps I hourly bend;
And to the flame yet lend
Increase, far to the end,
Till love be whole?

MADAM GRUNDY.

BY MRS. L. E. BAILEY.

I once knew a woman of manners genteel,
Who, for the woes of humanity deeply did feel.
She was pretty, and witty, most winning and gay.
Accomplishments many, I'm sure you'll say;
And last, but not least, a "tongue" she could use
With the greatest of skill, whenever she chose.

Now this lovely woman was "very respectable",
And was also considered remarkably capable.
She had learned the full history and secrets of all
The old and the young, the great and the small;
And besides—"had a 'mission' on earth to perform,
Was the reason" she said, "for which she was born."

Well, I often have wondered, but never knew how,
She was every-where present to make the first bow.
You might travel the earth, or rise to the sky,
Yet still meet the glance of her meek looking eye.
And sometimes I've thought, (though it cannot be true,
A secret it is, so I'll only tell you,)
This same noted woman and most worthy dame,
Has a child or two some-where,—related by name.

Of her kindness in deeds, I also will mention,
And allude to the genius she possessed for invention.
She never forgot the same story to tell,
(Or if so a new one would do just as well.)
She knew all the "locals" before they were out,
And saw Mrs. Phillips go riding about.
And "knew how 'twould end. I told ye," said she,
It never would happened, if she'd listened to me!

Now it chanced one day, Madam Grundy espied
Some weeds that were growing, so over she hied
To Mrs. Love's garden, on her mission intent,
As on errands of kindness (?) she frequently went;
So with her large heart, and with her long tongue,
She toiled and she talked, till her labor was done.

Just then Mrs. Love, coming home from the farm,
Held upwards her hands with a cry of alarm:
"My dear Mrs. Grundy! O, what have you done!
You have ruined my garden, destroyed every one
Of the beautiful flowers I purchased of Vick;
If the veriest urchin had done such a trick,
I'd"— Here Mrs. Grundy interrupted her speech,
By hastily taking herself out of reach.

And homeward she sped with crest-fallen air,
And seated herself in her own easy chair.
She thought how ungrateful people could be,
While she was so kind to everybody.
Then out of the window she happened to gaze.
And lo! what a sight filled her heart with amaze;
There, real weeds were growing in her garden at home,
While she on mistaken duty did roam.

MORAL.

If we would be honest, upright and true,
The bright path of virtue, strictly pursue.
If we would give wisdom and knowledge a place,
And thus truly bless the good of our race,
We must spend all our time, labor and toil,
To cultivate well our own mental soil,
And keep clean AT HOME, our own business mind,
Nor seek in another imperfections to find.

BATTLE CREEK, MICH.

For Common Sense.

AN ACROSTIC.

Great poet, author, hero, sage,
Earth holds no other in this age
Richer in wealth of mystic lore;
Already thou hast oped the door
Like prophets of the olden time;
Dispensing truth in every clime.

Myriads of spirits walk with thee;
Angelic faces pure I see;
Seraphic gleams of visions bright
Sweet dawn upon my raptured sight.
Entranced, I read: "The Coming Man
Yields thee the palm: Go, lead the van."

IF I SHOULD DIE TO-NIGHT.

If I should die to-night,
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair;
And, laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress.
Poor hands, so empty and so cold to-night!

If I should die to-night,
My friends would call to mind, with loving thought,
Some kindly deed the icy hand had wrought;
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped:
The memory of my selfishness and pride,
My hasty words, would all be put aside.
And so I should be loved and mourned to-night.

If I should die to-night,
Even hearts estranged would turn once more to me
Recalling other days remorsefully.
The eyes that chill me with averted glance
Would look upon me as of yore, perchance,
And soften, in the old familiar way.
For who could war with dumb, unconcious clay?
So I might rest, forgiven of all, to-night.

Oh, friends, I pray to-night,
Keep not your kisses for my dead, cold brow.
The way is lonely, let me feel them now.
Think gently of me; I am travel-worn:
My faltering feet are pierced with many a thorn.
Forgive, Oh, hearts estranged, forgive, I plead!
When dreamless rest is mine I shall not need
The tenderness for which I long to-night

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For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

For a stylish and well finished Photograph go to Klinit's New Photographic Establishment, No. 28 Third street. All work warranted superior to any in the city.

Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try Dr. Every's Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

For a short time only, P. W. Poulson, M. D. the Scandinavian Physician, and Graduate of the Homœopathic Medical College of New York, can be found at his rooms No. 5 O'Farrell st., near the corner of Dupont and Market. His magnetic and homœopathic treatment is very potent in removing diseases of a painful and protracted standing.

Send Austin Kent one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is AUSTIN KENT. Stockholm, St. Lawrence Co., N. Y., Box 44.

AFTER THIRTY YEARS EXPERIENCE in the Roofing Business, and carefully noting the weak points in the different styles of roofs, and the different materials composing them, I believe that I can offer to the public a roof that will combine all the qualities and points requisite to constitute a permanently Water-tight Roof, while at the same time it shall be the ne plus ultra of Fire-proof Roofs.

H. G. Fiske, 809 Market st.

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Inyo county ..... Mrs L. Hutchinson, Bishop Creek.
Monterey county ..... W. M. Wilson, Salinas City.
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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 5, 1874. No. 17.

Signs of the Times.

The Salt Lake *Tribune* declares that the Mormon Church is on its last legs.

An Iowa Court holds that a promise to marry must be in writing in order to bind.

As was anticipated Beecher's self selected jury acquitted him of all blame in the Tilton affair, and the decision was endorsed by Plymouth Church. The end is not yet.

"Out of Her Sphere," is the title of a readable story by Lizzie Boynton Herbert, of Des Moines, Iowa. It is a book for "our girls," and the lesson it teaches is that woman's sphere is a little larger than many suppose it to be.

A Wyoming paper has an original way of writing obituary notices. Here it is: "Our friends, Mr. and Mrs. Smith, have been called upon to contribute one to 'the little angel band' that has been so largely recruited from Laramie city during the last few months."

A "Woman's Peace Society" has recently been formed in London, which has published an offer of $100 for the best tract written by a woman on the subject of Peace. The title must be, "In what way do wars affect woman, and how may they best use their influence to prevent war."

The money spent in New York City for liquors is put down at $50,000,000, and for public schools $3,000,000, a year. It may be set down, proportionately to the population, as the same here. Were these figures reversed, or the *pro rata* of fifty millions spent for education, and a fraction of the three millions only spent for liquors, the brood of hoodlums would be vastly diminished.

MRS. WEBSTER, writing from Florence July 25th, says:—Mr. Home and his wife have left us, *en route* for Rome, whether to return or not this winter is doubtful. Everyone who met them were charmed with them both, and as for his young and pretty wife, her exceeding grace and distinction were the theme of general comment and admiration, the Italians being great connoisseurs in such matters.

The *Banner of Light* says: "Spiritualism on both sides of the Atlantic, abandoning the mere defensive ground of a tolerated belief, is mustering its forces, through a deepening and multiplication of the phases of its phenomena, for a new, forward and aggressive movement, in the direction of demanding from the human intellect either a material solution for its wonders, or the acceptation of them on the ground claimed, viz: that they are the work of disembodied intelligences, once denizens of material forms, and as such, incontrovertible evidences of our own immortality."

Spiritualism, according to the New York *Times*, is rapidly becoming the National religion of the United States.

The Israelites of America contemplate the erection of a monument at Washington during the centennial, as a tribute to the country of their birth and adoption.

Scientists are now fast becoming converts to a belief in the appearance of spirits, a belief which scientific men a few years ago scouted as folly and delusion. Times change.

The office-holders, the speculators in currency, stockholders in National Banks and others interested in the re-election of Grant, have contributed $500,000 for the establishment of an Administration organ in New York City.

The San Bernardino *Gardian* says: "All the advanced Protestant beliefs are fast gravitating toward spiritualism. The most skeptical can no longer deny that there are many manifestations in spiritualism which cannot be explained on any human hypothesis."

A widow in Mattoon county, Illinois, recently obtained $2,000 damages under the "Civil Damage Act," from three saloon keepers for contributing to deprive her of her means of support, having sold to her husband intoxicating drinks which caused his death.

The Christian *Union*, Beecher's paper, says, notwithstanding the present tumult, Beecher will one day shine out clear and noble in the eyes of the world; a man who made many mistakes, but never erred ignobly, who held himself throughout pure and upright, the friend of men and the servant of God.

Prof. Le Conte says it is proved that should the largest comet strike the earth no harm would ensue. *Per contra*, M. Faye calculates that if the nucleus of a large comet shoud encounter the earth, the heat that would be generated in consequence would volatilize a part of the solid crust of our globe, and no human being could survive.

At a meeting of the Oberlin Theological Institute, recently, Rev. R. G. Hutchins of Columbus, read an essay on "The Law of Hereditary Transmission," which excited much interest, but the subject seems to have been shocking to the sensibilities of many of the Reverends and Professors, and it was condemened as improper for discussion in the pulpit.

While the churches of the country are increasing in wealth with astounding rapidity, they are relatively decreasing not only in numbers but in members. This, says the *Banner of Light*, is sufficient reason to show not only that church property ought to be taxed like other property, but that exemption from taxation is as unnecessary to the churches as it is unjust to the people.

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For Common Sense.

THE NEWSPAPER THE PEOPLE'S BIBLE.

The World's mighty Thought Machine—Does its own Preaching—Contains no Obscene Literature and allows no Infidelity—Cheap—Makes every Man his own Lawyer, Doctor and Minister—Dismisses the old Clerical Machine—Common Sense a Workingman's Bible.

BY A. GAYLORD SPALDING.

That most ancient and venerated document entitled the Holy Bible is idolized by the church-going world, and claiming to come direct from heaven it is considered the book of books, and the source of all wisdom and perfection to mankind. Our schoolmaster in past generations, it is now getting so old that, like the deciduous tree, its sacred leaves are fast falling to the ground, and its trunk and branches are withering with age and decay. As a natural result, therefore, its faithful pupils are now rapidly graduating out of the old bible into the new, styled the Newspaper, or *People's Bible.*

The old bible is losing respect everywhere, even in the best society, being seldom used except on funeral occasions and for Sunday worship, and sometimes in family prayer it is read only as a very solemn duty, having reference to preparation for death. Then it may be laid away on the dusty shelf. As a matter of business the old book is mainly a priestly interest to gain a living out of the working class; while it really belongs to antiquarian literature, and is never wanted for common reading. It is taken somewhat as medicine, not for regular diet. But the new bible—the newspaper—is a daily, hourly and constant companion, welcomed by all, ministers and people, old and young, grave and gay, church members and non-church members. It is found in parlor and kitchen, in store and shop, in city and country, and in every man's pocket. It is everywhere, all the time, our instructor, preacher and lecturer, our lawyer, doctor and farmer.

The newspaper is the poor man's college, and does more for education, moral reform, philanthropy, and human freedom and progress, than all the holy bibles in christendom. It is the champion of the farmers' grange movement and social and labor reform—not the old bible. It is read by all intelligent persons a hundred times more than the old bible; for that is the way they become intelligent. The newspaper bible is a library on wings that flies like a carrier dove over all the nations. It is the bible of civilization, and the more civilized the more newspapers; and the children of the common people sing and dance in its genial sunshine. But the old bible travels like a Red river ox go-cart—heavy, slow, squeaky, rickety and clumsy, and with a most terrible cost for greasing the wheels, expounding and commentating. The one single item of meeting-houses is a world full of dead expense that alone would feed and clothe millions who now are paupers.

A family that never reads a newspaper is a herd of human cattle, amounting to very little in the social and business world, no matter if their house be packed full of bibles.

Our new bible is COMMON SENSE and other liberal papers. All the very best things in the old bible are copied into the new, leaving out only the mythical and traditional, the rubbish and old fogyism, about war and slavery, murders and seductions, polygamy and concubinage, and woman's subjugation; also the great frightful devil, the awful brimstone hell and everlasting damnation. But so much as relates to truth, right, love, justice, humanity and brotherhood are most carefully preserved. The new bible contains no obscene literature, but its style is so perfectly pure and chaste that it may be safely read in the most select and refined company; which cannot be said every time of the old. The old bible teaches the duty of blind faith, independent of the five senses of reason. But the new bible is a book of demonstrated truth, appealing to the highest thought and sense of man, to which there can be no infidels, for a man is always forced to believe his own wide-awake senses.

The world's past progress is a sure prophecy of the future; since the human race is progressive, and all that is good and beautiful in heaven will be realized by mankind on earth; because the quality of the heart and life makes heaven, and is heaven. The new bible is progressive, being filled daily and weekly with the fresh, glowing and divine inspirations of God and common sense through the human soul. The worship taught in the new bible is that of brotherly deeds and a good life. It requires no Sunday show of long faces nor long sermons, nor God-houses, nor sacraments of wine, nor baptisms of water, for the sake of passing the soul safely through death. Therefore it is a cheap religion—such as workingmen need—and does not cost a hundred millions a year for the nation, nor six or ten thousand dollars for a few churches in a small town.

In the days of the Apostles no printing press had been invented; therefore itinerating preachers and lecturers were quite proper and necessary to instruct the people. But the printing press, at the present period, is the Archimedean lever of the intellectual world; and, like our western threshing machine, which will do the work of a hundred men with the old flail, *one* press may be equal to a hundred clergymen—aye, perhaps many hundred—to teach and enlighten mankind. What farmer on our prairies would go back to hand-threshing? His grain would not pay the cost. So with the press. It is the wonderful thought machine, which saves the need and expense of oral professional speech, that costs a hundred times as much. The cheap avenue of all knowledge—religious, legal, medical, scientific and literary—is through newspapers, books, magazines and tracts; and what sensible man will pay a hundred dollars for a certain amount of information, when he can get the same by another method for one dollar? Or who will contribute to erect a ten or fifty thousand dollar church, when all the knowledge to be got in it may be obtained at home for nothing? No reasonable man, of course.

All wealth comes from productive labor. The professions generally produce no wealth, but only consume it. When working people come to realize this fact, it may tend to change their course of action. They will appreciate themselves more highly and protect their own interests. No laboring man of good sense will give his hard and honest earnings to a professional minister, attorney or physician, for him to live in style and ease, when he may become his own preacher, lawyer and doctor. That he *can* do, and let these proud aristocratic professionals raise their own potatoes, and manufacture their own broadcloth. Let the workers combine and co-operate for self-employment, self-direction and self-protection.

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The press is like the blazing sunlight to the mental and moral world, and its rays are for every human being; and, if it is to bless mankind, the time has come for it. Let no man be cheated out of it. The world is like a beehive—the working bees making *all* the honey, but the drones eating the most of it. The drones must be killed off, or forced to join the workers. The drone class, or monopolists and extortionists, consists of many sorts: Military drones, political drones, clerical drones, legal drones, gambling drones, speculating drones, office-holding drones, fashionable drones, etc. These favored ones always stand in the places of queen bees, kings and rulers, while the workers—the producers—are merely their drudged and cringing servants.

But the day of revolution is at hand, a war portends, and is even now declared. The wars of the old bible, and of all past time, have been brutal and bloody, covering their fields with the mangled dead. But now we wage a new style of warfare altogether, for it will be bloodless. It will leave no widows nor orphans in its fiery trail, nor destroy any man's property; for our battle ground is the printed newspaper. Our powder is printer's ink, and our bullets the leaden type. Every thinking man or woman is a brave soldier, who will discharge effective shots of flaming ideas into the heavy brains of the stubborn enemy. Victory to our noble cause is assured. Yet no one can possibly be hurt, for it is a harmless battle of *ideas*.

"The pen is mightier than the sword!"

All hail then to the new bible! Magnify and extol the newspaper—the COMMON SENSE! It is a thousand-brain power machine for thought and for preaching. And it is so, *so* cheap! Dismiss then the antiquated and dilapidated clerical machine, and lay it away with the old barn flail. It belongs to a former age, before the printing press and COMMON SENSE were known. Circulate the good newspaper in every family, like the thick apple blossoms of spring, and it will teach every man to be his own minister, doctor and lawyer, and save the foolish waste of money that belongs to the old bible system. Disband the bloody army of the dark and cruel past, and fight henceforth with peaceful weapons only, on the fair battle field of the plucky newspaper. Carnal weapons are the old bible style.

The questions now are: The old or the new; the right or the wrong; blessings for the many or the few; equal rights or monopoly; manhood and labor, or capital and oppression; unity and co-operation, or wages, labor and slavery? Let it be settled by that grand tribunal of our glorious era—the People's Bible—COMMON SENSE. An extensive reading of this new COMMON SENSE Bible will develope a new church—the Newspaper Bible Church—which will overshadow and outweigh all others combined, and California will stand No. 1 in the new dispensation.

Champlin, Minn., August, 1874.

The readers of COMMON SENSE are under many obligations to A. Gaylord Spalding, a helpless, cripple printer of Champlin, Minnesota, for his excellent letters, which we would gladly pay for if the income of the paper warranted. As it is we rely enterely upon voluntary contributions from friends; but there are cases where justice seems to require some renumeration. We have no authority to ask aid for Mr. Spalding, yet we feel quite sure that if some generous California capitalist would volunter to send him a check for a hundred dollars, or less, it would be "accepted with thanks." We still have three or four letters by M. Spalding, on file, waiting for room. They are all good.

WOMAN SUFFRAGE.

EDITORS COMMON SENSE: In your edition of July 18th I find this sentence in a communication from a Virginia City correspondent. "Woman's present position in this country is a degrading one, notwithstanding the homes so dearly purchased—just *how* dearly the victims only know." Being myself a *woman*' I feel moved to say a few words upon the subject with this assertion as a starting point.

The correspondent writing thus pretends to be a strong advocate of female suffrage. I myself am also in favor of woman's having the right of the ballot, and I dont believe any man or set of men have any God given right to deny us said privilege, but if our present position is one that has degraded us, then are we unfit to take the right, even if granted, as we have had quite enough of laws made and enforced from a like condition of the opposite sex. I conclude if our position is a *degrading* one, we have most of the time had the company of the men in our degradation. If the men by their persecutions have placed us in such a position, they must have descended to that level in order to place us there, and are consequently voting from that region.

These are my sentiments regarding this question:

First—That woman is not ready to assume the right of ballot, not because of her degraded position, but, simply because all these years she has not made a proper use of the rights already belonging to and acknowledged as hers; and all of them, according to my views, of much more importance to themselves and the world at large, than this so much wrangled over question of female suffrage.

Second—The right which to me is the all important, the one which will lay the foundation for a world reform religiously, socially and politically, is for woman to know *herself*, to know and understand the working of the great creative power through her being. The total neglect or abuse of this right, has brought the earth to its present inharmonious conditon. This is a subject deemed unfit for public discussion, and I think should be lightly touched npon, but the place where it should be taught, is in the home circle, by the father and mother, just as the alphabet is taught, for I think it of vastly more importance than the a b c. It is the alphabet of life—the foundation of exterior life, the thing to be first learned truthfully by the parents; then taught to their children; and so in this way all future generations may be blessed. When this is accomplished, then will there be a perfect foundation for the building up of woman's rights, and no more discussions upon the subject, as every voter will be truthful, whether male or female.

PEARL MELWOOD.

God made this beautiful world, which whirls on its axis at the rate of 1000 miles per hour, and rolls in its orbit at the rate of sixty-eight thousand miles per hour; and he made millions and billions of other worlds, now revolving through space, filled with men, plants and animals like ours; all, all by himself, without the interference of a single parson of priest; but he can not, or will not, so say the parsons, save a few pigmy souls, only one in a hundred of this nation's population, without the herculean labors of sixty thousand elaborate neck-ties!—*Common Sense.*

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[For Common Sense.]

OPTIMISM.

DEAR SIR:—It is comparatively a simple thing for an optimist to confute an orthodox theologian. The latter sets out with the proposition that there is an all-powerful, all-good and all-wise God, *i. e.* a perfect God. The optimist also either agrees with him thus far, or substitutes perfect laws for a perfect God; which seems to me to be simply a denial of the personality of the supreme being; and personality seems to imply limitation and therefore negative infinity.

When, therefore, the theologian affirms the existence of evil, the optimist, starting from the common ground of the absolute perfection of the supreme power, objects, that if evil exists in God's universe, it follows either that God could not prevent it, or would not, or did not know how; the first theory disproving his omnipotence, the second his benevolence, the third his perfect wisdom; all which had been theretofore conceded. What we call evil is not seen as evil to a more perfect being, but only as good in an imperfect and undeveloped state. This is all plain sailing enough; but to disprove logically the arguments of a man who takes the very singular and unusual ground of Mr. Austin Kent, that both evil and good are equally real, coexistent, normal and eternal, is a very different matter indeed, and by no means so simple.

Throughout all historic ages, to man's sensations and perceptions, evil has always had an actual positive existence, and been a far more palpable ever-present entity than good. So to the perceptions and sensations of the Esquimaux, is cold a more palpable entity than heat. Yet it would be just as sensible and true (neither more so nor less) to speak of heat as less cold, as to speak of good as less evil. It is not at all unlikely that the inhabitants of the polar regions—and Mr. Austin Kent would appear to be an inhabitant of the ethical polar regions—do thus speak of it; yet we know that cold and darkness have no existence whatever, in fact, any more than my property has when I say that I am worth $1,000 less than nothing; they are all equally minus quantities. Minus quantities are only imaginary quantities; they have no real existence; yet a good deal of that which makes up to us a very real and palpable external world is probably composed entirely of minus quantities, which to a being in a superior state, who sees the truth of things, have no actual existence. We are here in an imperfect state of sensation and perception. Our knowledge is all relative, not positive; and is therefore not the truth of things. I would illustrate what I mean by the example of a pencil landscape drawing. Here is a very fair and beautiful representation of our external world; nothing can be more realistic, and yet every pencil stroke that goes to make it up is, or may be, nothing but the equivalent of a shadow, a minus; somewhat less sunlight.

Mr. Kent ridicules the idea of heat and light being entities. We may be mistaken here as elsewhere, but assuredly these are as real entities as any forces with which we have to deal. To speak of them as forms of motion, merely, conveys no idea to my mind, and does not alter the case. They are motion of something, and not of the *same* thing, for you can have one without the other. As well talk of them, and all the other elements of our material universe, as mere forces. I have no objection to that, but then these forces are certainly entities, and many of them distinct ones. If we know anything, we do know this, that light and heat are plus or positive, and darkness and cold are minus or negative, as far as we are concerned, and we know as much of goodness, and may reasonably predicate the same of its opposite. When a man stands in the sunlight, his shadow against the wall is a very real thing to him, and yet it is only a minus—the interception of so much sunlight.

In this state in which I now am, I find myself opposed on every side by what seem to be very real and positive obstructions, which I call material; and yet I am not at all sure that the quality—in me and them—which constitutes this material obstructiveness, may not be a minus, a negative quality, which has no real existence, but is a mere matter of state. Many of the manifestations of modern Spiritualism, such as placing a tight fitting iron ring around a medium's neck, would seem to favor this view. Gravity itself, which is so very real a law to us now, may be in the same category for all I know. So evil seems to us a very real and positive thing, and I don't know that I can prove logically that it is not so, any more than I can prove, when my hand strikes a table, that the obstruction I feel has merely a relative, and no positive existence. Yet I do undoubtedly feel sure that *both phenomena* are only relative, mere matters of state, which have no positive existence as such at all. However I have two other reasons for thinking that right is on our side. The universal instincts of mankind point to the existence of perfection somewhere: to a perfect God, or to perfect laws governing this universe. Again, we are certainly able to form an ideal of perfection. How could we do this if it did not pre-exist in the power that brought us and the universe into being? If we could prove this pre-existence, we could logically prove the truth of Optimism, but just here is the missing link. And since we cannot prove this, I don't think that we can get further than a *very strong presumption* in favor of the truth of our theory.

A still further argument in our favor I derive from the great lameness, and for the most part the very palpable absurdity, of all the theories that have been invented by priests since the world began to account satisfactorily for the origin and existence of evil. Priests and kings, since the beginning of historic times, have always used this belief in evil as the very potent means of enslaving to themselves the bodies and souls of men. Our explanation is simple and consistent; "the thing you fear is an illusion; it has no existence; evil is simply good in disguise."

Power there must be somewhere at the head of things; if there be such a thing as evil then that power must be both good and evil. Either then no perfect power exists, which is, I believe, negatived by our acknowledged capability of conceiving of a perfect thing, or else there must be two distinct equal powers of good and evil.* Of all theories but that of the Optimist, this of the Ahriman and Ormuzd, of the ancient Persians, has always appeared to me to be the most consistent and philosophical. Almost all others which have supposed the existence of an all-good and omnipotent power, permitting that of an inferior power of evil, are not worthy for a moment the serious consideration of a philosopher.

I should be exceedingly sorry to believe with Mr. Austin Kent that evil and hatred are just as real and eternal as goodness and love; but in justice to him I would remark that the most widespread and philosophical religion that we know anything about appears to me to take just his

*A perfect power exists; and that is the law which inheres in matter. All matter and all spirit is controlled by law. Matter was never "created," nor was law created, but both have eternally existed.—Ed. C. S.

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ground. The Buddhists profess to know nothing about a supreme Deity. Their priests and sacred writings make no statements about any perfect God, or perfect laws of the universe at all. They do not pray. They adore Buddha, (acknowledged to be only a man,) the law and the assembly of the faithful; the three holy ones, as they call them. They represent the myriads of worlds of space as being inhabited by beings in different states of imperfection, who get worse and worse till, in lapse of ages, they forget the teaching of the last Buddha, and at length they are utterly destroyed. These worlds are each surrounded by its own heavens and hells, and after each destruction are renewed again to go through the same process ad infinitum. Each world lasts a certain definite time, and successive Buddhas appear periodically in different worlds, and reinstruct all grades of sentient beings in the knowledgs of the law.

But evil and good are with them equally real, and coexist forever and ever. Individuals go on circulating through the different grades of devils, beasts, undeveloped spirits, men and dewas, till they obtain perfection in absolute quiescence. About the origin of man, and of evil, in this world and seon , they have a curious tradition so utterly opposed to the Darwinian, which in a general way appears to be also a theory of theirs, that it may be worthy of mention in this connection. This tradition, which is of doubtful authenticity and orthodoxy, says that men were created spirits; that they had no appetites or passions; but that after a while they acquired a taste for a certain kind of rice, and became able to eat this. Eating this caused them first to use the words "mine" and thine," and thus gradually property and selfishness were introduced into the world; and these spirits thus degenerated morally, became altogether materialized, and lost almost all the properties and powers of spiritual beings.

The Buddhist priests are not allowed to possess property of any sort except their necessary suit of clothing, their rice bowl and water strainer. They must never eat meat or take life, and have to preserve an absolute celibacy. In fact their duty is to extinguish as much as possible all appetites and passions, so as to return as nearly as may be to the primitive state of purity and spirituality. Perfection with the Buddhists, Nirwana, consists in the utter extinction of all selfishness; nay of the very selfhood; so that good and evil can have no further application to the individual at all. Then only, to use the words of Buddha, does the saint become "freed from the endless circle of existences," or re-births, and enters into Nirwana. Some sections of heterodox Buddhists, and most foreigners, regard Buddha's Nirwana as absolute extinction. That this is not so is proved by the fact that Buddha entered into Nirwana before death, and that it is often spoken of as a state of perfect bliss. Amongst much that I hope is puerile and absurd in his teaching, to wit, the endless destruction and reformation of worlds which never seem to progress, and the apparently eternal persistency of sin and evil, the fact still remains, that Buddha, in the flower of his youth and glory, recognizing the unsatisfactory nature of all earthly joys and honors, descended from his high estate, entered upon and carried out to the bitter end the most perfect life of utter self-abnegation of which there is any historic account, and gave to the East Indies the most perfect system of ethics, and the most self-consistent account of the nature and destiny of man that the world has ever seen; and although I cannot help disagreeing both with Buddha and Mr. Austin Kent in the above particulars, yet could I take off my hat with the most profound respect to any man who thinks alike with the greatest moral philosopher the world has ever seen.

Yours respectfully, DON FULANO.

IF A ROBIN DIE, SHALL IT LIVE AGAIN?

ED. COMMON SENSE: Having had abundant proof of the continued existence and identity of Man, the question arises: "What of the lower grades of Animal life?"—Inclosed I send you a photograph of Wes-te-ka and her pet robin, taken from aspirit painting. [The picture may be seen at this office.] The spirit, Wes-te-ka, is an Indian girl; the robin perched on her hand was a pet of hers in earth life. It died, and, soon after its death, Wes-te-ka passed to the other life, found her pet robin there, and has taught it to materialize and sing. Sunday evening August 4th 1872, at a seance (Mrs. C. M. Morrison, medium) for the first time, and according to promise, chirping and singing was distinctly heard, to the delight of all present. From time to time during two years these manifestations have continued, and we are often delighted now with its song. I believe Nature has provided for the continuation of all life, and as Spirit Chemical Science makes conditions peculiar to the mundane sphere, we get tangible evidence of that continuation. The singing and chirping of Wes-te-ka's robin is but another link in the chain of the various manifestations which are now awakening mankind to a knowledge of the after life and its conditions.

Oswego N. Y., Aug. 15, 1874. H. B. WILCOX.

GOOD NEWS FOR HUMBOLDT.—Our friends in Humboldt county will be glad to learn that J. L. York, a live Freethought speaker, is about to visit them. He will probably speak at Eureka, Rohnersville, Arcata, Hydesville, Petrolia, Ferndale, and other towns in the neighborhood. Mr. York is a good speaker, and a worthy man—one our Liberal friends there will be glad to become acquainted with. He has recently returned from a successful tour in the extreme southern counties of the State, and left a favorable impression, as he does wherever he goes. He had hoped to be accompanied to Eureka by that staunch radical, W. J. Sweasey, but business will detain Mr Sweasey in this city until the next steamer; he will consequently be unable to introduce Mr. York to his neighbors; therefore we take the liberty, unsolicited, of bespeaking a kind reception for one of the best workers we have in the Liberal ranks on this coast. The San Diego *World* speaks very highly of Mr. York as a Liberal speaker. Mr. York gave fourteen lectures there to crowded houses. At San Bernardino Mr. York gave ten lectures. The *Argus*, of San Bernardino, says: "As a speaker, Dr. York is as uccess. He captivates his hearers and at once enlists their sympathies. His diction is good, his illustrations pointed and a vein of good humor and wit adds peculiar interest to all he says. He is liberal and charitable in all his discourses, and even those who do not agree with his theories give him credit for candor and charity. Few gentleman have ever visited this place who made more friends and gained more admiration."

John R. Buchtel, founder of Buchtel College, a Universalist institution at Akron, (Ohio,) offered to give $20,000 to endow two professorships to be filled by women, provided the Universalist women of the country would raise the same sum for the same purpose. They have done it, and Mr. Buchtel has paid over the money he pledged.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, SEPT. 5, 1874.

ELEANOR L. LINDSAY is a Deputy of the Industrial Brotherhood, and persons in Sonoma county desirous of forming lodges of the Order can address her at Windsor. Residents of other parts of the State may apply to the local deputies, or to William Dunn, State Deputy, Sacramento.

THE tone of the San Francisco *Chronicle* during the last month has noticeably improved. It appears now to aim at the truth in its reports and telegraphic news, as well as editorials. If it continues in this way it cannot fail to become the leading paper of the State, as it has long been the most enterprising.

JENNIE LEYS, who has the reputation of being one of the best inspirational speakers in America, will make her first appearance before a San Francisco audience on Sunday afternoon at the new hall of the Spiritual Union, 911 Market street. She will also speak in the evening of the same day. After the afternoon address, which will be brief, the usual seance will be held.

WOODWARD'S GARDEN.—Among the new attractions at Woodward's is the sacred cow, a handsome, mild-eyed animal, as gentle as a lamb. There are also a pair of flying squirrels, two beautiful specimens of the humming bird, etc. The "ghost window" is still to be seen in the rear of the museum, and it is amusing to note the variety of opinions expressed concerning it. Some of the visitors have no difficulty in making out the figure of a man with huge whiskers; others see nothing but a cracked glass and a smoky mass of shapeless shadow on the lower part of it. Go out and see for yourselves. Next Wednesday, the ninth of September, is "Admission Day"—the twenty-fifth annual celebration of California's birth as a State in the Union. It is to be celebrated at Woodward's by the California Pioneers. Delegations from all parts of the interior will participate. Grand procession, escorted by Gen. Hewston's brigade. Interesting exercises, oration by Dr. Stillman, poem by Mr. Chamberlin, grand banquet, excellent programme of performance, concerts, dancing, and trial trip of the new reconstructed balloon.

CHURCH AND STATE.

For long ages it has been the fashion in Europe to make the church a part of the State, and to wed the State to the church. The great catholic church demanded this as a right. Its bishops sat in the parliaments, crowned the kings, and presided over the schools and universities. Taxes were levied upon the people for their support. The church was enriched with lands, buildings and tithes and imposts innumerable. This system was brought over to the new world by the catholic church, and fastened upon Canada, Mexico, and most of the States of Central and South America. The Pope claimed the naming of the bishops thus endowed with rich livings, and while Rome was all-powerful, the proudest kingdoms of the earth were frequently oppressed and abused by bishops maintained by themselves, but appointed by the Pope, and true servants only to him. In the advance of intelligence this condition of things has been amended from time to time. England threw off the papal appointments, but retained the State church, and more recently France, and now Germany, Austria and Spain, finding their free action toward a larger liberty impeded by these appointees of the Pope, are resolving to take their churches under their own control, and make the bishops subordinate to the civil power. The Pope and the bishops resist. They insist upon it that they have a right to occupy fine palaces, and live on huge salaries, supported by the people, and yet to be the sworn servants of the Roman pontiff, and enemies of the State and nation that furnishes their fine houses. This is the kind of persecution of which the church complains in Germany; but if we read the times aright, its complaints will be unheeded, and the march of reform will go steadily on till the church, whether catholic or otherwise, will be entirely separated from the State, and made to depend upon the generosity of the people for its support. There is no middle way with these ecclesiastics; you can never satisfy their craving for wealth and power. However rich, they are never willing to disgorge; and if you give them a dollar they are forever intriguing for two more. In our own country, though we have no church establishment, they contrive to draw millions out of the public purse, and need a constant watch lest they should seize our colleges and schools, and eventually the government itself. But the spirit of church reform is abroad, and will not be stayed. It has now reached even Peru. Some time ago the Jesuits were ordered out of that State by law. We now find that they have been fostered, contrary to the statute, by a bishop appointed by the Pope. But now the president has seized the bishop for trial, and the right of the Pope to appoint bishops who may be traitors to the State is seriously questioned. In our country we are happily saved from these troubles. We have no State church, and we want none; though there are those among us who would willingly put God in the Constitution, and follow up the work by establishing a national religion. The friends of freedom will see to it that their rights are not betrayed in this way.

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THE CLERGY ON SPIRITUALISM.

The clergymen composing the Presbyterian Union, in their last weekly meeting, took up the subject of Spiritualism, and vied with each other in efforts to show not only how little they know of the matter, but how little they desire to know. To use the expression of one of them: "It is a subject I dare not investigate." Mr. Poage said he believed he was forbidden to invoke the spirits, consequently he never attended seances. He believed in the devil and his angels, but did not believe the spirits of the dead can return. The good, he said, are in heaven, and can have no desire to come back, while the bad are in hell, and cannot return. [That settles the matter. Though people, when they leave this life, are of all grades, from the most virtuous to the most vile, yet there are, after death, but two classes, the saved and the lost! Such a damnable doctrine as this—such an insult to common sense—such an outrage of all idea of justice—is too weak and too wicked to longer hold the world in thralldom. Its day has passed.] The longest speech was made by Rev. Mr. Wells, and the drift of it, all the way through, was Devil! Devil! He said:

The bible is full of them. The apostles recognized them. These spirits are called devils in Luke and Mark. Spiritualism has the same characteristics now. As a class, Spiritualists hate the bible. I met a Spiritualst the other day and he said, "The very soot of hell would whitewash the character of the God of the Bible." These spirits were called unclean spirits. Are not the whole Tilton crew Spiritualists? If you can convince me that H. W. Beecher is a Spiritualist, you will go a long way to convince me he is guilty.

After repeating that Spiritualism is the work of the devil, he adds.

Go with me on my regular beat, and I will show you as much deviltry as existed in Christ's time. [No doubt of it.] "The first seance," says the Rev. Wells, "was held in the garden of Eden. The snake was the medium, and a woman was operated on. Ahab's prophets were influenced by the devil; Jesus' agony in the wilderness was caused by being tempted by the devil. We are taught in the bible that hell was prepared for the devil and his angels, or these evil spirits. There is a power for evil now in the world that we have had no conception of."

[Poor man! what can he think of a God, who, as he believes, created all these evil beings, and sent them here to tempt men astray, that he (God) might have an excuse for plunging human beings into everlasting torment? Should not this God be called the chief devil of all? and would not soot look white in comparison with such a monster of darkness?]

Rev's. Burrows, Gibbon, Frazer, Pierrepont, Eells and others, talked in the same strain. The only sensible views were expressed by Dr. Carpenter, who asked whether they had not overlooked the facts mentioned in the bible of the presence of good spirits. Do not the Scriptures abound in testimonies of the return of the angelic messengers in human form? It is, he said, unfortunate if the world is encircled by evil spirits and the good are not allowed to come. The bible is replete with the ministrations of good spirits.

Dr. Eells said the bible is sufficient for all human needs, not only now, but for all coming time. As to the claim of Spiritualism that it brought messages from the departed, how could we know it to be true? How could he know that the spirit which claimed to be his mother was his mother¿

It is for just such infidels as Rev. Brother Eells that Materialization, the latest phase of Spiritualism, is adapted. By this means, men have been brought to *see* their mothers face to face; have talked with them, and have become cognizant of the spirit presence by touch as well as sight and hearing. If it is the devil that does this also, then what of the God who permits it to be done? Is he not infinitely worse than the devil himself? But Spiritualists believe neither in a personal God nor a personal devil. They consider these mythical beings but the creations of an age of ignorance. Educated men in this era of scientific research should blush to admit that they still cling to such relics of a barbaric age. Devils! indeed!

Mr. York's Address.—At the new hall, 911 Market street, on Sunday evening, J. L. York discoursed on the question, What Shall We Do With Our Criminals? He spoke against capital punishment, and deprecated cruel treatment. If the object of punishment is revenge, our present system is good enough; but if it is reform, then we make a great mistake. He said he longed to see the the time when woman's moral influence will be brought to bear on this subject at the ballot box. We need a remodeling of our criminal system. Mr. York said that crime is a disease, and should be treated as such. It is a disease too that is in part inherited from parents, and in part fostered by a wrong social system. There is no reason why a morally diseased person should not be treated as kindly as one physically diseased. The birth of criminals should be prevented by the education of the people, and the State should see to it that no child is allowed to grow up in ignorance and vice, a curse to society. Mr. York spoke of taxation, and said there is no justice in the doctrine of "equal taxation." The rich should pay a higher percentage than the poor, and the laws should be so formed as to discriminate in favor of the workingman, and against the capitalist, so as to assist in equalizing the struggle of life. He said the burdens of the country should rest upon the surplus capital of the country, and not upon the industry of the people.

The Medium's Seance at Charter Oak Hall will hereafter be held in the evening, and the conference in the afternoon. There will be no morning meeting during September. On Sunday last the principal tests given at the seance were through Mrs. Cummings, who was held under control nearly two hours, giving during that time a large number of names and descriptions, every one of which were recognized. To-morrow evening Mrs. Foye will give the ballot test at the conclusion of the seance.

We call the attention of our readers to the advertisement of Mrs. Johnson, in another column. Magnetic Baths are splendid for all nervous complaints, and the price is extremely low.

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GOD IN THE CONSTITUTION.

NUMBER TWO.

"Woe to the priesthood! woe
To those whose hire is with the price of blood,
Perverting, darkening, changing as they go,
The searching truths of God!
Their glory and their might
Shall perish; and their very names shall be
Vile before all the people, in the light
Of a world's liberty."—JOHN G. WHITTIER.

The first united efforts by the Christians to secure a legal recognition of God, Jesus and the Bible, since the establishment of this Republic, was made in Xenia, Ohio, February 3d, 1863, whilst the black cloud of war, with all its horrors, covered many portions of our beloved country, laying the seed to another more cruel and fierce than the one we were then going through. At this convention delegates from seven States and eleven different protestant denominations were present. Whilst our "boys in blue" were fighting the monster slavery, these religious bigots aimed the first blow against religious and civil liberty in the guise of the angel of patriotism. The programme had been fully laid out before the assembling of the convention, yet some of the committee in charge of the order of exercises and business, opposed the reception of the proposed amendment. The friends of the movement, in order to smooth over the inharmony, declared no harm was meant to the Republic, and none could come to it by merely inserting the name of the Almighty in the preamble—the appropriate place for insertion. It is only to do God honor, perfectly harmless. The original form of the amendment is as follows: The proposed additions are in italic.

We, the people of the United States, [*recognizing the being and attributes of Almighty God, the divine authority of the Holy Scriptures, the law of God as the paramount rule, and Jesus, the Messiah, the Savior and Lord of all,*] in order to form a more perfect union, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and to our posterity, do ordain and establish this Constitution for the United States of America.

The author of this amendment was Rev. John Alexander, now of Philadelphia. Although an account of the inharmony produced then it was altered, yet the spirit of it nevertheless remains the same. The above is quoted from the official organ of the Christian Alliance, the *Christian Statesman*, and is therefore correct. Perhaps the question may be asked, Who are the leaders in this movement? We find Judges, Senators, Governors, Bishops, Lawyers, D. D's. and M. D's.; in fact men of eminence, and some holding high positions under the government, who are fully committed to the attempt to overturn our secular institutions by this religious amendment to the National Constitution. Although they have tried and failed once already, yet, friends of liberty, do not flatter yourselves they are discouraged. Oh no! I will prove before I finish these articles that they are determined to try only so much the harder. They have set all the intrigues on foot which will help them to carry it through the next time—a demonstration of which we have had but lately here under the guise of "Local Option," where some very pious women, under the influence of cunning priests, made common cause with those they at other times called strong minded, short-haired ranters, unsexed, masculine women, and the like epithets. I have no doubt they will join with the Woman Suffrage cause, in order to secure the ballot by which they certainly can and will secure their end, although they have heartily despised that class of women heretofore.

In our next I will give the progress of the movement, the action of subsequent conventions, and the demands of the committee appointed to visit Washington.

A FRIEND OF RELIGIOUS LIBERTY.

A TROUBLESOME SPIRIT.

The Wheeling (Va.) *Intelligencer* gives the details of a singular ghost story, the truth of which is vouched for by a number of well known citizens of New Martinsville, West Va. John Nolan, a boy, thirteen years of age, son of Henry Nolan, a wealthy "but respectable" gentleman, has for some months asserted that he was followed about the house by an old gray headed man. The boy's health began to fail, and he was sent away from home. On his return the same thing occurred, and he left several times, always recovering health and spirits only to lose both on his return home. Finally the boy said the old man threw stones at him, and stones were seen to hit him, and also to fall on the roof of the house. Finally a number of the neighbors convened at the house for the purpose of catching the "old man." They saw the stones fall, but could not see where they came from. John could distinctly see his old assailant in the field, so with rifles cocked the men moved in that direction. The boy described the ghost as sitting in a small bunch of briar bushes. The patch was surrounded, rushed upon with clubs and stones, and John saw the old man enter another. This was in its turn surrounded, but with the same effect. Sometimes after coming from a patch the old man would enter another a few feet away, sometimes dash across the field. All Sunday the search went on, but without success. On Monday, however, while the storming party were running from briar heap to briar heap, their victim became suddenly visible to all. He was dressed in blue trousers and shirt, of fine looking appearance. He was hatless, but his long white flowing beard and hair hung in profusion around his shoulders and over his breast. His face was pale, his eyes clear and sharp, and black as night. He was ordered to surrender, but did not. The men then closed upon him, but he darted off like a deer. Meanwhile the stones continued to rattle down, though propelled by some other power than the arm of the phantom. The chase was kept up at intervals several days, the ghost being sometimes visible, and sometimes not. Finally, when the old man was in plain sight, it was decided to shoot him. One of the men took deliberate aim with his rifle and fired. The old man, unhurt, bounded off. Another pursuer fired, but in vain. The two men prepared to reload their rifles, but both the gun locks had disappeared. At last accounts the boy had again been sent away from home, and the affair was as great a mystery as ever.

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SALVATION BY CHRIST.

ADDRESS BEFORE THE SOCIETY FOR SELF CULTURE BY J. BATTERSBY.

Guided by the light of reason, aided by the consciousness of a sincere desire for the truth, and having obtained new and, to us at least, more intelligable impressions concerning the moral significance and value of the "Gospel and Cross of Christ," we shall enter on the discussion of this confessedly important matter with the avowed intent to strike out in a new direction of enquiry; and the reasonableness of the course we trust will commend itself.

Having studied to some extent the history of doctrinal development in the churches, from the earliest ages down to the present time, the study did much toward setting us free from our earlier confidence of popular and what is called "evangelical" opinions, and their necessary perfectability. The revolution in our mental experience while it has loosened our hold on scholastic theology and the "traditions of the elders," has opened up to us a "more excellent way" to the elevation and salvation of humanity, than the great judicial tragedy of the cross presents, with its dying Christ, the beloved Son of the Father, as a broken and bruised substitute for sinners groaning and trembling under a sense of oppressive wrath, and the great loving God transformed into a demon bereft of all filial tenderness, and assuming the role of an omnipotent executioner. We have a very high estimate of the learning and ability of the reverend gentleman, Mr. Hemphill, who addressed us a few Sundays since on this subject. His allusion to the expiatory sacrifice and death of Christ was, however, vague and misty, and in the total absence of any argument in confirmation of his theory, we might simply dismiss the case with the verdict of "not proven;" but we want evidence of the statement being *true*—we have evidence of its being false. True, the effort was made to make the theory appear somewhat plausible by exhibiting the moral perfections and beauty of Christ's character, and there can be no robbing him of that glory if you please, but the amalgam of offensive and contradictory absurdities involved in the misnamed "atoning blood of Jesus" shocks the moral sensibilities, and has no influence save a detrimental one on the masses of society. It has been made the instruement to repel men from one another, to foment prejudice, party feeling, and even violent persecution. Oh! of what wrong and wickedness has not this same cross been made the symbol and servant. When it was erected into a power it was made the power of violence and bloodshed and murderous wars. This hideous and unnatural doctrine has weighed like an incubus on the energies of the people until they are well nigh cast afloat without anchor or helm. No wonder infidelity, so called, is diffused through the land. The churches see and sorrow over this unwelcome fact, but alas they see not that they themselves are the fruitful cause, the *creators* of the evil they deplore. All christendom is alarmed, and are seeking specifics, thinking to cure the evil by a more diligent application of its cause. It is a well known maxim in physical ailments that desperate diseases require desperate remedies, and whatever worth there may be in homœopathic remedies and doses in *Materia Medica*, their application is valueless in intellectual and moral diseases. The medicine for the mind and heart is not that which perverted and deranged them—truth, not error, is *the only cure* for error. The orthodox churches are not the spiritual physicians of the age; we would not speak cynically or judge harshly the men who are peddling out this "balm of Gilead;" but history and experience attest the fact that they are empirics who have well nigh extinguished all moral, social and spiritual life and health. Suppose we give a little more careful attention to this plan and hope of salvation for man. Did it ever occur to you that the cross was the gibbet of the ancient gentiles, and only became identified with the man Jesus because the Jews rejected him and resisted his sublime teachings and principles? Surely you dare not affirm that this was planned and demanded by God! The honor of his moral government of his creatures could not be upheld by an act of rebellion against that government. Why, your own scriptures being authority, the crucifixion of Christ was a *crime*, the highest and most aggravated and heinious of all crimes; and now we ask you in all candor, can crime be cleansed by crime? Is it indeed a law of the Christian revelations and principles that the fouler and more damnable the crime, the more perfect it becomes as an agent of moral purification? What! sin sanctify sin! Sin give a satisfaction for sin! Sin *save* men from sin, and its consequences! O! if this be the philosophy of the *churches*, the *Christian orthodox churches*, my soul come not thou into their secret or embrace. In the language of the learned apostle Paul we exclaim, "Beware lest any spoil you through philosophy." It is just such vain philosophy as this that props up, gives color and plausibility to infidelity,

TO BE CONCLUDED IN OUR NEXT.

THE CREED OF PLYMOUTH CHURCH.

I. THE SHAM.

We believe in God, the Father Almighty, and in Jesus Christ, his real and only son; and that Christ came down upon earth to instruct and save sinners. We believe in his words, that a man should be humble and lowly, and kind and charitable, dividing with the poor, and eschewing the pomps and vanities of this wicked world. We believe in open fairness, in candor and truth, in returning good for evil, and forgiving our adversaries, that we may be forgiven ourselves. We believe in the resurrection of the body, and in everlasting happiness and glory for those who believe and practice these things. And we do most devoutly believe that our pastor, H. W. Beecher, is clearly innocent of the adulteries laid to his charge. We do confess and declare that we accept the whole of the above as the articles of our faith, and do most solemnly receive and practice the same—in a Pickwickian sense.

II. THE REALITY.

But in real truth and earnest we do say and aver that we do not know whether the said Christ was verily the Son of God or not, any more than all other good men are. We aver that we have an abiding faith in riches and honor, high salaries, fine churches and fashionable preachers, even if a little adultery does attach to them; and as to Theodore Tilton and Frank Moulton, and other advasaries of the holy church of Brooklyn, we would like to slay them in front of the altar. Henceforth we shall carry weapons for that purpose. As to the poor, let them take care of themselves. We believe that a man is in a state of grace, and in the way of salvation, when he has plenty of money. We think it fair and honorable for the accused to appoint his own judges, to have counsel, while the accuser has none, to examine what witnesses he will; and for the judges to ignore the facts, and to decide contrary to the evidence. We do also solemly believe that it is right to go to church armed, and shoot down any body that may question the decision. And all this in no Pickwickian sense, but as the approved creed of our church.

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MATERIALIZATION OF SPIRITS.

This phase of manifestation has now become so common, especially in Europe, that if we should copy one-fourth of the accounts given in the various journals, there would be no space in our paper for anything else. The following brief extracts are from the *Medium and Daybreak*, (London) of August 7th. James Sutcliff writes of a seance at Rochdale:

We had at one seance as many as six different materialisations in one night, showing great contrast in form and feature, coming up to the sitters and patting them on the head, cheek, hands; and finally "George Holt" would bring his wonderful lamp or spirit-light. It is about the size of a good big orange, and very similar in appearance to "John King's" lamp in brilliancy.

T. P. Barkas, of Newcastle on Tyne, describes at great length several seances. He says:

In about ten minutes a small figure timidly emerged from behind the screen and stood near the mantelpiece, and I saw that its extreme height was three feet nine inches. It spread out the skirts of its dress upon the floor, and then passed behind the folding door of the screen, leaving its skirt on the hearthrug. The portion of dress on the hearthrug gradually faded away. While the dress was visible I turned a pocket spectroscope upon it, but it did not give any spectrum. The figure again emerged, and this time it was carrying a very small baby. The infant did not appear to be more than fifteen inches long, and it three or four times uttered a plaintive infantile cry. Child and baby retreated behind the screen, and shortly afterwards a decrepit aged female form appeared. She tottered across the floor, and, on passing the fireplace, took up the poker, and using it as a walking stick, struck the floor with the point of the poker, as she walked across the room. She sat down upon a large arm-chair, with all the appearance and form of extreme old age.

* * * * * * *

The next figure that appeared was a man with a dense black bushy beard. He seemed very timid, and waved his hand as if he desired some one to approach him. I said, "Shall I come?" and he shook his head; others said, "Shall I?" and again he shook his head. He repeated the waving of the hand, and a gentleman on my extreme left said, "Shall I come?" the figure waved his hand for him to approach, he went forward, took the hand of the "psychic" form, was led by it behind the screen, and when he returned he said he had seen the medium lying in a trance upon the floor, and the masculine figure which led him was bending over her and looking at her.

Fenwick Pickup writes of a seance at his house in Newgate street, London, saying:

A clothes-horse, six feet high, was used as a screen. The medium was dressed in deep black, and lay on the floor behind the clothes-horse screen. The light used was an ordinary paraffine lamp, and there was during the whole sitting a good light in the room. Some hymns were sung, and in about fifteen minutes a female figure appeared, of middle stature; she walked round the circle, and turned round before us; she sat upon a chair and gave the company to understand that her name was Emma. After an interval of two minutes another female form appeared; this figure was unveiled, the face could be seen, and I recognized it as my mother, who entered the spirit world thirty-seven years ago. She bowed an affirmative answer when asked if she was my mother. She was asked to shake hands, but declined, and eventually before retiring she caressed me, rubbing my head and face, and finally took the hands of myself and Mrs. Pickup, who were separated by Mrs. McDermot, and afterwards retired to the cabinet, bowing to the audience as she departed. Another female figure appeared, walked round the room, and intimated that she was the mother of Mrs. E. The next figure was masculine; he had a long beard, walked to the vacant chair and sat down in it, sat for nearly five minutes, and then taking the round of the circle shook hands with all the sitters in succession.

Helen Bullock Webster writes from Florence, July 25, concerning several seances held with Mr. Home, who stopped at Florence on his way to Rome. She says:

Presently the whole table rose horizontally from the floor to a height of several inches, and then the entire floor of the immense room in this massive old palace, which is 45 metres long, and dates from the days of the Medicis, shook beneath our feet as if by an earthquake. Then hands came up on all sides from under the table-cloth, grasping our hands and arms with palpable living fingers, as real and tangible as a human hand, and this while human hands present were laid flat on the table in view of everyone by the light of the candle on the table. Some of these hands were infantine, others delicate like a woman's, others strong and massive.

Musical instruments were played by spirit hands plainly seen fingering the keys. Mrs. Webster adds:

After having at last witnessed these marvels with my own senses, the most forcible impression that remains on my mind is absolute stupefaction to know that these things are facts, that they can be and have been witnessed by numbers without end all over Europe under conditions leaving no room for question or doubt, in broad candle, or lamp, or day-light, in people's own private houses or those of their friends, by people of cultivated intelligence and belonging to the first classes of society; and that skepticism should still have a leg left to stand upon, that it can still hold its ground against such palpable and absolute evidence as that which Mr. Home's rare and wonderful mediumship affords, is to me scarcely less phenomenal than these wonders themselves. One asks oneself of what nature can be the eyes and ears and the flesh and blood of the individuals who can see eight or ten hands come out from under his own dining-cloth, with the hands of every visible individual present staring him in the face; and can feel the living pressure of the flexible human fingers clasping him, and question for a single instant what they are.

Sebastiano Fenzi, at whose villa some of Mr. Holmes' seances were given, writes to the *Medium* as follows:

The hand that patted my knee was rapped out as being my wife's, and when, on putting my hand under the table, I asked if I could be allowed to feel our infant child Carlino's hand, a wee hand, like a small child's, was placed in mine, which it caressed, and gave sign of farewell by pinching my little finger. This in itself is so palpable and great a phenomena that all science put together could not possibly manage to afford a more important one. And yet how strange that people should shrug their shoulders and laugh contemptuously, as if we were all mountebanks! When these our annals will be read by future generations, they will find it difficult to believe that such was actually the "credulity of incredulity" in matters of such importance, as they actually change man's destiny on earth.

Mrs. C. E. Turner, of Ames, Iowa, has been appointed to the chief management of the editorial department of *Western Farm Journal*.

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THE DEVIL IN MILWAUKEE

Some extraordinary spiritual performances have recently occurred in Milwaukee, Wis., which are detailed at great length in the Milwaukee papers. The occurrences took place unexpectedly, and much to the annoyance of those most concerned, as much damage was done to household furniture, crockery ware, etc. The supposed medium is an ignorant Polish girl, of fourteen, who has been so often beaten and otherwise cruelly treated by her father that she has become exceedingly timid, and fearful of injury at every noise. The girl lived with the family of a Mr. Giddings. When she was in the room, but not at any other time, articles of furniture and pieces of crockery would fly about, as if thrown by an unseen hand. The occurrences were witnessed by many of the neighbors, as well as by newspaper reporters.

Mrs. Mead, one of the neighbors, says on the day the occurrences commenced, the girl, Mary Spiegal, ran into her house, saying somebody was throwing eggs at her, and that the dishes were "going every way." When she went in, she saw the broken dishes, the sausages under the stove, the exploded currant pie, the eggs, and so forth. Whilst she was looking on, the kettle on the stove turned over and spilt the water; and there was nobody near it. She sat down with Mrs. Giddings, who commenced telling her all the trouble, when the iron crook of the stove flew at her; and then the spider slid off the stove. The spider did not fall, but slid, and lighted on a dish, which it broke. Mary, all this time, was tearfully doing her work, in obedience to Mrs. Gidding's commands. This last experience was enough for Mrs. Mead, and she went home; but stood by the back door, when a heavy stick of wood came over the fence. Mary was in sight, but she was not near the wood pile, and could not have hurled the wood. She looked quite frightened, as though she wanted to run away. A slop-pail full of water then come up over the fence, spilt some against Mrs. Mead's clothes line, dirtying the drying linen, and then went back. A large number of similar occurrences are testified to. After a few days of such doings, the girl Mary was told to go home, as Giddings had come to the conclusion she was too expensive to harbor. The girl, fearful of being whipped by her father, cried and entreated, and finally hid herself in the woodshed, where her father found her; and, by way of mending matters, he began to beat the already terrified and bewildered child. The girl then threw herself into the river, but was rescued. She said she was hunted and hounded by everybody and couldn't endure her life. She passed the night in her parents' house. The next day Mrs. Giddings sent a supply of victuals to the Spiegal family, and Mary returned with the empty dish. No sooner had she entered the kitchen, than the kettle, which had been singing peacefully, walked off the stove and smashed to bits on the floor.

A spirit, purporting to be an Indian, states through Dr. Herring, a magnetic healer of Milwaukee, that these things were done by a band of spirits working through physical mediums. There were three mediums in this case—the little Polish girl (the servant) being the chief one, used in with Mr. Giddings and another man who was then at the house. The Milwaukee *Sentinel*, of a later date, states that the girl has been taken into the family of a well known physician of that city, and scientific men are making investigations. The *Sentinel* hopes some law or force of nature will soon be discovered that will account for such strange phenomena."

Such phenomena are not half as strange as the wise comments men who are *otherwise* intelligent sometimes make. Of course these things are in accordance with "law," as everything is that exists or occurs; and the same may be said of "some force of nature." It is a *force*, and an intelligent one. It is also perfectly natural. The word supernatural has no meaning in the spiritual philosophy. It is a term for something that does not exist. One of the Milwaukee wise men is represented as saying that it is undoubtedly caused by a "pecular electrical condition of the atmosphere." This theory is ridiculed by the Indian spirit, who asks: "Whoever heard of electricity going round picking up bars of soap and throwing them at people's noses, or of lifting slop pails over fences? Such things could never be done without being connected with some organized intelligence."

Do Spiritualists Believe what they Profess?—We say emphatically very few of them do. They do not seem to realize the tangibility of a spirit. Their faith, like their idea of a spirit, is vague and shadowy. Now if they really believed as they profess they do when pressed to a point, that spirits or angels can by their clairvoyance foresee coming events, they would unquestionably be governed by that belief, and make the acquisition of spiritual wealth a primary object of life, instead, as now, a secondary one. Spirits are active in urging it upon the minds of their earthly friends to not continue to heap up piles of dust, which the storms of a gathering revolution will sweep away in a day, but to give their attention to the acquisition of spiritual wealth. And yet these same Spiritualists will often ask the spirits before leaving the circle how to do to make the most money. Good business mediums are always the best patronized. They buy and they sell, they marry, eat and drink, as unconcernedly as the infidel or dark-crusted theologian. Oh for shame! Do you not believe us from spirit life when we assure you, as God lives, that you are living in the end of an age or epoch when mighty revolutions in all that pertains to human life are at your threshold?—*Kingdom of Heaven.*

In the cross-examination of Beecher, he was asked if Mrs Woodhull has any of his letters, and he replied: Two, I suppose, *unless she has sold them.* To this, *Woodhull and Claflin's Weekly* says:

Permit us, in turn, to ask Mr. Beecher: Did you buy them? and to add that, if he did, it is his duty to show us up; for we can truly say, with more charity for him than he appears to have for us, that all through this disgusting business we have had no personal ends to serve, and that all we have desired to expose is the truth. In return for his compliment we add that the above-mentioned slur may be excusable in a clergyman, but it would be disgraceful to a gentleman.

The Columbus (Ga.) *Sun* says the Columbus Iron Works have perfected machines by which they can make a superior quality of ice in quantities limited only by the capacity of the apparatus, at a cost ranging from seventy-five cents to two dollars per ton, the latter being the maximum, or one tenth of a cent per pound.

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THE MANGO TREE.

He wiled me through the furzy croft,
  He wiled me down the sandy lane,
He told me his boy's love, soft and oft,
  Until I told him mine again.

We married, and we sailed the main—
  A soldier, and a soldier's wife:
We marched through many a burning plain—
  We sighed for many a gallant life.

But his—God kept it safe from harm;
  He toiled, and dared, and earned command;
And those three stripes upon his arm
  Were more to me than gold or land.

Sure, he would win some great renown;
Our lives were strong, our hearts were high;
  One night the fever, struck him down;
I sat, and stared, and saw him die.

I had his children—one, two, three;
  One week I had them, blithe and sound;
The next, beneath this mango tree,
  By him in barrack burying-ground.

I sit beneath the mango shade;
  I live my five years' life all o'er;
Round yonder stems his children played;
  He mounted guard at yonder door.

'Tis I, not they, am gone and dead:
  They live—they know—they feel—they see:
Their spirits light the golden shade
  Beneath the giant mango tree.

All things, save me, are full of life;
  The minas, pluming velvet breasts;
The monkeys, in their foolish strife;
  The swooping hawks, the swinging nests;

The lizards, basking on the soil;
  The butterflies, who sun their wings;
The bees about their household toil,
  They live, they love, the blissful things.

Each tender, purple, mango shoot,
  That folds and droops so bashful down,
It lives; it sucks some hidden root;
  It rears at last a broad green crown.

It blossoms; and the children cry,
  "Watch when the mango apples fall!"
It lives; but rootless, fruitless, I—
  I breathe and dream; and that is all;

Thus am I dead; yet cannot die;
  But still within my foolish brain
There hangs a pale-blue evening sky;
  A furzy croft; a sandy lane.

CHARLES KINGSLEY.

SIR MARMADUKE'S MUSINGS.

BY THEODORE TILTON.

I won a noble name,
  But, with a sudden frown,
  The people snatched my crown,
  And in the mire trod down
My lofty name.

I bore a bounteous purse,
  And beggars by the way
  Then blessed me day by day,
  But I, grown poor as they,
Have now their curse.

I gained what men call friends,
  But now their love is hate,
  And I have learned too late,
  How mated minds unmate,
And friendship ends.

I clasped a woman's breast,
  As if her heart I knew,
  Or fancied, would be true,
  Who proved—alas, she too!—
False, like the rest.

I now am all bereft—
  As when some tower doth fall,
  With battlements and wall,
  And gate, and bridge, and all—
And nothing left.

But I account it worth
  All pangs of fair hopes crossed—
  All loves and honors lost—
  To gain the heavens at cost
  Of losing earth.

So, lest I be inclined
  To render ill for ill—
  Henceforth in me instill,
  O God, a sweet good-will
To all mankind.

PETRUCIO:
But for my bonny Kate, she must be with me.
Nay, look not big, nor stamp, nor stare, nor fret!
I will be master of what is mine own:
She is my goods, my chattels; she is my house,
My household stuff, my field, my barn,
My horse, my ox, my ass, my anything;
And here she stands, touch her whoever dare;
I'll bring an action on the proudest he
That stops my way in Padua. [Taming of the Shrew.

A GOOD PLATFORM.

The following nine propositions by Francis E. Abbot, of THE INDEX, we endorse most cordially, and they are approved by liberal minds all over the country:

1. We demand that churches and other ecclesiastical property shall no longer be exempt from taxation.
2. We demand that the employment of chaplains in congress, state legislatures, in the army and navy, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for any sectarian-educational-charitable institutions shall cease.
4. We demand that all religious services now sustained by the government be abolished; and especially that the use of the Bible in public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand the appointment, by the President of the United States, or by the governors of the various states, of all religious festivals or fasts shall wholly cease.
6. We demand that the judicial oath in the courts and all other departments of the governments shall be abolished, and that simple affirmation, under the pains and penalties of perjury, shall be established in its stead.
7. We demand that all laws, directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty.
9. We demand that not only in the constitution of the United States, and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion: That our entire political system shall be founded and administered on a purely secular basis and whatever changes shall prove necessary to this end shall be consistently, unflinchingly and promptly made.

OPINIONS OF THE PRESS.

[From Hull's Crucible.]

COMMON SENSE is the title of a Reform and Spiritualistic paper which reaches us from San Francisco, Cal. The paper is ably edited and well printed.

[From The Kingdom of Heaven.]

A new contemporary has arisen in San Francisco entitled COMMON SENSE, which is a live, racy, go-ahead journal.

[From the Visalia Delta.]

COMMON SENSE.—The world is so full of everything but common sense that W. N. Slocum has established a newspaper in San Francisco for the manufacture of the article. From the few numbers we have seen we notice that he is a fresh, terse and vigorous writer, backed by able and searching correspondents. It is of the liberal order of journalism, and will be found well worth the price, three dollars per annum; is printed in quarto form; on fine paper, wide columns and clean type. Send to A. T. Clark, 236 Montgomery street, San Francisco, business manager, for a sample copy.

[From "The Word" Princetown Mass.]

COMMON SENSE has at last got into journalism. Weekly, Edited by W. N. Slocum 236 Montgomery street, San Francisco, Cal. Well-printed, ably-edited, full of interesting matter; it is, what it claims to be, "A Journal of Live Ideas." Send for it.

From the "New Age," San Francisco, Cal.

"Common Sense—A Journal of live ideas." This is a new enterprise started in in this city by Mr. and Mrs. Slocum. The paper is devoted to the dissemination of free thought on religious and philosophical subjects, and however diverse may be one's opinions on such subjects, there can be but one opinion as to the excellent paper presented. It is creditable editorially and typographically to all concerned, and we wish it a hearty God-speed.

Special Notices.

PERSONAL.—A few weeks since Prof. W. H. Chaney wrote me concerning the Secret Order U. O. F. P. several letters, which, by permission of the writer, were given by me to A. C. Stowe, one of the originators of the Order, and have been exhibited by Mr. Stowe to various persons in Sacramento, whereby some people have been led to believe me guilty of a breach of confidence. I therefore consider it due to myself to make this explanation, and for corroboration I refer to Professor Chaney, the writer of the letters. W. N. SLOCUM.

For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

For a stylish and well finished Photograph go to Kluit's New Photographic Establishment, No. 28 Third street. All work warranted superior to any in the city.

Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try Dr. Evory's Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

For a short time only, P. W. Poulson, M. D. the Scandinavian Physician, and Graduate of the Homœpathic Medical College of New York, can be found at his rooms No. 5 O'Farrell st., near the corner of Dupont and Market. His magnetic and homœopathic treatment is very potent in removing diseases of a painful and protracted standing.

Send Austin Kent one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is AUSTIN KENT. Stockholm, St. Lawrence Co., N. Y., Box 44.

COMMON SENSE PUBLICATION OFFICE, NO. 236 MONTGOMERY STREET.

COMMON SENSE can be purchased at the following places in this city: Patten's, 773 Market; Cooper's, 750 Market; Choynski's, 146 Second; Snow's, 319 Kearny; Sharp's, 238 Montgomery, and at this office, 236 Montgomery street, up stairs. Price of single copies, ten cents.

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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 12, 1874. No. 18.

Signs of the Times.

Tribes which practise canibalism are said to be superior mentally to surrounding tribes not canibals.

John Stuart Mill anticipated that the publication of his essays on religion, after his death, would extinquish all the reputation he had in England.

The Boston *Post* says the cause of morality could not be sustained if it had to establish itself on the "ragged edge" of such a defective narrative as Beecher made in his defence.

The amended constitution recently rejected by the people of Ohio was in the main a good one, but the people were too indifferent to read it, and voted against what they did not understand. A bad sign.

The Supreme Court of California has decided that the Steamship Company must take back to China the last importation of Chinese prostitutes. The women, 22 in all, will be placed on board the next out-going steamer.

In almost any society, be it the fashionable club-house, or the blacksmith's shop, a license of speech is tolerated, where men only are present, which those same men would resent instantly, if their wives and daughters were there.

Mary Pomeroy's grave was surrounded by women who pityingly said: "Poor girl, poor girl." How many of these sympathizers would have taken the "poor girl" by the hand, and stood by her in her hour of trouble, had she lived? Very few.

Dr. Haskell was refused the use of the M. E. Church at Vancouver, for a second temperance lecture, because at his first, he, in the language of one of the Deacons, "defiled the house of God" by using a pack of cards to give an illustration of gamblers' tricks.

The Lansing *Republican*, the Ypsilanti *Commercial*, the Marshall *Statesman* and other influential Republican papers of Michigan, urge the endorsement, by the Republican State Convention, of the proposed amendment to the Constitution extending the ballot to women.

Three members of Glendenning's Church, Jersey City, have been arrested for threatening to have a young man named Nutter prosecuted for larceny because he would not confess himself the father of Miss Pomeroy's child, which she, on her death bed, swore was the child of Glendenning.

The Methodist Conference for this District have recommended the Annual Conference which meets on the 16th of this month, to ordain Mrs. Van Cott. As this lady has already had seven examinations, and has been seven times rejected, solely because she is a woman, it is hoped and believed that the California Conference will now set their Eastern brethren a better example.

Henry Morford has become editor of the *Aldine*.

In London, Mr. Bennett was recently mobbed for lecturing to woman on watchmaking.

The *Index* says Liberal Unitarianism will yet come forward to Free Religion; but Free Religion will not go back to Unitarianism, no matter how "liberal it may be.

Miss Eliza Benton, of Coldwater, has accepted a position as instructor of mathematics and the sciences in the Pontiac Union School. Miss Benton is a graduate of Michigan University.

Rev. W. H. Buttner, pastor of St. Lukes Church, in 43d street, New York City, has been obliged to resign in consequence of "deceiving" a young lady of his church under promise of marriage.

Mrs. Ovington, at whose house Mrs. Tilton has been staying, made several efforts by letter and in person to obtain an interview with Tilton last week, but he positively refused. What her object was is not known.

The Bedford (Pa,) *Gazette* says that "there are in Pennsylvania 150 Post-mistresses. It has been common for many years to appoint women to that position, and they are always efficient officers. We believe no one has ever proved a defaulter to the government."

Mrs. Celia Burleigh, widely known as a speaker, and writer in the *Woman's Journal*, and widow of the late William H. Burleigh, the Connecticut poet, has recently gone to the City Hospital in Rochester, N. Y., probably to spend her last days, she being far advanced in consumption. She has, it is stated, neither a home nor near relatives.

Prof. Huxley has declared for Woman's co-education. While he sees no reason to believe that women are, on the average, so strong physically or intellectually as men, he does not shut his eyes to the obvious fact that many women are much better endowed in all these respects than many men.

Hull's *Crucible* says the Young Men's Christian Association is a pack of Protestant Jesuites, organized on purpose to kill the tree of liberty, and that unless liberalists organize, they may yet be compelled to shoulder muskets and fight for the liberties the Y. M. C. A. are organized to destroy.

T. W. Higginson says: "When I was a boy in Cambridge, the afternoon of Class Day used to be a scene of brutal intoxication and license around "Liberty Tree," and no efforts of the Faculty could break up the practice until, about 1840, they bethought themselves of the very simple remedy of providing a band of music and allowing the young men to invite their sisters and friends to a dance on the green. From that moment Class Day was purified."

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GOD IN THE CONSTITUTION.

THE PROGRESS OF THE MOVEMENT FOR THE AMENDMENT.

NUMBER THREE.

In my previous article I have given the form of the amendment; I will therefore proceed with its progress without comment—let every one judge for himself:

At the Xenia Convention it was decided to hold another meeting in Pittsburg the Fourth of July, the same year, to urge the matter forward. That meeting was not so well attended as the first, but the address to the people adopted at this meeting plainly foreshadowed their intention. Their pretense that God should be recognized in the Constitution in order to prevent his wrath, was rather unluckily demonstrated in the Constitution of the Southern Confederacy, which acknowledged him, yet they were beaten by people under the Godless Constitution.

The next meeting of the convention was in Alleghany, on the twenty-seventh of January, 1864, which was very earnest and determined, and at which delegates were chosen to visit Washington and lay their petition before President Lincoln, and memorialize congress. The delegation consisted of Prof. J. H. McIlvaine, D. D., Princeton, N. J.; Prof. J. T. Pressly, D. D., Pa.; Rev. J. Douglas, D. D., Pa.; Rev. D. C. Page, D. D., Pa.; John Alexander, Esq; Ohio; and five others. They met at Willard's Hotel, Washington, on Tuesday evening, the ninth of February, 1864. The Rev. Dr. Gurley, Rev. Dr. Channing, Chaplin of the U. S. Senate, J. J. Marks, D.D., Rev. B. F. Morris, Rev. R. D. Johnson, and Rev, R. N. Crow, of the District of Columbia, met with them, heard the address prepared by Dr. McIlvaine, the chairman of e committee, and gave it their hearty sanction, and most of them signed the address and waited on the President with the delegation. Through the aid of Senator Sherman, of Ohio, an arrangement was made with the President for an interview on Wednesday at half past 3. P. M., when the delegation was introduced to the President by Dr. Gurley, and the chairman made an address, commencing:

Mr. President—The object for which we have taken the liberty of trespassing a moment upon your precious time can be explained in a very few words. We are the representatives of a mass convention of Christian people, without distinction of sect or denomination, which was held in Alleghany City on the twenty-seventh and twenty-eighth of January last (1864), and we are instructed to lay before your Excellency the action of that convention.

After reading the resolutions of the convention and the memorial to Congress, embodying the proposed amendment, the address continued as follows:

We are encouraged, Mr. President, to hope that you will give the great object for which we pray, your cordial and powerful support, because you have already shown, by many significant acts of your administration, that the principle on which it rests is dear to your heart. This principle is a national responsibility to God, which you have expressly and repeatedly recognized. We remember when, under one of your predecessors, an anti-Christian power had refused to treat with the United States on account that we were a Christian nation, the objection was removed by the authoritive statement that we, as a nation, had no religion; also that several of your predecessors refused, when earnestly importuned, to appoint days of national fasting and thanksgiving for the same reason, whilst you, sir, within the space of a single year, have thrice, by solemn proclamation urged prayer for our many and grievous sins, especially our sin of forgetting God, and national thanksgiving for *his* unspeakable mercies. You, moreover, as no other of our chief magistrates ever did, have solemnly reminded us of the redeeming grace of our blessed Saviour, and of the authority of the Holy Scriptures over us as a people, and therefore represent them in feeling the want of a distinct and plain recognition of the Divine Authority in the Constitution of the United States, etc., etc. We believe that our civil and religious liberties, our free institutions and all our national prosperity, power and glory, are mercies and blessings derived from God to us through the channel of Christian religion. (?!) * * We ask for no union of church and State—that is a thing we utterly repudiate (? ?) We ask for nothing inconsistant with the largest religious liberty, or the rights of conscience in any man. [We will see before finishing these articles.] We therefore do earnestly hope that you, our beloved Chief Magistrate, will not be indifferent to our prayer. * * Knowing the respect and deference with which your sage counsels are listened to by the whole people, and deeming the present time and occasion most opportune, we are persuaded if you will give this movement your favor and support, it will be successful.

The President replied as follows:

"Gentlemen, The general aspect of your movement I cordially approve. In regard to particulars I must ask time to deliberate, as the work of amending the Constitution should not be done hastily. I will carefully examine your paper in order more fully to comprehend its contents than is possible from merely hearing it read, and will take such action upon it as my responsibility to my Maker and our country demands."

It is a well established fact that Mr. Lincoln was a Liberalist, if not an avowed Spiritualist, and had he lived would not have given his support to the movement.

A FRIEND OF RELIGIOUS LIBERTY.

PLAYING DEAD.—During the noontime playspell, at one of our schools, a short time since, some little girls conceived the idea of playing dead, some one of them assuming the *role* of corpse, and suffered herself to be "laid out" on one of the benches, to be viewed and remarked upon according to the manner of their elders. Their teacher had laid himself out on one of the benches in the schoolroom, pretending to be asleep, but really enjoying the frolics of the children, when one lisping five year old discovered him, and straightway exclaimed to her mates, "O teacherths dead!" They were all immediately interested, and began their remarks, which made him also feel interested to hear the opinions of his several pupils. They passed around him laying their little hands upon his forehead, shaking their pretty heads in all solemnity, each one making her own little remark, such as "He makes a pretty corpse;" "How his mother must feel;" "It's a pity he died so young;" "He looks natural;" etc. Then came little five year old, who, with earnest countenance and subdued voice, said: "yeth he lookth natural, but he smells bad." The fun had reached its climax; the teacher rolled off the bench in a fit of laughter, and the children ran away.—*Ex.*

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SALVATION BY CHRIST.

ADDRESS BY BY J. BATTERSBY—CONCLUDED FROM PAGE 203.

The candid inquirer must be struck with the unnatural supposition of placing Christ in the attitude of an imputed criminal, expiating the world's offenses by suffering the penalty due those offenses—to be looked upon as the incarnation of a world's guilt—the great God standing afar off as an avenger of sin by destroying and putting to an ignominous death his only, pure, innocent and well beloved son. Now let it be borne in mind that the teachings we have listened to here in this hall, oblige us to accept and recognise Christ on the cross as the only reliable hope of life and salvation; and yet he is an imputed criminal, so viewed and regarded by God and his own personal consciousness. It is, perhaps, proper here to say that this theory is subversive of itself, and that the actual incidents of the crucifixion confront this theological explanation. It is like the boomerang of the Australian; let it sweep ever so far, it returns to the hand that throws it. Is it not natural that we should demur to your conclusions, when we find that Christ—the one sustaining the part of a substitute for sinners, and therefore a criminal by imputation—should be found commending himself in his dying moments to the very sovereign whom, by his substitutionary attitude, he is supposed to have wronged? How inconsistent and unsuitable is the language "Father into thy hands I commend my spirit." This, too, in the very hour of his judicial execution! Now suppose, instead of the substitute, the sinners themselves should suffer the wrath which it is said God is morally obliged to inflict on the violators of the law; can we imagine any language more improper and offensive to the majesty of God? Christ is said to have suffered what, in the sinner's experience, would have been the terrible hell punishment. If then the substitute could so commend himself to God, so too it might appear could the sinners themselves whom he was then representing, and thus we may conceive of sinners in hell commending themselves to God in the language of confiding self complacency. Such a theory, my friends, is loathsome; it gives license to man to sin on, knowing that in the judicial expiation on the cross of Christ there is an unfailing remedy for all ills. It transforms wrong into right, human wickedness into a manifestation of divine rectitude, and asserts the possibility of what the prophet so confidently challenges when he asks, "Who can bring a clean thing out of an unclean thing?"

Time fails to note more in detail the inadequacy of this plan of redemption for man, yet I cannot close without advancing another objection. It is this, that the whole system is a failure, inasmuch as it is partial, and consequently unjust, being narrowed down in its saving influences to a select and a chosen few. You preach to us a bright heaven for a blessed minority, but show us a hell as fierce for innumerable millions. This simply blinds us; and whatever good may be in your plan its lustre is dimned, the glory wanes, and many an honest hearted skeptic is led to exclaim with the imprisoned baptist, "Art thou he that should come, or do we look for another?" Christianity, you tell us, is the only reliable hope for this weary, distracted and sorrowing world. If you are verily the interpreters of it, and thus proclaim that after this brief span of life is o'er, there is nothing but unmitigated despair, the blackness of darkness for ever, and insufferable misery for all, except the faithful few of its votaries, then do we say you slam to the door of hope forever, double bar and bolt it on more than three-fourths of the human family! *and yet the heart of your good shepherd is abundantly satisfied for all the travail of his soul!!* Pardon me, friends, if my whole nature revolts at your one-sided gospel. I stand this day on a *broader*, a *surer* basis—on a law of love which encircles all humanity. I say deliberately that the worst thing that can befall a people is such a system or theory which you present in Christianity—paralyzing noble efforts, robbing us of the true incentives to work out our own salvation, and offering to mankind no well grounded hope for a broad and blessed reform. In opposition to this we speak of individual personal culture, of mutual duties and common responsibilities. It is admitted the evils of our religious and social states are various and vast, yet in actual life, as in mental vision, we see rising a noble spirit of discontent, a longing and working for a fairer day. The squallor, the misery and the disease, the ignorance, bigotry and superstition which lurk in every corner of Christendom, are the foes we resolve to grapple with. In this war we care not to clothe ourselves with saintly patience, but with manly heroism, self sacrificing fortitude, a brave carelessness of human judgment, and an absolute self surrender to the high and holy purpose of the complete and universal *salvation* of human kind.

GOD IN THE CONSTITUTION.

The following is an extract from a private letter recently written by Mrs. L. Hutchinson, of Bishop Creek, Inyo county:

What do you think will be the extent of the conflict of ideas and opinions in regard to putting God, or, as some one has it, Abraham's grandfather, into the Constitution? Don't you think the God of the Bible will be tried and impeached before the tribunal of reason and the enlightment of the present era of investigation, and be consigned a place with the gods and divinities of Mythology, where he properly belongs? Then the bible will take its place as an ancient record of the primitive history of a portion of mankind, and its blind devotees will then begin to read and understand it for themselves, and need no other interpreter but their own enlightened minds. The worst of all slavery is mental slavery, wherein one dare not think for themselves, and must pay others to do it for them, who have less regard for truth and right than for their own profits and popularity. I think if Mrs. Woodhull succeeds in making people dare to think on any and all subjects which affect humanity for weal or woe, she will have rolled the stone of bigotry and fear from the long guarded door of the mind, and let the risen principle of love come forth and proclaim to the world the resurrection to a higher life. I shall be pleased to have you write when you can spare thought and time, as a mind like yours serves to bring to the surface the living waters of truth, of which, if we drink, it quenches the soul's thirst.

The objection to Woman's voting because her department of labor is the home, and the rearing of children, instead of being well founded, or any objection at all, is the very reason why she should have the right confered upon her; being the mother of men, taking care of them during their infancy, childhood and early manhood makes her the educator of the germ of the nation.

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[For Common Sense.]

EFFECT OF CHURCH RULE.

BY LIGHT.

The entire family of man have a common faith in the immortality of the soul and future state of existence; and are more or less impressed with the necessity of its culture in order to insure happiness here and hereafter. This faith is as immutable and omnipresent as natural law; ingrained in our organizations; a part and parcel of the immortal being. Endowed with a sentient and ever present monitor, indicating with unerring precision every variation from the law of our being, its pleasurable or painful admonitions directing us in the paths we should follow, man seldom requires other or safer guide for his well being here and hereafter. The ceremonial appliances thrown around the simple faith by civilized man may be due to his cupidity as much as his devotion, causing him to make religion, or formal worship, a commercial article, and traffic in the soul's welfare, making it as costly as his cupidity is great, imposing a tax on the body to insure a proper destination of the spirit. And as they would have us believe it to be not only a risk against fire, but against eternal damnation, it is not surprising that cupidity and fanatacism on the one side, ignorance and fear on the other, has made this a very general and profitable business. This imposed tax on *emigration*, and by those who have no more authority or vested rights in the spirit land than those who are taxed, is simply a fraud before God, and a curse on mankind, and has cast its withering blight on all nationalities which have been under its influence, as evidenced in the decadence of all nations which have been under church governance.

Wherever the church has dominated we find the people sunk in ignorance, bigotry and superstition, and instead of advancing in the scale of progress they sink into premature decay. Church rule and national decadence have ever gone hand in hand, and are as inseperable as cause and effect. Look over the world and see if you can find an exception to it? Look at Italy, the mother, and then at her brood, Ireland, Spain, Portugal, Austria, Poland, Mexico, Central and South America. And France may now be included; although she has had no more papistry than infidelity, yet she has had enough to turn her in the downward scale, and if she ever attains her former prestige it will be by conquering the enemy at home.

North America, with religious toleration, has advanced rapidly in the path of progress, while Mexico, Central and South America, although possessing superior advantages in climate, soil and mineral wealth, fell into early decadence, and are now struggling in death throes under the toils of priestcraft. Our own nation may be justly proud of her prosperity and free institutions, and more so in having freed her bondsmen, yet she is being fettered by bonds more to be dreaded than those which held the bodies of the blacks—the bonds that fetter the soul as well as the body, which are so insidiously encompassing her. America can never be entirely free so long as she pays tribute to Rome.

MAGNETIC HEALING.

This system of cure, now so little understood, will in time be the chief method of treating disease; but not until the public mind can be enlightened concerning natural laws. That which has been called miracle will yet be known as the result of the action of natural law. Paul tells us it is a gift; but all persons have the power to heal some other person, while there are those who possess the power to heal the multitude. This is owing to a superior positive condition in their organization. There is also a great difference in those who practice healing. Some are magnetic or positive, others electric or negative. All diseases may be reached by the vital magnetic and electric treatment, but not on all persons by the same operator. There must be adaptation between patient and operator.

The bible tells us *faith* is required, but I say nay, in the sense there spoken of. It is adaptation, not faith. Patients should never sit under the manipulations of an operator whose magnetism produces nervous disquiet and a repulsive feeling. Magnetism is harmonizing, and anything that produces inharmony is injurious. The cause of disease is a lack of power in the system to harmonize and restore equilibrium of the positive and negative forces. A man or woman who practices healing should possess a goodly share of physical and mental vigor. The more fully developed, morally [illegible] better. Magnetizers should be benevolent—willing to give.

The finer the organization the more potent the power. A fine, delicate person possesses magnetism of a corresponding quality. Such person should not employ an operator who does not pay strict attention to his physiological condition. The stream is tainted by the bank through which it flows. A man who uses stimulants, tobacco, highly seasoned food, tea and coffee, cannot give spiritual magnetism. It will be gross, and therefore injurious, to a sensitive, spiritual person, though he will have power over those upon the same plane as himself.

PHYSICIAN.

BEECHER IN THE SHADE.—The whole patriarchal family, from Abraham with the Misses Hagar and Keturah, to Solomon with his seven hundred wives and three hundred concubines, Queen of Sheba and others, out-Beechered Beecher so far that his diminutive "nest hiding" is a mere drop in the licentious cesspool. And it is the fairest of inferences that these stories can have no other effect than to inculcate and encourage a repetition of such outrages by such as regard those Bible heroes as men "after God's own heart," and these accounts, as a portion of a divine record. Henry Ward has been prayerfully studying his Bible forty years, and Elizebeth for many years, too. The result is natural. If David could debauch Abigail and Bathsheba, assassinate Nabal and Uriah, then marry both widows, and have, in addition, numberless wives and concubines, and yet do naught but what was right in the sight of the Lord, Beecher logically concluded that, however much his conduct might be condemned by Infidels, it would not be without the fullest Biblical sanction, both by precept and example.—*Common Sense, Texas.*

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[For Common Sense.]

THE IMMORTALITY OF THE SOUL SCIENTIFICALLY DEMONSTRATED.

BY W. LANDON.

Materialists contend that consciousness, mind, and all the mental phenomena, are produced by the action of material forces; that the will itself is but the result of molecular changes in the brain. This assertion has never been proved, nor even been proved to be possible; and in making it a great leap into the dark has been taken from the known to the unknown. The greatest scientists, and best thinkers on this subject, have now adopted the doctrine that life is the cause, and not the consequence, of organization; that atoms, considered as minute solid bodies, from which emanate the attractive and repulsive forces, which give what we term matter its properties, could serve no purpose whatever; since it is universally admitted that the supposed atoms never touch each other, and it cannot be conceived that these homogeneous, indivisible, solid units are themselves the ultimate cause of the forces that emanate from their centres.

As, therefore, none of the properties of matter can be due to the atoms themselves, but only to the forces that emanate from the points in space indicated by the atomic centres, it is logical to conclude that they continually diminish their size till they vanish, leaving only localized centres of force to represent them. It has been demonstrated that the properties of matter may be due to such modified atoms considered as mere centres of attractive and repulsive forces—that each chemical element consists of a molecule formed of simple atoms, or material elements, in greater or less complex arrangement, which molecule is in stable equilibrium, but liable to be changed in form by the attractive or repulsive influences of differently constituted molecules, constituting the phenomena of chemical combination, and resulting in new forms of molecules of greater complexity, and more or less stability. Those organic compounds of which organized beings are built up consist, as is well known, of matter of an extreme complexity and great instability; whence results the changes of form to which it is continually subject. But this greater and greater complexity, even if carried to an infinite extent, cannot of itself have the slightest tendency to originate consciousness in such molecule, or group of molecules. If a material element, or a combination of a thousand material elements in a molecule, are unlike unconscious, it is impossible for us to believe that the mere addition of one, two, or a thousand other material elements, to form a more complex molecule, could in any way tend to produce a self-conscious existence. The things are radically distinct.

To say that consciousness, or mind, is a product or function of matter or of its molecular changes, is to use words to which we can attach no clear conception. You cannot have, in the whole, what does not exist in any of its parts; there is no escape from this dilemma. Either all matter is conscious, or consciousness is something distinct from matter; and in the latter case its presence in material forms is a proof of the existence of conscious beings outside of and independent of what we term matter.

These considerations lead us to the conclusion that matter is essentially force, and nothing but force; that matter, as popularly understood, does not exist, and is, in fact, philosophically inconceivable. When we touch matter, we really experience sensations only of resistance, implying repulsive force. Newton virtually denied the existence of matter as substance. Nothing remains but congeries of laws. If the ultimate particles of matter are mathematical points, as Newton assumed, it follows that if the particles of which the earth is composed were made to touch each other, the earth would be reduced to a mathematical point. This assumes that the laws of matter are in fact all there is of matter. It is now the conclusion of all scientists that matter, in its last analysis, is resolvable into points of force. If force or forces are all that exist in the material universe, we are next led to enquire, What is force? We are acquainted with two radically distinct kinds of force. The first consists of the primary forces of nature, such as gravitation, cohesion, repulsion, heat, electricity, etc.; the second is our own will-force.

I have already shown that will-force is not the result of molecular changes in the brain. It may be at once admitted that the muscular force of animals and men is merely the transferred energy derived from the primary forces of nature. This is in perfect accordance with all our knowledge of natural forces and natural laws. But it cannot be contended that the physiological balance sheet has ever been so accurately struck that we are entitled to say, that not one-thousandth part of a grain more of force has been exerted by any organized body, or in any part of it, than has been derived from the known primary forces of the material world. If that were so, it would absolutely negative the existence of will; for if will is anything, it is a power that directs the action of the forces stored up in the body, and it is not conceivable that this direction can take place without the exercise of some force in some part of the organism. If, therefore, we have traced our force, however minute, to an origin in our own will, it does not seem an improbable conclusion that all force may be will-force; and thus, that the whole universe is not merely dependent on, but actually is, the will of higher intelligences, or of one Supreme Intelligence.

These ideas appear to be more legitimate deductions from the facts of science than those which consist in reducing the whole universe not merely to matter, but to matter so defined as to be philosophically inconceivable. They substitute for the old and complicated theory, which leads to endless dilemenas and contradictions, the far more consistent belief that matter, as an entity, does not exist, and that force is a product of mind, and that mind is an entity, and therefore will ever exist.

Philosophy has long demonstrated our incapacity to prove the existence of matter, as usually conceived; while it admitted the demonstation to each of us of our own self-conscious, ideal existence. Science has now worked its way up to thesame result, and this argreement between them should give us confidence in their combined teaching. The inductions and deductions which they now furnish, combined with a certain kind of phenomena presented by modern Spiritualism, seems to demonstrate man's immortality, or conscious existence as an entity after dissolution of his material body, as conclusively as any problem in Euclid can be demonstrated. And I have the means of knowing that many of the greatest scientists in Europe have recently come to this conclusion.

We were very sorry to see an editorial in *Woodhull and Claflin's Weekly*, urging people not to support papers which are less than two years old, unless they are issued by parties having capital. That was illiberal. Those having capital do not need the help others do. No paper can go down without its owners suffering more than its subscribers can, who have only from one hundred to three hundred cents invested. No, when you choose between two papers select the one you want. If its publishers are poor, there is more need that you help. Serve other papers as we did the *Weekly*; help them because they *need* it.—*Crucible.*

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, SEPT. 12, 1874.

With very little effort on the part of our present subscribers the circulation of Common Sense could be doubled in a month. Will you not ask your friends to subscribe for the paper?

There is nothing that more conclusively proves the utter unfitness of the Medical Faculty of the State University, as at present composed than the ridiculous objection that they would be embarrassed by the presence of female students. A medical man who cannot forget sex in the practice of his profession is a brute, and should be excluded from the Faculty on the ground of preponderance of back brain.

H. H. Shute, who was a member of the first Spiritual Society organized in San Francisco twenty years ago, died at his residence in this city, on the 7th inst. He was a native of Boston, 49 years of age. His death was in consequence of a blow received on the head while returning home at night on the 4th of July, 1870. His assailant was never discovered, having approached from behind. After suffering greatly from the wound, a portion of the skull was removed by surgeons. A stroke of paralysis ensued, and during the last year Mr. Shute has been confined to his house. Death came as a welcome friend.

Dashaway Hall.—Last Sunday afternoon the Lyceum of Self Culture had a fine audience, and a very kind though animated discussion of the question at issue. Most of the speakers exhibited a spirit of candor and good nature truly commendable, and the auditors listened with serious attention. Next Sunday, September 13th, there will be a literary and musical entertainment for the benefit of the friends of the Lyceum. The bill of particulars is not made out as we go to press, but we have no doubt that it will be entertaining in the highest degree. All are earnestly invited to attend.

The editress of a monthly published in Oakland thinks so much of the truth that she gives it to her readers in small quantities, greatly diluted. A. M. S.

THE PEOPLE ARE NOT TRUE TO THEMSELVES.

We have a republican form of government, in which every man is a voter. Three-fourths of all the voters of the country are poor working men. They can make the law just what they wish it to be, if they only combine and resolve to do so. And yet, here in California, we have the hugest land monopoly in the world. The quantity of land a person might own should be limited by law, yet we permit a few men to hold vast tracts, while thousands of the poor have not the means to purchase a homestead.

We permit the passage of laws which tend to make the rich richer and the poor poorer. We compel the poor to pay indirectly the taxes which should come directly from the surplus capital of the rich. We legislate for the interests of property rather than for the benefit of humanity. We have a railroad corporation that threatens to rob and dominate the whole State. We are building up aristocrats and millionaires, whose habits, manners and extravagances are a disgrace, and a danger to our liberties. We are permitting capital to degrade labor, till the poor man cannot earn bread for his children, that the capitalist may have gold fringe to his window curtains. We encourage the introduction among us of a servile class of people who can never become citizens, and who have little appreciation of and no ability to sustain our free institutions. These serfs reduce the rates of wages, degrade labor and make still harder the lot of our own poor. In consequence of these things, the sons of the working men become hoodlums, and their daughters are brought to lives of shame. Our poor men dare not marry, for they are not certain of the means of supporting a family. Our poor girls live in a state of celibacy for the same reason; or their unborn children find their way to the bay or the cess-pool. The increase of our own white race is thus retarded, and the women of China are bearing the future workers of America. The workers of California suffer these things, and yet they are voters, and could make it otherwise if they would. The power is in their hands. Will they use it? To cure these evils they should combine and vote for none but the friends of reform. Will they be true to themselves, and their own flesh and blood?

Mediums' Seance.—At Charter Oak Hall, last Sunday evening, the house was literally packed by an eagerly interested and appreciative audience. The first hour was occupied by Mrs. Foye, through whose mediumship the ballot test was given with the usual success, convincing many who had previously been sceptical. The rappings were unusually loud and were heard to the farthest extremity of the Hall. Mesdames Hendee, Cummings, Low and Hubbard were privileged to see many apparitions of deceased persons, and described several of them with a minuteness that left no doubt of their identity.

During the month of September there will be no meeting on Sunday morning; the conference (ten-minute speeches) is held in the afternoon—free; and the mediums' seance in the evening—admission ten cents.

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JENNIE LEYS.

The introductory address by this celebrated inspirational speaker was given on Sunday afternoon last, before a very large audience, and greatly to the satisfaction of nearly all in attendance. She is a delicate, refined woman, evidently of good intellectual powers and attainments, modest and graceful in manner, and a very pleasing speaker. She is at present laboring under an affection of the throat, which somewhat impairs the clearness of her voice. She spoke of the absence of love as a dominant power in the affairs of mankind, but said that the love principle is yet to be made conqueror. Injustice and oppression, cruelty and wars are to cease, and Christ is to come again, and the purity and unselfishness taught by him is to prevail. In the course of the lecture she made a number of allusions to the equal rights of women, and spoke also the existence of deity. The idea she gave of God was, however, far removed from any notion of his personality. She said God is eternally formless, eternally voiceless, without will, except as law may be called will, and without sex—the loving father and mother of man. [By "loving" we infer that as nature is perfectly adapted to all that exists, material and spiritual, she is therefore harmony, and harmony is but another name for love. Love, however, as a positive principle of nature, involves also the existence of hate, and true philosophy denies *both*, no matter by whom taught.]

In the evening Miss Leys spoke of the dangers that threaten the Republic by the efforts of Christians to force on the people their mode of observing the Christian Sabbath, and a recognition of other dogmas of the Christian church. She said nothing can avert bloodshed, but a combined effort on the part of the Free-thinkers to nip this threatened invasion of religious liberty in the bud.

Expecting the daily press of the city to report her lectures, we took no notes, hence this brief mention. Miss Leys is a fluent speaker, and her discourses are interesting, but it seemed to us that in her evening lecture she dwelt too long upon details. This, of course, is a matter beyond her control. Although she is perfectly aware of what she is saying, and even knows in advance of an utterance what thought is about to be given, she cannot dictate to her spirit guides what shall be said. They control her, not she them. She will speak again at the same place, 911 Market street, to-morrow afternoon and evening.

As many are anxious to pay their respects to Miss Leys personally, it may be proper to add that her rooms are at 110 Fourth street, where she will receive callers on Tuesdays and Thursdays only, between 10 A. M. and 1 P. M. She is under medical treatment, and is in such delicate health that she is obliged to seclude herself somewhat from the public. A portion of her time is taken up also with seances for materialization of spirits, a phase of mediumship for which, she has reason to hope, she will ere long be used.

COLONIZATION.

Many advantages are gained to settlers in new countries, and particularly in California, by the organization of colonies. In this way settlers secure the lowest rates of transportation, community of interest in the purchase and improvement of land, the construction of irrigating ditches, establishment of churches, schools and societies, and at the same time retain many of the old ties and friendships of their former homes. A system of colonization has already been established, and is in most successful operation. The following are the most prominent colonies: Anaheim, near Los Angeles; Westminster, near Los Angeles; Riverside, near San Bernardino; Cucomungo, near San Bernardino; Orange, near Anaheim, and San Fernando, twenty-five miles north of Los Angelos, and the *Lompoc Colony*, now being located in Santa Barbara county. The natural advantages of the tract of land owned by the Lompoc Colony render it a desirable place for new comers. The Santa Ynez river, over one hundred miles in length, runs through the tract from the east to the Pacific ocean. The Rio Honda rises in the southeastern corner, and empties into the Pacific ocean at its southwestern corner. There are several smaller streams, one of which, the Santa Miguelito, will furnish the town with an abundance of pure, cold water for household purposes, besides furnishing enough to run a mill, and irrigate all the gardens in the place. Very little irrigation of an artificial character is necessary on "Lompoc," as the heavy Scotch mists from the ocean afford an abundance of moisture to insure good crops of grain, corn and tobacco. Fruits of all kinds, the grape and fig, will grow profusely.

The advantages claimed for "Lompoc" as a location for a colony are, that it is the key to a very large and rich body of land around it, and being immediately on the coast it will prove, in time, to be a prominent shipping point. The most of the land can be brought under cultivation the coming season, and large crops of wheat, oats, barley, corn, potatoes, and all kinds of vegetables, tobacco, etc., etc., can be produced, for which there is a sure market at higher prices than can be realized in the Atlantic States or Europe.

It will be divided into 5, 10, 20, 40 and 80-acre tracts, at prices ranging from $10 to $20 per acre, ten per cent. cash, 15 per cent. January 1st, 1875, and the balance 10 per cent. each succeeding January. The town lots will be 25x125, ranging from $10 to $20 each. Information can be had of Wm. H. Martin, General Agent "California Immigrant Union," 534 California street, San Francisco, or of Mr. Hugo Nisbeth, General Foreign Agent of the "California Immigrant Union;" office of the *Aftonbladt*, Stockholm, Sweden; of Mr. George Grierson, Copenhagen, or of Mr. W. C. Thompson, Agent Central Pacific Railroad, 22 Moorgate street, London, E. C., England.

Those to whom this paper is sent, who are not already subscribers, are requested to allow us to add their names to our list.

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FAITH AND REASON.

"Has Reason any Rights that Religion is bound to Respect?" This was announced in the papers last Sunday as the subject of the morning discourse of Rev. W. Ijams of the Green Street Congregational Church. Usually we are repelled rather than attracted by sensational church notices, but the impudence of this question was so barefaced that we were curious to see the man who would put it in the public prints. We felt that no man could treat the subject in the manner proposed without the expression of a decided opinion affirmative or negative. The form of the question inclined us to expect an orthodox sermon, extolling the saving virtue of a blind and indiscriminating credulity, and denunciatory of reason as dangerous and soul damning. We were agreeably surprised. The Rev. Ijams discoursed in a most kind and rational manner. He said Reason and faith are friends, and that when Reason leaves the side of Faith, superstition takes her place. He told his hearers that they must think; they must inquire if the book said to be the word of God is really so or not, and reason must guide them in their determination. The doubter may be pitied for his blindness, but he who believes without evidence is often even more reprehensible. The atheist who declares there is no God, has been called a fool; but he who pretends to believe in God, and clothes him with all the vile attributes of a monster, making him cruel and unforgiving, does even more than the atheist to dishonor God, and bring his worship into disgrace. There are many religions, he said, demanding our attention, and promising salvation as the reward of faith and obedience. Some of them are commended to our judgment as based upon sound practical sense, while others fail to stand the test of reason. The Roman Catholic proclaims itself infallible, and demands implicit submission. We have only our reason to enable us to select between the true and the false, and if we are to lay it aside, we might as well throw ourselves at the feet of the Pope, his abject slaves. Religion is nothing but the recognition of God and an earnest effort to do his will. He said God had given us two revelations, his written word and the great book of nature. They must be consistent with each other. There can be no conflict in God's truth. To say that there is, is to impeach the wisdom of the Almighty. If there is a quarrel between any man's faith and his reason, he may be sure his reason is wrong, or his faith is false. Reason is to enable us to ascertain if we have any special revelation from God, and to weigh the claims of all churches and all creeds. The Bible, he said, is both divine and human. The truth in it is God's truth, but man has expressed it in his own way, and it is the office of reason to interpret. So of the Koran, the Zend Avesta, the Shaste and even the Book of Mormon. None are to be accepted without examination. Reason is the gift of God; it is itself divine, the guiding star of life. Success in life, he said, does not consist in making money, but in making the most we can of ourselves. There is no such thing as a "successful villian," though there are villians who succeed in accumulating money. He only is successful who succeeds in becoming good and true and wise, charitable, loving and sincere, and who leaves the world better than he found it. He who elevates himself and assists others to become better and happier is the truly successful man. Reason teaches us that a true life and true happiness go together. Destiny follows character, and character is built up, little by little, the result of all the acts and all the thoughts of our daily lives. Let us seek to harmonize our lives with the infinite life of God.

It has not often been our privilege to hear such sensible views from an orthodox pulpit, and we congratulate the little congregation in the Green Street Church that they have the privilege of listening to such wholesome doctrine. If they do not become rational religionists it is not their preacher's fault. He points the way, and they need only the courage and good sense to follow.

Mrs. Van Cott is among us again. She has lately been in attendance at a camp meeting near San Lorenzo, and of course succeeded in making converts—*i. e.* psychologysing people, as she always does. She is a woman of ability and of "infinite tact." She frequently gives a broad hint under cover of an apparent illustration, like this: Wishing to let her hearers know that she is ready to receive gifts for the cause of the Lord, she says they must accept Christ without question, just as she accepts packages from friends without inquiring the contents. On one occasion it is a $50 bill she finds inclosed, and at another time a bright double eagle; but it is always something that pays. It is estimated that she took away over $1200 after her former brief visit to this State. What harvest she will reap this time is as yet a problem, but there is no doubt it will be a good one. Mrs. Van Cott knows on which side her bread is buttered. She is just as much a Spiritualist as any of us, but she knows that folks pay when they fancy they are kept out of hell, and do not pay when they are taught to believe that there is no forgiveness of sin—that they must suffer for their wrong-doing.

A Word to Correspondents.—Our Business Manager several weeks since received a letter from Dr. Snell, of San Jose, which, on account of its brevity and point, the editor thought best to publish, and Dr. Snell was written to for permission. In reply came a request that the letter be returned for revision. This was done, and in a few days back came a document covering three foolscap pages; but not an additional idea. The Doctor had prepared it for publication, just as he wanted it, and under the circumstances the editor did not feel at liberty to erase any portion, nor did he feel disposed to publish three pages of words to obtain one page of ideas. This is a common fault of writers for the press, and it is a fatal one. The Doctor now complains that his letter has not been published, and we give this explanation publicly that other correspondents as well as himself may take a hint from it. Be brief and to the point; say what you have to say in the fewest words possible, and stop.

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BEECHNUTS.

Professor Raymond says Beecher is a prophet of the Almighty, and that those who accuse him are striking against the throne of God!

Alas for poor Joseph! His temptation, though great, was nothing in comparison with those of the modern preacher, while his "virtue" is eclipsed entirely by the immaculate purity of Henry Ward.

The *Christian Union* says that from the beginning of the Beecher-Tilton trouble Beecher has received large numbers of sympathizing letters, and recently as many as sixty or seventy per day. They are from members of all Christian denominations.

During the experience through which Mr. Beecher has recently passed, we have been repeatedly assured of his cheerfulness, vivacity, playfulness and wit. Is this levity a sign of innocence, or does it prove his power of appearing cheerful and unconcerned while uneasily "sitting on the sharp and ragged edge of remorse and despair?"

No longer ago than July, 1874, Mr. Beecher threw his arms around Moulton's neck in the street, and said to another gentleman with him: "This is the truest friend heaven ever made." Soon after that he charged this "truest friend" with blackmail committed more than a year previous.

On the thirty-first of December, 1870, Frank Moulton extorted from H. W. Beecher, at the muzzle of a pistol, Mrs. Tilton's recantation, and on the seventh of February, 1871, Mr. Beecher addressed Moulton as his dear friend, saying: "Many friends has God raised up to me, but to no one of them has he ever given the opportunity and the wisdom so to serve me as you have."

Beecher, in a letter to Moulton, in 1871; says: "Would to God, who orders all hearts, that by your kind meditation, Theodore, Elizabeth and I could be made friends again. Theodore will have the hardest task in such a case; but has he not proved himself capable of the noblest things? I wonder if Elizabeth knows how generously he has carried himself towards me." In his defense Beecher says of Tilton: "For *four years* I have been trying to feed his insatiable egotism—to make the man as great as he conceived himself to be," etc.

The most disgusting picture of moral cowardice, ingratitude and base falsehood on record is Mr. Beecher's explanation of the Tilton scandal, in which he attempts to destroy the character of his "truest friend." That the man can sleep after such an act of baseness proves him without conscience. His original crime pales into insignificance in comparison with his unparalleled treatment of a friend who was true to him even after he was false to himself, and who tried to shield him to the very last.

In Plymouth Church lecture-room, on the evening of December 27th, 1872, Mr. Beecher said: "I am in the habit of seeing with the eyes of my imagination, and not by especial revelation, Christ living and going about in heaven as he did on earth, manifesting the same tenderness, sympathy, love and special attachment to his earthly friends. See how familiar he was, and lived with Mary and Martha! How Mary loved Christ, and he permitted her to do so." Now let the reader substitute, instead of Christ and Mary, Beecher and Elizabeth, and we have the whole thing in a nutshell.

THE BEECHER CASE.

Look at the case as it now stands, and it seems as if Plymouth Church en masse, and the great portion of all the moral teachers of New York, were incapable of appreciating the enormity of the crime charged upon Mr. Beecher and Mrs. Tilton. Look at the names connected with the miserable affair; at the men and women who have been covering up this crime, or trying to uncover it, by falsehoods, prevarications, indirections and contemptible subterfuges. How little of candor, of honesty, or truth, or fair dealing, appears upon the record! How it is blotted by breaches of confidence and double dealing on the part of persons we have delighted to honor, and how humiliating the whole abominable mess to those who recognize the common origin of the race! Yet it all grows directly out of the mistake which makes Christ himself the apologist for crime.

For one thing I am devoutly thankful, viz: That the woman who has caused this commotion was not "strong minded." She is, on the contrary, a model woman—small, beautiful, domestic, affectionate, pious—one of those amiable women who give their bodies into the keeping of male physicians, and their souls into that of male priests, and implicitly follow their directions. That a woman of this class should have effectually fascinated two of the leading men of the age, and plunged them into the abyss of ruin, is a sad comment on such a life, and ought to teach the importance of teaching all women to reason as well as to pray, to doubt as well as to believe. It is the strongest argument of the century against making the life of any woman to consist of emotion and devotion, of affection and subjection, of prettiness and pettiness, of love and lacka[illegible]ss.

JAIN GREY SWISSHELM.

Lamoille, Ill.

"THE HOLY FAMILY."—Jesus of Nazareth was the illegitimate son of Joseph and Mary. [see John 1st chap. 45th verse]. How many "slips" occurred between the time of Joseph and his worthy ancestor Solomon the record does not show, but the "Holy Scriptures" relate the particulars which prove that Solomon was the son of David by Bathsheba, who was debauched by David while she was the wife of Uriah; and that David was the son of Obed, who was the result of the free-love affair between Boaz and Ruth—and that Boaz was the son of Rahab the harlot—the result of her illegitimate connexion with Salmon, who was the offspring of Phares, who was himself the result of the criminal intimacy between Judah and his daughter-in-law Tamar.

The church has been, and still is, the great robber. She has rifled not only the pockets but the brains of the world. She is the stone at the sepulchre of liberty; the upas tree in whose shade the intellect of man has withered, the Gorgon beneath whose gaze the human heart has turned to stone.

Frank B. Crane, of the old Briggs orchard, Marysville, recently forwarded a car of pears to Chicago by the express train. The freight on a car to Chicago is $900.

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WOMAN SUFFRAGE.

A special meeting of the California State Woman Suffrage Association was held at Dr. Smith's Hall, on California street, on Tuesday last, for the purpose of amending the Constitution. Mrs. Sarah Wallis, President of the Association, presided. Mrs. Wilson acted as Secretary.

Article 4 was amended so as to provide for eleven members in the Board of Directors, instead of nine, and making the President of the Association one of the Board. The resignation or Sallie Hart was accepted, and Mrs. Irving, of San Rafael, and Mrs. Calhoun, of Berkley, were elected. The meeting adjourned until next Tuesday afternoon, and it having been ascertained that the Code requires the keeping of a separate book, to be called the Book of By-Laws, in which all amendments must be written and certified before they become valid, the election of the two members will probably be reaffirmed by another vote, in order to make it legal.

During the session on Tuesday the Secretary read a letter from Miss Susan B. Anthony, as follows:

ROCHESTER, August 24, 1874.

MY DEAR MRS. WALLIS: Thanks for your good note. No other woman on the continent has sold so many copies of my Trial as yourself. The twenty copies I now mail to you makes sixty in all, do they not?

It was a good meeting you had at your re-union, I judge from the newspaper reports as well as your own letter. I was very sorry I failed to get my word of greeting mailed in time to reach the meeting. I am rejoiced that so nearly all of the early workers on the Pacific Coast are now coming together and planning for earnest work. I wish the friends on the Atlantic Coast would follow your good example.

The kind of work that is now most needed is school district canvassing by earnest, true women, possessed of common sense—a very rare possession in these days—who should lecture in the school houses, visit the families, and leave with them tracts and pamphlets; get signatures to petitions to Congress and State Legislatures for protection for women in their citizens' right to vote. I wish we could pour into Congress a *million signatures* for woman suffrage; but our people are tired and disgusted with petitioning.

I am satisfied that the best individual work for each and every woman is to regularly present herself at the ballot box at each election and demand that she be allowed to vote. If all the women in each town and city, each voting precinct, would thus persistently make their demand to vote every year, it would do more to break down the objection that "Women don't want to vote" than all the talking we can do.

And another individual work is for each property-holding woman to refuse to pay the taxes assessed upon her—compel the officers to collect by legal process every time. If women would but do these two practical things, in their own quiet way, it would keep up the rubadub of agitation in every town of every State in the Nation. Hence, I say, to the women of the Pacific Coast! 1st, *vote*, or try to, at every election—and 2d, resist taxation.

I wish your society would circulate a petition to Congress to protect *women citizens* in their right to vote, as they now do negro citizens.

We shall hold our National Convention at Washington the 2d week in January next, as usual. I hope California will be represented. If you cannot send a delegate, send a letter reporting your work with the Legislature, etc., and appoint Mrs. Sargent to represent you—she is a most noble woman.

Give my best love to Mrs. Schenck, Mrs. Gordon, Mrs. Watson, Mrs. Knox—well, I cannot name all—but to one and all I send greeting. Sincerely yours,

SUSAN B. ANTHONY.

The Secretary also received a letter from C. C. Stephens, of San Jose, to the President of the Association. The following is an extract:

"Woman suffrage will never come till the women *en masse* demand it. As yet most of them are inert upon this question. They must be awakened. If they think, they will feel, and if they think and feel they will demand—then the victory is won. Therefore I pray you that whatever else you do, also do this: Devise ways and means to set in motion upon this question the brain and heart of the average woman. Other agencies may help, but this is *the* way; this will open the door."

The American Woman Suffrage Association will hold its sixth annual meeting for the election of officers and the transaction of business, in Detroit, Tuesday and Wednesday, October 13th and 14th. Julia Ward Howe, the President, in her official announcement of the meeting, says:

"Our Government is Republican only in name. In every town, in every ward we are controlled by cliques of trading politicians through the machinery of parties. Our nominations are made in caucus by less than five per cent. of our voters and are ratified at the polls by less than one-fourth of our adult citizens. A real political reform must enlist all the virtue, intelligence and patriotism of the nation in a struggle against vice, and ignorance, and selfishness. The whole American people must become interested in political questions. In Impartial Suffrage irrespective of Sex, lies the only salvation of American liberty. Come, then, friends of Equal Rights, to our Annual Convention! Help establish Impartial Suffrage, and thus check the despotism of monopolies, restore the supremacy of morals in public and private life, and redeem the future of the great American Republic."

TWO ELOQUENT ADDRESSES.—The admirers of oratory in this city are glad that Hon. Thomas Fitch, one of the most eloquent speakers in America, has again taken up his residence in San Francisco. He addressed a large audience in Dashaway Hall a week ago Sunday, giving the impressions made upon his mind by a trip to Europe. It was a delightful discourse. Last Sunday evening he spoke before the Father Mathew Society, in Hibernia Hall, on our treatment of Indians, taking the ground (the only sensible view of the case) that this land is the home of civilization, and that all men of whatever color or race should be equal before the law, entitled to like privileges and subject to like restrictions. The Indian should be allowed to earn his own living by the sweat of his brow, peaceably so long as he behaves himself; but he should not be permitted to use vast tracts of the public domain, murdering and plundering all who come within reach of his broad dominions.

The assumption of Protestants is that the bible is infallible instead of the Pope.

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GEMS OF THOUGHT.

FROM A LECTURE BY R. G. INGERSOLL.

Universal obedience is universal stagnation; disobedience is one of the conditions of progress.

Every pulpit is a pillory in which stands a hired culprit, defending the justice of his own imprisonment.

The poorest bargain that a humn being can make is to trade off his individuality for what is called respectability.

No man ever attempted to reform a church without being cast out and hunted down by the hounds of hypocrisy.

Suppose the church had had absolute control of the human mind, at any time, would not the words liberty and progress have been blotted from human speech?

Mental slavery is mental death and every man who has given up his intellectual freedom is the living coffin of his dead soul. In this sense every church is a cemetery and every creed an epitaph.

How many grand thinkers have died with the mailed hand of superstition on their lips? How many splendid ideas have perished in the cradle of the brain, strangled in the poison coils of that Python, the church!

Who can appreciate the infinite impudence of one man assuming to think for others? Who can imagine the impudence of a church that threatens to inflict eternal punishment upon those who honestly reject it claims and scorn its pretensions?

Suppression of honest inquiry is retrogression, and must end in intellectual night. The tendency of Orthodox religion to-day is toward mental slavery and barbarism. Not one of the Orthodox ministers dare preach what he thinks if he knows that a majority of his congregation think otherwise.

On every hand are the enemies of individuality and mental freedom. Custom meets us at the cradle, and leaves us only at the tomb. Our first questions are answered by ignorance, and our last by superstition. We are pushed and dragged by countless hands along the beaten track, and our entire training can be summed up in the word "suppression."

No two persons are alike in the whole world? No two trees, no two leaves, no two anythings are alike? Infinite diversity is the law. Religion tries to force all minds into one mould. Knowing that all cannot believe, the church endeavors to make all say that they believe. She longs for the unity of hypocrisy, and detests the splendid diversity of individuality and freedom.

Reason has been denounced by all Christendom as the only unsafe guide. The church has left nothing undone to prevent man following the logic of his brain. The plainest facts have been covered with the mantle of mystery. The grossest absurdities have been declared to be self-evident facts. The order of nature, has been as it were, reversed, in order that the hypocritical few might govern the honest many.

The church demands worship, the very thing that man should give to no being human, or divine. To worship another is to degrade yourself. Worship is awe and dread and vague fear and blind hope. It is the spirit of worship that elevates the one and degrades the many; that builds palaces for robbers, erects monuments to crime, and forges manacles even for its own hands. The spirit of worship is the spirit of tyranny. The intellect has no knees, and whatever the attitude of the body may be, the brave soul is always found erect. Whoever worships, abdicates. Whoever believes at the command of power tramples his own individuality beneath his feet, and voluntarily robs himself of all that renders man superior to brute.

BRIEF EXTRACTS.

The growth of cities is due to the number and variety of their industries.

A great many children get on the wrong track because the switch is misplaced.

Might does not make right. If but one woman wanted to vote, she ought to, because it is her right.

Give Woman the ballot for the future good of the race. Then we shall have a nobler manhood and womanhood.

Upon men of small understanding nothing makes so deep an impression as what they do not understand.

The pencil mill at Castleton, which has been idle for three or four years, is now being put in running order, and will soon be turning out 50,000 pencils a day.

Woman's work as mother, in the past has been to give to the nation sons and daughters for the men of the nation to destroy by intoxicating drinks, by prostitution and by wars.

According to the census, there are only two men in America who made a specialty of the manufacture of hand-organs. Just think how easy it would be to kill those two men, and yet they still live!—[N. Y. World.

The community abounds in cases of arrested development, which the divine sets down to depravity, which the sentimentalist accounts for by wickedness, but which thoughtful persons ascribe to immaturity.—*Frothingham.*

The wise man changes his mind; the ignorant will not. The former will acknowledge his error and correct it; but the pertinacity with which the latter adheres to his opinion always bears a just proportion to his ignorance.

If Woman conducted her department of labor with the same disregard of ends and effects that man conducts the National household, his department of labor, woman would be justly charged with being a set of lunatics.

Francis E. Abbot, in the *Index*, says: "We object above all things [redacted]g about a person instead of a principle, a man in[redacted] an idea. The Christian name means always and everywhere this Christian thing; and we disown the name simply because it means the thing."

We long to see the day when preachers of false dogmas will become teachers of science, and when temples and churches erected to an unknown God, where forms and ceremonies are vainly performed, shall be converted into institutions of truth and schools of science.—*Truth Seeker.*

Who at the present day can imagine the courage, the devotion to principle, the intellectual and moral grandeur it once required to be an Infidel, to brave the church, her racks, her fagots, her dungeons, her tongues of fire—to defy and scorn her heaven and her devil and her God? They were the noblest sons of earth. They were the real saviors of our race, the destroyers of superstition and the creators of science. They were the real Titans who bared their grand foreheads to all the thunderbolts of all the gods.

The home is the nursery of the nation, the ante-room of the Republic, the government in miniature, and she who has charge of this ante-room, this germ, should have the power to make the laws of the land in the interest of her department of labor, that she may give to the nation men of well balanced minds, that here, where the foundation of the nation's greatness is to be laid, or its early decay ensured, she, who has the greatest interest in its prosperity, should have the power to make this home just what its interests demand!

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[For Common Sense.]

HAVE FAITH IN GOD AND MAN.

Thou, tempest toss'd upon the billowy deep
Of human passions, in thy wild unrest,
E'er on the compass Faith thy vision keep,
'Twill guide thee safely on tho' sorely press'd.
Have faith in God and man.

Thou lonely one, deceived in friendship, love,
Folding their ashes to thy sadden'd heart,
Believe not all are false, and thou shalt prove
Far dearer ties, of thy own life a part.
Have faith in God and man.

Thou, toiler of the gifts that Fortune brings,
Tho' disappointed, bow not in the dust,
They who look down ne'er see her golden wing,
Nor ruin the treasure that she yields to trust!
Have faith in God and man.

Thou that hast sought to scale the dazzling height
Of great ambition, and become a mark
For cruel sportsman in thy lofty flight—
Review thy spirit with a livelier spark
Of faith in God and Man.

For faith doth draw from soul life for the power
That may achieve all possible in that
Of high attainment. thro' time's fleeting hour—
Before its might opposing force is naught.
Have faith in God and man.

If thou have faith 'twill gladden thee alway;
Like honey-bees, less affluent souls will come
To gather sweets for many a wintry day—
And they will bless thee in thy brighter home
Of faith in God and man.

Weak, doubting minds e'er feed on meagre fare;
Their lives are barren from the dawn till even';
But souls of faith in all things richly share,
All bounties of the earth, and all of heaven.
Have faith in God and man.

San Francisco, August, '74.

WHY IS THE SPIRIT WORLD INVISIBLE?

BY THE SPIRIT GUIDE OF CORA L. V. TAPPAN.

The eye of man, fashion'd by thought
Expresses in its highest form the li[redacted]
That is intended for God's perfect plan,
To guide mankind upon the earth aright;
But only forms made visible by line, shape, and light
Come within range of outward human sight.
The air you breathe, the force of winds and waves,
Moved on by subtle purpose, th' breath that laves
Your being, and the touch of vibrant sound,
Alike cannot be seen; that which around,
Above, beneath most moves you, namely, thought,
Cannot by any magic power be brought
Within the range of vision; shall that world,
Finer than substances of which the air is made,
More subtle than the lightning's breath ere 'tis unfurled
With fiery power—that life that doth prevade,
That which makes pale death glorious, sublime, and free
Be prison'd in the dull and narrow masonry
Of human vision? 'tis the realm of mind;
Its substances are of such things as thoughts are made.
With vibrant wings of thought you mount through space,
And find that you—bodily—remain apace,
Gazing after the thought, mentally blind.
There are those who from infancy have gift
Of spiritual vision; to uplift
The eye beyond the grosser sense of time and space,
And gaze awhile where angels in their place
Perform their holy deeds and live their lives.
This power of vision all things else survives;
But 'tis impalpable to outward ken,
And all the grovelling thoughts of toiling men
Would mar the glorious fabric there upreared.
There are eyes that have seen, ears that have heard
The glorious beauties of that higher day;
But they cannot be captured in the ray
Of man's material vision. Other sense
And other thought awhile the recompense
Must take, and human beings must be brought
To higher range of vision, with life fraught.
When the veil falls—the mist that you call death—
When life is but a chain of living breath,
Outwrought from earth to heaven—lo! the eyes
Now blinded shall be opened with surprise,
And shall behold the higher, brighter day;
The light obscured shall gleam with rarest ray,
Not on the outward sight; its blest control
Shall light the glorious vision of the soul.

[For Common Sense.]

THE DIVINITY THAT SHAPES OUR ENDS.

BY LAKE.

The earth is red with marks of stern authority,
Legions of soldiers muster on its soil,
Waiting the word for blood and desolation.
The sentry walks the night with cautious tread,
Or peers into the gloom for hidden treason.
Mid-day beholds the serried legions step
To martial music, with bright burnished arms.
In every land proud battlements are raised,
With banners decorate, in thunder clothed,
To overawe and dominate mankind.
The sea is dotted o'er with warlike ships,
Defensive as the mountains, and with power,
That mocks the rage and anger of the gods.
On every hand the fate of men and nations
Seems edged about with rule inexorable.
Kings sit in state and say: "The world is ours;
We give direction, we exalt, depress,
Make war or peace, open to man
The avenues of light, or bind in chains
The present and the future at our will."
William, Victoria, Francis, Alexander,
Complacently as though 'twere God that spoke,
Say, "Let us meet and guarantee the world
Perpetual peace! Who shall withstand the fiat?
If we say peace who dares to draw the sword?"
Or thus, "Who shall obstruct our high decree?
We point the way, and nations tread the path,
Obedient and precise in every step."

Alas! alas! "They know not what they do!"
Within some meagre cell to-night, perchance,
A student of the natural rights of man
Burning in penury the midnight oil,
Evolves a truth, a new and beauteous truth,
Whose alchemy shall turn to dryest ashes
All kingly power, sink every warlike ship,
Raze every battlement, silence every gun,
Dissolve in air millions of men in arms,
And give new life and new direction
To every energy of our protean race—
Kings rule the world no more.
Knowledge is master. With its subtle voice
It whispers to the cottager: "Be man!"
It bids the church throw off hypocrisy,
And leaving kings to serve the public good
Within the serried lines on which rely
The masters of the world, its still small voice
Is passed from man to man, "You are free!"
The bayonet falls, the glittering banners droop,
The guns untouched are dead and motionless.
The battlements are crumbled into ruins;
And the king, neglected and alone,
Is but the mockery of his former state.
Such is the magic power of coming thought.

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Send Austin Kent one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is Austin Kent. Stockholm, St. Lawrence Co., N. Y., Box 44.

Dr. Bancroft's treatment for Dyspepsia and General Debility has benefitted me more than all the medicine I have used for many years.

C. A. Bronson, 519 Sycamore street, Milwaukee.

Dr. Bancroft's office is 204 Montgomery street, San Francisco.

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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 19, 1874. No. 19.

Signs of the Times.

Fall River, Mass., has more looms and spindles than Lowell, Lawrence and Manchester combined. It has forty-five immense mills, built of solid granite.

The Supreme Court of Illinois has forbidden public school directors to discriminate between white and black children by building seperate schoolhouses for each class.

Jane M. Slocum, of the Michigan Law School, says it takes no prophet to foresee that the law of Coverture must, ere long, cease to exist as a part of our system of jurisprudence.

The Fort Wayne artesian well is to be sunk 500 feet deeper. That will make it 2500 feet in depth. The well is said to discharge gas to such an extent that people in the vicinity complain of it as a nuisance.

The great abuse is the usurpation, permitted and increasing, of political power by the Church. The great duty of radicals is to abolish this dangerous abuse from constitution, statute and administration.

In New York in 1827 there were about fifty benevolent societies, with an aggregate revenue of $500,000. There are now more than three hundred of these societies, whose receipts foot up nearly $10,000,000 a year.

Another secret circular has been issued, addressed to the Christian Alliance of the Pacific Coast. These fellows are at work, desperately, and ere long so called Liberals will wake up to the fact that they are in the power of the enemy.

The Government loans to the National Banks over three hundred and fifty millions of dollars without interest! and allows the Banks interest on the securities deposited for the loan!! Send no one to Congress who approves of this injustice.

If sworn statements, like Tilton's against Beecher, had been made concerning any Spiritualist Reformer, would the press have defended the accused on the ground that the charges were not proved? No; as Jamieson says: "Henry Ward Beecher is a living illustration of the powerful and dangerous influence of the clergy over the people."

Mr. Beecher, in his examination before the Committee stated that he had for years been in great danger of sudden death; but it has recently been ascertained that during the time referred to he secured several insurances on his life, to procure which he was obliged to affirm that he was in good health, and knew of nothing likely to shorten his life! Which statement is true?

Bayard Taylor is writing "All about Iceland," and the book is to be ready in time for Christmas reading.

Delaware has 25,000 adults who cannot read, and a large number of whipping posts to preserve order.

There are now in the United States upwards of fifty societies for the prevention of cruelty to animals.

Father Hyacinth does not want to form a new church, but to reform the old one. It is a hopeless task.

The contending factions in Louisiana have come to bloodshed, and fifty persons at last accounts, had been slaughtered.

Isaac Adams, inventor of a printing press, has planted an extensive forest in New Hampshire. Fourteen houses and a mill are inclosed within his wilderness.

One of the good results that will spring from the admission of woman to the study and practice of law will be the examination and reform of the laws affecting the marriage relation.

The Brahmo Somaj, the reform religion of India, is said to be rapidly gaining converts. Its followers welcome truth from whatever source it may come. They believe in the brotherhood of men, and are the earnest advocates of moral and social reform.

The *New National Era*, of which Frederick Douglass is editor, recommends the colored people to remove from those States in the South in which they are in a minority to those in which they have a preponderance, and thus protect themselves from outrage. He thinks South Carolina, Florida, Mississippi and Louisiana are States which they may, by concentration, permanently control.

The *Index* says: "The radicals have this great point of transcendent importance to carry: *the deliverance of the Republic from the desperate, tenacious, and tightening clutches of the Church.* To secure this point, they ought to organize at once for discussion, for agitation, for determined action. When their eyes are opened, as they certainly will be by the course of events in the not distant future, they will doubtless be prompt to act; but if they would only learn wisdom from the war, they would act to-day."

The time has gone forever when the sexual subject can be shut out from public discussion. The press and the churches have tobooed it; but such affairs as the Beecher Tilton scandal break down all barriers to free discussion and it becomes the talk of the world. We never shall have a clean world, nor a manly, truthful press, till the sexual subject and relations are opened to free discussion and dignity of thought. How shall men and women love, and how shall they breed immortal beings, are questions of infinitely more importance than politics or the state of the money market.—*Oneida Circular.*

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[For Common Sense.]

PATER MUNDI.

BY J. W. MACKIE.

A book bearing the title *Pater Mundi, or Modern Science Testifying to the Heavenly Father*, by the Rev. E. F. Burr, D. D., "being in substance lectures delivered to senior classes in Amherst college," has been kindly loaned me by the Rev. A. M. Bailey, which he hopes may be instrumental in bringing me to a "knowledge of the truth as it is in Christ Jesus," as it had been in the case of George Beal who, in consequence of reading *Pater Mundi*, left the pernicious doctrines of Infidels and Spiritualists after he, like Bunyan's "Weary-of-the-world," had been disappointed in worldly matters.

The book is worth reading as a master piece in rhetorical art. It is worth reading as showing the best that can be said for theism and theology. It is worth reading if only to admire the ingenuity displayed in drafting science into the service of theology. It is written for the benefit of "weak believers and unbelievers." Probably he means believers and weak unbelievers. There are two methods of finding out God, "who is past finding out," in this book, the experimental and the argumentative. Of the experimental he has the least to say, but what he says is direct and positive, and surely not difficult in application. What we know scientifically has been revealed principally by experiment; and if we can experiment on God there is at least a possibility of knowing something about him scientifically. We can venture upon this trial assured by a D. D. that though "it looks, perhaps, like irreverence and audacity and desecration," yet "there are direct practical trials of God and scripture which we can make for the benefit of faith, which are no setting up of our own wisdom, no presumptuous dictations to him who may prove to be the Most High," etc. He appeals to the promises of God, that liberality shall be met by liberality; which is neither a very certain nor satisfactory experiment. It, if successful, would neither test God nor the scripture, though it may be an excellent supplement to the text, "God loveth a cheerful giver"—to the church. But there is an experiment the application of which he challenges. He says:

"Again, it is written that if we pray for the Holy Spirit, and religious blessings in general, with sincerity and earnestness, they shall without fail be given. For blessings of this sort the language is, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you, for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.' Now, unbeliever or weak believer, make an experiment. Perseveringly put your heart into prayer for these blessings, and see whether they do not come. So will you put the alleged revelation to a practical test, and, as it were, bring the reality of its God and of its inspiration within reach of the senses."

Is it not something approaching a joke to ask an unbeliever to pray, when his prayer "is an abomination to the Lord," when faith is the only *open sesame* to the favor of God? As well ask us to fly in order to have wings, as ask us to believe in order to have evidence. Such believing requires no evidence. What was the reply to Prof. Tyndall when he proposed a practical experiment quite in accordance with promises as plainly made! A thousand lashes from a thousand pulpits scourged his metaphorical back, and but for the blessings of infidelity and science his literal back would have suffered. He would have learned that it is a fearful thing to fall into the hands of the—priests of the—living God. The experimental method is exclusively the property of the believer, and we outsiders can only watch the result of Christian experiment. Beyond the possession of pretentious cant and religious slang, who can tell the difference between believers and unbelievers?

The rest of the book is devoted to the argumentative method. After showing to the tender conscience of those who have reached God by other methods than logic, and "have a strong feeling against any logical religion," that there is no harm in it, and that it may be instrumental in, not convincing by argument, but in putting the wretched Infidel off his guard, in certain opportune and critical moments, certain Thermopylæ passages in his life, when conscience and Providence have spurred up the mind to some measure of candid thoughtfulness; and occasionally at such times the religious logic succeeds in getting such a firm hold of the roots of unbelief as enables it to dislodge the evil upas finally from the mind," he proceeds with his argument. His argument consists mainly in answering certain objections, such as the moral and physical disorders in the world, the obscurity of God, and the sufficiency of Nature. No intelligent Atheist would object to his conclusion that the first objection is applicable to the character rather than the existence of God; though nobody desires to know of the existence of an infinite devil. As to the obscurity of God I do not see that he is less obscure after reading *Pater Mundi*. And in this it is plain that the book was not written for the unbeliever. It would answer as well for any myth which may be conjured up and believed in throughout the whole range of mythology. What steps can we take to prove there are or are not men in the moon? If a D. D. should assert the existence of a satyr and show that there existed no scientific objections to his existence, would that prove his existence? One of the difficulties with which the Atheist has to contend is, that in denying the sufficiency of the evidence in favor of the existence of God, he is understood as denying the existence of everything else in the entire realm of causation, law, force, etc., and is continually represented as a believer in chance, in which he believes as little as in God. But *Pater Mundi* agrees with the Atheist in his disapproval of Pantheism.

"A God who is a mere idea, or the moral order of the world, or the sum total of nature, is no God at all to a truly English mind, and can issue no message."

For if nature is the result of a plan, a something designed, and if the planner, designer, be God, then God must be a person to be able to do these things. An impersonal God is only another name for Nature, and Pantheism is Atheism disguised with only a thin covering of Theism. But a personal God who is infinite, "whose center is everywhere and whose circumference is nowhere," is to me a contradiction in terms. As well attempt the reduction of the years of eternity or miles of infinity to figures, as reduce

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the eternal, infinite intelligence of Nature to personality. An infinite person everywhere present, is only another definition of Pantheism; giving to the qualities and attributes of Nature a name and a person.

In this limited space it is hardly possible to follow the author through a wonderful maze of well selected words and beautiful sentences. What he seems to dwell on principally, and aims to impress the more deeply on the reader, is that all real atheism can be traced to and find support solely in a bad state of the heart. A strange method to reach our hearts by calling us blackguards in a sense something more than "the bible-microscope and the bible-micrometer for inspecting and judging the hearts of men." He maintains that as men approach a belief in God so do they approach virtue, and as they lose faith in God so their virtue wanes. Then our criminals should be Atheists, our jails and penitentiaries should be full of them, and the gallows should have a rich harvest of atheists. But statistics maintain the contrary. Was Shelley the "mad atheist" or Spinoza the "god intoxicated" man, a sinner above others? Even his enemies admire the character of Shelley. But why is the very delicate task of maintaining purity of character laid upon the atheist always? Men, he tells us, "are very reluctant, especially atheists to put themselves on a strict course of conscientious living!" Out on all such pious insults! The very word atheist stirs up his most rancorous *odium theologicum*. He seems to admit, however, that the feeling of a need of God is not universal, for he says:

"There are persons who would as soon be without God as not; nay, there are those who could hardly hear pleasanter news than that the Theistic argument has been fairly overturned from the foundation and the impossibility of a God proved beyond all possibility of denial. Oh, how scoffing Voltaire, and licentious Rousseau and bloated Paine would have clapped their hands and shouted could they have fallen on some wonderful geometry which by its rigid demonstrations could compel even the most unwilling to give up their plea for deity."

There are men who would as soon be without God as not, but that class did not include those three gentlemen so wonderfully adjectived. They were each of them as persistent in their belief in God, and quite as logical in their demonstrations of his existence, as the Rev. author of *Pater Mundi*. But even a belief in God sufficient to inspire such a work is not sufficient to enable its possessor to speak the truth regarding an Infidel.

It is wearisome reading the arguments in favor of a man-made God. Puzzling our brains to discover a maker, regulator and preserver of Nature is as mad a task as finding out who made God. I prefer Nature without amendments, in the words of our author, She is to me the one worshipful Alma Mater; she is my all in all. Dear Mother Nature with what relief we turn from priestly inventions, from meaningless names to thee! To cultivate the purer, nobler sentiments of the heart by sympathizing with suffering in others; learning fortitude and patience by suffering ourselves, or reveling in the joys of love and friendship; to enlarge our mental faculties by searching into thy secrets which thou revealest to the diligent and faithful seeker, to gratify the love of sublimity, grandeur and beauty on the shores of the majestic ocean, amid towering mountains, in the starry fields of space, in sylvan retreats, in the quiet peace and calm found in a shady nook by a murmurring brook or rippling lake; in feeling thy renovating power in the sanctuaries of thy solitudes where thy free air fans care from our brow, while we retreat within ourselves in contemplation and meditation, in union and communion with thee. For all that we have and are is from thee.

AID FROM THE SPIRITS.

Earthly science is about to step over the threshold of Materialism and enter upon the spiritual arena. More courage is being manifested. Mrs. "Grundy" is getting so old she is nearly harmless. Sectarian hate and pious slander have not blasted the spiritual truths planted in the sacred soil of natural laws. Faith is established, but there is yet work to be done. The "Lost Arts and Sciences," must be regained, permanently placed among the sciences of to-day, Mundane wisdom and intelligence must reach out and up, and the invisibles will pass down the golden key that shall unlock the door leading into the arcana of spiritual truths. Says Ramohun Roy:

"The ancient Egyptian priests of the highest degrees were familiar with clairvoyance and magnetism. These sciences that are so little known to-day were well known in those days; at least by the Egyptian priests. Clairvoyance was an acknowledged science—communion with spirits a something not merely believed in, but positively known, and it governed all the acts of their lives. Magnetism, or the flow of healing forces through the body, was the most potent of all remedies in use for the sick, and the priest who could not heal the sick by this power was straightway deposed—could no longer hold the office after one failure."

What of the priests and clergy of to-day?

As we question these ancient spirits in relation to the gift of healing, the answer comes that they received those gifts directly from departed spirits. In short, they were mediums—the same law governing them as now. Ancient spirit bands are through media reaching down to humanity many scientific truths now wanted. We learn of them their lives, see their portraits, and they will ere long be a power to work in the midst of the people. We welcome them. We want to know of "Adehl," the alchemist of eight thousand years ago, of his discovery of the "water of life." We want to prolong physical existence. Adehl says the secret may be revealed again when the world is prepared to receive it. The lost arts and sciences are but waiting to come forth at the command of intelligence. Science will enlighten and unbind the race—Evangelical Theology never. Just in proportion as we learn of the forces of nature, and of the application of magnetism, diseased physical conditions will be alleviated, and humanity benefitted. H. B. Willcox.

Oswego, September 4th, 1874,

An old volume published in London in 1787, entitled Rational Recreations, contains descriptions of various interesting experiments in optics, chromatics and accoustics, in which among others is described a mode of producing a "spectre" by means of a concave mirror. After proving that such an illusion can be so produced, the author, W. Hooper, M. D., says:

Nothing here said is intended to invalidate the belief that spirits may hold converse with men. He must be either very weak or very wicked who can wish to disbelieve an opinion that is so highly honorable and advantageous to humanity.

This is a remarkable statement for the year 1787.

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[For Common Sense.]

MONEY THE NATION'S GOD.

It rules, Politics and Religion—Workingmen Nowhere—Good of Rattlesnakes and Earthquakes—The Working Aristocracy must Strike.

BY A. GAYLORD SPALDING.

There seem to be two most prominent things in this mighty country of ours: first, man; second, money. But the biggest is money. That is the power of church, state and society. "Money makes the mare go," and answereth all purposes. It builds railroads, steam mills, churches and whisky saloons, and buys silks, ribbons and fast horses. It therefore behooves every one to get the tin. No matter how—by speculation, stealing, railroad extortion or the salary grab. It is all the same. Secure the cash and you may go to college or to congress, be a governor or a minister. You will shine anyhow. Money is religion, civilization, fashion and popularity. It is government, law and order.

We prove religion by sky-rocket steeples and velvet-cushioned pulpits, with high salaried priests and ministers; and civilization is known by acres of fuss, feathers, ruffles and dry goods, with extreme Sunday solemnity and exquisite nip, strut, pucker and double refined social etiquette. And the sure evidence of law and order is in the abundant supply of richly paid lawyers, judges, sheriffs, constables and policemen, with plenty of full-employed gibbets, crowded courts, prisons and jails, and taxes most frightful! The perfection, beauty and glory of all these things produce an astounding and overwhelming dazzle, with an intensity, immensity and *expensity* beyond all limit or calculation. It follows, therefore, that a proud and stylish city (like San Francisco, for instance, and other aspiring towns in California,) contains more religion, civilization, law and order, to the square inch, than, perhaps, any hundred miles of plain, honest country outside. The criterion and test is height, depth, breadth, show, bulk, noise, cost, brag, swell, parade and avoirdupois.

But where is man amidst all this? *Non est inventus!* He is buried in the rubbish. Real manhood and womanhood are hidden in the garret, cellar, kitchen, shop or field, or behind the glitter and shadow of cloth or title that wealth can purchase—reverend, honorable, general, professor, great mogul, nabob, grandee or mugwump. They can revel in women and wine without limit or disgrace. They own the splendid mill, shop, store, factory or meeting-house, which are vastly more important than any little folks that grub and sweat to *produce* them. What is labor? Mere dirty stuff, repulsive, contemptible! Behold the farmers in rustic dress—Irish, Dutch, Swede, Spaniard, Portugue, Turk, French, heathen Chinee or Yankee—mechanics, laborers, miners and all that—mere lowing cattle. They ply the hoe, spade, saw and plane, and live in log cabins and slab shanties. They raise potatoes and build houses and railroads, and sich. But then *money* is another matter altogether, and belongs to such as luck or accident premits to get hold of it—through trade or office, watered stock or inflation, by hook or by crook. It is a financial operation or artful bank or gold manœuvre. We sometimes hear that—

"A man's a man for a' that."

However, that is mere poetry, pretty to talk and sing. But the rough, sober fact is far otherwise, in spite of all oratory and declamation, or boasting religion, patriotism and civilization. Capital, monopoly and soulless corporations control in all departments, even in newspapers, and workingmen and labor are in helpless subjection. Yes, say what we will, it is a fact nevertheless, that the working class is actually driven to beg and to fight for its simplest rights. And, though comprising four-fifths of the people in every State, in whose hands should be the wealth and power of the country, yet probably not a tenth part of the property of the nation is owned and managed by them.

Now, brothers, sisters, workers, am I mistaken? Who has the exact figures? You know yourselves, at least some of you, how it is, and it is a pity and a shame. And what is our remedy? Money lords, like a Stewart, a Vanderbilt, Stanford or a Tom Scott, Sharon, Ralston, and other less conspicuous men, hold the people as in the hollow of their hand. They constitute a moneyed aristocracy of monopoly and strength not easily subdued or resisted. Their capital is admirably intrenched behind stubborn walls, as were the rebels at Richmond, and never will be willingly surrendered, or used for unselfish ends. Money is the God, and church and State bow subserviently to its glittering shrine. Thus politics and religion harmonize and co-operate, represented by leading politicians and clergymen. The official managers, both secular and ecclesiastical, are of the kid-glove, broadcloth, non-producing stripe, who flatter and support each other, while workingmen stand outside as mere ciphers, but at the same time the real drudged underpinning of pack horses for the whole tribe of proud uppertendom. Let no pious workingman be deceived by this matter of sanctimonious religion, which is used to sugar-coat the non-producing professions. Sweep the whole thing—a black line of distinction must run all the way, with productive labor on one side and *non*-productive on the other.

The working class are largely in the majority but, like dry sand, they lack cohesion and unity; while capital is always united and lynx-eyed for self-protection, with press and pulpit everywhere in its favor. What a change will be realized when such powerful machinery shall be set in motion for the rights of labor! But we may need a few more salary grabs and official swindles, rattlesnake bites and moral earthquakes, to wake us fully up. Let them come most speedily, and we will thank the Lord for such excellent medicine. As chattel slavery went up by spontaneous combustion through the channel of rebellion, so may the civil and social serfdom of the workingman by means of a labor revolution. The old cotton king abdicated his tyrannical throne in favor of the more powerful muscle of the greenback monarchy. And now the universal question is, *man* versus the *money*-god: which shall hold the supremacy? That old silk-stocking aristocracy of arrogant wealth, speculation and monopoly may now be requested to take a back seat, and a better sort will come to the front, namely: The *aristocracy* of *labor and production*. Let their fair banner wave in California and over all the land, while the faithful granges and labor clubs shall educate the people up to a full understanding.

The process of strikes among laborers is becoming greatly improved. To strike with the ballot does the work up strong. Yes, *strike* is the brave and vigorous

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word. Strike with the ballot! Every man strike for *true manhood* and a *working aristocracy*. But what about the women—the dear women? Have they no lot nor share with us? Some striking must be done for them, and by them. They belong to the Patrons, though yet disfranchised. But their day is fast approaching. Hope on!

The past year has produced encouraging changes to the advantages of the industrial masses. However, political elections are comparatively but a small part—mere weather vanes to indicate the moral and social progress. The main work is individual and social, and the good things we hope for are scarcely yet in the bud. Capital and monopoly are dominant and defiant, with the newspaper press and the pulpit generally in their interest. So, as workingmen, if we have struck once we must do it again and again, and never give up.

Champlin, September, 1874.

[For Common Sense.]

SPIRITUAL PHENOMENA.

In the year 1857 a most singular epidemic broke out in the little village of Morzive, in Switzerland. It appeared to the scientific men to be an epidemic of acute mania of an entirely new species. The inhabitants of this village were Roman Catholics. They traced the evil directly to the curses of a bad priest, who had been deprived of his office there for vicious conduct, and driven from the place. To them it seemed the effect of witchcraft. The priests called it possession by devils. The scientists gave it the fair name of hystero-demonopathie. Chiefly young girls and boys were attacked, but the disorder was not confined to these. The patients fell into trances, during which they prophesied correctly future events. Sometimes they received fearful gashes in the fleshy parts of their bodies from unseen hands, which gashes healed in an hour or so, and left no scar.

The bishop was sent for when the thing had spread so as to become a serious source of alarm, and he and his clergy convened all the peasants of the village in the church and exorcised the spirits, but when they attempted to use the holy water the possessed rose upon them, and with fearful blasphemies sought to tear them to pieces. The services had to be abruptly closed. The trouble increased. More and more became victims to the epidemic, and most of those attacked ultimately died. The French government at length sent a body of troops to quell the disturbances, and to awe the villagers; and a medical commission to enquire into the causes of the disorder. Dr. Constans, the Chief Chemist of France, was at the head of the commission.

A marvellous account of the doings of the possessed purporting to be authentic, was at that time published in the *Corn Hill Magazine*. I read this, and I also carefully read the report of Dr. Constans who, being a Materialist, laughed at the supposed diabolic origin of the disease, and treated it as a hysterical mania. But Dr. Constans confesses in his brochure the necessity of admitting the following facts, for which he offers no explanation: The affected *did* declare in their paroxysms that they were possessed by the spirits of bad men who had died in the vicinity, and whom they named. They *did* receive unaccountable wounds which healed preternaturally. Children under the influence *did* run up like squirrels to the tops of the lofty fir trees and stand on their heads on their topmost shoots; coming down unharmed. The affected *did* foretell correctly future events. Ignornant peasants when quentioned in Latin by the cure, *did* answer correctly in the *same language*. Like Blind Tom they always spoke of themselves in the third person. The Doctor did not attempt to account for these abnormal symptoms.

About the same time that I read the narrative I met with a precisely similar epidemic in Ceylon. I had at the time the medical supervision of fifty coffee estates, employing altogether about 15,000 coolies; natives of the adjoining coasts of Travancore and Malabar. The East Indians are a highly sensitive, nervous and superstitious race. Their imaginations are easily excited. How much of what I am about to relate might be due to excited imagination I cannot tell, but it is noteworthy that—as far as I could judge—the symptoms and results of the epidemic observed by me were identical with those noticed at Morzive. I was sent for one day to go to an estate a few miles up the valley in which I lived. When I arrived I was told that a new gang of coolies, having lately come in from the coast, were put in a set of lines—the long low barracks in which they live are thus called—which had been long unoccupied. Some of the new men were, after a day or two, attacked with symptoms of mania; a few of them ran off into the woods, and some were then lying sick in their huts. The sick men whom I saw were all feverish, had foul, yellow tongues; could not sleep and would not eat. They frequently went into convulsions, especially when spoken to, and were sometimes violent. They *invariably* spoke of themselves in the *third person*. The coolies in the other lines all said that an evil spirit—mooniavdy as they called it—was in those lines, and that the men must be removed. All called the disease *possession by a devil*, and seemed to recognize it as a well known affection

The lines were deserted and pulled down, but the epidemic lasted about a month; during this time numbers were attacked in succession with precisely the same symptoms. Medicine did no good at all, and every man who was attacked either died or ran off, and was lost in the woods. About thirty men perished in this way before the thing came to an end. It frequently happened to me while practicing amongst these natives, to be sent for to see a man who had been suddenly seized by convulsions. On enquiry I generally learned that this man had been cutting wood or grass, alone in the jungle, on the previous evening; that he had rushed into his hut crying out that he had "seen the devil." That he then went into convulsions, refused to eat or drink, and could not sleep. I never yet saw one of these cases recover. When I was told that such symptoms followed on a man's saying he had "seen the devil," I knew that nothing I could do would save his life. MEDICUS.

The Southern Democrats learn nothing, and are as little to be trusted as ever. They have carried several elections by setting the white race avowedly against the black. If they had their way, they would reduce the negroes to a state of semi-slavery once more; and this in spite of the Cincinnati and Baltimore conventions of 1872. The decease of both the great parties is a consummation devoutly to be wished; but the work of the Republicans must continue till the Democratic party, as such, undergoes cremation.—*Index*.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, SEPT. 19, 1874.

The most efficient aid the readers of this paper can render COMMON SENSE is to pay their subscriptions, and induce others to subscribe. Send the paper to your friends.

JENNIE LEYS' LECTURES.—In the afternoon discourse of Miss Jennie Leys, on Sunday last, she spoke of the fitness of Spiritualism as a guide in all the avenues of life, strongly recommending that it be made a practical, every-day religion, and that Spiritualists interest themselves in all that concerns the good of humanity. She cautioned them to beware of every approach of creedism, and to keep themselves free to investigate every subject which concerns our daily life. How we live is of more importance than what we profess to believe.

The evening lecture was on marriage. She said a divine marriage is a union of two persons so perfectly adapted in soul, mind and body that "they twain are one." She averred that what is often called marriage is not worthy to be dignified by that holy name. Referring to "marriages of convenience," mercenary marriages, and "arrangements" by which people are brought together from any but the highest and purest motives, she warned the young to utterly refuse any marriage not justifiable on such grounds. She spoke of the evils that result from inharmonious marriages—the loss of health to one or both parties and the curses that are entailed on innocent children—the mental imbecility and moral obliquity. No man or woman has any moral right to procreate under inharmonious conditions. It is a sin against nature—a defiance of law which brings most terrible punishments not only on the parties themselves and their children, but on society. True marriage is the highest, holiest and happiest relation we can ever know this side the silent river, but if a marriage is so unfit that there is no hope of assimilation and harmony, the sooner it is ended the better. Divorce should be as easy and inexpensive as marriage. It should depend upon the will of the parties, made known in some simple legal form. As to the disgrace attending separation, the *real* disgrace is living together without love.

Miss Leys will speak at the same place—911 Market st.—to-morrow (Sunday) afternoon and evening.

MOULTON'S STATEMENT.

The last statement of Frank Moulton is too lengthy for our columns, yet cannot be passed over in silence. It contains evidence which no unprejudiced person can study and remain unconvinced of its truth. For our own satisfaction it was not required. More than two years ago, when the story was first published, with particulars and names of witnesses, and not one of the persons named volunteered to deny its truth, we believed it, because compelled to do so by candid judgment, without respect of persons.

More recently, when Tilton, goaded to desperation by the attacks of Beecher's friends, made his statement, our belief was confirmed; and when Beecher admitted that Mrs. Tilton had confessed the adultery, and gave explanations so utterly inadequate to account for his own sorrow, belief became certainty. But this last statement places the matter beyond controversy. Those only can pretend it has no weight who deliberately refuse to see the truth—who hold Beecher's bare word in his favor of more account than his written evidence against himself, to say nothing of the mass of corroborative testimony, and the direct statements of an impartial witness.

Moulton appears in the part of a high-minded, honorable gentleman throughout this whole affair. He had no interest either way. It is not pretended that he accepted a dollar for himself, or needed it. He was silent as long as he could remain so, and did not disclose what had been confided to him till Beecher's willingness to save himself at his expense compelled him to strike in his own defense. His blow is a finisher.

Beecher tells Mrs. Tilton in one letter that his wife has gone away and the coast is clear; and in another, that she may write as she pleases, for his wife is off, and his sister keeping house for him. Beecher requests Mrs. Tilton's mother to call him her son; and she, in reply, alludes to the secret between him and her daughter, promises not to mention it, and asks for money. Mrs. Tilton, after her miscarriage, writes to Beecher that she has recovered, *Spring has come*, she feels the birds singing in her heart, and is ready for new joys. And all these letters are after the confession to Tilton and the employment of Moulton in the case. And up to within a few days of the trial, the man who is now charged as a blackmailer is addressed as a bosom friend and counselor.

Moulton has vindicated himself completely. He was called into a quarrel which he had no hand in making. Beecher beseeched him to be his friend. He made a peace, and became the depository of papers and secrets. He did well to keep the documents. Had Beecher's friends laid hands on them, they never would have come to light again. No church has ever yet shown itself capable of a fair, open and candid treatment of its opponents.

That man, only, is truly educated, who has been so trained in youth that his body is the ready servant of his will, and performs with ease and pleasure all the work that, as a mechanism, it is capable of doing.—*Huxley*.

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NATIONAL PROGRESS.

It is interesting once in a while to contemplate the progress of the nations of the earth towards the principles of enlightened policy and good government. There can be no doubt there is a general advance all along the line. We see to-day what has never been seen before in the world, an opening of the doors of all nations to each other, a desire to learn of each other, and an inclination to adopt whatever is good and right wherever it may be found. For hundreds of years the religious sects of Christendom have been trying to spread their dogmas over the earth, and unify the population of the globe by bringing all races of men to one religion—but in vain. The Mahomedan, the Buddhist, the Braham or the followers of Confucius, cannot see why they should abandon the traditions of their fathers to adopt those of the foreigner, which carry with them no greater evidence of truth. Equally improvable they have no power to displace each other, and to all appearance mankind might have remained forever divided, if religious teachers alone had been entrusted with the work of bringing them into harmony of thought and action. But science, the actual knowledge of things, the application of the great powers of nature to the service of man, has taken the work of regeneration into its own hands, and is carrying to the remotest bounds of the earth tidings of what knowledge can do for the human family. The missionary talks in vain of the Garden of Eden, its forbidden fruits and the consequent fall of man; in vain of his Christ God and the atonement by his cruicfixion; in vain of the necessity of belief in these things to secure eternal blessedness; but the steamship with its huge guns and telescopes, maps, books, pictures and the ten thousand useful tools and implements, whether of war or peace, crowded into its cargo, carries to the most barbarous mind the conviction that knowledge is power, and that the people who make these things are worthy of attention and respect. Thus these elements of power that would seem at first glance to be merely engines of destruction, are actually messengers of peace, and evangels of light for the whole world. We shall never convince the Chinaman that Christ is better than Confucius; no amount of argument could do that. But one trial by an old junk against one of our war steamers sets John on an enquiry how these things are made, and the superiority of science over ignorance is at once confessed. The door once opened, even though by the thunder of cannon, a pathway is made for all the details of enlightened civilization. Thus the world of man is being roused to thought and action, and a unformity and harmony are being spread over all. Self preservation demands attention to the warlike means of the most advanced; and men are never slow to adopt whatever is necessary to their own pride and self respect. Inquiry is abroad. A thirst for knowledge is infecting all lands. It must be satisfied. It is being satisfied. The material products of our workshops are finding their way into the most remote villages of inaccessible semi-barbarism with all improved ideas that attach to their use. They will inevitably be followed by increased comfort, advanced thought and more liberal and just government. China, Japan, Turkey, Persia, are now moving forward on the path of progress, and other nations of antiquity are beginning to wake up. In Europe there is gradual advance not only in material, but in moral conditions and governmental policy. No nation is making a retrograde movement, while many are looking forward to republican liberty in its widest sense. Another century will probably find anarchy virtually abolished, and assemblies and parliaments with open discussion and broad principles of right controlling the policy of nations. The entire family of man, brought near to each other by commerce and common interest, will adopt principles of justice and secure to all the right to pursue their own happiness in their own way, not interfering with the same right in others, and the reign of peace will be inaugurated all over the world.

THE JEFFERSON LEAGUE.

The following is a copy of the rules and pledges of this new League, which some of our mechanics and working men are organizing under, for protection against the growing power of money and tyranny of creed. One of the greatest objections to most secret societies is that they are incumbered by such a mass of useless machinery that the time and force of the members are used up in "working the thing," while the real objects of the organization are lost sight of. The Jefferson League" promises to be singularly free from such impediments.

OBJECT.—The more equal distribution of the necessaries, comforts, and responsibilities of life, by a proper use of the ballot, and political power.

All who are entitled to vote at any political election, and not antagonistic by means of business circumstances or position, are qualified to become members.

PLEDGE.—Sacred word and honor to keep secret all I may see or learn, in consequence of my connection with this League or any of its members.

2d. That I renounce allegiance to all other political parties.

3d. I will not vote for, or recommend any one for office or membership whose business, circumstances or position would naturally make him unfriendly to our cause.

RULES.—No books or records to be kept, except lists of names without headings or remarks of any kind. No initiation fees or dues to be charged, and no one to receive pay for services as an officer in the League. Expenses for rent of room, when required, to be provided for by assessment or contribution at the time they occur. All officers are temporary, their term expiring at the commencement of each meeting, when any one may be elected to fill the chairs.

A majority vote by yeas and nays, division or otherwise, to be the supreme power in all cases not otherwise provided for in these rules.

No question other than political, or having direct reference to our object, to be discussed in the League.

One League, by majority vote, may cooperate with others in elections, or for other purposes, if they think best to do so, each League being an entirely independent body, and each member on an equality with any other member, and entitled to the same respect.

Parliamentary rules to be observed in all meetings of the League; but in all cases the honor and judgment of man to be appealed to, and not his fear or prejudice. A committee of three have power to organize, take, and administer obligations to others, in any convenient place.

Any member may withdraw from the League by sending in his resignation in writing, with assurance that he will not violate pledge one.

Each League can adopt a sign of recognition and password for themselves; but everything of a useless character to be discouraged. Frequent communication from one League to another is requested.

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HORRORS OF THE FRENCH REVOLUTION.

During our wanderings among the churches, in our "Sunday Search for Heaven," we sometimes hear history quoted in support of Christianity, and in warning against Infidelity. On several oocasions, recently, we have been reminded by the clergy of the "horrors of the French revolution," which they assert were the legitimate fruits of irrelegion. Let us see:

In 1793 the French government, under Louis XIV and the Jesuit priesthood, had attained a degree of tyranny and corruption that was insufferable, and which naturally resulted in a reaction. No man's life was safe. A word against the church or the monarchy was followed by the bastile or death, at the will of the reigning powers. It was not called a reign of terror simply because the wrongs were perpetrated in the name of religion and bigotry. But it was a reign of terror, nevertheless, of abject submissive terror, in which all aspirations for justice and humanity were tortured into silence and obedience.

The French people bore these wrongs with patient endurance till death was preferable to further suffering. The humanitarian philosophers, the Voltaires, the Paines of France, could not fail to join, aye, even to lead in the popular outcry against the stern, regal and priestly despotism that was fastening its fangs on the vitals of their country. But they were not in the majority. The mobs of Paris, and the men they elevated to power, were naturally liberators, avengers raised in the catholic school of bigotry and intolerance, and who were turned against the church only by the mad frenzy begotten by unbearable oppression. They flew from one extreme to the other in a day. They displaced the monarchy for the most radical republic; they swept away the church and substituted a rude and uncultivated reason. In the disorder that ensued many excesses were committed. Suspicion, folly, cruelty, succeeded each other. Parties were overthrown and set up without regard to either law or justice, and each tyrant of the hour essayed to establish his power by the destruction of his enemies. No wonder that blood flowed freely, and that the people felt the changing policy of the Convention harder to bear than the steady oppression of the king and the church. These disorders were influenced and exaggerated by other causes which neither the French people nor the cause of Reason and Republicanism can be held responsible for. They came from without and operated in secret.

The Republic was surrounded by kings and princes, and prelates and priests who saw in the success of freedom the downfall of their own power. It was not in their nature to sit idly by and see peace and liberty firmly established in the centre of Europe. There was not a king who did not have his emissaries in Paris inciting to mischief, and plotting the downfall of every form of free government. The Pope had thousands of Jesuits at his command, and they were launched on devoted France in every disguise to promote ruin, disorder and discontent. As is usual with their order, the end justified the means, however cruel, treacherous and inhuman. Even England, with her semi-freedom, could not withold her aid in the work of destroying the Republic. The letters of the great minister Pitt to his agents in Paris, yet preserved in the archives of the British government, show to what length even moral England was willing to go to shake the confidence of France and the world in civil and religious liberty. These letters show that Mr. Pitt had a numerous corps of people in Paris. Lucifer matches had just become known, and with a consignment of these, and some counterfeit French paper money, he sends his agents with instructions much like the following:

"I send you any quantity of French paper money, all imitation. Give it to your trusties. Let them pay it out freely and bring it into disgrace. I also send some newly invented matches; they will make fire anywhere; burn and destroy. Anything to ruin the country, harass the people and disgrace the government: Join all sorts of societies that promise sedition and disorder, urge the people to it, and give them money to carry it on. The more mischief you can do, the more destruction you can effect of either life or property, the better. We must create such a terror of free government in France that the people will eagerly reinstate the king. If you want more men or money they are ready for you."

With such agencies as these at work, is it any wonder that a reign of blood prevailed unprecedented in the annals of humanity? Is it any wonder that liberty became anarchy, and reason passion and licentiousness? And yet our pulpit orators, with these facts in their faces, cite the horrors of the French revolution as the natural fruits of reason in religion and liberty in government. They would have us cling to things as they are in religion, because the efforts of the French to throw off the tyranny of the catholic church were turned by the intrigues of cruel and bigoted Jesuits into a carnival of blood and disorder. They would have the people of Europe tolerate kingly despotism, because the French attempt at self-government was overthrown by the secret efforts of the Pope and the monarchs of the old world. We are not surprised to hear the ignorant dupe of the conventicle whine about these things; but we are shocked at the moral obliquity that can induce a man of learning to retail this stale trumpery in what we might otherwise regard as a respectable church.

My very soul burns within me as I trace the millions of outgrowths from this Upas tree of Woman's bondage. Its effects are traceable in everybody, everything and everywhere. Men are the sufferers, just as much as women. Even as the Southern slave-owners were debased by their most cherished institution, so are men by this universal lack of Woman's freedom. Give Women the right to herself, the right to her children, and the right to property to support herself and them, and she will by degrees free herself from the myriad of shackles that bind her; and being freed, she will ably share in freeing the race from the curses under which it at present groans.—*Mrs. E. P. Miller, M. D.*

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GOD IN THE CONSTITUTION.

THE PROGRESS OF THE MOVEMENT FOR THE AMENDMENT.

NUMBER FOUR.

Just God!—and these are they
Who minister at thine altar, God of Right!
Men who their hands with prayer and blessings lay
On Israel's Ark of light!
Pilate and Herod, friends,
Chief Priests and rulers, as of old, combine!
Just God and holy! is that church which lends
Strength to the spoiler thine?
How long, O Lord! how long
Shall such a priesthood barter truth away,
And in Thy name for robbery and wrong
At Thine own Altar pray?—[JOHN G. WHITTIER.

In 1864, the General Assembly of the Presbyterian Church (O. S.), in answer to an overture from the Synod of the Pacific, adopted a preamble and resolutions offered by Dr. Musgrave, whereby the Synod committed itself to the movement. The first annual meeting of the Association of Philadelphia was held in the Eighth Street M. E. church, on the 7th and 8th of July, 1864. The next convention was held in the West Arch Street Presbyterian church, Philadelphia, on the 29th of November, 1864, Ex-governor Pollock presiding. Speeches in favor of it were made by Judge Strong, of the U. S. Supreme Court, Revs. Edwards, McIlvaine, Junken, Swartz and Goddard.

November 19th, 1864, B. Gratz Brown (who was looking out for the future, like all politicians), wrote a letter to one of the officers of the New Church Alliance, saying the movement is "God's work in the purifying and exalting this nation;" and this was to be effected "by inscribing His word as its Supreme Law in any and all ways, and in any and all places." He believed, too, that the time is coming "when men will again seize upon, and live or die by religious convictions, as in days of old." And that man was nominated for the Vice-Presidency of the United States! After this letter had been published in the papers all over the United States, in response to numerous inquiries he emphatically denied being in favor of an amendment of the kind. Governors of States and other high officers have acted in a similar manner. They were willing to stand by the movement in the prospect of fat offices.

During 1864, numerous petitions on the subject were actively circulated for signatures, and then forwarded to Congress. Before the adjournment, Lyman Trumbull, Chairman of the Senate Judiciary Committee, made the following report:

"The Committee deem it unnecessary to make the asked-for amendment, as the Supreme Being is already recognized in the Constitution, in the requirement of oaths and the prohibition of interference with the full exercise of religious opinions."

Rev. John Crozier was the leader in assembling a convention of Christians in Indianapolis, on the 15th of February, 1865. As some amendments to the Indiana constitution were being debated in the Legislature, the Christians conceived it to be the proper time to secure also their religious amendment; but, although favorably reported on by the committee, the minority report defeated it. The next meeting of the Christian Alliance was held in New York City, May 16th and 17th, 1866, in which they appointed Dr. McIlvaine to lay the resolutions before the approaching Constitutional Convention of the State of New York, and urge a similar expression in the constitution of that State. About half a dozen resolutions were adopted, but I will quote only a part of the third, which reads:

"Such amendment implies no more than the exercise of the inalienable right of a Christian people to acknowledge their God and Preserver, and would do no injustice to those few individuals among us who are the enemies of the Christian religion, and who claim the right to prohibit the nation, as such, from all religious worship."

According to this resolution there are only a few (?) individuals who don't profess to be Christians. Comment on this is unnecessary.

In the next article I shall show, from the speeches and letters of the leading friends of the cause, what they are determined to do to carry their end.

A FRIEND OF RELIGIOUS LIBERTY.

[For Common Sense.]

THE NEWSPAPER AS A BIBLE.

In your last issue I have perused an article on the above subject. If the writer refers to the newspaper as it ought to be I coincide with him; but if he refers to the newspaper as it is I must dissent. There is nothing more, it is true, in the newspaper of the period than can easily be found in the Hebrew bible. But to supersede the bible the editor of the period ought to be in advance of the biblical editors in moral worth. Many of them are superior, but it must, I think, be conceded that the average editor of to-day is a mere caterer to a vitiated public taste, and often a hired blackmailer and blackguard. What benefit can the coming man receive by the abuse heaped on public men with scarcely ever a word of commendation for those who acquit themselves well? Or what benefit from publishing the tragedies of real life? What good having dished up every morning the shortcomings, real or imaginary, of humanity? They do not subserve any useful purpose. On the contrary they act as mental irritants, and are suggestive of a morbid train of thought. Bodily health depends very much on mental equilibrum and absence of moral perturbation. How can the epithets indulged in by editors toward one another conserve any useful purpose? The editor of the period does not seem to think he can succeed in journalism without abusing something or somebody. But if the newspaper should become a teacher of science, literature and art, in addition to proper treatment of political issues and current events, I think many will agree with your Eastern correspondent,

E. STEVENSON, M. D.

Virginia City, Nev., September 10, 1874.

"Either the ultimate object should be to place the wife on an independent footing and enable her to maintain herself against the world, or else, providing honorably, faithfully and generously against all possible misfortune, to teach her still to lean upon the stronger arm of her husband and so to look to man for guidance."

The latter method is doubtless more in accordance with the theories of the past, and harmonizes with much of the sentiment of our own day; but, unfortunately for its success it is not practicable nor has ever been. If every man were strong and pure and true, there might be some little hope that every woman would be honorably, faithfully and generously provided for against all possible misfortune, but not otherwise. So, here again the necessity of an independent status for Woman is plainly indicated.—*Jane M. Slocum.*

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THEODORE TILTON.

This man has had a terrible ordeal to pass through during the last four years. Stung to the heart by the alienation of the affections of a devoted wife, by the seductive arts of the man he had admired from his boyhood days, touched to the quick by the perfidy of the pastor of the church to which he was allied—wounded in the most sensitive part by the man he had revered as one noble and true, for the peace and honor of his four innocent children he ardently tried for years to quench the fires that smouldered in his breast and to forgive the man who had wronged him so deeply. For the love he had borne the wife of his bosom, he fervently tried to forgive her the great mistake she had made, and by which the fair prospects of his life were blasted. In this he was manly. He has been abused and criticised most severly for condoning the wrongs he smarted under, but we honor him for it. * * * * Mr. Tilton would doubtless have suffered the secret of his injuries to accompany him to the grave, had he not been goaded and taunted beyond endurance by the friends of the man who wronged him, and the refusal of the man himself to do him simple justice. He has been compelled in order to vindicate his own honor, to take the course he has pursued. Few can realize what this man has suffered and what agonies his sensitive nature has endured. His wife has been persuaded to desert him —his home destroyed—his children scattered; forsaken by friends and most cruelly misrepresented and slandered by the press. But he has stood like a lighthouse, mid the dashing of the waves and the fury of the storm, and when the calm sunshine succeeds it, the world will honor him for the stand he has taken. Tne combined influence of the church has tried to crush him that the man who had so deeply wronged him might be held blameless and still be honored and admired. It has almost come to this, in the unhappy Brooklyn contest—Beecher is somehow regarded as the champion and representative of Christianity and the Church, and Tilton of the Skeptics and Unbelievers, and we of the latter category, have not cause to be ashamed of our representative. Apart from sectarian prejudices and credal predelictions there is a sense of justice implanted in the human heart, and we have confidence that the countrymen of Theodore Tilton will yet in reference to all the unhappy conditions in which he has been placed, accord him due justice and honor.—*Truth Seeker* (*N. Y.*)

LETTER FROM MR. YORK.

EDITOR COMMON SENSE:—I arrived in safety Thursday evening, found friends with hearts in the right place, and commenced a course of lectures on Saturday evening, followed by two on Sunday. The audience was small at first, but increased greatly in numbers and interest. I shall speak again on Tuesday and Friday evenings, but owing to the absence of Brother Sweasey and other friends in San Francisco, I shall defer further labor here until after visiting Rhonerville and Ferndale. I expect to be in Quincy, Plumas county, the second Sunday in October. I hope our people in Eureka under this present impulse of Free-thought, will organize and build a hall for themselves, for certainly there is a large Liberal element here, and much good feeling prevails. Eureka is a beautiful town, and apparently prospering in business as well as religious matters. Judging from the great lumber mills in operation here, and from the large and finely built churches, with chimes of bells, and the large number in attendance on Sunday, I conclude the grace of God abounds in this place. EUREKA, September 7th.

EXTRACTS FROM A LETTER.

RE-INCARNATION — MATERIALIZATION OF SPIRITS — MORE PROOF WANTED.

The following is an extract from a letter to Mr. J. W. Mackie, who has written many excellent articles for this paper. The writer is an old worker in the reform ranks, and is well known to many of our readers, but we do not feel at liberty to give the name, as the letter was not written for publication:

I have just been reading your article in COMMON SENSE of July 25th, which expresses my sentiments exactly, and I repeat with you: "Give us to drink." I have not yet written anything for this paper, but may when the spirit moves. Another article in the same number on Re-incarnation, explains the principles of the eternal entities of life, clearly proving that if life is only an effect of organization, man cannot be immortal or eternally individualized. Spirit and matter, or life and form, must be co-eternal, never more nor less in power or substance, but forever changing in motion and form; the conscious side of nature being the positive or outgoing into objective existence, running through untold cycles of eternal ages, back to the unconscious or negative side, from whence, when it re-awakens, will be again called a *beginning*. Our present life of waking and sleeping, with its alternate day and night, is an index of the longer circles of more extended time. But really to be able to feel and know that we live on in conscious individual life after the dissolution of the mortal form, we must have tangible proof, and facts such as are reported by Prof. Crookes of the materialization of "Katie King" and others. I *hope* this may be true, and ere long such demonstrated facts may prove beyond a doubt that "we live and love beyond the tomb." If *hope* in a future life has served to buoy up the mind in the fiery trials of the past, how much more when, lost to sight, we can *know* of what we before only believed.

I think, with you, that there are, or should be, ways by which our loved ones may come to us and give us proof if they still live after death, without going to mediums who often shock one's feelings by their remarks or their greed of gain. I think if Judge ——— still lives, and is cognizant of my desire to hear from him, that he will sometime, if possible, give me the facts and proof of a future state that I have so long and anxiously desired. All thinking minds are no longer satisfied with *believing*, but are demanding to *know* of the life beyond; as also of its origin, since what is not eternal in the past must at length cease to be. Never was there more need of right thinking than now; for never in the history of the world did so many momentous questions press forward at once for solution and adjustment.

The latest reported act of bravery occurred recently on the West Wisconsin Railroad, about fifty miles from St. Paul, Minn. The train from Chicago to St. Paul was running at about 20 miles an hour, when on turning a sharp a child, not more than three years old, was seen a short distance ahead on the track, and gazing at the coming train with the innocent fearlessness of childhood. At the moment the child was seen, James Bassford, the fireman, ran out to the cow-catcher, intending to seize the child. He was hardly quick enough, but fortunately struck the child in such a way as to throw it down between the ties, while he himself was thrown down an embankment. The train stopped with the fire-box of the locomotive just over the child, which was rescued completely unharmed and restored to its mother, who had come shrieking toward the train, expecting to find her little one killed. Mr Bassford escaped with a few bruises.

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WHAT IS PROSTITUTION?

Moses Hull in the *Crucible*, tells the following story of a woman who came to him for sympathy and advice concerning the cruelty of a brutal husband. Moses says:

She had bothered us for three days with doleful stories of the treatment she was constantly receiving from her husband. He got drunk. he beat her, kicked her, never allowed her any privileges, not so much as that of asking a friend to tea, or even of going to meeting. He was a slave to his own passions and made a slave of her.

After our patience was exhausted with her doleful stories we said to her:

"Why do you live with such a man? I would not remain under his roof one hour."

"Why," said the lady, "I live with him for a home; he supports me."

We responded, "That is the lowest kind of prostitution. If you must sell yourself for bread and butter, why not sell yourself a night at a time, to the highest bidder? That would be better than a continued slavery, especially when one is enslaved by one they hate."

In a moment, as we anticipated, she was in a rage. "What! demand of her, a *respectable* woman, to let herself out for money! Tell her that she was no better than a street-walker! it was an insult not to be tolerated."

Yet such was the fact. She was nightly gratifying the lusts of the man she hated. She did it for her daily bread, and the law told her she did right. Poor fool. She believes the law, and enslaves herself and hates prostitutes. Common prostitutes have the power to say no; a power she dare not excercise. Again we say the worst of all prostitution is that covered by law.

Thousand of young men are being educated at this moment by the various churches. What for? In order that they may be prepared to investigate the phenomena by which we are surrounded? No! The object, and the only object, is that they may be prepared to defend a creed. That they may learn the arguments of their respective churches and repeat them in the dull ears of a thoughtless congregation. If one after being thus trained at the expense of the Methodists turns Presbyterian or Baptist, he is denounced as an ungrateful wretch. Honest investigation is utterly impossible within the pale of any church, for the reason that if you think the church is right you will not investigate, and if you think it wrong, the church will investigate you. The consequence of this is, that most of the theological literature is the result of suppression, of fear, of tyranny, and hypocrisy.—*R. G. Ingersoll.*

There is no saying more degrading than this: "It is better to be the tail of a lion than the head of a dog." It is a responsibility to think and act for yourself. Most people hate responsibility; therefore they join something and become the tail of some lion. They say, "My party can act for me—my church can do my thinking. It is enough for me to pay taxes and obey the lion to which I belong, without troubling myself about the right, the wrong, or the why or the wherefore of anything whatever." These people are respectable. They hate reformers, and dislike exceedingly to have their mind disturbed. They regard convictions as very disagreeable things to have. They love forms, and enjoy, beyond every thing else, telling what a splendid tail their lion has, and what a troublesome dog their neighbor is.—*R. G. Ingersoll.*

Americans have an inborn liking to "show off." We are not satisfied to do our best quitely and unpretendingly, but love to challenge attention to our deed.

BRIEF EXTRACTS.

Living much in the eye of the public has a bad effect on character. Few men cr women can do it, and come off unspoiled.

Has the government a right to refuse a married woman individual protection, and leave her no redress except through her husband?

One luxury is within the reach of every man who is not afraid of poverty—the luxury of speaking his own thought instead of echoing another's.

Is there any right, necessity or sound policy in treating a woman as other than an individual? Clearly, no end which society demands of peace, permanency or purity is gained by such a course.

The indulgence of ambition and the experience of popularity breed conceit and vanity, and an aggravation of self-concious personality, in all but the very greatest natures. The more applause we have the more we want.

It is an impertinent and unwholesome curiosity which would seek to unearth and publish and discuss secrets that had better never be revealed, or to meddle with concerns of private life that have no necessary connection with public good.

It is none of our business how our neighbor lives,—what he eats or drinks or wears, or thinks or says or does,—so long as he is just and kind to us; nor is it any more the business of the public how the individual lives in private, so long as all his relations and responsibilities to society are properly discharged.

We have and abundance of lecturers, but very few lecturers that are worth hearing. Many lecturers and platform speakers continue to talk, and many authors continue to write, long after they have ceased to have anything worth saying, simply because they have become so infatuated with a public life that they cannot be content with a private one; they continue to live on a reputation, since they are not satisfied to live on character.

A universally becoming gored dress may be worn six or seven inches from the ground with trousers for walking and working suits. If twenty women, of good figure and good taste, in this or any other large city, would agree to make and to wear short skirts and trousers, all people, men and women, would be so won by the neatness, elegance and comfort of the mode, that we should have a dress reform as thorough and speedy as the most earnest of us could wish.

What a fuss is made about the maternal functions? It never seems to occur to masculine minds that most women are past child-bearing at forty; and women of culture do their best work after that age. Women from fifty to seventy stand on an equal footing with men, as to sex, and suffer no disadvantages from "periodicity," or child-bearing. Nature has unsexed them, in these respects, and during those twenty years they are as vigorous as men of that age.

Every human being should take a road of his own. Every mind should be true to itself; should think, investigate, and conclude for itself. This is a duty alike incumbent upon pauper and prince. Every soul should repel dictation and tyranny, no matter from what source they come—from earth or heaven, from men or gods. Besides every traveler upon this vast plain should give to every other traveler his best idea as to the road that should be taken. Each is entitled to the honest opinion of all. And there is but one way to get an honest opinion upon any subject whatever. The person giving the opinion must be free from fear. The merchant must not fear to lose his custom, the doctor his practice, nor the preacher his pulpit. There can be no advance without liberty.

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THE HINDOO SCEPTIC.

I think till I'm weary with thinking,
Said the sad-eyed Hindoo king,
And I see but shadows around me—
Illusion in everything.

How knowest thou aught of God,
Of his favor or his wrath?
Can the little fish tell what the lion thinks,
Or map out the eagle's path?

Can the finite the Infinite search?
Did the blind discover the stars?
Is the thought I think a thought
Or a throb of the brain in its bars?

For aught that my eye can discern,
Your God is what you think good,
Yourself flashed back from the glass
When the light pours on it in flood.

You preach to me to be just;
And this is his realm, you say,
And the good are dying of hunger,
And the bad gorge every day,

You say that he loveth mercy,
And the famine is not yet gone;
That he hateth the shedder of blood,
And He slayeth us every one.

You say that my soul shall live,
That the spirit can never die;
If He were content when I was not,
Why not when I have passed by?

You say I must have a meaning;
So must dung, and its meaning is flowers.
What if our souls are but nurture
For lives that are greater than ours?

When the fish swims out of the water,
When the bird soars out of the blue,
Man's thought may transcend man's knowledge,
And your God be no reflex to you. —[ENGLISH SPECTATOR.

"THOU KNOWEST."

EPITAPH OF ADAH ISAACS MENKEN.

Thou knowest! If a star that shone fair as the rest
Falls out of the sky;
Lord, Thou knowest the madness that burnt in its breast.
If a singing bird die
Of the poison it drank from the strange, wild flowers,
Thou knowest how fair
Were the leaves that allured; and Thou knowest the hours
That tempt—Thou canst spare.
If these beautiful eyes that are closed now have been
Over blind in tears—
When the world could not see if the Spirit within
Was shaken with fears;
When the silences barren of music came down—
And the hours void of light—
Thou knowest, Oh Lord! And Thou if the soul that is gone
Had dipped all its white
In the dye of the world!—Thou alone canst remember
Her soul as the leaf
Of the lily. Thou too canst remember
The sins and the grief!
But thou hast pity, men have none; and the flower,
Shunned and trampled on here,
Soiled and blighted—Ah love of thine own mystic power,
May be purified there!
Close rare white lids on the wonderful eyes,
Dark fringe shade the face
With its terrible gifts! Oh radiant guise
Of beauty and grace—
Rest, rest with thy song half sung, and thy Spell
Sweet where it began.
Sleep softly, Oh passion rocked heart, sleep softly and well;
God judges—not man.
Yea, He knows that man will pass where thou liest and sneer,
Perhaps, and condemn.
Saints with unsullied garments thou needest not fear;
Child, sleep' spite of them,
In thy grave. Oh world! pausing here but to deride!
Peace bigoted hordes!
An angel may watch here as one watched beside
The grave of our Lord.

Galveston, Texas. MOLLIE E. MOORE.

"Blame not thyself too much, I said, nor blame
Too much the sons of men and barbarous laws;
These were the rough ways of the world till now.
Henceforth thou hast a helper, me, that know
That woman's cause is man's; they rise or sink
Together, dwarfed or godlike, bond or free."

THE INDUSTRIAL BROTHERHOOD.

We give below the objects sought to be attained by this organization, which is to become to mechanics and other working men what the Patrons of Husbandry is to farmers—a means of self protection. It has our best wishes for its success. The Order is under the Presidency of Robert Schilling, of Cleveland, Ohio. The Deputy President for the State of California is William Dunn, of Sacramento. The Order is now established in thirty-two States of the Union, and is in a flourishing condition. The purposes of the organization are as follows:

I. To bring within the folds of organization every department of productive industry, making knowledge a standpoint for action, and industrial, moral and social worth—not wealth—the true standard of individual and national greatness.

II. To secure to the toilers a proper share of the wealth that they create; more of the leisure that properly belongs to them; more society advantages; more of the benefits, privileges, and emoluments of the world; in a word all those rights and privivileges necessary to make them capable of enjoying, appreciating, defending and perpetuating the blessings of republican institutions.

III. To arrive at the true condition of the producing masses in their educational, moral and financial condition, we demand from the several States, and from the national government the establishment of bureaus of labor statistics.

IV. The establishment of co-operative institutions, productive and distributive.

V. The reserving of public lands, the heritage of the people, for the actual settler—not another acre for railroads or speculators.

VI. The abrogation of all laws that do not bear equally upon capital and labor, the removal of unjust technicalities, delays and discriminations in the administration of justice, and the adoption of measures providing for the health and safety of those engaged in mining, manufacturing and building pursuits.

VII. The enactment of a law to compel chartered corporations to pay their employes at least once in every month, in full, for labor performed during the preceding month, in the lawful money of the country.

VIII. The enactment of a law giving mechanics and other laborers a first lien on their work.

IX. The abolishment of the contract system on national, state and municipal work.

X. To inaugurate a system of public markets, to facilitate the exchange of the productions of farmers and mechanics, tending to do away with middlemen and speculators.

XI. To inaugurate systems of cheap transportation to facilitate the exchange of commodities.

XII. The substitution of arbitration for strikes, whenever and wherever employers are willing to meet on equitable grounds.

XIII. The prohibition of the importation of all servile races, the discontinuance of all subsidies granted to national vessels bringing them to our shores, and the abrogation of the Burlingame treaty.

XIV. To advance the standard of American mechanics by the enactment and enforcement of equitable apprentice laws.

XV. To abolish the system of contracting the labor of convicts in our prisons and reformatory institutions.

XVI. To secure for both sexes equal pay for equal work.

XVII. The reduction of the hours of labor to eight per day, so that laborers may have more time for social enjoyment and intellectual improvement, and be enabled to reap the advantages conferred by labor-saving machinery, which their brains have created.

XVIII. To prevail upon the Government to establish a just standard of distribution between capital and labor by providing a pure national circulating medium based upon the faith and resources of the nation, issued directly to the people, without the intervention of any system of banking corporations.

Special Notices.

Dr, E. E. Dodge has removed to 123 Ellis street.

DR. BANCROFT'S treatment for Dyspepsia and General Debility has benefitted me more than all the medicine I have used for many years.
C. A. BRONSON, 519 Sycamore street, Milwaukee.

Dr. Bancroft's office is 204 Montgomery street, San Francisco.

For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try Dr. Evory's Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

Send Austin Kent one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is AUSTIN KENT, Stockholm, St. Lawrence Co., N. Y., Box 44.

Farmers, do you know that the Babcock Fire Extinguisher is a sure exterminator of gophers, squirrels, etc., and that it will effectually kill insects on fruit trees, with little trouble and scarcely any expense. One charge of the machine will exterminate all the squirrels in a hundred-acre field. A new machine can be purchased at this office at a reduced price, in perfect order, and with six charges. Address "COMMON SENSE," 236 Montgomery street.

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COMMON SENSE.

A Journal of Live Ideas.

OL. 1. SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 26, 1874. No. 20.

Signs of the Times.

To abuse Tilton is not a good way to defend Beecher.

An early eruption of Mount Etna is predicted by scientists who have watched the indications for years.

The Scotch people have shown symptoms of degeneration in cases where they have abandoned the old fashioned oat-meal for butchers' meat and tea.

A potatoe dealer in London has written a book of poems almost equal to the literary curiosity published by Bancroft last year, *Songs of the Sandhills.*

Jas. Freeman Clarke says the old Syrian shepherd used to go before, and call his sheep after him, but the modern teacher of religion follows his sheep with a whip.

The *Kingdom of Heaven*, a monthly journal printed in Boston, was, it is claimed, established by the angels to prove that Spiritualism has prepared the way for the second coming of Christ.

Spiritualism is making very rapid progress in England. The latest phase of manifestation is the painting of pictures, in colors, the white paper being placed in a drawer without brush or paint.

The North American Turner Bund, which includes all the Turners in the country, have resolved to take an active part in politics. Their platform repudiates both of the old political parties.

Samuel J. Tilden, the Democratic canidate for Governor of New York, is a distinguished lawyer and an old Tammany Hall politician. He is very wealthy. Governor Dix will probably be his opponent.

The Secretary of the Treasury has instructed the Director of the Mint to take the necessary steps in his department to procure statistical information regarding the product of the country in gold, silver and quicksilver.

Queen Victoria has concluded to pay the Prince of Wales' debts, amounting to 600,000*lbs.* Her son claims that these debts were incurred by his taking upon himself the court receptions during the Queen's retirement.

Bishop Merrill and wife of the M. E. Church, a late importation in California, the *Evening Post* says, treated Mrs. Van Cott discourteously, refusing to take her by the hand. Mrs. Merrill "turned up her nose" at the female Wesley.

Walter Ness, who went from England to superintend the working of collieries in Central India, says there are millions of tons of magnetic iron ore on the surface, in the Warorar District, yielding over 70 per cent. of metallic iron. He has also found coal in quantity there.

Josh Billings is worth $250,000. The reward of bad spelling.

Paper which will not burn in any ordinary fire has been invented in England.

A machine for separating slate from coal has been set up at a Pennsylvania coal mine, and does its work admirably.

The church in Bridgeport, Conn., over which the Rev. Olympia Brown presides, is divided, nearly one-half of the members having withdrawn.

The best enamelled cloth in the world is now made in the United States. It possesses in a remarkable degree the appearance of real leather.

Justice Field, of the U. S. Supreme Court, has decided that Chinese women (complained of as prostitutes) cannot be forced to return to China against their will.

M. Godin's establishment at Guise accommodates nine hundred workmen and their families, cost $400,000, and pays six per cent. interest on the money invested.

A Methodist Conference has been held in Rome. Twenty preachers were present, representing as many centres of religious labor, and reporting 1,007 communicants.

The N. Y. *Herald* and the *Post* are discussing the question whether women are most in danger from the wickedness of ministers, or ministers from the wickedness of women.

Miss Isadore Pratt, of Massachusetts, has succeeded in gaining admittance to the Royal Art Academy, at Berlin, but, being "only a woman," her name does not appear on the roll of students.

Silicium, which was once regarded as an impurity in cast iron, has taken rank at last as an indispensable element in that metal when destined for conversion into steel by the Bessemer process.

Thomas K. Beecher, in a letter to the *Christian Union*, says of his brother, Henry Ward: "Of his personal truth, purity, honor and piety I have never had for a moment a doubt that was based upon trustworthy information."

Henry S. Olcott, one of the editors of the New York *Sun*, visited the Eddy family in Chittenden, Vt., and wrote four columns descriptive of the spirit materializations he saw there. He was fully convinced of the genuineness of the manifestations.

A reporter of the New York *Herald*, in a recent interview with Foster, the medium, was told by an intelligence purporting to be the spirit of Shakespeare, that most of the world renowned plays were written by Lord Bacon. It is a well known fact that when a liar goes to a medium, he generally recieves lies in reply, therefore the value of this communication depends much upon the character of the interviewer.

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[For Common Sense.]

THE USE OF SPIRITUALISM.

The *Corn Hill Magazine*, in Thackeray's time, favored Spiritualism; for Thackeray was a Spiritualist. But it was not found to pay, and when he died the *Corn Hill* became strongly anti-spiritual. A sapient writer in its columns, lately commenting upon Prof. Wallace's able articles in the *Fortnightly*, says, in words which several California papers have thought worth reprinting, and which the editor *Overland Monthly* once more re-echoes, that on Wallace's own showing it is not worth while to examine into the claims of Spiritualism, because such examination must either end in the exposure of a delusion, or else in the loss to us of all that the world has hitherto hoped for in the future state. By which the writer can mean nothing other than the orthodox heaven or hell, although he goes on to explain that it will be a great disappointment to him and millions of his fellows to learn that they cannot hope to see or to live in the presence of God and Christ, and that they will not necessarily be any less foolish and frivolous when they awake on the further shore than they are here now. This is not true: let the writer speak for himself. The world at large, nay even the Christian world, does not feel with him in this matter.

Scientists—beginning first in Germany—have been now for so many years engaged in destroying the foundations of all belief in the spiritual, in uprooting all trust in revelation, that Christians themselves have no longer any firm hold of their professed beliefs, whilst a very large proportion of the masses all over the Christian world, both in Catholic and Prodestant countries, seems to have gravitated into utter Materialism or undisguised and unthinking Heathenism.

Francis W. Newman, under the heading "Prospects of Christianity," in his beautiful book "The Soul," published in 1860, thus speaks: "As for England and Scotland it is notorious that a horrid Heathenism has taken firm root in our town population also, and that millions have cast off all reverence for any claims of authoritative religion." This is far more true in 1874 than it was in 1860, and America may be included in the statement. What men need above all things to be now persuaded of, what millions long and yearn to be assured of, is the simple fact that they will live after death. If the writers are ignorant of this fact, they know little of the present and past history of the human mind, and are quite unfitted to write upon the subject.

The objection raised and re-echoed by these writers to an enquiry into the claims of Spiritualism, is most frivolous and absurd. Even if Spiritualism be a delusion, if it be the symptoms of some unheard of and fearful mania which is spreading at such a terrible rate over the whole civilized earth, attacking chiefly our most intelligent and our most sensitive, it is surely worthy of examination as portentous of a general epidemic of insanity. But if its commonest and simplest facts are true, it is worth while to know, even through the veriest twaddle, that our friends assuredly live again. Millions of our fellow creatures would regard the evenings of whole years well spent in interviewing twaddling spirits, just to be assured of that one fact.

It is just as unreasonable to suppose that a man by merely passing through the insensibility of death, should be cleansed of all his folly and impurity as that he should wake up a new man after a night's repose. Neither can I understand the nature of a man who holds it a loss that the righteous dead do not live with God and Christ. Many more perfect and more amiable characters than Christ have lived, and do live amongst us now. And if God is to be an object of awe and reverence, surely comfort and freedom will not be enhanced by living continually in his actual personal presence, if such a thing can be imagined possible.

That mediums and spirits tell us nothing consistent and reliable is not true. All spirits of all shades of creed who have been in a position to know, communicating through mediums of all varieties of religious opinion, have, *without any exception* always agreed in describing the future state—as far as they have gone—in precisely the same terms as the Buddhists described it hundreds of years before Christ, and since these descriptions have almost all been made independently, this is itself strong presumptive evidence of their truthfulness. As far as they go they agree with the Buddhists, but none of them profess to have any personal knowledge of any sphere or heaven above the seventh, yet they all say that they are aware such do exist. The Buddhist teachers enumerate two more sets of heavens above the first series of six, one of sixteen and another set of four, above which is Nirwana. Now the Christian seer, Swedenborg, in two of his visions, states that he met with Buddhist spirits in the other world, and found them in a heaven far more exalted than any of those reached by the Christians. Moreover it is natural that it should be more easy for spirits in the lower spheres to communicate with denizens of this world than for those more exalted, further removed, and in a more etherial condition. I should expect to find that only the spirits in the lowest spheres can produce any physical manifestations, and I believe this to be invariably the fact. Hence the preponderance of twaddle, lies, foolery and nonsense at most seances. When such crowds of fools, liars and rogues leave our great cities daily for the other side, is it wonderful if many are found there when we go in search of them? Truly I think the wonder would be if it were not so. The editors and writers referred to as endorsing the opinions of the foolish writer in the *Corn Hill*, will not even meet with the sympathy of their readers, although they have, no doubt, been partly influenced by a contrary hope. The following passages cut from the pages of an excellent and popular novel by Rhoda Broughton, are far more in accord with the general feeling of both the Christian and Heathen world of to-day in all civilized countries, and everyone who reads them will feel that I speak truth. The heroine is bending over the death bed of her favorite sister, and says:

"As the man lives so shall he die." As Barbara has lived so does she die—meekly—unselfishly—with a great patience, and absolute peace. Oh wise men! oh philosophers! who would take from us—who have all but taken from us—our blessed land, the land over whose borders our Barbara at that smile seems setting her feet—you may be right—I for one know not! I am weary of your pros and cons! But when you take it away, for God's sake give us something better instead. Who, while they kneel, with the faint hand of their life's life in theirs, can be satisfied with the PROBABILITY of meeting again? God, God, give us certainty. Nay, freinds, our Barbara is not at all afraid. But which of us, I pray you, could go with such valiant cheer to meet the one prime terror of the nations, as she is doing? Our Barbara is asleep! to awake—when? where? we know not, only we altogether hope that when next she opens her blue eyes it will be in the sunshine of God's august smile—God, through life and death, her friend."

Again, Christianity teaches that a belief in creeds, and a simple acceptance of propositions, wipes out all past crime and its consequences—which is clearly false—substitutes a whipping-boy to bear the punishment of the believer's transgressions, and ensures for him an eternal futurity of infinite happiness, intelligence and virtue, without any reference to his present qualifications for such a state of perfection. I do not know that whipping-boys have ever been found to be necessarily promotive of virtue in those for whose benefit they have been provided; certainly they have not in this case. Spiritualism and Buddhism teach that from the natural consequences of ignorance, crime and folly there is no escape; that every transgression of antural law necessarily brings its appropriate punishment, and that there is no royal road to happiness but by the

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assiduous cultivation of virtue, whether in this state or the state to come. Since Christianity has clearly been so great a failure, perhaps it may be worth while to try upon the world the effect of a diametrically opposite system of teaching. Yours faithfully, MEDICUS.

[For Common Sense.]

ABOUT THE TRINITY

The multitude cannot be aware of the freedom of conversation between educated and thinking men in their confidential moments, on religious subjects. The dogmas of the day are ridiculed by those who outwardly give in an adhesion to popular theology, while in their hearts, and private conferences they are regarded as absolute nonsense. Many a popular belief is thoroughly absurd when reason is brought to bear upon it. Perhaps no doctrine is more prominent in the religious world than that of the Trinity. Let us see what sort of a test it will bear.

It is asserted that the Godhead consists of the Father, Son and Holy Ghost—three in one—and that the three rule the Universe. The son is the Savior, and, according to some, equal to the Father; sent to suffer and be sacrificed for the salvation of men &c. Why such a sacrifice should be made, of the best man of all, is not clear to any rational mind, and when we come to think upon the subject we find insuperable objections to the truth of the dogma of the Trinity. Thus, most educated and thoughtful men can come to no other conclusion than that the myriads of orbs that nightly are seen in the heavens are inhabited by intelligent beings like those of earth. The telescope tells us that some of the planets are strikingly like the earth in climate, and the revelations of Spectrum Analysis have rendered it probable that all the spheres are composed of like materials. If this earth needed a Savior, can any one assume reasonably that the inhabitants of another globe ought not to need one as well? And if one is granted to us, is it not consistent to suppose a like boon has been given to them? Further, if one is given to them, the Trinity becomes no longer a Trinity, but the Godhead is enlarged to infinity as the orbs of the heavens are infinite in number. We will suppose that the wise men on some great central orb were possessed of full knowledge of our theology, and suppose in their lectures to crowded houses they should point to our little planet, a mere speck dimly seen away off in space, and tell the assembled multitudes "the people on that insignificant star are so foolish or self important as to believe that they have produced a being who is one third of the Godhead that makes the destinies of all these millions of worlds, most of which are thousand of years older as well as a thousand times larger." Does it require a great effort of the imagination to hear the guffaw such an announcement would produce?

This doctrine of the Trinity arose among a people that believed in the geocentric idea—that the earth was the centre of the universe, and the largest and most important member of it—and the doctrine ought to have gone by the board when the heliocentric truths of Galilleo were promulgated. The dogma of the Trinity, and that of the earth having every other world dancing around and making obeisance to it, originated in the same era. One is as devoid of reason as the other, and both should be allowed to go together with the trumpery of the past. They are so consigned by all untrammeled thinkers.

TRUANT.

PHYSICAL MANIFESTATIONS.

A letter from a reliable gentleman in Santa Cruz gives an account of a seance held there last week by Dr. Crawford, of 704 Howard street, San Francisco. Dr. Crawford, who has recently been used by the spirits as a medium for the ring test and other physical manifestations, accepted an invitation to visit Santa Cruz, and give a seance. The meeting being open to the public, was attended by a number of boisterous young men, whose noise, commenced at the very opening of the seance, must seriously interfere with the manifestations; consequently the money paid was returned at the door, and the meeting dismissed. On the next evening perfect quiet prevailed, and the manifestations were entirely satisfactory, even to the skeptics, who admitted that the medium could not himself have performed what was done. He was securely fastened, and in this condition, the ropes remaining intact, the rings were placed on his limbs and around his body, inside the ropes. His coat was also taken off while his hands were tied. The coat was thrown on the feet of a lady who had mentally asked the spirits to manifest their powers in some way to her. When the coat was removed one of the committee was stooping behind the chair, and had hold of it, and says Dr. C. did not raise up or stir in his seat. Our correspondent continues as follows:

After this Dr. C., standing near a table, upon which there was a small silver bell, a gentleman placed one hand upon Dr. C's. head, and the other upon his left shoulder, and Dr. C. clasped both of his hands around the gentleman's arm. While standing thus, in the dark, the bell first tinckled a moment over the table, and was then placed in Dr. C's. mouth. The man says that he *knows* the Doctor did not stir, and could not have placed the bell in his own mouth, and the whole committee agreed that he was so tied that he could not get his hands out of the rope and replace them. The whole exhibition was eminently satisfactory, and we know that no human aid was given. Now if Dr. C. was not aided by spirits, as he claims, will some one inform us how the thing was done?

Dr. Crawford has returned to the city, and may be found at his room, 704 Howard.

ORDER OF EULIS.—A few weeks since it was stated in this paper that Dr. P. B. Randolph had authorized the organization in this city of a branch of this secret Order, of which he is the founder. We have since been informed by a letter from the Doctor, which has been mislaid, that the Order is not new, it being a branch of the Rosicrucians, a very ancient organization. He further says that it is contrary to the policy of the Order to make any public announcement concerning it; nevertheless, having made one statement which was in some respects incorrect, we venture to try again, *try* being one of the mottoes of the Order.

Rev. James Lynne was struck by lightning and killed, while standing on the bank of Skunk river, Iowa, reproving wicked boys for bathing on the holy Sabbath day. The Sunday school teacher explained the matter by saying God so loved the holy man that he took him up to heaven in a flash of fire.

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GOD IN THE CONSTITUTION.—NUMBER FIVE.

OBJECT OF THE AMENDMENT.

In the address to President Lincoln the delegation said:

"We ask for no union of Church and State—that is a thing we utterly repudiate."

Let us take a glance at their speeches and publications. At the Convention at Oskaloosa, in November, 1869, Rev. G. S. Adams, after reading the amendment to the preamble, continued:

"And we further ask that such changes be introduced into the body of the Constitution as may be necessary to give effect to these amendments in the preamble."

The desire to honor God is merely a pretext. It is the *power* they want, as the pamphlet they largely circulated at that convention proves, and it would be well for every lover of liberty to read it. The author of the amendment, Rev. James Wallace, in his speech, says:

This amendment gives supremacy to Bible laws; we are to obey God rather than man. No permanent reformation can be effected until the rulers of the nation acknowledge God and obey the only law of moral reform contained in his word. Entire subjection to Jesus Christ as Lord of all, is the great principle of national reform.

Prof. J. McIlvaine, among other things, said:

When you take the ground that this nation shall not acknowledge God because you as individuals do not believe in him, you are unreasonable. You cannot be gratified. You may set your hearts at rest upon this point; for we will defend this right of our nation with our property, our lives, and our sacred honor. 'Necessity is laid upon us to do it.'

The *Christian Statesman* says:

Christian morality is to be enforced over all the inhabitants of its (America's) soil. And again the same paper, Dec. 15, 1871, says: How long will it be before the Christian masses of this country can be roused to enact a law compelling their public servants to respect the Sabbath?

Rev. A. D. Mayo talks as follows:

The majority of the people who best understand are determined that the Bible shall not be expelled from the public schools. This Republic is not a atheistic nor socialistic Utopia, but is a practical government, made by practical men, who believe in Almighty God, (?) who have the wisdom to maintain, and if need be the strong arm to defend it. We sent 500,000 soldiers to heaven, and sunk uncounted millions of dollars in the sea, to defend American civilization from an aristocracy proclaiming the divine right of human slavery. And, if need be, we have a million more young men and the rest of our property to protect our civilization against that anarchy which begins with rebellion against Almighty God.

These extracts show conclusively what spirit animates the whole religious body, ready for bloodshed as soon as they have power in their hands through the amendment to the Constitution, which they want to baptize in the name of the *Father*, *Son* and *Holy Ghost*, in the blood of all Liberalists of whatever name. They want to inaugurate another war fiercer than that we have just gone through, or another St. Bartholomew's night. They would like to revive the fagot and the stake, and hang and drown the "witches." Orthodoxy has not lost the *harsh metal* since Calvin. The simple reason why they don't hang, burn and torture the Infidels is because they can not. They are fully aware that they are fast losing their ground, and Liberalism is spreading rapidly all over the land; yes, all over the world; therefore they are trying shrewd manœuvering to retrieve their lost prestige, and with Jesuitical cunning coerce the unthinking masses, and with their oily tongues make them their tools in the name of religion. And for this they are setting all the clerical machiney to work, enlisting wily, scheming politicians, through whom they intend to get the influence of Congress and legislative assemblies, as well as governors of States and judges all over the country, to carry their intention to a successful end. In proof of this I will quote from a letter of Rev. J. P. Newman, pastor of the Methodist Church at Washington, D, C., to another Rev. in Iowa, copied from the Dubuque *Herald*, in regard to the re-election of Senator Harlan:

As a mutual friend I drop you a few earnest words in behalf of Senator Harlan's re-election to the U. S. Senate. You know the importance of early and earnest action. The members elected to the next legislature elect the senator. It is, therefore, necessary that the right men be nominated, and hence attention must be given to the primary meetings. I am glad to say to you that Senator H. is regular in his attendance at church, and his influence is in the right direction. I know personally that he stands high with the Administration, and has influence with the President, and is held in high esteem by his fellow senators. * * Hoping that you will in all suitable ways interest yourself for Mr. Harlan, I am truly yours,

J. P. NEWMAN.

This may serve as a specimen of the wire-pulling which is steadily going on. The omens in the politico-religious heavens fortell the gathering storm. Therefore, Liberalists, do not be found sleeping at your guns, but prepare, for the plotting bigots are using every means, honest and dishonest, to promote the glory of the church militant. How long would it be before they would prohibit all public religious worship that was not measured by their creed? Does anyone think it improbable or impossible? I have heard myself the remark "they wished it was so that none but a Christian could hold an office." God forbid! We have had enough of Christian office-holders in the Indian and Freedman's Bureau, the Credit-Mobilier, Railroad and Land Monopolists. Let us rather try *honest men*, *non-professors* of religion, but at heart religious, whose acts accord with their words.

A FRIEND OF RELIGIOUS LIBERTY.

The reduction of each strong hold of formal theology is now seen to be, like the result of a skillful siege, mainly a question of time. The teaching of history now is that wherever science and theology join issue, the latter must sooner or later abandon its disputed field. A hundred points of doctrine, each one deemed essential once, have each in turn been abandoned to victorious Science. Yet each time, after science has won its victory, theology is hasty in proclaiming peace.

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[For Common Sense.]

THE DIVINITY OF CHRIST.

Has it ever occurred to you who believe that Christ was the only son of God, and equal with the Father, that his apostles never gave him this exclusive divine character? They gave many evidences of great goodness, magnetic power equally great, and clairvoyant perception; but as the apostles aver, *they* were likewise gifted with the same power, only in a less degree. They could not have taken *them* as evidences of divinity, and yet we have no *other* evidence sufficient to justify such a very singular supposition.

In no instance has the apostles afforded us any evidence that Christ possessed any knowledge of the laws governing matter, much less of creation, and at the same time it would appear that Christ was in nowise remiss in inculcating the faith within him. He never so much as attempted to correct or disabuse their minds of the many absurdities contained in the old scriptures; but on the contrary he endeavored in his teachings to sustain the old prophets by claiming to fulfill their prophecies, even to the small observance of riding on a virgin ass! Does it not appear evident that if he had made any pretension to an exclusively divine origin, and co-equal with the Father, he would have endeavored to give them some evidence of it? No! he was content to fulfill the measure of prophecy. The Mesiah, or anointed one, was to come out of the house of David, and as Joseph was of that family it was claimed in his favor. The over zealous apostle, however, set the claim aside by asserting that Joseph was not his father, but that he was the illegitimate son of God! Has it not occurred to you that this is the most abhorent to common sense in our conception of the creator of anything that could be conceived?

In these latter days man has attained to a conception of some of the laws governing matter. He finds them uniform and unvarying. He finds that a certain combination of elementary matter will as certainly resolve themselves into a certain definite body; that a certain germ or seed will, with the same precision, germinate into its parent growth. He finds this law as unvarying in animate nature. In all they reproduce their kind, and in all the role of reproduction is performed in the time allotted to its kind. He finds the same laws governing our solar and planetary system. They are accurately poised in space, performing their respective evolutions with such precision that the transit of any of these bodies can be determined with mathematical certainty. And yet, further, he is taught by celestial and superior intelligences that our solar system is but one of many similar systems, and yet, still beyond, a great parent center, and this great univerculum of worlds filling the immensity of space are all moving in obeyance of one uniform and harmonious law. And it is but reasonable to suppose that the law of motion and vitality are inseparable, and if that law was abrogated or suspended all nature would perish!! When we find all in obeyance of a superintending intelligence, we can but recognise and bow in adoration to the omnipotent one whose vitalisation pervadeth all matter! We can but proclaim,

> "All are but parts of one stupendous whole
> Whose body nature is, and God the soul."

Can we recognize any other God? can there be other Gods to whom devotion is due? Yet the biblical religionists would have us believe the unvarying law of creation was abrogated in the creation of our little globe and its inhabitants. Not only in the limited time of its creation, but in the singular manner of its completion in making man, but yet more singular manner of making woman, which would appear to have been but an unsatisfactory experiment; for it appears that in obeying the erratic law of their being they violated some other law, which caused their creator to be angry, and he cursed them. Rather hard on the woman to be cursed for violating a law, having herself been created *in violation of all law*. But we are told that God finally relented! and, repenting of his anger, determined to remove the curse in quite as novel a way as their creation, viz., by begetting a son out of the accursed race who should take their sins on himself; and if they failed to burden him with their many sins they surely should be damned!! We are required to believe all this or suffer the same penalty; and are charitably told that by faith all this is possible; yet are not instructed how to acquire this singular saving faith.

If you can think Jesus of Nazareth capable of propagating such doctrine, you do injustice to him, as well as to our Father in heaven, and if you adhere to your faith in this divinity you must throw aside the God of creation. They cannot co-exist. We have no evidence that Christ ever made such a preposterous claim. He claimed to be the son of man. He was not insane, having taught one of the best codes of morals given to man, and illustrated them in his life. He was said to be a learned man in his age and generation; was wont to dispute and confute the learned Rabis in the scriptures, and was undoubtedly better qualified to make a record of his teachings than any of the apostles; yet we have no such record, and are obliged to take the writings of others, written many years after his death, and are required to believe in their incongruities—one of which is that he did not claim to be the only son of God when he taught them to pray to *our* Father.

But if the apostles had any doubts of his special divinity, or failed to make it clear, the reverend council of bishops assembled at Nice settled the question by declaring and making it obligatory that the son in essence is equal to the Father, and that the cross and images are proper objects of devotion. If any of Christ's epistles were in existence, those reverend church men rejected them!! How can you accept these puerile epistles and dogmas of men, when you have the luminous pages, spread over myriads of worlds, traced by the unerring hand of divine wisdom? It admits of no arguments; the one shows the fallibility of man, the other the infallibility of God.

LIGHT.

Pierre Blot had a theory that there was a large, unnecessary waste in the kitchen, and that if people only knew how to economize the articles used in preparing meats the cost of living would be reduced a half, while the pleasure of eating would be enhanced. He started an economical kitchen in Brooklyn, and offered to furnish meals at a small cost to families, sending them out at the proper hours, and thus saving the families the trouble and expense of that branch of housekeeping. But the scheme fell through after a month's trial. Then he opened a large resturant, and began by giving a large banquet to the press. It was a luxurious feast, and lasted three hours, and the dishes and wines kept coming on long after the appetite for both was sated. The professor of cookery was in his glory then. He sat at the head of the table and chattered like a magpie upon his hobby of economical cookery, while he was spending a thousand dollars in serving up the most extravagant viands to editors, reporters, and Bohemians. His restaurant failed, and he spent the last three years of his life in New Jersey, mainly in writing articles on cookery for Harper's Bazar.—*Golden Age.*

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, SEPT. 26, 1874.

The most efficient aid the readers of this paper can render COMMON SENSE is to pay their subscriptions, and induce others to subscribe. Send the paper to your friends.

Tilton's last statement makes four full pages of the Chicago *Tribune*. It contains a vast array of facts, closing with a scathing denunciation of Beecher.

A grand camp meeting of Spiritualists will be held at the Gervais camp ground near Salem, Oregon, for three days, commencing on Friday morning, October 9th. All are invited; half-fares secured.

Brittain's Journal, Vol. 2, No. 3, is full of good things, and is illustrated with a beautiful steel engraving of S. B. Brittan jr., who was killed on board the gunboat Essex, at the capture of Fort Henry.

"MME. SARAH MARTELLE," a medium, writes from San Diego, to the *Banner of Light*, saying she has made many converts to the spiritual philosophy in Nevada and California. We are glad to hear of it.

REV. D. A. DRYDEN, a liberal clergyman of the M. E. Church, has been invited by the Annual Conference to dissever his connection with the church, because he preaches sentiments not approved by the Conference. He declines to do so without a trial, and has been reappointed to prerch in the little village of Hollistin.

REV. DR. CARPENTER continues to hold meetings at Maguire's New Theatre, on Bush street, on the forenoons of Sunday. In his sermon on Sunday last he alluded to the materialistic tendencies of scientific men, referring to the late address of Tyndall, the works of Darwin and others. Modern science, he said, has gone back to a belief in the eternity of matter. If man is evolved from gross matter, Mr Carpenter said, then this life is the highest we shall have. If spirit depends upon matter for its existence, then this life is all. He had faith in the promise of Jesus that we shall inherit eternal life. Dr. Carpenter's discourse, contained many thoughts not here referred to, yet it was to the writer a disappointment.

LIBERAL JOURNALS.

The following, from the *Truth Seeker*, of New York, is applicable not only to that excellent journal, but also to COMON SENSE.

It is an auspicious time. The enquiring mind of the country is reaching out for new light and new truths. A spirit of investigation and examination is spreading over the land. Confidence in old creeds and old dogmas is giving away. The light of science and truth is dispelling the darkness of the middle ages, and overthrowing the Pagan mythologies we call Christianity. The contest between truth and error is waxing warmer and warmer and must be fought out. We want to "take a hand" in this momentous contest and if possible "be in at the death." We would joyfully see the Liberals of the country feel a greater interest in this struggle—to be willing to make an effort—some sacrifice to aid others in getting the scales of superstition off their eyes, so as to be able to clearly see the truth when presented. We would rejoice to see them willing to spend a little money for this purpose. Had we half the zeal, the energy and the disposition to "do something," our opponents exhibit, great results might be accomplished. Mental liberty is a boon we prize for ourselves—we feel it a happy escape we have made from the evils and snares of priestcraft, and let us not feel indifferent to the welfare of others. All humanity are our brothers and sisters, and let us be willing to make some exertion to bring them to the truth as it is in nature, science and reason. Let us sustain Liberal papers and books—let us encourage enquirers to read them—let us second all laudable efforts made to raise the standard of free thought, free speech and free religion. Our cause is really a glorious one—we are the apostles of liberty and truth—we are the light of the earth—we have a mission to perform and a work to accomplish. Let us not timidly grope our way through life—let us "hold up our heads among men;" let us honor ourselves and our cause—let us do all we can to benefit our fellow-men—let us help roll forward the car of progress, and let us add our mite to support *The Truth Seeker*, and make it a permanent success.

The *Truth Seeker* deserves all the support it may receive. We do not look upon any Liberal journal as a rival; but all as co-workers in a good cause. There are free-thinkers enough in the country to give them all adequate support. In California we have thousands of Spiritualists, and thousands of others who are in favor of rationalistic religion. COMMON SENSE presents for its patrons something more than a mere negation, something besides opposition to what is called Christianity. It is an advocate of morality, and an incentive to noble endeavor in all the walks of life. It seeks to make men wiser and better. Some good people have called the paper iconoclastic, and have expressed the fear that no good purpose is served by removing the faith of any soul, and giving nothing in its stead. We *do* give something in its stead, and something far more hopeful and encouraging than the gloomy faith of the Christian. Spiritualism is the hope of the world to-day. But, even if we offered nothing; if we merely took away the crutches on which these deluded people hobble through life, when they might walk erect, self reliant and self sustaining, we should be doing a good work; such a work as the Boston *Investigator* has done for many years, teaching men to live well this life, and the next, if there is one, will take care

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of itself. Dependence upon Christ, or upon any help outside of ourselves is unphilosophical, contrary to all the known laws of nature, and repugnant even to the moral sense of people not warped by years of false teaching. We feel that we are doing a good work, and we confidently ask our friends so sustain us in it. We need a larger subscription list, prompt payment of dues, and more than all, we need to dispose of the stock of the Company in order to enable us to purchase a job office, and place our business on a firm basis. Who will assist?

LECTURES OF JENNIE LEYS.

The best and most eloquent discourses of this lady yet given in this city were those of Sunday last. In the afternoon she arraigned Christianity on charges of upholding crime, causing bloodshed and blocking the wheels of progress. It was a thrilling discourse. In the evening she explained the origin of Christian symbols, fast days, etc., showing that much that is called Christianity is "revamped" Paganism. She briefly traced the history of Christnu, the Indian prototype of Christ, showing the similarity in the two stories of their lives. Christ appears in other and older religions. That the man Jesus of Nazareth actually lived, was true, but much that is said of him is false. There never will be any Savior outside of ourselves. The soul is its own redeemer, and fidelity in life the only means of salvation. The New Testament teaches many valuable lessons, and some may also be culled from the Old, but the books of the Hebrew Bible should be remanded to their place among the allegories and histories of antiquity. They are not worthy to be called the Word of God. A "word of God" that can be revised by man, whenever men please, is too much the work of man to receive the reverence of rational beings. The lecture was most highly appreciated by those who had attended the lectures of Professor Chaney on Astrology, and had thus been prepared to receive understandingly all the speaker said. Their were many gaps in the discourse that only those familiar with the subject could properly fill.

Allusion was made to the price of admission, 25 cents, the speaker saying that she would be glad to have the price lowered, so that all might attend. Her own expenses are very heavy. Her health is such that she has to have daily magnetic treatment, and she was obliged to pay the expenses of herself and nurse to the State, support both while here, and incur other expenses on account of ill health. If she had the means she would gladly speak to the people without price.

To-morrow the subject for afternoon and evening will be: "The logic of history as to Social Freedom." It is a subject which should call out a large audience.

The Overland for October contains its usual variety of well written articles, prose and poetry. Among the contributors are Joaquin Miller, Livingstone Stone, J. P. Widney, A. G. Bierce, Stephen Powers, T. A. Harcourt, and Walter M. Fisher. This magazine, the pride of intelligent Californians, should be liberally supported.

LYCEUM FOR SELF CULTURE.

Last Sunday afternoon this institution was removed from the Dashaway Hall to the Social Hall, No. 39 Fourth street. The attendance was good, and many strange faces were seen there. After music, and other exercises, the meeting was opened by the Rev. Mr. Wythe on "The Scientific Evidences of the Christian Religion." The Rev. gentleman spoke for about thirty minutes with a calm and kind attention to the wants of his auditors, and a very clear enunciation of his views of Christian evidences. He relies mostly upon the intuitive or internal conviction of religious truth. He makes a distinction between scientific facts and philosophical theories. The theories change, the facts never do; also between religion and theology. Religion is love, kindness, charity and toleration, while theology is bigotry and ill-will and persecution. He advocates the former, but has little care or respect for the latter. He thinks the Bible a message of God to man; that it describes human nature exactly, and gives the best directions for its guidance and well being.

He was listened to with attention and respect, and after music was followed by Mr. H. L. Knight, who spoke in the same kind spirit on the other side. He thanked the Rev. gentleman for laying his views before the Lyceum for consideration. He thought it the safest and best to let the clergy set out their own case. The free-thinkers could then see it in all its strength, and if not satisfactory might lay it aside. He did not think it satisfactory. He agreed with much that the gentleman had said about science and theory, and religion and theology; but said he cannot rely upon these intuitive or internal convictions, because they point in so many different ways. All religious sects and persuasions have them, and each feels his own religion to be true. No one can convince another in this way. But scientific knowledge is of a different character. It proves itself by its results. We may never be able to prove to the Chinaman that Christ is better than Confucius, but one experiment is enough to convince him that an iron-clad steamer is far ahead of an old junk. As to the Bible, it is an open question whether it is a message from God, or only a cunningly devised fable from the hands of man. He had no objection to hear from God. On the contrary he would willingly, nay eagerly, listen and obey if God indeed should speak, but he did not want to be deceived. He did not think the Bible describes human nature accurately, or is the guide the Rev. gentleman represented it to be. It seems to say, and theologians are agreed that it does say, that men and women can believe what they please, can be good Christians if they have a mind to be so, and that if they will not, God will damn and burn them forever. He thought this not true. In fact science has shown that man is made up from his organization at birth, and his education and other subsequent conditions. Wise and good men have ceased to hate and persecute people on account of differences of religion, and it is absurd to suppose that God is not as wise and good as they are. Here science and religion point different ways, and science is right. Several other speakers came forward and kept up quite a lively debate. Miss Woodthorpe gave a recitation in her usual happy style. Mrs. Melville gave a *feu de joie* of music, and the meeting adjourned till next Sunday afternoon at 2 o'clock.

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LETTER FROM A "MAN OF UNDERSTANDING,"

An unknown correspondent sends us a letter full of questions concerning Spiritualism, etc., which have been answered over and over again. Some of his questions are too absurd for reply, and he probably knew them to be so when he wrote them, but the following has a gleam of good sense:

If, after death, there is a progressive state, and intelligence advances as ages pass, may not there be a first intelligence, oldest of spirits, God, who knows all things?

Certainly there may, and we know of no Spiritualist who denies it—but this intelligence is the result, not the cause, of what are called the laws of Nature. Spiritualists are of all beliefs concerning deity. Some even believe in a personal God. Our correspondent goes on to say:

As I do not believe in inspiration, miracles or a future state, so I do not believe in your Spiritualistic idea, that after the candle of life is puffed out it is relighted with intelligence after death.

What our correspondent may *believe* is probably a matter of indifference to those of our readers who do not have to depend upon faith for a guide—who *know* that death is not the end but rather the beginning of real life. Our correspondent asks:

Has there ever been a well authenticated communication from the spirit world that might not have been communicated in a natural way?

All things are natural, whether physical or spiritual. Nature includes everything. But the writer evidently means to ask if the communication might not have come through the agency of living human beings. There are thousands of instances where such could not have been the case, and our correspondent must have investigated the subject very little indeed if he has not read of such cases. He supposes a case as follows:

The steamer *Central America* sinks in mid ocean and four hundred lives are translated to the spirit world. Why did not some one communicate to his friend in San Francisco, "our ship sunk and we died," with particulars of time and place. The first information we received of thisc asualty was from survivors, rescued, taken to New York, and from thence sending particulars by mail to San Francisco. If Spiritualism be true, every hour offers the proof beyond possibility of doubt in accounts of accidents at sea, casualties in distant places, wars and epidemics. If spirits can send us messages they can advise of events, especially of their own death, as soon as it occurs.

This is well, and the time will come when such information will be given daily and hourly; but our correspondent overlooks the fact that spirits are not superior to law. They are just as much under the control of law as we are, and all their manifestations must be in accordance therewith. They have frequently given information of the kind here indicated, but as yet the laws governing spirit manifestation are not sufficiently understood to enable us to receive daily proofs of this kind. The very case he mentions, that of the *Central America*, if our memory is not at fault, furnished indisputable proof of spirit communication. The facts are not at present at command, but we believe they were published in the *Banner of Progress*, a Spiritualistic journal published in this city at the time, or soon after the occurrence. The only file of the paper we have is in San Jose. The loss of the *Arctic* was also announced by spirit power to Judge Edmonds and others in New York before news was received by the ordinary channels. Our correspondent concludes his letter as follows:

"If you would not write uncommon nonsense confine yourselves to those facts that are within the compass of our *seven*[!] senses. Those things which are so utterly speculative that we can neither see, hear, smell, feel, taste nor logically comprehend them, are not within the compass of my common sense."

Perhaps the "seven senses" referred to include clairvoyand clairaudience; but these are not as yet recognized by any but advanced thinkers; therefore we are surprised that our correspondent admits their existence even by implication. We will only add that it is too late in the day to assert that spirits are not seen, felt and heard, daily by people who are quite as intelligent as our correspondent.

THIS LIFE OR THE NEXT.

Mr. Editor:—That only is good which results in happiness to the individual where the laws of life are not violated by the thing sought. Hence to me all preaching and theorizing about a hereafter and its conditions is totally useless. Whether life after the death of the individual is a fact or a myth is not in the least material, so far as this condition of life or being is concerned. The true philosophy of life is to enjoy it, and to enjoy life a knowledge of its laws is important. To do good to others is doing good to ourselves, and for humanity's sake let us raise the fallen by a little financial help, and not by telling them about the beauties of another world, and its glorious scenery of which they know nothing; and even if they did that knowledge would be far less valuable to the hungry man, wife and children, than a sack of flour or some half worn clothing to protect them from the storm. Less preaching and more practice; less selfishness and more charity; less working for a mythical God, and more for humanity is my religious belief. Another Old Man.

[Our correspondent's suggestions are good, with slight modification. First, our ideas of another life do have great influence upon our enjoyment of this. Second, enjoyment is but one of the objects of life. It is good, but it is not all. Life is a school, and it is our duty to improve the time while we are here. If every school boy enjoyed himself in his own way, he would learn few useful lessons; and finally, charity, which is good when used with discrimination, may become an evil, an encouragement of idleness, improvidence and general uselessness. What we want is not charity so much as justice. The inequalities of life must necessarily be great, but they are made still greater by unjust laws and absurd customs. Enormous wealth and deep poverty always accompany each other, but our laws should be so formed as to prevent rather to encourage these extremes.—Ed.]

A man who has no soul except for his business is a "poor stick," a mere machine. A taste for reading is worth more than a hundred thousand dollars to him who has it.

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AH HEA LEA SPEAKS.

EDITOR COMMON SENSE:—My attention was called to your paper the other day by an article headed "The People are not True to Themselves." After reading it I supposed your journal had changed hands. I thought I recognized in said article the "earmarks" of my old friend General Amwynn, of the *Shop and Senate*, and I turned over a page or two thinking I might find the continuation of that classic serial the "China Boy," but was agreeably surprised to find the rest of your paper in accordance with its name. Now, I wish to know why you should lug in my countrymen as a direct or indirect cause of your so-called misery? It surely ought to be no sin for my countrywomen to bear the "future workers of America," as you assert. I see by reports of your physicians (Dr. Allen Lowell) that your native American women are falling behind in their contributions to the population of the country, and the Irish and German are so fast becoming Americanized in that respect, there is no telling where to draw the line.

There might be some excuse for your article if land monopolies were not common in other States, and if railroad magnates did not boast that they carried numerous State Legislatures in their pockets, and if the working population of Massachusetts were not actually more helpless than slaves, (see Massachusett Bureau of Labor Statistics, 1871–72,) and if crime and poverty were not increasing in exact ratio with your boasted civilization. That the sons of your working men are becoming hoodlums I do not deny; and no wonder, when the first sentence that falls on their ears is an imprecation on the heads of their fellow beings for the reason that said "beings" persist in working for their living at the highest wages that they can get from "your own flesh and blood."

That your "daughters are brought to lives of shame" I cannot deny, but what can I do about it?" "A life of shame" seems to be a necessity in your civilization, and our merchants, seeing this, have, from time to time, encouraged our unmarried females to come to your country to aid your white prostitutes in keeping society pure, and your mothers and sisters safe from sexual assault in the streets of your maritime cities, (see Lecky and Buckle,) but when our young women come here for the purpose of taking the place of your white prostitutes—and thus elevating them to the plane of marriage—they are taken before your courts on frivolous charges, and are compelled to lay in a jail (that is not fit for hogs) to await the decision of your immaculate courts, and perhaps die there, as others have done before them.

Now you will please pardon the crudity of this note. If I were of your "own flesh and blood" I might be able to better conceal my thoughts under a cloud of ambiguous terms; and, by the way, what authority have you for the inference that your "flesh and blood" is different in quality from that of the meanest prostitute of my country? and if not, and if all that *is* is "matter," as Prof. Tyndall tells you, why prate so much about "flesh and blood?" Now, please try again, and tell why your "people are not true to themselves?" Yours fraternally, Ah Hea Lee,

Slipper-maker.

We fully agree with our celestial brother that any man, no matter where born, has the natural right to go to any portion of "God's footstool," and contend with his brother man for the means of livelihood; and in America this is not only natural, but an absolute right—one that is fully recognized by our laws and in harmony with the spirit of our free institutions. But while it may be a good thing for the Chinaman to come to America, it may not be the best thing for Americans to encourage his coming. Being here he should be well treated, yet it is not only natural, but perfectly right for us to look first to our own households, and next to those who belong to the same race. If human sympathy alone is to decide our course, surely the sympathy for those of "our own flesh and blood" being stronger by nature than that we feel for the Mongolian, will determine us to give employment to "our own" in preference. There is no room for argument here. It is a fact which does not require demonstration.

As a mere matter of policy, there are two sides to the question. The labor of the Chinese is a benefit to the State, as the labor of so many horses or cattle is a benefit, with this difference, that some of the wages earned by the Chinese are sent to a foreign country, while the entire product of the brute industry is retained among us. Still, their labor is in some aspects of the case a benefit, as it enables manufacturers to carry on business here which could not be successfully prosecuted without cheap labor; and besides the profits derived from such industries the labor of Chinamen so employed makes necessary also that of various white assistants, who otherwise would not have such an avenue opened to them.

It is also quite probable that the employment of Chinese may have a tendency to force our own workers into a higher grade of labor—that of employers, owners and managers. True, it is difficult for poor men, with families to support, to get possession of a home or business of their own, but this is less in consequence of Chinese competition than it is of our land monopoly and of the power of capital—property, under our social and governmental system, being seemingly of more importance than humanity itself.

The improvidence of our white workingmen is a great bar to their independence. There is money enough spent in this State for whisky and tobacco to furnish homes for thousands of people, and time enough squandered in saloons to enable those who frequent them to earn in a few years the means necessary to pay for 160 acres of land. John Chinaman does not spend this money nor squander this time. He is frugal and industrious, and has other good qualities which furnish to employers inducement for giving him work, aside from the low price of his labor.

On the other hand, it is undeniable that the introduction of Chinese in certain industrial pursuits has crowded out white workingmen, and perhaps has made it more difficult for them to support their families. There are undoubtedly such cases of hardship; and, as a mere matter of policy, it remains an open question whether it would not be better for our own people to discourage the importation and employment of Chinese. Our columns are open to all honest, earnest expression of opinion on this subject, on either side.

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[From the Index.]

WOMAN AND THE CHURCHES.

It is often urged by some liberals, as a strong objection to woman suffrage, that the granting of that will be in effect a step backward in reform, inasmuch as women are the principal mainstay and support of the churches; and that, in case of the ballot being given them, their influence will undoubtedly be used to uphold and strengthen bigotry and superstition, and so perhaps swing us back a century or two, or at the least bring us for a while to a dead halt in our hurried onward march. So they say, "Let us withold from her so potent a power, which she may possibly use to our disadvantage."

* * * * * * *

It is full time that the attention and efforts of radicals be directed to some proper modes of weaning women from their absorbing devotion to their churches and to their pastors. Those who would deny woman the ballot on this ground seem to think that it is enough to neutralize an evil without any attempt at eradicating it. What is needed is not only protection against an evil itself. The ballot, I contend, will be the most effectual antidote to the poison of feminine devoteeism.

That woman's nature is more religious, reverential, and devotional than man's is no longer a question; nor in referring to her past history and education could any candid thinker expect her to be otherwise. Always in the past her position and duties have fostered and developed feeling at the expense of knowledge. Woman's sympathy, her love, her fear even, have been cultivated by ages of dependence into morbid activity; her desire for love and sympathy has increased beyond man's power to satisfy.

Men, with a larger, wider sphere of action, and more varied ambitions and interests, can live, if need be, a loveless life without conscious loss, while their energies are engrossed by intellectual cravings and acheivements. Lacking these cravings and achievements of the brain, woman has only the cravings of her heart to satisfy; and, if she fail to find objects of love and sympathy, she is unhappy beyond all words.

* * * * * * *

The churches have always ministered to this feminine demand for sympathy and love. In the ideal Christ women find all that they miss so in the real man. Every ceremony and sermon of the churches is based on feeling, to the exclusion and bewilderment of the intellect; and only in religion can woman, as she is now constituted, find entire solace and satisfaction.

What then is the obvious remedy of this state of things?

It is to check the already too strong tendency to emotion in woman's nature. Every effort should be directed to the strengthening and enlargement of her intellectual powers, and the subjection and control of her feelings. For the sake of her own peace, happiness, and advancement, let her teach herself to bring her loves and sympathies into accord with her reason and subjection to her will.

The ballot, in giving her a wider range of interests, will be a most effectual aid in this respect. Without this larger field of thought and action, a field which will make her feel a responsibility towards all her fellow-beings, instead of a merely narrow personal interest in those of her own faith and household, there can never be any hope of reason taking the place of religion in the feminine nature.

In the coming struggle of womanhood for development in intellect and equality of men, it has been feared and deplored that she must lose somewhat of that tender submissiveness and clinging, dependent grace which has hitherto been claimed as her highest, sweetest charm in the eyes of men.

That there will be a change in woman's character, resulting from the enlargement of her mind and consequent wider range of thoughts and pursuits, there can be no doubt. We confess so much; but we do *not* confess or think that this enlargement and widening of character is going to deteriorate her, or render her less loving or lovable. The cultivated and intellectual man is not found to lose, because of his culture and intellectualism, anything of the sweetness and strength of his emotional nature. No more will the cultivated and intellectual woman. Because feeling is under the control and guidance of intellect, it is not any the less feeling; nay, the emotional nature is then likely to accomplish more than when it was its own guide and master. Intellect makes the better general, feeling the better soldier; both perform an equal part in the winning battles. What we demand for woman is that no more obstacles be placed in her path to enlarged knowledge than are placed in that of man. It is little enough to ask that the weaker shall have as few hindrances as the stronger.

Chicopee, Mass. SARA A. UNDERWOOD.

AN EXTRACT.

"I believe that society is about merging into some new form of civil policy altogether. What this is to be does not as yet appear. But it looks to me as if the 'Granges' and the different 'Associations' will, after a while, become organized into separate communities, renouncing a general government, and each establishing a little governmental system within itself such as a common intellect shall dictate; hence needing to be very simple, and, for the same reason likely to be effective. These can then severally trade with all the others for the commodities of life—the whole fabric of the national government being shaken off as burdens, impolitions, and drains upon the people, and *taxation* will be got rid of—*that villainous plunder of the individual to pay the cost of the fetters which enchain him*, besides making him enjoy the full boon of his life only at a discount. This will be a great step towards the ultimate great 'federation of the world' of Tennyson's prediction. Nor will woman be excluded from a voice, since females are allowed to be members of the Granges."

Marr's Bluff, S. C. C. F. WINDLE.

CHURCH REFORM.—Rev. Dr. Schwarz, in an article on "The Protestant Pulpit in Germany," hopefully says; "That there is an immense field for the Protestant pulpit no one will deny. But it must accommodate itself to the new order of things, which, so far from tending towards its decline, as is alleged, gives it a scope which it never had in ages gone by. Let it place itself under the influence of real life and not of theological dogma or of the philosophical school. Let its tone be human, let its basis be a sound psychology, founded on a true ethical method. Let it bring Christianity into contact with life and with all the intellectual, political and social forces of our age. Let its text be a divine morality, shedding its light over all that is human. Let it bring Christian principles to bear upon the problems and topics of the day; let it stand, as it were, on a vantage ground to be the centre of a spiritual life-giving and preserving force. In one word, let the Protestant pulpit be human, in order that it may be divine."

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SPIRITUALISM.

I cannot believe that God has surrounded us with every earthly comfort and beauty, and withheld the greatest boon of all—knowledge and proof of our immortality. The argument that it is for our best earthly and spiritual interests to be kept in sad uncertainty of a hereafter is contradicted be the experience of every human soul. Can fear and doubt produce more beautiful results than courage and trust? And herein consist the desirableness and restfulness of spiritualism; by it we can reconcile death with God's love—our infinite aspirations with our finite realization of them. Instead of having our actions governed by the terrors or doubts of an unknown future, we are bathed in an unchanging sea of love and ever-present inspiration:

"From that far-off shore
Floats some sweet song the waters o'er,
Our faith confirms, our fears dispel,
With the old voice we loved so well!"

We are no longer living alone; the mother who has gone before us still is sad or happy as we do wrong or right. The husband who has passed on to higher life still receives and returns our love. The little child is not hopelessly lost, but with its merry loving messages chides our repining tears. We have only to be faithful and true, and we too shall be promoted in proportion as we have performed our duties here. Hereafter we shall have a wider field for our energies, more certain sympathy, and richer rewards. How this sensible and restful belief lifts the dense fog that has so long settled down upon the thoughts and actions of humanity. All kindreds, tongues, and people can accept such a simple beautiful belief. Creeds and superstitions fade before it, and the world becomes a happy united family in this millenium whose dawn is already here.—*Correspondence of the Golden Age.*

LAW FOR WOMEN.

In this country the "Married Women's Acts" form a part of legislation. They are divided into two opposing classes; one, following the current of progress, has for its object the establishment of Woman on a more independent footing; the other, the result of a false application of a true principle of chivalry, seeks to make comfortable and attractive, a condition of dependence. Such are the "Homestead Acts" and provisions which enable debtors to avoid the payment of their debts by making over their property to their wives. All honor to motives which have led to their enactment, but it may be doubted whether the good resulting from them will compensate for the weakening of Woman's honesty, which is the natural effect of the acceptance of such bounty. There is also real danger here of weakening family ties and of impairing the interests of society by destroying the jealousy of the wife for the honor of her husband, and of rendering uncertain the public credit. Certainly some scheme, at least akin to the partnership system, should be devised whereby the present inconsistencies would be done away with, Woman recognized as an individual as man is recognized, both held responsible for debts contracted which pertain to the family, and neither called to account for the personal liabilities of the other.—*Jane M. Slocum.*

A large portion of the noblest and most valuable moral teaching has been the work, not only of men who did not know, but of men who knew and rejected the Christian faith.—*John Stuart Mill.*

Those who lead wicked lives have so positive an impress of guilt upon their features that it is a marvel that the most ignorant and innocent are ever imposed upon by them.

BRIEF EXTRACTS.

"Beckie, my dear, you have been a good little girl to-day." "Yes'm, I couldn't help bein' good. I got a tiff neck."

Mental pleasures never cloy; they are increased by repetition, approved of by reflection, and strengthened by enjoyment.

Another negro butcher has jumped straight from a Chicago gallows into the arms of Jesus. He said his Savior was anxious for him, and he was glad to go to Him.

Every young man entering life ought to give some portion of his time regularly—I don't care if it is only half an hour a day—to the development of his mind, to the gaining of useful information, to the cultivation of some innocent and ennobling taste.

Better were it for society, better for Christianity, better for Plymouth Church and all its families, better for Beecher himself, that, being guilty, he be cast down into shame and silence, than that, being guilty, he be permitted by any connivance or forbearance on the part of friends to retain his high position.

Give a man the necessaries of life, and he wants the conveniences. Give him the conveniences, and he craves for the luxuries. Grant him the luxuries, and he sighs for the elegancies. Let him have the elegancies, and he yearns for the follies. Give him all together, and he complains that he has been cheated both in the price and quality of the articles.

Mrs. Stanton well says that when marriage results from a true union of intellect and spirit—when mothers and fathers give to their holy offices even the preparation of soul and body that the artist gives to the conception of his poem, statue or landscape, then will marriage, maternity and paternity acquire a new sacredness and dignity, and a nobler type of manhood and womanhood will glorify the race.

One of the evidences that Christianity possesses more of earthly than spiritual proclivities, is that its owner or advocate inherits it from his progenitors the same as he does a house and lot. I wonder if the Christion ever reflects that if his parents had been Mohammedans or Jews he himself would have been to-day a reviler of Christianity? Being a Christian is simply an accident of education or birth.

To live in harmony with Nature, and with knowledge and appreciation of her laws,—that is the religion of Nature, the religion of the future. It, in its turn, may pass and be no more; but those that live by it will be harmonious, healthful beings, strong and cheerful, and, if not rapturously happy, patient and content. With this religion one may be sick or sorry from the thousand ills to which mortality is heir; but his wounds, like those of Milton's archangels, will soon heal, and for the same reason—because he is of the divine essence. Such a religion is often accused of being a purely selfish one. No one can accept it, people say, save those who have a natural love of beauty, an instinctive comprehension of Nature, and something, at least, of the old Greek temperament. These go on their way rejoicing, with no thought for the millions shut out by circumstances, by privation, and misery, and disease, from the benefits they enjoy. But I do not believe that it is any more selfish than any other form of belief. No individual can help trying to perfect himself before he undertakes to perfect others; and he who strives to make his own life a harmonious note in the great symphony of Nature must inevitably do his utmost to ameliorate the conditions of others, and to bring all existence into tune.

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[From the Religio-Philosophical Journal.]

FAME.

Dictated by the spirit of ADA ISAACS MENKEN, through MISS JULIANA SCHOUPE.

What is it? The foam of a treacherous wave,
That swiftly is hurled to its untimely grave;
An inebriation of want and of guile,
That goadeth the heart with its fiendish smile.

At times it is bought—and at times it is sold—
For virtue, or honor, or usury gold;
And its glory indeed may be found everywhere,
As a head-stone denotes that a hero sleeps there.

Deeds black and unholy have borrowed her name,
Aye, baseness and crime, and a life full of shame;
While unholy thoughts by her bonfires were lit,
That as ghosts, through the aisle of her grand dome now flit.

'Tis a passionate will and a certain unrest,
Like the flowers that are born in a volcano's breast;
Whose ravishing glows, all their feelings consume,
Not the flame that should brightest the spirit illume.

'Tis the dangerous rush of the lava's swift hurl,
Whose eruptions, in anger, their glories unfurl;
'Tis a banqueting love of so hellish a bliss,
We eagerly grasp it that none we may miss.

And we put all at stake in this desperate play,
And we plod in our madness this perilous way,
Till conscience reproaches us, (righteous and just,)
And backward we gaze with shame and disgust.

Ah! the foretaste was sweet—is reflection the same?
No; bitter its sting and far greater the stain,
And well I remember the hours of remorse
When a vision would rise in the shape of a corse.

And onward it swept o'er life's glittering sheen,
With its fair, dazzling light and its shadows between,
When it struck in its volley full many a year
Of pain and of pleasure, of hope and of fear.

Or in soul I would walk in that bright land of love,
When the dim gleams I caught of those regions above,
And frantic, in anguish half muttered a prayer
For a balm to my heart with its passions severe.

Thou knowest, oh God! that my soul, as I weep,
Is as pure as the waters that roll o'er the deep;
Thou knowest, and here at Thy bar I now lay
The crime of my soul, and her innocent sway.

I have come to the Father, with my wrong and my ill,
On thy peace-giving bosom my passions to still;
And here let me dream as in days gone before—
Let me linger, oh Father! and a child be once more.

Oh! I know that for gold and a worthless renown,
I have crushed with my feet a most glorious crown—
Such crowns as are worn by the angels of light,
That sparkle in Juda's proud temple so bright.

Let me rest from the tumults that blighted the past,
O'er whose very joys a bleak halo is cast;
Let repentence, oh Father, and tears that now flow,
Wash the purple stain white as the white driven snow.

Oh, listen dear Father! ere hope doth forsake,
And enveloped in darkness my soul doth awake,
If indeed Thou art love, as 'tis said, do impart
One spark of Thy bliss to my still bleeding heart.

Hark! what's borne on the breezes along?
'Tis a lovely refrain from a balm-breathing song,
And it dries all my tears as enraptured I list—
It has fanned my pale cheek and my brow it has kissed.

And a spirit's breath sweeps o'er a love-lighted plain,
And I feel as in childhood His presence again,
Whose brow never darkened, whose love never slept,
And who vigilant watch o'er His lost child has kept.

And again those low-swelling and gentle accords
Sound afar, as a message of heavenly words,
Come all ye that are laden with sorrow and care,
To the home of your Father, His blessing to share.

Oh, this light-flooded plane! but my lips are to weak
To describe this fair morn with a blush on her cheek,
And to praise Him the King of all kings, who gave rest
To my long erring soul—in the land of the blest.

Galveston, Texas, Aug. 30, 1869.

TO IRENE.

O! sibyl and saint!
Wistful I watch
On a lonely shore
For a token. Forevermore?
Or will it come,
Uplifting the gloom,
Ere my race is run,
Now at my noon?
The waves of time
Cast up at my feet
Uncared for treasures,
With music sadly sweet;
While o'er the warring waste
My outward vision goes
Seeking the only presence
That can bring repose.
I may not longer tarry—
Yet cannot go away.
Unseal thy lips,
And say the word, I pray.
That word, thy fate,
Like mine, decrees!
That word I wait
On bended knees.

J. H. S.

THE INDUSTRIAL BROTHERHOOD.

We give below the objects sought to be attained by this organization, which is to become to mechanics and other working men what the Patrons of Husbandry is to farmers—a means of self protection, It has our best wishes for its success. The Order is under the Presidency of Robert Schilling, of Cleveland, Ohio. The Deputy President for the State of California is William Dunn, of Sacramento. The Order is now established in thirty-two States of the Union, and is in a flourishing condition. The purposes of the organization are as follows:

I. To bring within the folds of organization every department of productive industry, making knowledge a standpoint for action, and industrial, moral and social worth—not wealth—the true standard of individual and national greatness.

II. To secure to the toilers a proper share of the wealth that they create; more of the leisure that properly belongs to them; more society advantages; more of the benefits, privileges, and emoluments of the world; in a word all those rights and privivileges necessary to make them capable of enjoying, appreciating, defending and perpetuating the blessings of republican institutions.

III. To arrive at the true condition of the producing masses in their educational, moral and financial condition, we demand from the several States, and from the national government the establishment of bureaus of labor statistics.

IV. The establishment of co-operative institutions, productive and distributive.

V. The reserving of public lands, the heritage of the people, for the actual settler—not another acre for railroads or speculators.

VI. The abrogation of all laws that do not bear equally upon capital and labor, the removal of unjust technicalities, delays and discriminations in the administration of justice, and the adoption of measures providing for the health and safety of those engaged in mining, manufacturing and building pursuits.

VII. The enactment of a law to compel chartered corporations to pay their employes at least once in every month, in full, for labor performed during the preceding month, in the lawful money of the country.

VIII. The enactment of a law giving mechanics and other laborers a first lien on their work.

IX. The abolishment of the contract system on national, state and municipal work.

X. To inaugurate a system of public markets, to facilitate the exchange of the productions of farmers and mechanics, tending to do away with middlemen and speculators.

XI. To inaugurate systems of cheap transportation to facilitate the exchange of commodities.

XII. The substitution of arbitration for strikes, whenever and wherever employers are willing to meet on equitable grounds.

XIII. The prohibition of the importation of all servile races, the discontinuance of all subsides granted to national vessels bringing them to our shores, and the abrogation of the Burlingame treaty.

XIV. To advance the standard of American mechanics by the enactment and enforcement of equitable apprentice laws.

XV. To abolish the system of contracting the labor of convicts in our prisons and reformatory institutions.

XVI. To secure for both sexes equal pay for equal work.

XVII. The reduction of the hours of labor to eight per day, so that laborers may have more time for social enjoyment and intellectual improvement, and be enabled to reap the advantages conferred by labor-saving machinery, which their brains have created.

XVIII. To prevail upon the Government to establish a just standard of distribution between capital and labor by providing a pure national circulating medium based upon the faith and resources of the nation, issued directly to the people, without the intervention of any system of banking corporations.

Special Notices.

Dr, E. E. Dodge has removed to 123 Ellis street.

DR. BANCROFT'S treatment for Dyspepsia and General Debility has benefitted me more than all the medicine I have used for many years.

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Send Austin Kent one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is AUSTIN KENT. Stockholm, St. Lawrence Co., N. Y., Box 44.

Farmers, do you know that the Babcock Fire Extinguisher is a sure exterminator of gophers, squirrels, etc., and that it will effectually kill insects on fruit trees, with little trouble and scarcely any expense. One charge of the machine will exterminate all the squirrels in a hundred-acre field. A new machine can be purchased at this office at a reduced price, in perfect order, and with six charges. Address "COMMON SENSE," 236 Montgomery street.

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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, OCTOBER 3, 1874. No. 21.

Signs of the Times.

It costs $270 cash, per soul, to convert the heathen, and $67,50 per soul, to save home sinners.

The disposition exhibited by Plymouth Church to stand by Beecher, right or wrong, is one of the saddest pictures of modern times.

The *Index* says: "The unutterable shallowness of the Spencerian philosophy of 'the unknowable,' now so fashionable, is the intellectual disgrace of the century."

The vote of Catholics in Ohio was cast unitedly against the proposed Constitution because it provided for equal taxation for the support of the bublic schools.

Alceste Lamna, a distinguished priest at Rome, has caused a great commotion in Roman Catholic circles by acknowledging his conversion to Protestantism.

Labor has always been regarded as disreputable by the white people of the South, and now they are too poor to hire laborers, and too proud to be seen at work themselves.

A saloon keeper in Jeffersonville, Ind., has sued Mrs. M. A. Johnson, editor of the *Agitator*, a temperance paper, for calling his saloon a "murder mill." Damages are laid at $2,000.

There is only one pond in the country which produces pink pond lilies. It is at Cape Cod. The color is probably caused by some peculiarity of the water or soil, as the lilies when transplanted to other ponds become white.

The California code provides that parties of legal age may contract marriage by filing with the County Recorder a written agreement to that effect, so when there is opposition of friends, the thing may be accomplished quitely, before the parents or others know what is going on.

The London *Times* says that in the only hospital in London where women can be attended by female physicians the influx of patients is so great that to prevent the work from becoming overwhelming to the resources of the hospital, it has been necessary to enlarge the buildings.

The *Golden Age* says of the action of the Congregational Council in the Beecher case: "That venerable body seems to have cared more for respectability than for righteousness, and gave Jesus Christ the go-by in order to please Mrs. Grundy."

The Supreme Court of California have declared the Local Option Law unconstitutional on the ground that it did not become a law when it left the hands of the Legislature, but was to take effect only when it should be approved by a majority of the people of a township, and then only in the township where thus approved.

On two points Beecher and Tilton exactly agree. First, that Mrs. Tilton is a pure-minded, Christian woman, and second, that she will lie.

Tyndall recognizes a realm of emotion and aspiration outside that of physical science, and in that realm is found the entire region of religion.

The Unitarian Association is trying to raise $20,000 to place a copy of Channing's works in the hands of every settled minister in the United States.

Prof. Seelye, of Amherst College, one of the foremost advocates of the Christian Amendment to the Constitution is presented as a candidate for Congress.

The School Board of Philadelphia have ordered that children must not be permitted to take home their school books for study; that the time spent in school is enough for study and recitation.

Chancellor Winchell of the Syracuse University says he has no knowledge of the ruin of female constitutions by study, while young women are generally more punctual to their scholastic duties than young men.

An English chemist, officially employed to detect adulterations, has reported 40 faulty samples out of 170. Arrowroot was mixed with starch, coffee with chiccory, milk with water, mustard with flour and tumeric, vinegar with sulphuric acid, etc.

The second Congress of Women is to be held in Chicago this month. The subjects for essays and discussions are grouped under five heads: finance, crime, the true standards and use of beauty, education and miscellaneous, the whole covering about twenty special subjects.

The most prominent feature of Beecher's preaching has always been on the will and power of God to forgive sin, and forgiveness with him meant the removal of the consequences of sin. Viewed in the light of recent revelations this sort of preaching is highly significant.

Prof. Tyndall concluded his address before the British Association for the advancement of science as follows: "Here, however, I must quit a theme too great for me to handle, but which will be handled by the loftiest minds ages after you and I, like streaks of morning cloud, shall have melted into the infinite azure of the past."

The Osage Mission (Kansas) *Journal* says a human skull was recently found near that place imbedded in a solid rock, which was broken open by blasting. Dr. Weirley, of Osage Mission, compared it with a modern skull which he had in his office, and found that, though it resembled the latter in general shape, it was an inch and a quarter larger in greatest diameter, and much better developed in some other particulars.

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[For Common Sense.]

INDIAN JUGGLERY.

In conversation with our old friend "Medicus" not long since, we were much interested by an account of some singular occurrences witnessed by him in India, and at our request he wrote them out in brief for COMMON SENSE, as follows:

Talking of India reminds me of some curious tricks I once saw performed by wizzards or jugglers there, of so extraordinary a nature that I have never cared to relate them, knowing that I should be thought to be exaggerating. Whether the explanation of these phenomena may be facilitated by the experiences of modern frequenters of seances, I know not; but the world is now so accustomed to marvels that another or so cannot make much difference to it. At all events I pledge myself to relate just what I saw, for my memory is perfectly clear about the matter, although it is a good while ago.

In December, 1854, I was at Madras, surgeon of an East Indiaman. One evening half a dozen of the officers of the ship were on shore at the Clarendon Hotel, to witness the performances of some of the witches or jugglers, who had been engaged by a native known to one of us, to come and perform for us. As we sat sipping champagne and smoking cheroots, on the broad flat asphalte roof of the hotel, in the cool of the afternoon, enjoying the fresh sea breeze, two withered old hags, a fine handsome young man, and a girl of about sixteen, made their appearance. A crowd of natives, chiefly servants of the hotel, followed them. The two old ladies first stepped forward bearing a basket of earth, and a chatty of water, and after salaaming, proposed to grow us a mango tree right there on the asphalte. They set down their baskets and chatty, and then allowed us to examine their very scanty clothing. We formed a circle round them, and the natives closed up behind us. The old ladies first of all poured out the earth in a little heap upon the asphalte. They then stuck three sticks, about three feet high, in the earth to make the framework of a small tent. Then one of them took a dry mango stone and handed it around for inspection; it was as dry as a bone. This stone she inserted in the centre of the pile of earth before our eyes and watered it with the water, over which she had made some passes, and muttered some incantations which we, of course, understood to be mere hocus pocus. She then took off her outside cloth of muslin and threw it over the sticks to make a dark chamber. Both old women then walked round the little tent gesticulating and making passes with their hands, but not touching it. We were allowed to come as close as we chose, and I, for my part, when one of the old ladies approached to raise the tent, squatted down close to her, and watched her every motion most suspiciously. The cloth was raised, and there might be seen the two thick primary leaves of the future plant bursting through and raising the earth above them. Again the plant was watered and covered up. The incantations went on as before. When next the cloth was raised, two secondary leaves in all the freshness and brightness of new birth, had shot up between the primary ones; which had now expanded and lay flat upon the soil. Some incredulity now being expressed by some of our number, the old lady carefully dug out the stone and handed it round to each of us, showing that the shell had split, and that the new shoot did really came up out of it, while a bunch of fine roots sprung from it below. The plant was then carefully replaced in the soil, and the operation repeated, until there resulted a small tree as high as the tent would hold, beautifully grown, with a number of side branches from the main stem, all of which were well clothed with fresh green leaves, and some of them bore flowers and immature fruit. The old ladies now said they could do no more, and pulling out the mango plant handed it round for inspection. As we all fully believed that it was a trick of legerdemain, we carefully examined the plant to see if we could detect any evidence of its having been built up, or of its having been crumpled by carriage beneath the dress. The plant was just as smooth and fresh and bright, free from crumples or bruises of its tender shoots, as it would have been had it been grown before our eyes in the half hour during which we had been looking on. Notwithstanding this, rejecting altogether the supernatural, we could see no other solution of the mystery than that a number of plants in different stages of growth had been concealed beneath the dress, and these substituted from time to time; but how could this be done without my seeing something of it, since I was watching her hands closely the whole time? Our suspicions were confirmed at the time by this circumstance. After paying the old woman the small sum they demanded, we collected rupees from all hands till one of us held a sum ten times greater than had been paid. He then held this sum out to the women and said: "This shall be yours if you will make your tree grow a foot higher, and ripen the fruit." "We cannot, Sahib." "Why not?" "Because, Sahib, we cannot make the fruit riper or bigger than it now is upon the other mango trees." This answer seemed to us, at the time, to be a sort of proof that the bribe had only been refused because having brought no more samples of mango trees with them they could not produce a larger tree.

The old women now retired and the young man came into the circle carrying a large basket, a net and a long sword; the girl following him. The man was a handsome, tall, well built young fellow; the girl a pensive, interesting looking woman of sixteen. The basket was one of a shape very common at Madras, oblong, swelling into a belly below, narrow at the top and closed by a tight-fitting lid. The man took from the basket a net made of hair rope, in shape like a cabbage net, but large enough to hold the girl. He spread it on the floor. The girl lay down upon the net and was tied hand and foot, doubled up together like a dressed fowl. The net was then drawn tightly around her, tied at its mouth and the cord wound several times tightly round her body and securely tied, making her up into a compact parcel. The man then took her, and before our eyes dropped her into the open basket. He replaced the lid, shut it down, and knotted a rope several times securely around it. The girl spoke to him from the basket. He then, with three sticks and a cloth, made a tent over the basket, and for some minutes ran around it frantically calling upon the God Rahm. Suddenly he whipt off the cloth, removed the sticks and left the basket standing bound in the midst. He now motioned us to form a wider circle, and taking his enormous sword ran awiftly round it brandishing his weapon, and calling on the gods. The sword was the great Indian broad-sword, five feet long in the blade, and held by a cross bar which tranerses the iron gauntlet forming its hilt. Suddenly he dashed at the basket, and passed the broad-sword repeatedly through it from side to side, and from end to end, piercing it in every direction, through and through. A shudder of horror ran through the spectators. There were, however, no shrieks or blood, as many reliable witnesses of this trick testify to. He then again erected his tent over the basket and we, forming a close circle around, did not detect any further tampering with the tent, or its contents. In a few moments he snatched off the cloth, and there was the basket open, the cords and net lying around loose; but no woman. The girl afterwards, as we

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were wondering what had become of her, made her appearance on the outside of the circle, laughing and unhurt. I can offer no explanation of these tricks at all. It is quite difficult even in India to get to see them. I have often since then sent for jugglers said to be able to perform them, but have never since seen any that were not the most miserable and palpable shams—mere imitations by sleight of hand, which were invariably failures.

There was an account published in the English papers last March of some phenomena of a similar but far more wonderful kind, said to have been witnessed in a Siamese temple on the occasion of the coronation of the king, by an English surgeon; who was allowed to be present as an unheard of favor at the celebration of their most mysterious rites, in return for having saved the life of a princess by his skill. If this account, which may be read at length in Dr. Randolph's "Eulis," be at all true, it throws the above narrative utterly into the shade.

Yours faithfully, MEDICUS.

GOD IN THE CONSTITUTION.

NUMBER SIX.

In an address before the National Christian Alliance, held in Cincinnati January 31st, 1872, for securing the amendment, Rev. T. P. Stevenson said: "Give us the amendment we ask, and an appeal will lie directly from any unchristian legislation by any State on the grounds of unconstitutionality." This is really the object they are laboring for, to so amend the Constitution that every State in the Union shall have to bow its head and pay tribute to the national religion. Read their official organ, the *Christian Statesman*, of July 1st, 1871. J. W. R. Sloan, D. D., speaking of their prospect of success, says:

"A movement, which although at present is a cloud like a man's hand, is destined to increase until a final settlement of all politico-religious questions which now agitate the country is reached. * * * The conception is not new. The movement has already secured the co-operation of a vast number of the intelligent and learned. It numbers among its adherents and advocates college presidents, professors, judges of the courts, and others as thoroughly versed in political philosophy as any men of this age or nation."

In a letter written by A. Gratz Brown (aspirant with H. Greely to the Vice Presidency of the United States) occurs the following strong language:

"We are coming upon periods of active faith, when men will again seize upon, and live or die by religious convictions as in days of old. Let us then, by all means, help forward that expression, which shall inscribe as the banner of our people the banner of the Lord."

This shows unmistakably that had he succeeded and become Vice President he would have used this high office for the destruction of our free republican institutions. Wm. Strong, Judge of the United States Supreme Court, President of the National Christian Association, in his call for the convention in 1873, makes the following remarkable statements. A few only I can quote, so that the reader may be able to judge for himself whether there is need for alarm or not:

"The question of the Bible in the public schools, of Sabbath laws, and many similar questions, are now demanding attention and decisive settlement. Shall the nation preserve the Christion features of its life? This is rapidly becoming the issue of our day. What should be done? This is the momentous question now forcing itself upon the American people. It will not down. It must soon be answered in one of two ways. Which shall it be? Shall we obliterate every Christian feature from existing institutions? Or shall we make the Constitution explicitly Christian? Shall we thrust out the Bible from our schools to make them conform to the Constitution? Patriotism and true statesmanship answer, *No!* But let the acknowledgment of God and the Bible be inserted in the Constitulion to make it conform to the common schools. They assail the Bible in the schools, Sabbath laws, laws against Polygamy, and every similar element of our Christian civilisation, on the ground of their inconsistency with the Constitution of the United States, which acknowledges neither God nor the Bible, and with which everything in the actual administration of the government should harmonize."

Now, friends of liberty of all sects and shades, of all sections of this beautiful and only free country in the world, whose banner represents the blue starry vault of heaven, and which so proudly waves in the breeze over the heads of people from nearly every nation of this habitable globe—this asylum of the oppressed and downtrodden of all nations and climes—if this is not sufficient to convince you of the great danger towards which we are rapidly hastening; if this does not awaken you from your lethargy and arouse in your hearts the love for your country, your patriotism, the love for your home and family, whom you are sacredly and in duty bound to protect from foes within and without, then you don't deserve to be called by that proud name *American citizen*.

A FRIEND OF RELIGIOUS LIBERTY.

EDUCATION.

Dr. Nathan Allen has excellent ideas about education. He makes a criticism on our present method that is of real importance. He says that instead of educing, drawing out and training all the mental faculties in their natural order and in harmony, each in proportion to its nature or importance, the memory is almost the only faculty appealed to in every stage of education; and this is so crammed and so stuffed that frequently but little of the knowledge obtained can be used advantageously. Instead of developing the observing faculties by "object teaching," appealing to the senses of sight and hearing, those two great avenues of knowledge, or giving much instruction *orally*, we require the scholar to spend most of his time in studying and poring over *books*, mere *books*. The mind is treated as a kind of general receptacle, into which knowledge almost indiscriminately must be poured, yes, forced, without making that knowledge one's own, or creating that self-reliance which is indispensable to its proper use. In this way the brain does not work so naturally or healthily as it ought, and a vast amount of time, labor and expense is wasted—nay, worse than wasted. From this forced and unnatural process there often results not only a want of harmony and complete development of all parts of the brain, but an excessive development of the nervous temperament, and not unfrequently an irritability and morbidness which are hard to bear and difficult to overcome. And not unfrequently it ends in a permanent disease of the brain, or confinement in a lunatic asylum.

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SQUELCH THE DEADHEADS.

Perverted Tendency—Political, Religious, Social—Professional Aristocracy—Whisky-selling Aristocracy.

BY A. GAYLORD SPALDING.

A perfect, harmonious and happy family represents society as it should be on a larger scale—a state—a nation—a government. In such a family all is just, equal, brotherly, sisterly—no shirking, no monopoly, no oppression; no favored ones, no deadheads. The world at present, however, is quite different. Privileged classes revel on the sweets of productive toil. The genteel professions are a vampire most exhaustive on the diminutive treasury of the workingmen. But a system of love and philanthropy is destined to revolutionize this state of things by enlightening and uniting the working masses. God speed the day!

Who are deadheads? To be one of that popular class is to get your cream and sugar, your milk and honey, your bread and fine clothes, free of cost. You have a complimentary ticket to the World's Big Exposition, on the great Continental Railroad, and to all the comforts, conveniences, beauties and pleasures of life. Isn't it charming and glorious thus to become a favored specimen of humanity? You are then recognized as fashionable and respectable, and belong to the upper ten. True, somebody has to dig the dirt and turn the grindstone, use the hoe and spade, and raise the corn and wheat. But then wasn't the clodhopper class throughout the earth made on purpose for that? So it has been since the days of Cain. I make no allusion now to pilfering, cheating, stealing, burglarizing, robbing, swindling, salary-grabbing, embezzling, defaulting, confiscating or extortion on a private small scale or on a government large scale, for these things are slightly vulgar and criminal, and would alone pay all the costs of a decent government. But I mean the legitimate rights of the pure and innocent deadheads. That class have a divine sanction.

David was a man after God's own heart, and therefore had an undisputed right to monopolize any number of fair wives and gentle concubines and his cattle on a thousand hills. Solomon was the wisest man that ever lived, and of course his claim was undoubtedly good for seven hundred wives and three hundred concubines, with all the gold and silver needed for his big temple. But those poor workingmen who picked the stones for that famous edifice, had no rights—neither had their wives—that he was bound in the least to respect. David and Solomon were distinguished favorites of old bible times, and most worthy examples for modern deadheads. So in our day we have the system perfected on a grand and extensive scale of democratic-republican, and catholic-protestant-orthodox-evangelical deadheadism—leaving out the extra wives—with schools to train and qualify all nice young ladies and gentleman aspiring for high positions. Professional life is the universal attraction, which must be delicate and refined, and most expensively accomplished. Nobody requires much education to grow potatoes, or push the plane or plow, or do any other productive labor. But if a young man have comely features and a pert mind, with some tongue and little wit, it is quite clear that he was not made for any common or useful purpose, but for an ornament in polished society. He must be a deadhead. Society is adorned with many kinds of that *genus homo*. One can take his choice according to his peculiar fitness. If he possess a fair degree of grace and solemn sanctimony, he is all right for the pulpit; if noisy, blustering eloquence, a firstrate politician; if a straight, bold figure, with a proud military gait, a fit candidate for West Point and epaulets; and so on. Society is sadly defective without these privileged classes for trimmings—they being quite as important to the public welfare as the Colorado potato bug, Minnesota grasshoppers or Egyptian locusts—to eat up things. For illustration: The clerical profession, ancient and sacred, is a consuming horde. A minister should be a teacher of the people—but few of them are. Most of them teach a dead theology which is worse than useless. To minister sometimes means to serve. Then it is useful. But the pious church minister is *served* by all the world. Having a high or holy mission, or exemption, workingmen must bow in reverence, feed him and his horse, build him a church and parsonage, and pass round the hat for all to throw in their loose money. Sixty thousand such in this blessed and favored land! O, who wouldn't be a minister? Such soft, pretty hands; not allowed to work, or produce his own bread, and yet *have* everything! He wears deadhead broadcloth, eats deadhead sweetcake and reads deadhead newspapers. The prevailing church doctrine is deadheadism all through. Personally the minister is free from all common rough responsibilities and duties. He preaches a deadhead theology, and saves the people on the shoulders of Jesus, in a deadhead heaven of eternal rest and idleness. Then church property is deadheaded from taxation—nearly four hundred millions valuation—which is made up by extra taxation on the horny hand of labor—a millstone on the nation's neck.

Another class of non-producing deadhead aristocrats belongs properly to this high and respectable category. That is, the whisky sellers. Why does any man follow that kind of business? Simply because it is easier than hard work. And who shall say this is not the real excuse for the clerical profession? Then, with what show of grace can any minister rebuke or condemn the saloon keepers? He cannot. They are both alike deadheads on society, or exempts from the toil of production, and both alike live by begging, or picking the pockets of honest toil. Now, right here, for politeness and to avoid offense, I want it distinctly understood that I mean none of my clever and amiable minister friends "just right round here." They are not included. *Our* church and *our* minister are always right you know, of course(!) I am never personal or discourteous, you know But again to the question: In Europe deadheadism is more oppressive than here, only because that country has less land and elbow room. But with us its growth is mighty and rapid; being a controlling element both in politics and religion, fostered by all our popular education in high schools and colleges, which tends to aristocratic social exclusiveness.

Among the Chinese and Hindoos the distinction of ladies of high caste is to wear silks, jewels and fine clothes, and be helpless and useless. That is the theory of deadheadism prevailing in all countries called civilized. It is the doctrine of capital and monopoly, and the burden of the working classes. The higher one class is in titles, toggery and show, the lower another must be to balance it. The great high Pope is king of church deadheads, and it takes thousands of smaller men to support him in his place. Then his cardinals, bishops and priests everywhere are so many more little popes. Such a crushing aggregate of non-producing professional aristocracy! Catholic and Protestant priests and popes—all in the rich white clover of happy but stupid deadheadism! The whole world is canvassed and pre-occupied by these grabmen. Salary grab and extortion are no new inventions of Benjamin Butler & Co., but are as old as Julius Cæsar, and workingmen are just finding it out. Our vast western country is hunted over and over for its choicest chances, and many thousand of acres of its best lands are held by lazy and idle speculators.

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Office holding, from king or president down to constable, is very much a lordly system of hollow sinecurism. True, some people must fill the offices, but in America there are far too many officers, and office-seekers. Office-seeking has become a profession. Men are crazy to secure the high places, because they get so much for nothing. The burden—the cruel cheat and robbery—is on workingmen. Now, is not this old and popular method of things grossly repugnant to all reason, conscience and humanity? What workingman or woman is satisfied? Is not equal rights and co-operation the grand and true remedy? Then why not strike at once, and demand a radical reconstruction? Productive labor is healthful for body and mind, and pleasant and desirable when duties and chances are equal. But when one class, under pretext of governing the country, protecting the people or saving their souls, become themselves exempts and scapegoats, the other class may very justly conclude that they need no such government, protection or salvation. The sky would not fall were it instantly, wholly and forever abolished. It is oppressive and hypocritical deadheadism, or monopoly, that should immediately be squelched and superseded by a method of self-government, equal industry and responsibility. All hail to the Patrons of Husbandry and the Industrial Congress!

Champlin, Minn., September, 1874.

Wouldn't our friend Spalding willingly accept one of the offices he talks about? Are "workingmen" as a class fitted to become the governing class? Are not things just about as Nature has decided that they should be, and if so, are they not right? Let us *educate* the workingman, and in time he will gravitate upwards, as individuals of that class now frequently do.—Ed.

SECRET ORDERS.

Although not approving of the following communication, we give place to it for several reasons: First, it is brief, which is a rare merit; second, it is lively and witty, and although satirical and not altogether just, yet its very extravagances are amusing, and we do not know but that a dollar's worth of fun is as good as a dollar in money, even when the fun is at our own expense. Some will be pleased with it, and that is compensation for its faults:

EDITOR COMMON SENSE:—It has been reported that the Secret Order of Eulis is soon to be established in our midst. I earnestly pray God that he may not inflict on us, his people, any such punishment; better an earthquake or small pox, Shop and Senate; anything rather than another Secret Order. What have we done that we should be overrun with these Secret Order bummers? Men whose character is so far above suspicion that nobody pretends to trust them in ordinary business transactions, are generally the instigators and controllers of these new Secret Orders, who, by playing on the credulity of weak human nature, and pretending to have some sublime secret to reveal to their dupes, generally manage to fleece their victims out of a handsome initiation fee and the necessary *degree fees*—for, of course, the curiosity is excited merely by the first instalment of flummery—and the poor wheedled neophyte passes through one degree of stupidity after another, until he arrives at the secret chamber of sublime ridiculousness, there to find his ear filled with the ultimate arcana of concrete nothingness, which instils its subtle inanition into the very sanctuary of his inner innateness, until his very features beam with that transcendental idiocy that is so invariably seen on the countenance of those who, for the first time, receive the eternal password. The originators and organizers of these frauds generally escape being exposed, from the well know repugnance people have to admit that they have been fooled, hoodwinked, bamboozled. No one likes to own that his neighbor is smarter than himself; no one wants to warn the people at the expense of exposing his greenness. The writer has surmounted all such unworthy motives, and is willing to give the benefit of his costly experience to others, caring not for their opinion as to his cuteness.

Your notice itself is of an exciting nature, and will help these secret mongers. The statement that it is contrary to the policy of the Order to make any public announcement concerning it, is just the advertisement they want, as it excites the public curiosity—their main stock in trade—together with marvellous impudence and utter unscrupulousness. As I have been connected with nearly all these mushroom Secret Orders that have been introduced in our midst, I know whereof I speak. There is nothing in them but expense and humbuggery, with a little forced sociability that soon turns to vancorous hate, when the jugglery of the system is denounced. Of course this warning will not have much effect, for as Dr. Gibbons re-asserts the "American People want to be humbugged." The name of the "Order" itself is deceptively suggestive, "Eulis,"—phonetically u—that is, you less or you minus ten dollars more or less, as the sublimity of the secret descends into the nothingness of absurdity. I remain yours truly, a victim to many such reformers. PAT. J. HEALY.

We beg leave to refer friend Haley to the necessity of secrecy in the movements of Liberals, in order to enable them to compete with the secret movements of the enemy. We neither know nor care anything about the "Order of Eulis," but we do know something of the "Friends of Progress," and we believe there is at this time a necessity for such an organization. Read the address of Mrs. Mathews, the President of Liberty Circle on page 251. Read also the articles on "God in the Constitution," page 245, and the extract from the *Index* headed "Necessity for Liberal Leagues," page 252.

A little girl was in the habit of killing flies in a very cruel manner, which fact was a source of great concern to her mother, who was a religious, tender hearted woman, and had a great desire that her only child shoald be everything that was noble and grand. Punishment was of no avail, and in a fit varying on desperation she took the little one aside and told her she wanted her to be good that she might go to heaven when she died; that God made the flies and loved them, and she must be good to them. A few hours afterwards, while feeling happy at the apparent good behavior of the child, and thinking she had struck the right cord in her heart, she suddenly caught the sound of the child's voice, and peeping in at the door of the bedroom beheld her with a fly between thumb and finger, holding it up and talking in this wise: "Poor little fly"—compassionately—"did oo know oo'r Dod loves oo? Well he does. Don't oo want to see oo'r Dod? Well oo sall." And suiting the action to the word mashed the fly between her fingers and sent it to heaven, where she expected to go when she died. The mother thought she might as well give that girl up.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, OCT. 5, 1874.

A correspondent imagines that many "insignificant people" who condemn Beecher do so because they are glad to get a chance to hit a big man who is down. Mr. Beecher has not acknowledged that he is "down"; on the contrary, he committed quite as much wrong in his wicked defence as he did in his original sin.

TEMPERANCE.—The decision of the Supreme Court against the Local Option Law serves but to incite the friends of Temperance to renewed exertions. They are learning by experience, and will eventually have a law of some kind that will do good service. A political temperance party is to be organized, which will doubtless hold the balance of power, and none but friends of the cause, no matter on what ticket, can be elected to make our laws. We *must* have some protection against this overshadowing evil of intemperance.

THE FABBRI HIGH ART CONCERTS at Platt's Hall are growing in favor. The large audience on Thursday evening last was composed of the most intelligent of our music loving people. Mme. Fabbri and M'lle Elzer are the favorites, but several others, including the fine baritone, Mr. Makin' and the young vocalist Miss Lilly Post, add very much to the enjoyableness of the entertainments. Miss Ivy Wandesforde is to appear at the next concert, October 8th, when a variety of fine selections will be given in addition to a Mendelssohn recitativo.

C. FANNIE ALLYN lectured at Modesto recently on subjects sent to the stand in writing by members of the audience. Among them was this: "Ante-natal conditions and their consequences." A correspondent says she proceeded regardless of the many glances and blushes of the male and female virgins present. She told many truths regarding the causes of insanity, intemperance, crime, etc. No one could deny the truth of her statements, but "the idea of her talking on such a subject to a promiscous audience. It was perfectly shameful." If there are many such nincompoops in Modesto we suggest that the name of the town be changed to Prudesto.

MISS LEYS' LECTURES on the social question, last Sunday, were given to large audiences, every seat in the evening being occupied. They were the best and most thoroughly satisfactory discourses yet given. No report, such as we have room for, could do them justice, but we took notes which will be written out for next week's paper. The lectures were full of facts so presented as to carry conviction to the minds of the listeners. Miss Leys is doing an admirable work here, and all Spiritualists and Friends of Progress should take pride in sustaining the society which employs her.

CHARTER OAK HALL.—The mediums' seances at this place are held every Sunday evening at 7½ o'clock. As the hall is always crowded, only those who go early can get good seats. The tests are generally satisfactory, and the interest of the public does not in the least abate. The vocal and instrumental music by Mrs. Hammond adds much to the attractiveness of the seances, and Mrs. Foye's ballot test, given at the close of each evening, continues to attract new visitors. They have been instrumental in awakening thousands to an interest in Spiritualism.

DEVELOPING CIRCLE.—At the solicitation of friends, Dr. W. H. Bancroft, Magnetic Healer, 204 Montgomery street, has consented to superintend at his rooms a circle for "development," and as the Doctor has had much experience as a developing medium, is thoroughly acquainted with the management of persons "under influence," and possesses much magnetic power, the opportunity presented is one seldom met with. There is room in the circle for a few additional sitters. Seances are held on Tuesday and Saturday evenings. The terms are very low, the object being not to make money, but to secure a regular attendance. None need apply excepting those who can come with promptness and regularity.

BANNER OF LIGHT.—The oldest and best spiritual publication in the world is the *Banner of Light*, Boston. Although called conservative by some Spiritualists, it keeps in the van of spiritualistic journals, giving later "spiritual intelligence," and more of it than any similar publication. The proprietors are prosperous—as they deserve to be—and do not need your money; but you need the *Banner*. You can't be a good Spiritualist and get along without it. Amanda M. Slocum, at the office of COMMON SENSE, will forward your subscription, and guarantee you the receipt of the paper, and the full worth of your money. With the *Banner*, from the "Hub of the Universe," and "COMMON SENSE," at the western jumping-off place, you can manage to keep well posted in all the events and ideas pertaining to the spiritual philosophy.

Common Sense of Paris, Texas, says: "The pulpit has been aptly denominated the coward's castle. Behind that the preacher can call names, browbeat, dogmatize, spout the rankest sophistry, misrepresent history, and perpetrate every species of pious fraud, and no one dare molest. *Common Sense* scorns such contemptible triumphs."

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BEECHER—RELIGION.

Mr. Editor:—There are many things in Common Sense from week to week that I like, but then there are some things I don't like. For instance, I see Common Sense has believed all along in Mr. Beecher's guilt of the crime charged by Tilton—expressing the belief soon after the charge was made. Without any affinity with Beecher, but certainly with distinct antagonisms in belief, I schooled my mind to await in equilibrium the production of proofs. With the experience of over thirty years training on the bench and at the bar, with a determination to do exact justice to all concerned, I am compelled to say that the case against Beecher has not only wholly failed, but has resulted in unmistakably fixing upon both Tilton and Moulton a stigma from which they will find it impossible to escape. It is enough to know, that for years after their pretended knowledge of the crime, they permitted their wives and children to attend upon the ministrations of Mr. Beecher, and to remain members of his church. This is enough to satisfy every fair-minded man that the charge is wholly false, or these men are utterly debased, and deserve the contempt which will surely overtake them. As for testimony—I mean legal testimony—there is none worthy of consideration. Mr. Beecher is entitled to the common law presumption of innocence, until he is *proved* to be guilty. This will never be done; for neither Tilton nor Moulton will prosecute their cases to trial. So much for that.

Now let me ask a question: Is it policy to attack the church organizations of the day? Would it not be better to gradually introduce spiritual beliefs into them through the enlightenment of their members, and thus in good time reform and control their ministrations? Spiritualists are not Infidels, not scoffers at religion, not debauchees, nor are they free-lovers. True Spiritualism teaches the purest morality; and while demonstrating the fact of immortality, it inculcates the momentous truth that man is the arbitrer of his own future. If a lover of evil here, he will continue its practice hereafter, and dwell among those of similar affections. If a lover and doer of good, then he will dwell with the good. So, precisely as the delights of good are enduring, harmonious and satisfactory, the delights of evil are evanescent, antagonistic and unsatisfactory. The former may be called heaven; the latter, hell. There can be no heaven unless there is a hell—no good unless there is evil. The progress is rapid enough. Let us not carry unnecessary burdens nor arouse unbidden antagonisms.

L. H. C.

San Francisco, September 23, 1874.

It is quite probable that the opinion of our correspondent is based not on the testimony, letters and statements of the parties, but on the garbled, one-sided reports received by telegraph. If our friend will spend the time required to read the full statements given in the *Graphic*, and in the Chicago *Tribune*, he will see that the evidence has much more weight than he seems now to think. The fact that Mrs. Tilton and Mrs. Moulton continued to attend Beecher's church, instead of being proof of the unworthiness of Tilton and Moulton merely shows a willingness on their part to condone the offence of a man who had professed deep contrition; and who in other respects was in every way a worthy teacher of that Christianity which Mrs. Tilton, a religious devotee, was so much engrossed in. Tilton himself did not countenance Beecher by his presence, and Moulton is not a believer in the Christian religion, and did not pretend to practice any but the old heathen virtues, truth, justice and mercy. Moulton is our model of a high minded, honorable gentleman, and Tilton is certainly one of the most magnanimous, unselfish and charitable of men. To say that either will be permanently injured in the estimation of "fair-minded men" is not to impeach them, but is a reflection on the good sense of the entire people. Beecher is the guilty man. His own letters and prevaricating statements prove him to be so. We do not say this from prejudice. Heretofore few have rejoiced more heartily in his long life of usefulness, and few more deeply regretted his great fall, than the editor of this paper, who for five years listened to his grand discourses. Beecher has had ample opportunity during the last two years to do justice to all parties without a tithe of the injury to himself that has already accrued, but he was too cowardly to do what he knew to be right. The lesson is a sad one for him and for the world, but if it teaches people to put faith in principles instead of in persons, it will have accomplished much good. Hero worship, and especially the worship of Christian ministers, has become a great evil in America. Let us revere the *truth*, wherever we can find it, but remember that those who utter it are human, like ourselves, subject to the same temptations, the same infirmities. The truth only remains without change, and that alone is worthy of an absorbing love. So much for that; now one word as to the churches.

We have no war to make on the "churches," though we believe the cause of morality would be served if they could be changed into lecture rooms and school houses. It is possible that the Christian religion may have a restraining influence on some people, but we believe that its general influence is bad. Its main doctrine is that of the forgiveness of sin, a doctrine we believe to be as pernicious as it is false. There is no forgiveness in nature, and to preach that there is, is to hold out encouragement for wrong doing, giving hope that the offender may escape punishment. It is the religion of humanity, not that of Christianity, to which so-called Christian nations are indebted for their advance in civilization and morality.

To be virtuous is to be self-controlled in all respects and in all directions. It is to obey the law of right reason in all things. To be virtuous is to be self-poised and equable,—free and spontaneous, yet steady and firm. Virtue resides not in any one part or function of the body, but in personal character; in the whole *animus* of the man or woman. It is to be determined, not so much by what one thinks or says or does at a given time, but by the general tone, tendency, atmosphere, and influence of one's personality.

Hugh Byron Brown, in an article in the *Truth Seeker*, says; "The hostility of some Materialists to Spiritualism is a matter of regret, as being not only uncalled for and unwarrantable, but impolitic and unwise. As we have seen it is doing the very work that secularism desires to do but is unable only in a limited degree to accomplish. It is folly to fight against those who are fighting our battles, and doing our work merely because they use some weapons and methods different from ours."

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FRIENDS OF PROGRESS.

Mrs. Laverna Mathews, the President of Liberty Circle, U. O. F. P., is now serving her second term in that position. The following, omitting some matter not of interest to the public, is an address made by her after the late installation of officers. After returning "thanks for the honor," etc., she said:

I trust that all the lady members of this Order rejoice with me that there is at least one spot upon our fair earth where woman can stand on an equal footing with her brother man. This is the only Order, so far as I know, where woman has this recognition. The Masonic Order and Odd Fellows have a side degree to which the wives of their members may be initiated. I have never had a desire to be thus united with them. It has seemed degrading to my womanhood, and until I could stand on an equality I desired to stand entirely aloof. The Sons of Temperance and Good Templars and Granges claim equality for woman, but it is only nominal, not so in reality. Woman is not admitted to the highest office in their grand councils. I can see no reason, however, why, if a secret society is really a benefit to *men*, that it should not be *equally* so to women, since from a law in nature the sexes must necessarily associate together. Let us rejoice then that in the progress of the world's history the time has come when men and women may stand side by side in the grand reforms that are in the light of the nineteenth century thrilling the whole world.

It seems to me, if we can judge by the signs of the times, that we are not too soon in establishing a headquarters for the liberal element in our country. If we would not be bound with bonds worse than the chattel slave, we must be up and doing. The Christians who are trying to turn this into a Christian nation by the hocus pocus method of an amendment to the Constitution of the United States are at work, and busily too.

[Here follows a statement concerning the recent issue of a secret circular addressed to the "Christian Alliance on the Pacific coast."]

This shows that the Christians are organized for work, and a kind of work too which they intend to conceal from the general public, and it bodes no good to the liberties and personal safety of the liberal element, whose lethargy is in strong contrast to the activity and thorough disipline of their foes. It is well to look out for such breakers and be warned in time.

The *Irish Nationalist* calls upon the people to combine their forces and elect only such men as *they approve*, to the offices in the gift of the people. Where then will be our boasted land of freedom? We shall be fettered with bonds more to be dreaded than those which bound the chattel slave. A Baptist clergyman in Sacramento stated also that the Catholics are all in favor of the amendment to the Constitution—recognizing God as the national lawgiver. And when asked if the Protestants would affiliate politically with the Catholics to that end, replied, "most assuredly, with any party under heaven; we are bound that this country shall be a Christian country." These are facts which can be proved. Now are you willing to be thus enslaved? Suppose they accomplish this work. It will denationalize every Jew, Infidel and Spiritualist in the country. Our nation will at least go backward 200 years, to the time when our Puritan fathers enacted the celebrated code of Blue laws, some of them reading as follows: "No one shall be a free man, or give a vote, unless he be converted and a member of one of the churches allowed in the Dominion," and "Each freeman shall swear by the blessed God to bear true allegiance to this Dominion, and that Jesus is the only King." This is just what the advocates for "God in the Constitution" are trying to effect at this time. When this is accomplished the work of conversion can be conducted on the wholesale plan, as in ages past, when the rack, the dungeon and the burning at the stake were the instruments used to convert people to a belief in religious notions. We know our cities are full of men who are dilligent at prayers and confessions, who keep the fasts but who hate their heretic neighbors, who stone Chinamen and negroes, and who wouldn't think it any crime at all to plunder the public treasury.

Are we ready to bow our necks and submit to this union of church and State? Have we carefully counted the cost? We have only to look at other countries where this has been done to inform ourselves of its legitimate effects, and I brlieve that no true Friend of Progress will ever submit to wear the yoke which bigotry and monied power are endeavoring to place upon our necks. Let us then *not* sleep and allow our enemies to marshal their forces right in our midst. Let us gather together all the liberal element in the country, and prepare ourselves for the coming contest. If there is a battle to be fought between tyranny and freedom, let us be ready for it, and let us ever bear in mind that in "union there is strength." Let us, Friends of Progress, have faith in ourselves. If we plant our feet *firmly* and say "I *can*," and "I *will*," it is the greatest possible security of success and happiness. We owe it to ourselves as a brotherhood, we owe it to the children who will shortly take our places, we owe it to the country in which we live, that we stand *firmly* and unitedly, resisting to the last every effort which ignorance, bigotry and superstition may make to hedge up the path of progress or bind fetters upon the soul more to be dreaded than those which bound the African slave. Let us keep our lamps burning, pointing the world to this way of wisdom whose ways are ways of pleasantness and whose paths are peace, and while working for our neighbor, for our country, for the future, for the human race, we shall build up our own souls to the stature of noble manhood and womanhood; then with this grand political revolution that is going on in the world there will go side by side with it a great moral revolution. The time will come when chains and fetters shall fall, and the soul shall rejoice in the freedom from all that doth enslave. So that when political, physical and social freedom shall be attained, there shall be secured also that spiritual liberty which is the birthright of the soul. Let us be glad and rejoice then, dear Friends, that we belong to a Brotherhood whose sympathies are enlisted in the welfare of our race; whose hand is extended to raise the downfallen, and to encourage and uphold them. Here is the home, the ark of refuge, in times of trial. Let us keep this home in order, this ark of refuge strong. Let no one fancy that they have not individually a work to do. We must put our shoulders to the wheel, until our glorious Order extends through every land, and Liberty, Culture, Progress and Love shall wave on every banner and animate every bosom.

When the great and good Social Reformer, Robert Owen, carried on his village of New Lanark for nearly twenty years, he had no poor people within its borders. Yet at first he had a rough population of several thousands to manage, but by surrounding them with the necessaries and comforts of life, with books, amusements, a moderate system of labor and paying them good wages—in short, by providing them with those things which their nature required, Mr. Owen tells us that in his experimental village there were no cases of poverty, vice, or crime.

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A TRANSLATION OF FAUST BY SPIRIT AGENCY.

A friend of COMMON SENSE offers to furnish for publication in weekly instalments a translation of Faust, which was made under circumstances so peculiar that we asked him to give them in writing, which he has done as follows:

Five years ago I was staying for a month in San Francisco. Never having seen a translation of Gœthe's Faust, of which I was a great admirer, I examined those in the Mercantile Library. I found them all most defective and incorrect. Either they were prose renderings, which whilst they retained the literal sense of the original, sacrificed its poetical force and beauty to accuracy of translation; or they were translations in verse, making no attempt to retain the rhythms and ryhmes of the author, and yet abounding in license and inaccuracies. Disgusted with them all I determined to attempt a translation myself which should not only preserve all the literal sense of the original, but also reproduce the rhymes and rhythms of the German original. Shortly afterwards I went to reside at San Jose. I am only a moderately good German scholar. One day, having leisure, I set to work, expecting of course that it would take me six months or so at least to complete the translation, and would form an agreeable occupation during the long hours of what bid fair to be for me a very dull and aimless winter. To my astonishment and surprise I found that I wrote my translation right off, with scarcely an effort. The task never fatigued me in the least. I worked at it sometimes almost all day, sometimes only for a few hours, and I think there were one or two days on which I hardly touched it. At all events at the end of eighteen days from the time I first put pencil to paper, I had completed the first part of Faust, which is all that the general public ever think of reading of that work.

Friends of mine, now here, know that the above is a truthful history of this translation of one of the most celebrated poems ever penned. Mr. Owen, of the San Jose *Mercury*, noticed it at the time in his paper, and his notice was copied into the *Call*, which said amongst its "brief mentions:" "A linguist at San Jose has translated Gœthe's Faust in eighteen days." I made a fair copy of my first pencil scrawl, which was written with extreme rapidity, and to my surprise found that I could hardly make any corrections which seemed to be improvements. I showed this to literary friends, some of whom were much pleased with it, and Mr. Bierce published a good many extracts from it in the *News Letter* at the time. I was thinking of taking it to a publisher, when Bayard Taylor's translation was announced. As Taylor had translated Faust on the same principles as those laid down by myself, I threw mine on one side, and thought no more of it. A month or two ago I saw Taylor's translation for the first time, and on looking over it was struck by the fact that whilst there was in passages a good deal of similarity, even of expression, yet there were many instances where he seems to have thought it impossible to preserve both the rythm and the sense, in which my translation appears to have done both, and I really doubt whether there is any very marked inferiority throughout the whole performance.

Now I have no proof that I did not make this translation myself, but I do not believe I did. I do not think that any man could make a decent translation of such an abstruse poem as Faust into verse in eighteen days, and I am quite sure I could not *unaided*. Mr. Bayard Taylor states that he was twenty years studying for the work. This, however, includes the second part. Mine was completed without previous study in eighteen days. I have made no alterations in the original in consequence of seeing Mr. Taylor's work, which indeed I only skimmed.

Since Faust is perhaps by far the most spiritualistic poem ever written, although penned long before Spiritualism had a local habitation and a name, the editor thinks that it may interest the readers of COMMON SENSE to read a translation, the origin of which seems to be doubtful, written as it most undoubtedly was, *currente calamo*, by a man who has no pretentions to the name of either poet or linguist, and that they might like to compare the same with the laborious and thoughtful work of an accomplished author and poet, extended over many years between its inception and its accomplishment. Some of the less interesting passages may be omitted, but with one or two exceptions the whole of the first part of this most singular poem will be published by installments, as space may offer.

My friend Bierce used to tell me that I ought not to have made the evil spirit Mephistopheles to talk slang, but I don't agree with him. Mephistopheles talks slang sometimes in the German, and it seems to me quite natural that he should in English also. It must be remembered that Mephistopheles is by no means Milton's devil, but simply a wicked, mischievous spirit, loving to tempt, lead astray and suggest courses which lead to crime, but quite incapable of doing injury to those who resist him. Such spirits, whether in or out of the flesh, belong to the undeveloped or "hoodlum" class, and are given to irreverence of speech and demeanor, and to the use of slang. The first part of the tragedy of Faust, from the yearnings towards the spirits of departed friends so touchingly expressed in the dedication, to the last word of the last scene, is eminently spiritualtstic throughout, both in sentiment and expression; could have been written by none but a Spiritualist, and should therefore find a Spiritualist for its translator, in order that the tone and sentiment of the poem may be sympathetically preserved and expressed. It is this consideration alone which makes me think it worth while to publish this translation in the columns of COMMON SENSE, when so excellent a translation as Mr. Bayard Taylor's has already been given to the world.

DON FULANO.

The dedication to this fine poem will be found on page 254. The preliminary scene in the theatre will probably be omitted, and perhaps portions of the tragedy, but we will print, from week to week, as much as we can make room for.—ED.

NEW INSPIRATIONAL SPEAKER.—A correspondent sends us the following: "Instances of psychological control are often mistakenfor magnetic control. The psychologic subject is coerced by the positive will of another, whereas the magnetic control is sympathetic with the subject, acting in accordance with the will of the subject. Mrs. A. M. Hyde, a well known medium, is soon to commence labor in the field of speakers. She is a powerful psychological subject; is magnetically controlled for hearing, and also gives tests through visions. Her 'control,' who is of Scotch origin; sometimes improvises Scotch rhyme and poetry."

If the money now lavished on churches and priests, and the time and talent wasted on theology were all given to the relief of the poor and to the promotion of social science by which poverty might be prevented, there would not be many poor nor vicious nor criminal. Human nature is not inherently depraved,—but only made so by bad surroundings.

The most efficient aid the readers of this paper can render COMMON SENSE is to pay their subscriptions, and induce others to subscribe. Send the paper to your friends.

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[For Common Sense.]

GOOD AND EVIL.

Friend "Don Fulano:"—My method has been like the scientist. I left the past—Christianity and Buddhism. I felt pain and I felt pleasure. Each pain and each pleasure was transient to me. If the pain was the most transient it was the most intense. Both were mere sensations; but real and positive. If a difference, the pain was the most positive. In this discussion I do not care what cold and heat are, or are not. Pain is neither nothing nor a "shadow." It is for you to *prove* that it is. Call good and evil, pain and pleasure, entities or not as *you* choose. I only write them opposites. Push and pull are opposites. I insist that happiness and misery *are* real. I have seen and felt both. I have suffered deeply in realizing the last in others. If there was ever a time in the past when suffering did not exist anywhere the universe has been growing worse, unless at the same time there was no pleasure—no happiness. Seriously, do you think there was ever a time when either happiness or misery did not exist somewhere in the universe? If so, which, and which came first? If neither had a beginning can they have an end? If either had a beginning, the same may—I think *must*—have an end. In any and every sense in which I had a beginning I must have an end. To me this is self evident. If it is not true, of how much value is human reason, or common sense? I only *know*, through Spiritualism, that I am to live in another sphere or condition. Mark,—I only said say and it is no more absurd to call good "less evil," than to call evil "less good." I do neither. I said good and evil were the effect of motion. Too rapid growth or too rapid decay in man gives pain more or less intense. It is for you to show wherein the "sensation" or "perception" of pain is not as truthful and as reliable as the sensation and perception of pleasure. I do not assert that it is more so. If over all our "imperfections" you are, or can be, sure you find moral good, I may be as sure I find moral evil; I will define neither. You can give us no evidence of the reality, actuality or entity of good that I cannot bring as good evidence of the reality, actuality or entity of evil. This is all I assert or claim. If you should say neither good or evil has a positive "existence," I should hold no controversy with you. In what sense can the "universal instincts of mankind point to the existence of perfection somewhere," when most all men believe in eternal misery? Do you find room in the universe for infinite perfection and eternal misery? The things I have "feared" have not been "illusions." I have suffered more than I feared—millions do. If you choose to call that a perfect power that cannot prevent or overcome misery, I will not contend on words. I *am* "exceedingly sorry" that evil is—hence *must* be. I thank you from my soul for the spirit and manner of your reply to my note. Fraternally,

AUSTIN KENT.

East Stockholm, St. Lawrence Co., N. Y., Sep. 12, 1874.

Cherish faith in one another,

NECESSITY FOR LIBERAL LEAGUES.

The public mind needs to be stirred up to reflection on the immediate bearing of the United States Constitution on the New Testament. Show how flatly the former contradicts the latter; show how the fundamental law of the Republic is not only Extra-Christian but Anti-Christian; show that Christendom is the victim of a dream, when it fancies it believes in the Sermon on the Mount, and that Jesus had no more comprehension of a democratic republic than he had of spectrum analysis; show that the Rights of Man, not Faith in Christ, pitch the key of all modern civilization. Today, a bitter religious contest is liable to be precipitated at any moment because the allegiance of the people is divided between battling principles, and no one can foresee what unlooked-for event may precipitate it. This is the true function of the Liberal League—to be the lightning-rod by which the deadly bolt hidden in the bosom of the cloud shall be silently discharged into the earth, instead of tearing with premature ruin through the magnificent political structure now slowly rising. Where agitation is open, no worse danger is to be feared than a little bad taste now and then; but beware of the silent conspiracy.

The dread lest the Liberal League shall excite dangerous commotion is groundless; that was the old, foolish cry against the Anti-Slavery Society. But the secret plotting of ecclesiastics, the stealthy steps by which they get themselves intrenched in laws and customs through the apathy of liberals, the sly tapping of the public treasury for sectarian purposes, and all the other devices by which Christianity, Romish and Protestant, is seeking to retain its present place and power and get more, are always perilous and active causes of evil. Organization avowedly to carry out and develop the ground-principles of the Republic is a greatly needed influence here and now; it is a positive, constructive force; and we appeal straight to the consciences of radicals throughout the land to take a large view of the situation and *multiply Liberal Leagues*. Their objects are few and intelligible; their plan is simple; their work is all-important. There is precisely as much justification, precisely as much demand in reason, justice, and philanthropy, for the Liberal League to-day as there ever was for the Anti-Slavery Society. The slave principle is active and powerful in society and government; the evil it works, though not appealing so openly to superficial observation and inflammable sympathies, is just as subtle and deadly as ever, and is preparing the way for some great convulsion in the future. Now is the hour for prevention.—*Index*.

It having been settled that Jesus Christ was "nothing but a medium," it is now claimed that Shakespeare could not have written all his plays, requiring such vast diversity of knowledge and experience, without spirit aid. He too was a medium. Does he not say:

> May I be bold to think these spirits—
> Spirits which mine art
> I have from their confines called to enact
> My present fancies?

The Hindoos, the Egyptians, the Phœnicians, the Assyrians, the Chaldeans, the Persians, the Grecians and the Romans all, had Saviours; all had Gods. Some of these Gods arose independently. Others were born of goddesses, and others of the virgin daughters of men. All these nations had Holy Trinities. Some had prophets, and their Saviors appeared as a fulfillment of prophecies. All these Saviors had apostles. All these Saviors performed miracles as a proof of their divine mission. All had heavens for the faithful and some had hells for the infidel.

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LYCEUM FOR SELF CULTURE.

The meeting last Sunday at Social Hall, No. 39 Fourth street, was quite a success. Mr. Klein opened the meeting by a discourse in which, although he is a professed Christian, he endeavored to show that our modern churches, both Catholic and Protestant, are far from either preaching or practising the doctrines of Christ. Rome built up a persecuting tyranny more odious than that of kings and emperors, and our dissenters have retained most of the relics of Roman bigotry, intolerance and superstition. They have abandoned Christ for luxury, fashion, fine churches and aristocratic preachers. Other speakers followed Mr. Klein, most of them agreeing with him in opinion that our modern churches and church goers are a burlesque on the Christian name.

They care what they shall eat and what they shall drink, and particularly delight in fine clothes, contrary to his command.

They pile up riches for themselves, and by no means sell what they have and give to the poor.

They do not forgive their debtors though he command them to do so.

Even their preachers are clothed in purple and fine linen, and like the pharisees of old lay heavy burdens on men's shoulders which they would not touch with their little finger.

They prefer to buy jewels and perfumes for themselves rather than to give to the poor, or provide for the children of the poor.

There was a fine recitation from Miss Woodthorpe, and pleasant music from Mrs. Melville. Next Sunday afternoon the discussion will be opened by Mr. Knight on the Scientific Evidences of the Christion Religion, when he will review the arguments of Messrs. Hemphill, Carpenter and Wythe, recently presented by those Rev. gentlemen for the consideration of the Lyceum. All are invited, and may participate in the discussion.

One man does not drink intoxicating liquors, and he calls that being temperate. But no person, except he be a "temperance" fanatic, is satisfied with this definition of temperance. The "temperance" of some men is more intemperate than the "intemperance" of some other men. To be truly temperate means a great deal more than to be either moderate or abstinent as to spirituous liquors. The glutton, or the coarse feeder, is not temperate, even though he uses neither wine nor beer nor cider. Cicero, the pagan, had a better notion of temperance than prevails among some of our Christian, and even radical, temperance men. "Temperance," says Cicero, "is that which, either in things to be desired or to be shunned, teaches that reason should be followed." And Plato says: "Temperance consists in not being carried away by the passions, but in holding them in contempt, and keeping them in subjection."

Legal marriage alone does not confer purity and chastity upon the sexual relation. For these we must look deeper than law. We must look into those chivalrous instincts of manly character that make a man bow before the shrine of womanhood wedded or unwedded, and hold him back from the least headstrong thought or wish or gesture which might impair woman's self-respect, or trench upon her sacred prerogative.

OUR AGE.

Lois Waisbroker's paper, *Our Age*, heretofore published at Battle Creek, Michigan, has been suspended for lack of pecuniary support. It was a bold, outspoken, earnest and honest paper, not just what we approved in tone, nor altogether in harmony with the opinions of COMMON SENSE, but it had a character of its own, and was capable of doing a good work among a class of people who need "strong meat" to sustain them in the battle of reform. Our old friends Benjamin and Marion Todd edited a department of the paper, but we are not informed whether they met with pecuniary loss by its suspension. Mrs. L. E. Bailey edited the Children's Department, and made it a most interesting and attractive feature of the paper. Whatever may be the future of *Our Age*, we trust that Mrs. B. will soon return to a field of labor for which she has proved herself so well fitted. It is not one writer in a thousand who has the faculty to interest children. It was with regret that we learned of the suspension of *Our Age;* may it soon revive. S. A. F. Swain, of Minnesota, makes an appeal to Spiritualists to aid in the resuscitation of the paper. He says:

Lois Waisbroker, who has labored with indefatigable zeal in the cause of freedom for the oppressed of every grade for many years, needs your immediate assistance in maintaining that fearless sheet. With the greatest energy and ambition she has succeeded during the past year far beyond the expectations of her warmest friends. Her intense feeling, and anxiety for means to continue her work endanger her life. One of the best physicians in the country says she is liable to go at any time. As humanitarians we cannot afford to let her and *Our Age* die. All the liberal papers are needed, and more beside, to agitate thought and meet the wants of progressive minds, and it devolves upon the most advanced, who see and feel the wants of humanity, to supply them, since the most needed and oppressed lack the power, and sometimes even the desire, to liberate themselves. We know there can be no essential improvement effected in society without enlightening men and women upon the laws of life. Our liberal papers are our batteries by which we defend our advanced position. Stand, then, by your guns, and let not one be silenced. A little ammunition in the shape of money from your well-stored arsenals will keep *Our Age* firing away into the strongholds of the enemy, and the light of its fire flashing upon the darkness. Let every soldier who loves freedom rally and sustain *Our Age*.

Some "sinners" are more agreeable than some "saints." "Mother," said the daughter of a distinguished Methodist layman in this State,—"Mother, somehow I like the unconverted young men better than I do those who have experienced religion!" The poor girl could not help it. And why should she? We love what is lovable; and if virtue is austere and cast-iron, or warped and fanatical, or conceited and supercilious, we shall not love it even though we feel we ought to. The thoroughly virtuous person possesses a certain dignity, gentleness, grace, and suavity of character which puts us in love with him or her as irresistibly as with stars and flowers and beautiful youth and winsome children.

Dr. Holland, in an article on prayer meetings, feelingly alludes to "the patches of silence, interspersed with dreary platitudes of prayer and speech."

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TRANSLATION OF FAUST.

DEDICATION.

Again, ye hover o'er me fluttering phantoms,
Revealed before once, to my tearful sight;
Stretched my vain hand where no warm meeting hand comes;
Can that old phrensy still my heart delight?
Ye throng around me; reign in my heart's mansions,
As scattered vapors into forms unite;
My bosom pants with throbs of boyish feeling
Raised by the magic breath around you stealing.

Pictures ye bear with you of days of gladness,
And many a well loved shadow comes and goes;
Now rise like half forgotten songs sweet sadness
First love and friendship from their long repose;
Sorrow awakes, and life's fantastic madness—
Repeats its cry of wandering helpless woes,
And names those dear ones, who, of hours of pleasure
Cheated by Fate, have crossed the Stygian river.

To songs I now may sing no more shall listen
Those loving souls, who praised my songs of yore,
Youth's friendly troop hath vanished from my vision,
Died out the echo that I heard before;
My harp trills to the unknown crowds' decision,
Whose best applause makes my old heart wounds sore,
And all the rest whom erst my muse delighted
If still they live err far from me benighted.

And a wild longing, long to me a stranger
Sieges me now of yon still, pensive shore;
In tones uncertain, like some wind-harp's strains, her
Half wordless songs my lisping muse chants o'er;
Tears follow tears—my sad soul scarce restrains her,
My once stern heart is softened to the core,
What I possess I see as at a distance,
While what hath gone seems actual in existence.

CAN TWO MAKE ONE?

CERTAINLY!

THESE TWO ADVERTISEMENTS MAKE ONE JOKE.

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The joke is that both these statements are true — one referring to morning the other to evening circulation.

COMMON SENSE PUBLICATION OFFICE, NO. 236 MONTGOMERY STREET.

COMMON SENSE can be purchased at the following places in this city: Patton's, 773 Market; Snow's, 319 Kearny; Sharp's, 236 Montgomery, and at this office, 236 Montgomery street, up stairs. Price of single copies, ten cents.

SPIRITUAL ASPIRATIONS.

BY J. W. MACKIE.

A lad went out to fly a kite,
And strove with all his skill and might
To make it rise till out of sight—
O what a joy!

Up, up it flew o'er all the trees,
On th' inspiration of the breese,
As if it knew just how to please
The laughing boy.

But, as it gaily upward flew,
It more and more ambitious grew,
And strove to pierce the bonny blue
Where heaven is.

It tugged and pulled and strove to go
Away from grosser things below,
Only the string which held it so
Prevented this.

Was e'er a kite in such a plight?
Though ne'er before was known a kite
To rise to such a dizzy height—
So near the sun!

And so it tugged and pulled in vain,
Discouraged grew; then tried again,
And snapped the brittle thread in twain,
And freedom won.

Away, away it proudly flew,
Rapt in aspirations new,
And, in its fancy wiser grew,
Till—in the mud.

Useless for either earth or sky,
It lay. Laughing boys passed it by,
But nevermore that kite could fly
O'er field and flood.

Ye, who this kite may dare to blame,
Take care. Your fate may be the same
As falls to kites of human name.
Despising strings,

Who think, but for the earthly ties
Which bind them here beneath the skies,
They might be Gods and quickly rise
'Bove earthly things.

Let angels worship in the skies;
From sphere to sphere let spirits rise;
But we of earth should not despise
Nor treat with scorn.

The means by which we live and grow—
The only things which we can know.
For, see the kite which acted so,
Fell, sad and torn.

Special Notices.

Dr, E. E. Dodge has removed to 123 Ellis street.

DR. BANCROFT'S treatment for Dyspepsia and General Debility has benefitted me more than all the medicine I have used for many years.
C. A. BRONSON, 519 Sycamore street, Milwaukee.
Dr. Bancroft's office is 204 Montgomery street, San Francisco.

For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try Dr. Evory's Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

Send Austin Kent one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is AUSTIN KENT, Stockholm, St. Lawrence Co., N. Y., Box 44.

Farmers, do you know that the Babcock Fire Extinguisher is a sure exterminator of gophers, squirrels, etc., and that it will effectually kill insects on fruit trees, with little trouble and scarcely any expense. One charge of the machine will exterminate all the squirrels in a hundred-acre field. A new machine can be purchased at this office at a reduced price, in perfect order, and with six charges. Address "COMMON SENSE," 236 Montgomery street.

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COMMON SENSE.

A Journal of Live Ideas.

Vol. 1. SAN FRANCISCO, CAL., SATURDAY, OCTOBER 10, 1874. No. 22.

Signs of the Times.

Somebody says the chief doctrine of orthodox churches is the doctrine of the loaves and fishes.

The receipts of the Mechanics Fair in San Francisco during September amounted to $83,782.76.

Rev. T. G. Thurston, pastor of the Congregational Church at Haywards, charged with stealing $800 from the safe of a Lodge of Odd Fellows of which he was a member, has been honorably acquitted.

Experiments recently made in England indicate that wagons are most easily drawn, on all kinds of roads, when the fore and hind wheels are of the same size, and when the pole lies lower than the axle.

The Berlin Academy of Sciences offers a prize of $200 for the best essay recording experiments, satisfactorily proving whether the changes in the hardness and friability of steel are due to physical or chemical causes, or to both.

Mrs. C. M. Morrison, clairvoyant and healing medium of Oswego, N. Y., has moved to Boston, Mass., in consequence of an act passed by the New York Legislature forbidding the practice of medicine by any other than the regular faculty.

Macmillan & Co. announce a work by Francis Galton, under the title of "English Men of Science," giving very complete statistics of the nature and nurture, race and birthplace, occupation of parents, and hereditary pedigrees of English scientific men. It will develop in a special department, in greater variety of detail, a branch of inquiry instituted by its author in his book on "Hereditary Genius."

A bill is likely to pass the Legislature of Oregon which submits the question of license or no license to the people at each general election. It also provides for the recovery of damages from liquor dealers resulting from the use of liquors sold, and it provides that where licenses are allowed the dealer must first get a petition in writing signed by a majority of the legal voters in the election precinct where he desires to carry on business.

Formerly there existed in Northern Africa an inland sea nearly 500 miles long and 60 miles wide, connecting with the Meditterranean; but an isthmus of sand gradually forming at Gabes, cut of the inland waters, which, drying under the hot African sun, left a low marshy country, which it is now proposed to fill with water again by cutting a canal through the isthmus. The cost will be over $2,000,000, but it is believed the country around the sea will be made fertile by it, so it would be a profitable government enterprise. The French control that portion of the country.

The newspapers now give frequent accounts of crime discovered be means of clairvoyance.

A factory at Ansonia, Conn., has produced a specimen of fine German silver wire that runs about seven miles to the pound.

Edith Fuller, of Cambridge, has been chosen professor of languages at the Greenfield Seminary. She is a niece of Margaret Fuller.

Mrs. Cynthia Leonard, of Chicago, has organized a "Society of Good Samaritans," the design of which is to aid struggling women and prevent their fall into vice.

Eighteen ministers of the gospel in Allentown, Pa., publish a protest against a Sunday paper in that city, but it is a poor Sunday paper that doesn't do more good than eighteen ministers.

The late strike at Belfast was ended by an agreement that employers might reduce the wages of the men and boys one half as much as they wished, but that the wages of the women might be lessened as much as their masters desired.

Mr. Conway is writing a complete series of articles on Decorative Art and Architecture in England, for Harper's Monthly. He does not agree with Ruskin in the total depravity of English artists and architects, but thinks that even their failings lean to virtue's side.

General J. F. Miller, during his visit to Europe, secured from the Russian Government, for the Alaska Company, the privilege of catching seal on the Siberian Southwestern Coast. Under the Company's contract with the United States, their catch in Alaska is limited to a certain number of animals each year. Their contract with Russia, however, places no limit to the number they may kill.

The San Francisco *Chronicle* gives a sign of the times as follows: "The tendency of modern thought is to reverence the truth, to follow it fearlessly wherever it may lead; to believe that it is better and more beneficial than any thing else in the world, and to accept it frankly and honestly when clearly manifested, whatever pleasing illusions it may destroy and whatever venerated idols it may dethrone."

The *Prisoners' Friend* says there are now nearly 1500 persons shut up in the Boston prisons alone, without reckoning the 300 boys and girls in Deer Island reformatory, which is a truants' prison, or the five or six hundred from Boston now in the state prisons at Charlestown and Bridgewater. Probably the Bostonians, old and young, who are now locked up, under sentence or awaiting trial, amount to nearly 2500, which, in a population of less than 350,000, is something fearful,—being one in every 140 persons.

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SILENT INFLUENCE.

[For Common Sense.]

BY B. SHRAFLE.

There is an incalculable amount of silent and secret influence going out from our characters, by far greater than that which we exert knowingly through our actions. It is by this silent influence that we impress other minds, mould their sentiments, and help at least to shape the actions of others. It is therefore in reality much more what we are than what we do, although our actions should always correspond with our words and sentiments. A striking illustration we have of it all around us in the effective forces of nature's divine laws that work so silently and smoothly. The Infinite Creator plainly demonstrates this in all his works, proclaims it without noise, through unspoken and unseen agencies. We also see it in the influence which the teacher exerts over his pupils, the study of which has been with me for the last eighteen years of very great interest. The young mind is easily influenced, and for this reason how careful parents should be with what kind of children their own associate, in school as well as out of it; and, above all, what the moral, social, intellectual and spiritual standard of the teacher is, who, as a natural consequence, has to be positive to them in order to hold them under his will-power, and therefore exerts a strong yet silent influence over the pupil's mind, which is as plastic as the clay in the potter's hand. Look at the mother's influence over her child when even but a month or two old, when her infant does not understand language yet, how it feels and knows what feeling the mother wishes to express. Look at social life, and see what power this silent, unconscious influence exerts; how the lives of others are affected more or less by our own. Whatever we are as individuals and families, that we are in our business relations, in communities, in municipal governments, yes, even as a nation. We see it also demonstrated frequently in listening to a speaker. It is often not so much what he says, but the expression with which he emphasizes his speech; not so much even the sound of his voice, as the fire of his eyes and the flush of his countenance; it is that indefinable impression it makes on the soul within, which tells of the actual influence. Look at an enthusiast. See what silent influence he exerts when he comes in contact with people whose nature is generally calm and quiet. How he rouses all their latent feelings and carries them to a pitch of excitement and enthusiasm which they were not aware they were capable of. I can now understand better than in 1848–9 when I often listened to the eloquent speeches of Louis Kossuth on the subject of liberty for his country; he addressed audiences of from 5,000 to 8,000 with such fire and enthusiasm that he carried them almost to a frenzy. I have witnessed scenes that beggar description, when old, gray-headed men and boys of fourteen embraced each other and cried like little children, and swore by all that was sacred to them that they would fight for their liberiy and rather die on the battle field than enjoy the comforts of home under the rule of despotism. How true they kept their vows, history has amply proved. Although overpowered then by the combined minions of Austria and Russia and the treachery of the flower of the army of 60,000 by Goergey, yet Kossuth's eloquent pleadings are not lost to his country. The powerful influence his burning words and flaming eyes produced on the thousands of human beings whom he addressed in Europe and America is acknowledged by every one. He was not only thoroughly in earnest, but was perfectly honest, sincere and unselfish. He is, and has been since 1830, a Spiritualist, (although not by name) and is himself a medium.

It is the Soul and not the Voice that speaks. By words we are at times deceived, but in such a case the face honestly refuses to sustain the words. The face gives the real expression from the very depths of the nature. To produce perfect harmony between the soul and the features, cultivate the everliving principle of Truth and Honesty. It is the spiritual part which exerts the real influence, and which exerts the power with which our characters, words and deeds are to be credited.

LETTER FROM MR. YORK.

The following letter has been delayed in transit, but the friends of Mr. York will be glad to hear from him, even two weeks behind time.

EDITOR COMMON SENSE:—Ferndale, the place where I write, is a small village with beautiful surroundings, 20 miles down the coast from Eureka, and 5 miles inland. It is a perfect garden of Eden, and I am quite sure that some of the people here will compare favorably with the early occupants of that Eden so famous in story. I am stopping with Dr. O. Payne, a live man and a reader of COMMON SENSE. Mrs. Payne, an estimable lady, is a good medium, and the Doctor, a man of culture and ability, is a good speaker, so our cause has not suffered here for able exponents. There is quite a large liberal element in this county. I spent last Sunday at Rhonersville, where I gave three lectures to large audiences. My labors here are quite opportune, as there is much excitement growing out of a camp meeting held by the United Brethren. Fanaticism is at white heat about the name of Jesus as the only name given among men whereby we can be saved. Of course I did the best I could to make it clear that "common sense" is a better name for the universal salvation of the human family than that of Jesus. I went to camp meeting last Sunday morning to see the show, but like the holy land in the eyes of Mark Twain, it was divested of all sacredness. Those engaged in the meeting said they were happy. I only have their word for it, as the appearances were all against them. It made me sad to contemplate the scene before me. A crowd of people with blood-shot eyes and contorted features were singing in solemn measure, "Broad is the Road that Leads to Death," accompanied with cries and groans and tears—it made them so happy to think they were to be saved and everybody else damned.

I commence a course of lectures at Ferndale this evening, to conclude with three lectures on Sunday, when the Friends of Free Thought from Rhonersville are to join us in holding a Free Thinkers' camp meeting, after which I go to Eureka to speak Saturday evening and Sunday, and then to turn my face homeward.

Yours for Reform, J. L. YORK.

Ferndale, September 17th, 1874.

Since the foregoing was put in type we have received a letter from W. J. Sweasey, of Eureka, in which he says:

"Mr. York has done wonders here. He has delivered ten lectures in this place, and three each at Rohnerville and Hydesville with increasing audiences. He is engaged to lecture here every Sunday in October. As I suspected, free enquiry was but sleeping, and now seems fully aroused. We have rented the best hall in the place for six months. Now we want a good test medium and some one to take the lead in conducting a Children's Lyceum.

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[For Common Sense.]

ARMAGEDDON.

Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.—Joel iii:xiv.

We fought and won our battle even in the middle ages, why should we doubt the issue of a conflict now?—Tyndall's Address.

In the very able address by Prof Tyndall which has just fallen like manna into the camp of free-thinkers, and a bombshell into the fortresses of theology, we learn anew the lesson taught by history, that piety is the enemy of freedom, unless it be pious freedom; that science has little respect for piety, and cares more for the liberty to let the light shine into the recesses of dogmatic ignorance though all the bats of theology should be disturbed thereby. Science, or the liberty to investigate, experiment and reason by the light of tested facts, has little reverence for faith. Before science can be received into the communion of the church in full fellowship, the church must throw her dogmas to the moles and to the bats, and her creeds to the winds, and permit the emotional and the religious sentiments in man full freedom to grow and manifest themselves in their own way. Then science and religion may live in conjugal bliss, in harmonious agreement. But that will not be the religion of theology. It will be, and is, the religion of science. Theology is of necessity conservative and intolerant. Its existence is the final decision of the Supreme Judge, from whom there is no appeal, not even to science, hence any investigation into any of its ipse dixits is a direct insult to its pretensions, and to its God. Hence the enmity of theology to science and scientists. There can therefore never be peace in the world while there is a religion in it based on a direct revelation from God, and minds brave enough and thoughtful enough to oppose its pretensions.

There are four grand classes battling at present in the great struggle for life: Catholicism, Protestantism, Materialism and Spiritualism; or perhaps only two classes, Rationalists and theologians. Protestantism is insensibly resolving itself into Catholicism or Liberalism. Its existence is a logical paradox; and therefore as a system must cease to be. A protest in theology is suicidal as conservation in science is. Of the war between Materialism and Spiritualism, the danger is less apprehensive. While both recognize the freedom expressed by Milton: "Give me the liberty to know, to utter and to argue freely above all liberties," there can never be any serious quarrel; with Spiritualism, Materialism can have no quarrel only as Spiritualism becomes theological and priest-ridden in its media. Those to whom freedom is the most dear and essential, care very little for power in government. Loving liberty themselves they do not wish to govern others. Having nothing to fear and nothing to lose by the thoughts and ideas of others, they care not to legislate over matters of mere opinion expressed or written. This begets supine indifference in Liberalists. This culpable apathy is the hope of theology. It is endeavoring by ways that are dark and tricks that are vain, to obtain power in the government. Both wings of Christianity are working for this, each in its own peculiar way. The Y. M. C. A., and the Jesuits, are at work in the interests of theology to convert our government into a theocracy. And while free-thinkers slumber and sleep their purpose may be consummated. Then good-by Protestantism, Rationalism, thought and freedom, and all hail (!) the Pope, and all the mummery, nonsense and cruelty of an intolerant theology.

The Y. M. C. A. may not know it, but it *may* know when it has destroyed freedom for the Infidels, that its own freedom is bound up in Infidel freedom, that the Infidel was the real bulwark of Protestant liberty. I hardly think this will ever come to pass. For however indifferent those in the enjoyment of liberty may be, they only require to be thoroughly aroused to danger, present or prospective, to utterly foil and frustrate every effort to cripple liberty. And this danger is not remote; it is at our very doors, and should now be guarded against by counter co-operation. How long will Infidelity be content to be the butt of ridicule by the small wits of the daily press? How long will Materialists and Spiritualists be content to be misrepresented and treated as the outlaws of common decency everywhere! How long will notices of your meetings continue to be the tail end of theological respectability in your Sunday morning or Saturday evening papers, or come in "too late for classification?" As long as ye neglect your own press, and suffer your only defenders to waste away into dissolution. While meetings for free discussion drag along a miserable existence for lack of adequate support, while the COMMON SENSE is allowed to pass through tribulation till it be successful, while Liberals are fools, there are sanguine hopes entertained by the priesthood that the liberties of our country will be prostituted in the interests of freedom-hating theology. Rather than this shall be, let us say with Tyndall: "What we should oppose, to the death if necessary, is every attempt to found upon this elemental bias of man's nature (the emotional) a system which should exercise despotic sway over his intellect."

SATAN, JR.

SINGULAR OCCURRENCE AT A SEANCE.—T. P. Barkas, F. G. S., of Newcastle, England, has published a little work entitled "Ten Years' Investigation into the Phenomena of Modern Spiritualism," in which this incident among many others is given:

Mr. Coleman and I arose to depart. When we were about to leave the room, and were at a considerable distance from the moving table, he said, "I'll make a suggestion to the spirits to put one of these candles out." There were two candles burning on the large table. I said, "Do so, but do not express yourself so that any one in the room can know what you want done." This was agreed. Mr. Coleman and I then went to the party round the table, and he said, "Spirits, will you please to do what I have suggested to this gentleman I would ask you to do!" Three affirmative raps immediately followed. Mr. Coleman said, "Do it, then." The table immediately began to dance across the room; the people touching it appeared surprised at its actions, and it gradually came nearer the larger table. When it reached the table, I, unsuccessfully, endeavored to anticipate the means by which the candle would be put out. After the table had moved uneasily for about half a minute, it rose into the air, glided over the edge of the table, where the candle was burning, and coming suddenly down on the wick of the candle, knocked the wick into the grease, and then gently glided down to the floor. Thus ended the second *seance*, and I walked to my lodgings with abundant food for reflection.

When the flood at Chester was the highest, and the water was three feet deep about the house, Master Robert Cluett, five years old, fell upon his knees and uttered the following prayer:—"O! Lord, I don't like this; take it away. You said when you put your bow in the skies, you would have no more floods. Now, how is this? Amen."

To love the unlovely, to sympathise with the contrary minded, to give to the uncharitable, to forgive such as never pity, to be just to men who make iniquity a law, to pay their ceaseless hate with never-ceasing love, is one of the noblest attainments of man, and in this he becomes most like God.—*Theodore Parker.*

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[For Common Sense.]

PURIFYING BY RESOLUTIONS.

BY J. O. BARRETT.

Despite the popular claims for social purity, the conviction forces itself upon us that faces show what the heart is; that the haggard condition of many would-be-respectables indicates that the wet rot of hypocrisy is what's the matter. The hurry to *resolve*—as if they want the world to see how pure they are—exhibits a moral purturbation, that there must be a magnetic influence drawing them secretly away from pretentious virtue. Purifying by resolutions is so cheap! And it is nice to be in fashion, to conform, to be fellowshiped by the church! Keeping in the ruts is safe! Thus, one can teach "pure Spiritualism" and avoid all "side issues" of reform, can portray the glories of the summer land after death, and let the affairs of our wicked world alone. What has "pure Spiritualism" to do with woman's franchise or improved system of ante-natal and post-natal educations? Why drag in side issues? Why incur this needless ire of the church? Why not stick to the text—table-tipping and the beauties of the spirit world? Such in fact is the plea. As if the republic that the angels intend to establish can come with a compromise, and "daubing with untempered mortar."

Judging from what we know of moral ratios and human nature, our opinion is, that wisely honest folks are never in a hurry to proclaim their goodness; that they never proclaim it at all, but let their manner of life be the test. Those who lack always make the most pretence. Ever must the price of liberty be paid for. Ever must the heralds of new truth be persecuted in paving the way, and only the future will do them justice. Such will live in the hearts of their countrymen, while their maligners will be soon forgotten. Let us be patient; and be wise in our patience. When revolutions are brewing, cool deliberation is a rare and saving virtue. Extremes must be; offences must come; destruction first and then construction. Human nature will right itself, like water that finds its level. There is the soul of integrity in all reforms. Rally here and trust the results.

Glen Beulah, Wis., September, 1874.

Truth is a good dog, but beware of barking too close to the heels of an error, lest you get your brains kicked out.

Married people should study each other's weak points, as skaters look out for the weak parts of ice, in order to keep off them.

A little copy of Eden can be found now down almost any country road, where the boughs of the orchard trees are bending under the weight of fruit.

Stimulants do not create nervous power; they merely enable you, as it were, to *use up* that which is left, and then they leave you more in need of rest than before.

In the library of the world, men have been hitherto arranged according to the form, the size, and the binding. The time is coming when they will take rank and order according to their contents and intrinsic merits.

[For Common Sense.]

CHINATOWN.

Passing along the Chinese quarter the other day I saw an open door, at which people were coming in and going out with careless curiosity. On looking in I saw a coffin on the floor. By its side sat a woman with her head veiled in a white cloth. The corpse was so thickly covered with scraps of paper (messages of the living to departed friends of which the deceased was supposed to be the bearer) as to be almost invisible. Outside a white awning was spread, under which tables were placed. Blue silk streamers, ornamented with gold, with Chinese inscriptions in gold, were suspended from this awning. A Chinaman was placing on the tables savory dishes prepared after the Chinese fashion; so that the soul of the departed on emerging from the body might partake at least of the aroma of the viands to strengthen it for the mystical journey. Will you be welcomed in the Chinese heaven in true orthodox fashion by your small-footed, almond-eyed houris seated in their gardens on their light cane chairs? Will you have any news to give there John? you that have gone there from this, our great city of the West? Will you tell the great mandarins of long ago that there is something worth looking into down here—goodly, patient and industrious toiler, representative of the myriad-handed Asiatic race, whose rapid advance at the beck of our great money lords can only be met on our side by co-operative intelligent industry?

We were on our way to the Rev. Mr. Gibson's Chinese Mission. We were much pleased with the mein and port of the young Mongolian who opened the door. There was a manliness and dignity about him not often seen in Chinatown, and he spoke excellent English. The Mission building is large, cheerful and airy. It was at first established as a school for boys. But one night from one of the wharves of our city a gaily dressed Chinese slave girl leaped into the dark, deep water to seek there for the rest she never knew on earth. She was rescued and taken to the Mission, and that was the beginning of the girls school. There are now seventeen girls there. They are almost all refugees from a system of slavery compared to which negro bondage was freedom. Merciless cruelty is one of the characteristics of the Mongolian and Malayan race. If a true womanhood can be in any measure developed in these girls, what home missionaries they will make. Mrs. Gibson told me that they could all be married immediately if it were judged best, but that it was necessary for the institution to know the manner of men to whom they would be entrusted in that relation, as some of the Johns with a keen eye to business would sell them in a week or two after the ceremony. Thank God for this solitary beacon of hope for the poor China woman! Dr. Gibson has openly advocated the emancipation of American women. He stretches out his helping hand to the Mongolian woman saying to her also, come up higher.

E. HUGHES.

"The utopian idea of one age becomes often the common place idea of a succeeding age."

Get rid of alcohol and tobacco, and you will reduce the number of criminals at least fifty per cent in ten years.

To men who have inherited the main features of their belief, and who must perforce make their intuitions square with it, it is of no use to point out facts which tend another way.

"If we would not consent to tax ourselves for the prevention of crime, we must be taxed still more heavily for the punishment of it. The expense of one convict for one year would educate more than one hundred children."

For Common Sense.

MODERN SPIRITUALISM.

From the beginning of human thought till now, two great currents have run independently of each other, side by side, each claiming to be the true teacher of humanity, and condemning the other as visionary or absurd. The students of nature have always affected to despise the devotees of religion, while the propounders of faith have cordially returned the compliment, seasoned with cursing and persecution. The churches of the world have rested their pretensions on visions, miracles, prophecies and other wonders, which the philosophers have generally rejected as utterly unproved and altogether preposterous. Up to about thirty years ago the philosophers seemed to be getting the best of it. Miracles, wonders and ghosts were disappearing, and it was boldly asserted that they never had been. Even Christians were constrained to confess that they had ceased, and refused to believe in any but the ancient orthodox cases as reported in the scriptures, and the world was settling down into a very comfortable and well defined material philosophy. Then came Modern Spiritualism. It began with little raps, it moved tables, it answered questions, read unsealed letters, divulged private secrets and brought tidings of events even in advance of the electric telegraph; at least it pretended to do so. It challenged investigation. The most profound thinkers could not trace the raps to their true cause. Testimony on testimony was adduced to show that wonderful manifestations had been made, and admitting the testimony to be true there seems no other explanation but the spiritual theory. Emboldened by their success and the public credulity, the mediums have continued to pile miracle on miracle. The more we have seemed inclined to swallow, the more there is yet to gulp down, until at last all our notions of what is probable, or even possible, are violently outraged by an open declaration that a spirit, evoked by a human medium, can extemporize a real material body—a woman that you can see and feel and talk with, and dissolve her into thin air the next moment. Human testimony is not wanting to support this last assertion as completely as the raps, the table movings and the unsealed letter reading. If this testimony is sufficient in the one case it is sufficient in the other.

But in real truth, human testimony is fallible at the best. It has always been so regarded. The greatest thinkers of the past have often said, speaking of the miracles of the Bible, "I would rather believe that all mankind were deluded or lying, than that God would make the sun stand still to light the murder of poor human beings." And there are some things so utterly contrary to our daily experience, to our understanding of nature, to our conception of what is possible, that poor fallible human testimony cannot establish them, unless that testimony be so common and widespread among those best able to judge, that our minds are overwhelmed, and the current of experience turned back upon itself by the superabundant weight of evidence. The scriptures have long since been rejected on this very ground, by thousands of the most rational among mankind. They say that such things cannot be believed on fallible human testimony; it is deceptive, and not entitled to credence—and this is sufficient reason for an entire rejection.

Now it cannot be denied that some of the spiritual phenomena (this Katie King story for instance) are in direct conflict with our common sense and our highest philosophy. They should come to us, if at all, backed by all the evidence that is possible, and excluding every possibility of fraud. Spiritualists have statements enough before the public to convince any man of ordinary judgment of the truth of their system if only the statements be proven first. And this is the work to which they should now address themselves. To multiply unproved wonders is useless and ridiculous. Journalists, and particularly spiritualistic journalists, should give no countenance to any manifestation that does not come to them supported by the highest class of witnesses, and with such particularity that the facts adduced leave no doubt of the genuineness of the performance.

This Katie King story, if true, is one of the most important facts of modern science, if false, a mendacious humbug, which deserves exposure, if not punishment. If it be indisputably true, let us have it attested as it should be! Let those who saw it tell us who they are, every one of them, where they live, their profession, business or standing, that we may judge of the quality of the mind engaged in observing. Let them make known to us first what they saw, and what care they took to avoid fraud and deception; for if they leave open the least crevice by which a doubt may crowd in, we are bound to reject the whole story.

It is not denied by Spiritualists themselves that both fraud and falsehood have been at work to magnify manifestations, and to deceive the unwary; and the time has come when the chaff should be sifted from the wheat. Every false pretense is a damage to the cause. Every weak invention serves to impress the shrewd outsider with contempt for the whole theory. Let the Spiritualists become philosophers, who state their facts with scientific accuracy, and they may reasonably hope that well attested facts will soon make Spiritualists of the philosophers.

LAKE.

In reply to this somewhat wordy article, we have just two things to say: First, the facts have been given in the Katy King case, with all the care and particularity here asked for, together with the names, etc., of witnesses, and similar facts have also been repeatedly proven in other cases. Second, Spiritualists know that the *truth* will in the end prevail, and they are not at all anxious to make proselytes. The world is becoming converted as fast as desirable. The majority of people are not yet fit to live up to principles so high and holy as those set forth by Spiritualism, and it is well that they cannot accept that which permits of freedom they do not know how to use.

Spiritualism I hold to be the alone science or philosophy that is adequate to the reconciliation of all such speculative opinions [referring to the cited views of Haeckel and Rueckert and Huse] in naturalism, theology or religion; nay, more, adequate to the adjustment of the *Demon* of Socrates, the *Idea* of Plato, the *Nous* of Aristotle, the *Arche* of Paracelsus, the *Anima* of Stahl, the *Cogito ergo sum* of Descartes, and, to come nearer home, the vital principle of Pritchard, the primordial germ of Darwin, the polar molecules of Tyndall, the protoplasm of Huxley, and the Dionian carnivorous plant of Hooker! Just that trustworthy sense-knowledge does Modern Spiritualism now demonstrate to each faithful disciple, that the philosophers of Germany have hitherto lacked, to re-assure their hearts and minds of the everlasting spirituality of the soul of man. Without demonstrate objective spirit-forms, philosophy has no science of soul. Spiritualism, therefore, however unjustly regarded by some, as furnishing to the world only a wilderness of weeds, needs but the diligent application of scientific culture, in principle and practice, shortly to realize not only a garden of flowers for the present generation, but to blossom in the coming ages of peace, purity and perfection as the Paradise of Humanity.—*Dr. William Hitchman (of England).*

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, OCT. 5, 1874.

THE PRISONER'S FRIEND.—A weekly paper devoted to the amelioration of the condition of prisoners, has been commenced under this title by John T. Augustus, 147 Tremont Street, a recently discharged convict from the Massachusetts States Prison? It is not a paper likely to be pecuniarily successful, but that is less the fault of the publisher than of the people. The paper is full of facts and good suggestions; it is conducted with ability, and is worthy of support. The price is two dollars per year. The editor says: "We shall aim to advance the cause of humanity in its broadest sense; to awaken a more active spirit to prevent crime, and more pity for the erring and guilty, without ever losing sight of the best interests of the whole community."

THE SPIRITUALIST AT WORK will hereafter be published in Chicago, by E. V. Wilson. It will be issued semi-monthly until January next, after which it is to be published weekly, at the rate of $2 for fifty-two numbers. It is a handsome, eight-page paper, containing nearly as much reading matter as the sixteen pages of COMMON SENSE. The enterprise failed in New York, because the western friends of Mr. Wilson desired to have the paper printed in Chicago. It is now hoped that it will prove a success, but of course the first year's struggle will be a hard one, and unless its friends pay promptly, it cannot succeed. D. M. Bennett, Mr. Wilson's associate, will continue to publish the *Truth Seeker*, an anti-sectarian paper, in New York city, which paper he says is sufficient to occupy all his time and ability, and use up all the money he can become possessed of. It is strange that Liberal publications, as a rule, are so inadequately sustained, while church papers are nearly all profitable. Both of these papers were eminently worthy of support, yet in a great city, like New York, after months of effort, the enterprise had to be abandoned, and the *Truth Seeker* resumes its old struggle alone.

Emerson says: "A true man never frets about his place in the world, but slides into it by the gravitation of his nature, and swings there as easily as a star." There are, however, exceptions to all rules.

GOING BACK TO PAGANISM.

Some of our clergy, in their zeal to find some fault with the advocates of science, as opposed to the traditions of scripture, are prone to catch at little evasions and insinuations that distract the attention of their auditors from the main question at issue, which perhaps they feel themselves unable to meet openly and fairly. It is a favorite strategem with most of them, when confronted by a new array of facts in conflict with their pet dogmas, to quote from some old pagan, who has said something of the same kind, and they charge the modern philosophers with going going back to the dark ages, to escape the light of christian civilization. This is a mere evasion of the direct argument, and utterly unworthy a gentleman of culture and learning. It cannot be denied that in their exuberance of fancy, and excellence of judgment, many of the sages of antiquity foresaw in a shadowy form, much of what is now realized as absolute fact. But the modern who sets out the same idea, illustrated and demonstrated by absolute facts of science, cannot, by any honest and logical mind, be regarded as going back to the pagan philosopher for his instruction. The christian who speaks of Tyndall and Huxley, and such as they, as going back to paganism, because some old heathen once uttered a similar sentiment, is simply misleading his hearers, and demonstating that he is at a loss for any direct method of reply. Modern phisosophy is not going backward to the past for nutriment and support. On the contrary, all its hopes are settled on the future, on the amazing sunshine of knowledge yet to come. In physics, in morals, aye and in religion, it will not pore over the musty pages of a dark age for its most advanced thought, but rather look to the living savan, and to those who are still to live, for its brightest light. We are wiser than the past, and the future will yet surpass us in every branch of knowledge. Would we have a pure and elevated theology, we should rather ask what men will believe a hundred years hence, than what they accepted a hundred years ago.

Yet here in San Francisco, only last Sunday, a learned clergyman, discourcing on an address by one of the first scientists of the age, indulges in this drivel about going back to paganism. He should know better. We believe he does know better. It is not creditable to human nature that any mature man should live in the light of our San Francisco literature, and not rise above such stolidity. It is equally humiliating to reflect that a public instructor had no more respect for his congregation than to suppose they could listen with patience to such a paltering with truth.

Vice President Wilson, being called on for a speech, at Universalist Convention in New York, recently, said: "You must excuse me from making any remarks. I have nothing to say. I came here to see a few friends and not to speak. I am not of your faith, but I am in sympathy with you as with any association of men who are striving to do good and advance the world." Mr. Wilson is a spiritualist.

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SOCIAL FREEDOM.

BRIEF SKETCH OF A LECTURE BY JENNIE LEYS.

It is not creditable to the daily press of San Francisco that a reformatory teacher like Miss Leys is ignored, as if by pre-concert, while many columns are devoted to the details of dirty acts brought to light in the police court. The papers are filled with records of criminality, and the grand words of a public teacher, who shows us the way to lessen crime and reform mankind are passed by as the idle wind. Miss Leys has in several of her admirable discourses spoken of the causes of human degradation, misery and crime, and given advice worthy the attention of all humanitarians. The only lecture given by her which does not meet the approval of all her listeners, is the one of which the following is an imperfect sketch. Some of her objections to the present system are here given, but the remedies proposed, if any, were not set forth in this discourse. She believes in the marriage of one man to one woman, but opposes our present marriage laws and customs, believing them to be immoral and evil in their effects on the race.

Miss Leys preluded her lecture on the Social Question with some personal remarks, saying that she had accepted a path marked out for her by her angel guides. She had no desire for social freedom for herself. She stands alone, having pledged herself two years ago to do the work assigned to her to do, and to know neither father nor mother, sister nor brother, husband nor home in this life forever. She said: "While I walk the earth I will have neither touch, nor look nor word of love from living man, not because I do not respect and honor true men, but because I must stand apart, and do my work without let or hindrance."

She said it is only necessary to know the social order of any epoch to determine the condition of that period; she then traced the position of woman in her relations to man from the earliest times. In polygamy women were held in fee, and kept in absolute subjection. Monogamy, as it has been practised, marks the era between barbarism and civilization. The dawn of a new era is at hand, in which the true monogamic relation shall prevail. It will be a higher, grander epoch than the world has ever known. Reform in society must begin in the family relation. Monogamy, as to day understood, must give way to a purer and better condition. As it has been practised, it is but polygamy in disguise; it has done its work, and must assume a higher form. Polygamy was the despotism of one man over many women; monogamy has been the supremacy of one man over one woman. Until woman rises to a knowledge of her own powers, the race is defrauded of its divinest heritage. She only is fit to become a mother, and she only can become the mother of healhty children, whose love relations are free. She must not be forced to the office of motherhood by any man claiming to own her. She must own herself. The only true marriage is that union cemented by pure affection, and marriage ceases when love ceases. This is a law of nature, over which man can have no control; he can only comply, or, failing to comply, suffer the evils that result from infringement of nature's laws. She spoke of the early deaths of children, and said the idiotic and insane, the depraved and criminal classes are the natural fruits of marriage as it now exists—the enforced power of the husband over the wife. Fœticide, infanticide and other heinous crimes are directly traceable to monogamic marriage as now understood and practised. The present laws and regulations do not secure the exclusiveness which is sought to be attained. Many marriages by law are so empty of love that love overleaps the law and seeks gratification in defiance of it. It is not monogamy when people look beyond. That only is a true marriage when the minds and souls of the parties so blend that no external form by priest or judge can improve the union.

Charter Oak Hall.—Another crowded audience last Sunday evening, including many new comers. Mrs. Hammond sang and played as usual, when Mrs. Foye, the President of the Society, expressed the hope that all present came for candid investigation. Spiritualism, she said, is either a great truth or a tremendous error, and whichever it be, it is a serious subject, and demands earnest inquiry. On asking for the nomination of a committee, some gentlemen expressed a desire to have two appointed, and that they be both skeptics. He nominated as one of them, a Mr. Daniels. Mrs. Foye said the committee had nothing to do but sit at the table, open the ballots and read the names. One man was as good as two. She asked if Mr. Daniels was well known, and Mr. Pearsall said he was a friend of his, Mrs. Foye said it did not matter about personal friends; the demonstraqions were not given to gratify individuals, but the audience. Individuals can get tests by going to mediums. The nomination was not put to vote by the President, but several other names being presented, some of whom declined, J. R. Hardenburgh was chosen, contrary to his wish, and he refused to serve. Mrs. Foye preferred a skeptic, and finally, after a protest on the part of some who thought the President had no right to ignore the man first nominated, a gentleman unknown to most of the audience was chosen. The names of variovs spirits were given as usual, with correct answers to test questions as to date of death, business, residence, etc. There was not a single mistake. The persons who wrote the names were mostly strangers to the medium. At the close of the seance the committee man said he went to the stand a skeptic, and had been almost converted. He thought the manifestations very remarkable, especially the writing by the medium upside down and from right to left. Spirits were then described and messages given through Mrs. Hendee, Mrs. Cummings and other mediums. One of these meetings is very like another, and yet the public interest in them seems unabated.

Carlyle says the end of man is action not thought, even though it were the noblest. But a little thought at the beginning and a continuous thinking by the way do help the end amazingly.

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TILTON'S STATEMENT.

This remarkable document, which the press generally have ignored or quoted from very sparingly, is by far too lengthy for our columns. It is a complete vindication of his course throughout his entire troubles. He gives numerous proofs of the falsity of the charge that he treated Mrs. Tilton with cruelty; publishes a remarkable letter from Susan B. Anthony to Mrs. Hooker, referring to Beecher's guilt, and full of pity for Mrs. Tilton, and demolishes the statement of Beecher that "Elizabeth" thrust her love on him. He refers with calmness to the outrageous conduct of his wife's mother, and gives extracts from letters which prove that Mrs. Morse knew of the intimacy of her daughter with Beecher. He says he destroyed all letters of his wife alluding to her guilt, fearing they might be lost, and become tell tales of her secret; but one letter only is preserved it being a copy which Mrs. Tilton sent to her mother. In this letter she begs that her *past* be buried, left with her and her God, and says: "Do not say any more that my ill health is on account of my sin and its discovery. My sin and my life's record I have carried to my Savior. * * I rest in him; I trust in him; * * my prostration is owing to the suffering I have caused *you*, and will cause those those I love in the future, if the spirit of forgiveness does not exorcise the spirit of hate." She begs him to avoid stimulating drinks. [he drank to drown his troubles]. In the letter to her mother accompanying this copy, she says: "I should mourn greatly if my life were to be made known to father; his head would be bowed indeed to the grave. * * You will see that by reading or showing this letter to any one you reveal my secret. It is because I trust you dear mother that I send you this, that you may know my spirit completely toward you both. I have been told 'Confide not in your mother,' but I reply, 'To whom on earth can I confide?' I think it wise to destroy our letters respecting this subject, lest Florry or some one should pick them up." This remarkable letter was written, it must be remembered, during her absence from her husband, and of course was not influenced by him. Indeed she begs her mother not to let him know that she had divulged its contents. It must be remembered also that the date, Nov. 1870, was prior to the time when Beecher ascertained that she had revealed the secret.

M. Tilton then proceeds to show that at the time Beecher says he, Tilton, had "fallen" from the editorial chair of the *Independent*, and was in pecuniary distress, he was in the receipt of $14,000 a year, as editor of the Brooklyn *Union* and contributor to the *Independent*, and that the change was greatly to his advantage. He details Bowen's connection with the affair, and proves over and over again that Beecher has falsified. He refers to the persecutions which, for years, he has received from members of Plymouth Church, culminating in the published statement of Dr. Bacon, moderator of the Brooklyn Council, that Tilton has proven a "knave and dog," and that Beecher was the most magnanimous of men. Then follows the efforts Tilton made to have Beecher correct Dr. Bacon's misrepresentations, failing in which he wrote his public letter to Dr. Bacon, which was so worded as to shield Mrs. Tilton as much as possible, introducing in the letter a eulogistic reference to her. Mr. Tilton continues on this point:

Mr. Beecher saw by this tribute (and by others which I habitually paid to my wife) that, however willing I might be to cope with *him*, I was never willing to endanger *her*. He had seen, by long observation of my sympathy for her, that his safest protection against any possible resentment of mine was always in my unwillingness to compromise this tender and wounded woman.

Mr. Beecher, however, having no such regard for the good name of Mrs. Tilton, appointed his Committee of investigation, induced Mrs. Tilton to desert her home and, publicly challenged Mr. Tilton to divulge his story. Mr. Tilton continues:

Had Mrs. Tilton remained with me my Sworn Statement would never have been made; nor did the thought of making such a statement enter my mind until after her desertion; but at last, when Mr. Beecher and Mrs. Tilton publicly turned upon me and demanded that I should expose them, I had no course open to me but to state the plain truth and to let all the parties abide by the consequences. * * * * * * I made this exposure, not of my free will, but from compulsion; I made it because Mr. Beecher and Mrs. Tilton compelled me to make it. I did not volunteer it. I would gladly have continued to shield both parties for the sake of one. But when Mr. Beecher and Mrs. Tilton made a public league against me, and in the face of the whole community defied me to tell the facts, I was either forced to accept their joint challenge, or, by declining it, to deserve the contempt of mankind. That is my answer, and just and candid men and women will acknowledge it to be just.

Concerning the charge that Tilton garbled Beecher's letters, Mr. Tilton says the letters in full which have since been published, are far more condemnatory of Beecher than the extracts, and adds:

It is the part of a brave man when he speaks to abide by his words. Mr Beecher's behavior toward his own letters proves him to be that most pitiable of all cowards—a man who dares not face his own handwriting. His defense is that these letters were written to express his remorse for having given Mrs. Tilton bad advice. I have already proven that Mr. Beecher never gave any such advice to Elizabeth, but gave just the opposite. But even had he given such advice—namely, that Mrs. Tilton should separate from her husband—I hold that such advice, given on the theory that her husband had deprived her of food, fuel and personal liberty, would not have been bad, but good; and the giver of such advice would never need to have repented of giving it. But I will go further and say that, granting such advice to have been given and to have been bad, yet since Mrs. Tilton did not accept this advice, but rejected it, it is a mockery of human reason to say that he spent four years of remorse in contemplating the giving of bad advice which was never taken and which produced no effect of harm or ill!

Mr. Beecher's adroit effort to persuade the public to accept a false interpretation of these letters is vain. They have a plain meaning which no counter-explanation can ever blot out. They are all based on one central fact, a criminal intimacy between himself and Mrs. Tilton, which had been confessed by both parties to her husband and to Mr. Moulton. This simple fact is the key which unlocks all the mysteries of these letters, if mysteries they contain. All the letters, notes and memoranda refer to

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the crime of adultery, to the fear of disclosure, and to the consequent "devices" for the safety of the participants. When Mrs. Tilton made to me her confession of July 3, 1870, it was a confession of adultery. When in her note of December 30, following, she said: "I give a letter implicating my friend, Henry Ward Beecher," it was an implication of adultery. When in her second note of the same evening she said that Mr. Beecher had visited her bedside and reproached her for having "struck him dead," it was because she had disclosed his adultery. When Mr. Beecher cast himself upon Mr. Moulton's strong and faithful protection, it was because the wretched man had been detected in his adultery. When, during the four years that followed the 1st of January, 1871, hardly a month or week passed which did not witness Mr. Beecher in some consultation with Mr. Moulton, either by letter or in person, it was to concoct measures for concealing this adultery. When Mr. Beecher, conscious of his guilt and fearing detection, fell often into hopeless gloom at the prospect of disclosure, it was because the crime to be disclosed was adultery. When, from the beginning to the end of Mr. Moulton's relationship with Mr. Beecher, those two men pursued a common plan—in which I, too, participated—this plan was to guard two families of children from the consequences of this adultery. When Mr. Beecher wrote to me his letter of contrition, it was because he sought to placate me into forgiveness of his adultery. When he asked me to remember "all the other hearts that would ache," it was because of the misery which two households and their wide connections would suffer by the discovery of his adultery. When he wrote to Mrs. Tilton that Mr. Moulton had "tied up the storm which was ready to burst upon their heads," it was because Mr. Moulton had skillfully held back Mr. Bowen's meditated proceedings against Mr. Beecher for adultery. When Mr. Beecher wrote that it would "kill him if Mr. Moulton were not a friend of Mrs. Tilton's honor," he meant that this lady's "honor," like every other "lady's honor," was her reputation for chastity, and he relied on Mr. Moulton to keep the world from knowing that this lady's pastor had soiled her "honor" by adultery. When Mr. Beecher requested Mrs. Morse to call him her "son," which she did, and when she begged him to come and see her, pledging herself not to allude to her "daugher's secret," it was because this mother knew that this "son" and daughter had committed adultery. When this mother gave this "son" the troublesome information that "twelve persons" had been put in possession of this secret, it was the guilty and perilous secret of adultery. When Mr. Beecher shuddered at the likelihood that Mr. Bowen had communicated to Mr. Claflin "the bottom facts," it was because the chief fact lying at the bottom of all was adultery. When Mr. Beecher said to Mr. Moulton: "Can't we hit upon some plan to break the force of my letter to Tilton?" it was because the letter whose force he wished to break was his letter of contrition for his adultery. When in despair he wrote, "Would to God, Theodore, Elizabeth and I could be friends again—Theodore would have the hardest task in such a case," it was because this "hardest task" would consist of forgiving a wife and her paramour for their adultery. When Mrs. Tilton wrote imploringly both to Mr. Moulton and to Mr. Beecher that "the papers should be destroyed," it was because those papers were records of adultery. When in brokenness of spirit Mrs. Tilton wrote to ask her seducer's forgiveness, it was because of her womanly distress at having betrayed him for his adultery. When in one of her clandestine notes to him she referred to her "nest-hiding," it was a means of more pleasantly reminding him of his own poetic expression for their adultery. When her destroyer wrote to Mr. Moulton, February 5, 1872, saying: "I would not believe that any one could have passed through my experience and be alive or sane," he confessed the agony of living on the verge of public punishment for adultery. When he said to Mr. Moulton, "You are literally all my stay and comfort," it was because this brave and tender friend was the barrier between the public and the knowledge of a clergyman's adultery. When Mr. Beecher, who was never tired of sending to this friend such love-leters as a man seldom writes to a man, said to him: "I would have fallen on the way but for the courage with which you inspired me," it was his ever grateful acknowledgment to one who was saving him from the fate which punishes clergymen for adultery. When he bewailed the "keen suspicions with which he was pressed," these were the dangerous suspicions of a congregation to whom public rumor had carried a horrible hint of their pastor's adultery. When he feared an "appeal to the church, and then a council," and prognosticated thereby a "conflagration," it was because he foresaw how the public mind would be influenced by the knowledge of his adultery. When he portrayed himself as standing in daily dread of those personal friends, who were making a "ruinous defense" of him, it was because he feared that their clamorous statements of his innocence would blunderingly lead to the detection of his adultery. When he cried out that he was "suffering the torments of the damned," he was pouring out his heart's anguish to the only man to whom he had liberty to unburden his remorse for his adultery. When he said that he could not carry this burden to his wife and children, it was because he was ashamed to acknowledge to them his adultery. When he wrote to Moulton, saying; "Sacrifice me without hesitation if you can clearly see your way to his (Mr. Tilton's) safety and happiness thereby," he alluded to the sacrifice of his good name in expiation of his adultery. When he said of himself: "I should be destroyed but he (Mr. Tilton) would not be saved," it was because all that was needed for his destruction was simply that the world should be told of his adultery. When he said "Elizabeth and her children would have their future clouded," he saw hanging over this ruined mother and her brood the black and awful cloud which hangs over every matron guilty of adultery. When he wrote "Life would be pleasant if I could see that rebuilt which is shattered," he referred to the moral impossibility of reconstructing a home once broken by adultery. When he compared himself to "Esau who sold his birthright and found no place for repentance, though he sought it carefully with tears," it was because the unpardonable crime which this minister had committed was adultery. When he spoke in eulogy of Mr. Moulton's wife as reviving "his waning faith in womanhood," it was because his thoughts were then of another and weaker woman, whose moral nature he had overcome, and who afterwards had betrayed him for his adultery. When the strong woman who had thus restored "his waning faith in womanhood" counseled him to make "a frank and manly confession of his sin, asking man's forgiveness for it, as he expected God's," and when he afterward wrote that "her clear truthfulness laid him flat"—all this shows how he quailed before a virtuous woman's rebuke for his adultery. When he said to me that I "would have been a better man than he in such circumstances," he meant that I would have disdained to stoop to the crime of seducing the wife of an intimate friend, or of using the power of a clergyman to corrupt a trusting parishioner into adultery. When he said to me that I had "condoned my wife's fault," pointing me to this condonation as constituting on my part a pledge of forgiveness toward him,

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he wrote in that word "condone" the plainest possible confession of his adultery. In like manner all Mr. Beecher's letters, when read in view of the one sad and guilty fact which is the key-note to their tragic meaning, constitute a four years' history of a mind afflicted with "anxiety, remorse, fear and despair"—all in consequence of a discovered adultery.

If I have been thus explicit in reiterating Mr. Beecher's crime, it is not for the sake of proving it from his letters, for I have sufficiently proved it without help from these, but only to show that I did not *garble* these letters when I pointed to them as proofs of adultery; and I repeat that, if Beecher's letters have been (as he says) "wickedly garbled," it is he who garbled them. It is I who have restored them to their true meaning.

We have space only for the closing paragraphs, as follows:

Before God I hold that I did right, and not wrong, in forgiving an erring woman who went astray through a powerful temptation. No regret beclouds my mind for this forgiveness of my wife—which, I am sure, I shall look back to from my dying bed with pleasure, not with pain. I forgave this gentle woman because I loved her; I forgave her for her children's sake; I forgave her because I despise the public sentiment which condones such faults in men, and then compels men to punish them in women; I forgave her because, even after her grievous error, she still remained a woman loving the right rather than the wrong, and seeking good rather than evil; I forgave her because I tenderly remembered that Christ himself forgave a similar fault in a more wicked woman—and who was I to scorn the law of his great example? No criticism of my forgiveness of Mrs. Tilton can prick me with any pang. If all the acts of my life had been as righteous as this good deed of charity, albeit toward a woman who has since but poorly requited me for it—I would now be a better man than I am.

I have only to add that I know no words of measured moderation in which to characterize fitly Mr. Beecher's recent treatment of this broken-hearted lady, whom he has flung against the wall of Plymouth Churh and dashed to pieces. First, he instituted a public committee to inquire into her adultery with him, whereas he ought to have protected her against this exposure; then he beckoned her away from her husband's house, making her very flight bear witness to her guilt; then he suborned her to give false testimony against her husband, with a view to destroy him before the world; then, with unparalleled baseness, he turned upon the companion of his crime and accused her of having been the tempter rather than the tempted, declaring that she had "thrust her affections upon him unsought;" then he variously indicted her for what he called "her needless treachery to her friend and pastor," expressing his doubts whether to call her (as he says) "a saint or the chief of sinners," arguing (as he says again) that she must be either "corrupted to deceit or so broken in mind as to be irresponsible;" debating with himself (as he says still further) whether he should not "pour out his indignation upon her and hold her up to contempt;" and then, after making all these contemptuous references to her in his published statement, he prompted his committee to render a verdict against her, in which they declare her conduct toward Mr. Beecher, even on their own theory of her innocence, to be "utterly indefensible;" and, last of all, he permitted his own journal, the *Christian Union*, to stigmatize her as a "poor, weak woman," whose testimony was of no value either for or against the man who had tempted her to utter her falsehoods in his own behalf!

All this base and brutal conduct by Mr. Beecher toward Mrs. Tilton prompts me to speak of him in fierce and burning words. But I forbear. "Vengeance is mine, I will repay, saith the Lord." I have become so used to sorrows in my own life that I cannot wish for their infliction upon another man, not even on my worst enemy. I will not ask the public to visit upon Mr. Beecher any greater condemnation for the desolation which he has brought upon those who loved, trusted and served him, than I have in past times seen him suffer from his own self-inflicted tortures in contemplation of the very crime for which he has now been exposed to the scorn and pity of the world. I know well enough how his own thoughts have bowed him in agony to the dust, and this is enough. Wherefore, in contemplating my empty house, my scattered children, and my broken home, I thank heaven that my heart is spared the pang of this man's remorse for having wrought a ruin which not even Almighty God can repair.

THEODORE TILTON.

BROOKLYN, September 16, 1874.

Since the publication of the foregoing statement, Theodore Tilton has been indicted for libel, on complaint of District Attorney Winslow, a member of the Plymouth Investigating Committee. He has given bail in the sum of $3,000, and in a letter to the press, he solemnly affirms the literal and absolute truth of his charges against Beecher, and demands an immediate trial.

Rev. Mr. Dryden, in his address before the California Conference, explanatory of his change of views uses the following language:

Death and resurrection are closely connected, so that death is but a change in the mode and place of man's personal life and being—a transition from the material to the spiritual world—a dissolving and leaving behind of the material body, and a clothing upon and rising in a spiritual body; the real spirit-man, entering soon after death the spirit-world, not as a formless, disorganized, bodiless ghost, but a real person, clothed with a spiritual body just suited to his personal life there.

This is what all spiritualists believe, and if Mr. Dryden continues to progress, he may be admitted to the true church yet. He will have to rid himself, however, of some of his notions about God, Christ and the atonement, which as he defines them are only a trifle less absurd than the orthodox ideas.

Rev. A. C. McDougal, a "Divine" of small calibre well known in California, is now in Oregon, and has recently been declaiming against spiritualism as the work of the Devil.

J. P. Newbert, of Honcut, last week killed a four-year-old steer. On opening the stomach he discovered one $20 piece of coin, one $5 piece, and two one-half dollar pieces of silver.

Rev. S. R. Calthrop says we must consider the whole Egyptian, Jewish, Persian, Greek, and Roman inspiration as one vast stream of religious influence, of which our complex Christianity is the continuation.

A man in the almshouse of Delaware county, New York, has been employed several years in making wooden skewers which he sold to the neighboring butchers. From means derived from this source, he has purchased a burial lot in a church yard, and a tombstone, with his name and other lettering complete, except the date of his death, which he stipulated to be filled in at the proper time.

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A FEW MORE BEECHNUTS.

It is reported that Brigham Young's wives are about to send for Beecher to take his place.

Mr. Beecher says he never made Mrs. Tilton presents of any account. Mr. Tilton has discovered scores of presents, many of them carefully concealed from his sight in trunks and closets he never opened.

Mark the contrast between Mr. Tilton's treatment of an erring wife and the treatment she has received from the man who caused her ruin. The wilted rose no longer fit for ornament or use is flung aside with disdain and trodden under foot.

Beecher's committee make a strong point of the fact that a criminal charge was not preferred in the first place. Mr. Tilton refers them to their own church records where the accusation of criminal conduct was spread out in full two years, or more ago.

Beecher received an ovation from his church members and friends on his return. The first thing he did was to pray for his enemies, yet he thanked God that something had occurred to awaken renewed interest in the cause of Christ—the infernal hypocrite.

On Sunday morning Oct. 4, when Beecher preached for the first time since his trial, Plymouth Church was crammed to its utmost capacity, and there were as many on the streets outside, unable to gain admittance. His sermon was from the words, "Thy will be done."

One of Mr. Beecher's strong points was that Mr. Tilton preferred his charge of criminal conduct immediately after he had lost his editorial position and salary. Mr. Tilton proves that at this very time he had not been removed, and was in receipt of an income of $14,000 a year.

Mr. Tilton shows by documentary proofs that he had the highest regard for Mr. Beecher, and was on the friendliest terms with him till the discovery of his crime, and that his home was exceptionally happy till its peace was destroyed and its charmed circle broken by a perfidious invader.

Mr. Beecher explains the remorseful language of his letters on the ground that he had advised Mrs. Tilton to separate from her husband on the strength of her representations as to his conduct. Mr. Tilton proves by the letters of Mrs. Tilton's mother, that Mr Beecher did not advise the separation.

The *German Universal Gazette* of Leipsic says "Beecher stands self-convicted before the whole world. No virtuous man or woman will care to read a *Life of Christ* emanating from so foul a source." This is well enough as an expression of opinion of Beecher, but it is a weak judgment which cannot discriminate between a man and his writings.

The Dahman publishing house in Leipsic, which issued a German translation of the first volume of Beecher's Life of Christ, has issued a card announcing their discontinuance of the work, and offering the first volume at cost. The publishers in their card say: "Due respect for the character of our house renders this determination inevitable."

The *World*, of Princeton, Mass., says: Moulton's statement, followed by Mr. Tilton's masterly review of the whole case, has annihilated what there was left of Beecher after his own and his "Committee's" damaging defence. The stupefying influence of the religion there taught may induce Plymouth Church people to look up to him, as a moral teacher, awhile longer; but awakened good sense will ultimately turn from him with loathing and horror.

LYCEUM FOR SELF CULTURE.

Last Sunday afternoon the Lyceum had another very interesting session. Mr. Knight opened with a good speech of about 30 minutes. He was followed by others on both sides of the question, and a very lively discussion was the result. A lady from the audience kindly volunteered some pleasant music, and Mr. Carr read a humorous poem with good effect. Social Hall is becoming a place of great attraction. In the evening Mrs. Hughes gave a lecture to a select audience, on Spiritualism and the Bible. She recommended Spiritualists to accept the manifestations set out in the good book; and christians to embrace the modern phenomena. Others spoke on the same subject. Mr. Knight said: "This is a triangular controversy. On the one side, we have the christians, who accept the miracles of the Bible, but reject the Spiritual manifestations of today, or ascribe them to the devil and his imps. Then there are the Spiritualists who are disposed to credit anything to-day, but utterly reject the wonders of the past.* This lady lecturer appears to stand between them, asking each to be reconciled and accept the teachings of each other. But there is a third party in the field, the christian philosophers, the scientists, who, while they believe in a great first cause, a spirit of the universe, which they call God, and in the immortality of the human soul, believe also, that God operates by fixed and immutable laws, that He has uniformly permitted them to have their course in the past, and will continue to do so in the futnre. They do not pretend to say that He could not change them, but only aver that there is no evidence that He ever has; that the miracles of the past, and the so-called manifestations of the present, are unproved, not having been observed and recorded, and certified, with that close scrutiny, attention to detail, and anthentification, which scientific, or even legal testimony would require. The scientist therefore rejects them all alike, and seeks only to find out God and His works, by studying the legitimate and orderly operations of nature. We must continue to do so, till miracle workers and Spiritualist mediums present their phenomena supported by logical and conclusive evidence."

Next Sunday afternoon Mr. Farrell will open the discussion on the formation of human character, and in the evening Mr. Knight will lecture, and invite questions and objections.

* [It is not true that intelligent Spiritualists deny the occurrence of phenomena referred to in the Bible and other ancient records. They simply deny some of the deductions made by Christians from such manifestations.

An apparatus for raising submerged vessels has recently been invented in France by M. Seme. To the sunken wreck at the bottom of the sea is fixed an enormous sack made of strong oil-cloth, water and air-tight, of large capacity, which, being empty, is easily submerged. The inventor calculates that, to raise a vessel of eight hundred tons, a sack measuring one hundred and thirty-five yards in length, and two and three-quarters yards in diameter, would be requisite.

This hour that you spend in fretting and *ennui* will never return; but it does not go away empty. It carries away with it the seed you planted in it — a seed which will help to make up your immortality.

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FAUST—A TRAGEDY.

FROM A MANUSCRIPT TRANSLATION BY DON FULANO

PROLOGUE IN HEAVEN.

Present—the Lord, the Heavenly hosts, and afterwards, Mephistopheles.

[The three archangels step forward.]

RAPHAEL—The sun in pristine fashion sings
A challenge song to other spheres,
And, as its course prescribed it wings,
It melts the thundercloud to tears.
Its aspect gives the angels vigor,
Tho' none may pierce its blinding ray;
Thy works, so fathomless and big, are
Glorious as on that primal day.

GABRIEL—And fast, and wondrous faster still,
Whirls round and round the Earth's delight,
The hues of Paradise now fill
Its groves, and now the gloom of night;
Ocean's broad waves, in bright cascades,
Rush from the deep, where rocks uprear,
And rocks and deeps, thro' lights and shades,
Spin circling with the whirling sphere.

MICHAEL—Tornados roar in emulation;
From land to sea, from wave to strand,
And weave, with every fresh gyration,
A chain of sequence round the land.
The seathing lightning cleaves a road
To give the booming thunder space.
Yet all thy ministers, oh God!
Hail the soft changes of thy grace.

THE THREE—Thine aspect gives thine angels courage,
Tho' none their meaning deep can say,
And all thy bright creations flourish
As perfect as on that first day.

MEPHISTOPHELES—Since you, oh Lord! a visit make to ask
How all things go amongst us since your last,
And since you erst received me always kindly,
So now too, 'midst your menials, you find me.
Your pardon, if at high flown speech I stickle—
Whilst the whole circle sneers at me, I know—
My pathos certainly your ribs would tickle
Had you not given up laughing long ago.
Of suns and worlds I cant descant myself,
I only note how mankind plagues itself;
The little earth-god keeps his pristine shape,
As on that first day, a most wondrous ape.
A trifle better, me seems, would he get on
If loss of heaven's lights glare his soul you'd let on;
He calls it reason, uses it at least
To grow more beastly than your vilest beast.
He seems to me—saving your Honor's presence—
Like those shrill grasshoppers one hears in dozens,
Who ever fly, and flying spring,
And in the grass their old, old discord sing.
Would he were buried deep in grass and mosses,
In every filth he buries his proboscis.

THE LORD—And is that all thou find'st to say?
Still growling on in thy old grumbling way!
Will nothing on my Earth 'ere make thee glad?

MEPHISTOPHELES—No Lord, I find things there, as ever, shocking bad;
Why men, poor devils, I do pity so,
I've scarce the heart to plague them in their woe.

THE LORD—Dost thou know Faust?

MEPHISTOPHELES—The Doctor?

THE LORD—Aye, my slave.

MEPHISTOPHELES—By God, he serves you in a curious manner;
Nought earthly is the big fool's drink or dinner.
Soul fermentation drives the wretch to rave, [1]
Half conscious all the while of his own folly.
Dragged down from heaven the loveliest stars he'd have,
And pluck from earth each joy that makes men jolly;
Yet, near or far, with naught is he content;
In deep disgust his restless days are spent.

THE LORD—Well, if he serves me now in wildered wise,
Soon will I purge from mists his brightened eyes,
Knows not the gardener when the sapling shoots,
That future flowers and fruit shall crown its roots?

MEPHISTOPHELES—What will you bet that you don't lose him yet?
If you will only give me leave
To lead him my way—by the sleeve.

THE LORD—Whilst he's on earth to thee there is no let,
Since man must err so long as he doth strive.

MEPHISTOPHELES—I thank you kindly—like him best alive;
For the cold dead I don't much care, in sooth,
And much I love the full fresh cheek of youth,
But to a corpse's knock I'm not at home;
So cats like living mice, to jump and moan.

THE LORD—Well then, I leave him to thy care;—
Draw if thou can'st this spirit from its source,
And lead him—can'st thou get him there—
With thee on thy broad downward course.
Then stand ashamed, when beaten, forced t' acknowledge
That a good man, in his most misty struggle,
Knows the right road e'en thro' the devil's college.

MEPHISTOPHELES—All right; not long will 'dure my trouble;
About my bet, you bet, I do not quake.
And when I've made your saint a God-damned rake,
You'll give me God-speed, doubtless, with whole heart.
Dust shall be eat, and like it—yes, I'm smart—
Like my old aunty, the distinguished snake.

THE LORD—Pray step in freely here whene'er thou wilt,
The likes of you I don't dislike, not I.
Of all those fallen spirits who've rebelled,
The knave is least of all my enemy.
Human activity too soon may slumber,
Man loves too well an undisturbed repose.
Therefore I deem it good his steps to encumber
With one who'll stir him up and work him woes,
And must, as devil, tread upon his toes.
But ye true sons of God rejoice your souls
With the rich wealth of ever growing beauty,
And may that essence which seems roll,
Still lives and works eternally, about ye
Spread the soft shelter of its pinions screening,
And things that hover in fantastic seeming
Fix 'neath your steadfast gaze into a meaning. [2]

[The heaven shuts, the archangels disperse.]

MEPHISTOPHELES—From time to time I drop in here from hell,
To see "I Am," and keep right sides the dish up.
'Tis really kind in such a heavy swell
To chat with Scratch as if he were a Bishop! [3]

[1] Literally, drives him towards the far-away.

[2] Literally, that which hovers in wavering appearance fix with lasting thought.

[3] It seems to me more natural to make the devil speak with great familiarity to the deity. As the unconquered rebel he is sure to be be cheeky, witty and unrestrained in his language. Therefore I put no thee or thou into his mouth, whilst to the speech of the deity it seems to add a kind of dignity. Elsewhere I only use this form of speech to add solemnity and dignity to high flown and rhapsodical speeches—chiefly those of Faust. This appears to me to be a natural and proper use of it. To employ it constantly in the dialogue would make it stilty and unnatural.

HOW WE MAY KNOW GOD.

I do but say
We have not yet beheld the God on High;
Not knowing that He is, we live and die!
If we know nothing of Him, yet we feel,
We feel love's kisses sweet!
The vine that trips our feet—
The murderous thrust of steel;
Gladness about the heart when the sun breaks,
Or the soft moon is floating up the skies,
Delight in the wild sea, in tranquil lakes,
In every bird that flies,
And hot tears in our eyes,
When Love, the best of earth, its last kiss over, dies!
But He, whom we name God, and grope so far above,
Whose arm we fear is Power, whose heart we hope is Love,
On the worlds below Him,
In the dust before Him,
We may adore Him,
We cannot know Him,
If indeed He be, to bless or curse,
And be not this tremendous Universe.

STODDARD.

Special Notices.

Dr, E. E. Dodge has removed to 123 Ellis street.

DR. BANCROFT'S treatment for Dyspepsia and General Debility has benefitted me more than all the medicine I have used for many years.

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Send AUSTIN KENT one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is AUSTIN KENT. Stockholm, St. Lawrence Co., N. Y., Box 44.

Farmers, do you know that the Babcock Fire Extinguisher is a sure exterminator of gophers, squirrels, etc., and that it will effectually kill insects on fruit trees, with little trouble and scarcely any expense. One charge of the machine will exterminate all the squirrels in a hundred-acre field. A new machine can be purchased at this office at a reduced price, in perfect order, and with six charges. Address "COMMON SENSE," 236 Montgomery street.

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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, OCTOBER 17, 1874. No. 28.

Signs of the Times.

Dr. McCosh says Tyndall is a novice in philosophy, although "eminently respectable as a scientist." By "philosophy" he probably means theology.

The well on the Kimball oil claim near San Fernando is down 160 feet, and emits a volume of gas so strong that when lighted it sends up a jet of flame twenty feet.

It is less than fifty years since the world began to build itself railways, and now it has 32,000 geographical miles of them, equal to a construction of two miles a day since the beginning.

The Methodist Episcopal Conference in session at Des Moines, adopted among other resolutions the following: "That in the judgment of this Conference, it is right that women should have the privilege of the elective franchise."

Foye & Co., who have been paid $10,000 by the city for the use, in the construction of the new City Hall, of some of the principles involved in the earthquake patent, now demand $12,500 additional. The first suit was probably just, but the last demand looks like extortion.

John P. Jones last week wrote a letter to the Nevada State Central Committee, in reply to an invitation to attend the Republican Ratification meeting, in which he expresses the opinion that whatever of public reform is needed may best be attained within the Republican organization.

Prof. King made a balloon ascension from Erie, Pa., a few days ago, which was notable in that, on reaching a high altitude the balloon struck an easterly current which carried it twenty miles east, where, on descending into a lower strata, it struck a westerly current which brought the balloon back again to the place of departure.

An American can travel over Europe on the great thoroughfares without finding it necessary to speak any language but his own. He finds his countrymen domesticated wherever he goes. He meets his neighbors at every stopping place. When Mr. Jewell was in St. Petersburg, he opened an American reading room, and found it filled with his countrymen in a week.

Gruet Buisley, the aeronaut, made his last ascension from Woodward's Garden on Sunday. His balloon, after a fair voyage, came down on the rocks, and Buisley becoming entangled in the ropes, was unable to let out the gas. The consequence was the balloon rose and fell several times, the basket striking the rocks violently at each descent, until the occupant was rendered insensible.

The people of New York City, having heard Rev. Robert Collyer preach, are now anxious to have him take up his residence in that city.

Five sermons have already been preached in San Francisco on Prof. Tyndall's Belfast address. Most of these discourses are liberal in their views.

MRS. DR. CARR is announced to lecture before the Temperance Legion, Sutter street, above Kearny, on Sunday evening, October 17th. Subject, "Somebody versus Nobody."

The *Golden Age* says "it is always safe to tie to an old school Presbyterian. One generation goeth and another cometh, but he abideth just where his great grandfather stood."

Kossuth declines to visit Hungary while it is part of the Austrian empire, and spends his old age in England in cossetting his dreams and meditating on what might have been.

Brigham Young's nineteenth wife says "Brigham is incapable of managing any business enterprise in a skillful manner, and that his vast wealth was amassed by fraud and robbery." "In this line," she says, "Brigham Young is a distinguished success. In any other he is a great failure.

It is stated that many of the agriculturists of Kansas are disappointed with the prospects in that State, and are seeking homes elsewhere. Perhaps some of them may find their way to the Pacific Coast. There is plenty of room here between Puget Sound and the bay of San Diego, and much of the land is cheap as well as fruitful.

A Manilla paper announces the discovery of pre-historic remains on the little islands of Rota and Tinian, which form part of the Ladrone or Mariana Islands, consisting of two series of eight stone pyramids, standing in two rows, at intervals of 12 feet, the base being 12 feet square, and the height 36 feet. The summit is crowned by a kind of large cup equal in diameter to the diagonal of the base. There is little doubt that they belong to an age anterior to the Spanish conquest.

Theodore Parker was not considered good authority in the Christian Church, yet he believed in Christianity, as he understood it, most devoutly. His religion was what Francis Abbot would call the religion of *humanity*, but Parker cared much less for names than he did for things. He once said: "The time is coming when men will wonder quite as much at the Christianity of the nineteenth century as we wonder at that of the ninth century. Christianity is progressive, because it is not positive, but natural."

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[For Common Sense.]

AN EASTERN STORY.

Now in the days of Aldebaren, who reigned in Ephesus two score and ten years, there lived a prophet of God who taught many wonderful things. His days were before the building of the great temple; yea, while the ancient graves stood around the market place, and a man might cry thereof, even to the uttermost ends of the city.

And he taught in the groves, and the way sides, and sitting by the silent stream; and people went out unto him, and listened to his words, and marveled thereat. And he spoke as one that would do good, and eschew all evil. His raiment was the garb of simplicity; his food the simple bounties of nature, with a little bread, or a bunch of grapes; and the genial sky, or the umbrageous fig tree sheltered his head. He had no mansion, and he sought none. Gorgeous apparel had he not, neither cared he to possess it. Wine and condiments, and costly dainties were strangers to his lips. Yet was he rich, because of the little that he had he freely gave to those who had less. And God blessed his store, inasmuch as when he had but one loaf or a little fish, he would bless it and break it and divide with the poor, and with his friends, and all were content.

And his words, behold they were of a piece with his doings. He spoke words of kindness and love to all, and blessed them, and cursed not. And he spoke on this wise continually, "If ye would follow me, love one another. Forgive your enemies. Feed the hungry; clothe the naked. Lay not up treasure upon earth, but rather in heaven. Whoso giveth to the poor, lendeth to the Lord, and he will repay with interest. If ye have two coats, give one; two loaves of bread, let not the second stay in thine hand, if thy neighbor be hungered. And the litttle ones, the children, blessed are they, and blessed are they who feed them, and comfort them, and clothe them, and lead them in the path of righteousness, up to the temple of God; yea, if ye forget them, or overlook them, so that they suffer by the way side, and ye give them not meat and drink, it shall be as though ye denied it to God, who is the Creator of all, and in whose sight they are precious forever. All else shall be forgiven, but whoso denieth a bit of bread, or a cup of water to one of these little ones in need, denieth it to me and to God. He shall be cast out, and no wise enter the kingdom of heaven."

And He was gathered to his fathers. And when he was gone, men said he was good, past the goodness of man. He was a God in wisdom and justice, and charity, and love. And they worshipped him, and built temples in his name, and gathered together to hear his words from generation to generation. And nations gathered to his name, and said: "He is our Lord! He will save us forever!" And they called on him everywhere, and put their trust in him, and had no other name by which a man might be saved.

And it came to pass that men grew rich and great, and built mighty cities, even to the ends of the earth; but the tale of the Syrian prophet was in them all; even in San Francisco, as thou goest down to the sea on the western verge of the great republic. And temples arose in his name. Yea, gorgeous structures, that adorned the earth, and pointed in burnished gold to the sky. And people came here to worship, clothed in purple and gold, and with silks and feathers, and diamonds, and sapphires, and in gay carriages. And they returned home to replenish themselves with all the rich things of the earth. The dainties of all lands were gathered upon their festal boards and they ate and drank to overflowing. And he who ministered unto them had ten thousand golden pieces for his hire, and was clad in purple and fine linen, and fared sumptuously every day. And the people said, "Behold our pastor, is he not wise and good?" And the pastor said, "Have ye not seen my flock? Behold how they walk in my way," and they did glorify each other abundantly.

And behold a certain lady of the congregation, who had worshipped many years, and sat under the droppings of the sanctuary, read also a certain book, a silky, siren delusion, published by one Demorest, wherein was found all manner of vanity and folly. It showeth how to multiply labor ane cost in all manner of fantastic dress. It speaketh of nothing useful, but of all manner of things that are ridiculous, and engage the time and talent and money of those who read, in the structure of all imaginable uselessness. It teaches how to make worsted covers for flower pots, to clothe things that need no clothing, to the neglect of the little naked feet of the children of the poor.

And the pastor made his visits; he comforted his flock with private consolation and assurance of final rest and blessing. And he visited the lady, and brake bread with her, and saw all her goodly works, in which she served God. He had tea from far Cathay, sugar from the islands of the sea, spices from farther India, and choice wines from Burgundy and France. She beheld all her goodly works, the products of her skill and industry and thought. There were flounces, and ruffles, and puffs, and chignons, and flowers, embroidered slippers, and carpets, and tidies, and the flower pots with fine crochet work in worsted of many colors. And the pastor admired and commended, and blessed the lady in the name of the prophet, and said, "Sister, now we part for a season, but of a truth, we shall meet again in paradise."

And he departed, and lay upon his bed, and a deep sleep fell upon him, and he had a vision, yea, the prophet of Syria appeared to him in a dream. And when he awoke, he was troubled in his soul, yea, grieved in his heart; and hied to the mansion of the lady and said, "Behold what I have seen in a vision. The judgment seat rose up before me. The Great Judge of the universe sat upon his throne in heaven, and thousands came and bowed before. And behold, you came among the rest, and around you a bright halo of all the fine things spoken of in Demorest's, and the worsted covers stripped from the flower pots were there; and beside them thousands of little children with naked feet. And the dainties of your table were spread out, and the children hungered, and cast their eyes upon them, but gnashed their teeth because you gave them not. And your soft velveted pew in the church was there, the fine organ, the sweet choristers, and I, even I, delivered one of my choicest sermons in soft dulcet tones, and many tropes and figures of speech; but the children were far from us. They played in the gutters without instruction. They were naked and without bread. They were thirsty and we heeded them not. We said, 'Verily, this is a comfortable path to heaven. It is decked with jewels. It is strewed with flowers. Its air is redolent of sweet music. Its rills are running with rich wines. Its mountains are cakes and spices. Let us journey therein. Truly, it is the straight path to the gate of paradise.'

But there came a voice from near the throne exclaiming:

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'The little ones! The little ones! What have ye done for them? These flower pot covers! why found they not the little one's feet? These costly wines! why not cups of pure water for perishing lips? These piles of cakes! why not broken bread? These rich pews! why not school houses for the little ones? You have denied all these things, and preferred vanity, and ostentation, and luxury for yourselves! Verily you have had your reward. Depart, I know you not! Ye say Lord! Lord! but which of my commandments have you kept?'

And the angel turned on me, even me, and said, 'You have wrought this misery. This woman has sat under your instruction for ten years, and gathered ashes instead of crumbs of bread, and is lost.'

And I awoke, and behold it was a dream. SAADI.

[For Common Sense.]

FREE LOVE DEFINED.

BY AUSTIN KENT.

Free Love is now destined to be discussed more or less in all comparatively free papers. Illogical, random, and so, endless, discussion on any matter is burdensome to most minds. To clearly define is to shorten.

WHAT WE AGREE TO.

We, who believe in this doctrine, agree in some points and differ in others. We agree that the only essential meaning in free love is the *sexual emancipation of woman*. It is to give woman absolute, entire and continued control over her sexual relations, and protect her in such freedom and control, as well in as out of marriage. We insist that if there be such a thing as individual rights, each woman's right in such matters is undeniable. The right of religious freedom is not more clear or more sacred. Woman should decide whether and when she will bear children. The rake should be on a moral level with the prostitute. Such free love, I think, must give woman more freedom on these matters than she now has, and man less.

We agree further that if men and women were designed, in their highest and best state, for exclusively dual and monogamic relations, such freedom and protection for woman must and should ultimate in that. If they were not so designed or organized, it ought not and will not so result; and it would be insane to attempt to hold the race to that order by law. We agree to let *the nature of woman in freedom* settle this point.

WHERE WE DIFFER.

Mrs. Woodhull, Miss Leys and many others, believe monogamy will be the final and most perfect order. The writer, and others, believe that a degree of variety will result from such freedom to woman. No person conjugally or socially is absolutely promiscuous, though some persons come much nearer that than others. Some superior minds insist that copulation is necessarily "sensual and lustful," and is not proper, except for the procreation of offspring; and not for all persons even for that. We all hold the order of love relations to be less important than the pure and elevating spirit that should control them. On a low and lustful plane the amative instinct and selfish sentiments control too much the higher man in any and every order of action. On a high and pure love plane the amative will be under the entire control of the top brain—benevolence and charity—as these are enlightened by the intellect.

We differ in our mode of warfare. Of late a few persons insist that all forms of marriage are evil *per se*, and go for the immediate abolition of the marriage system. I have always favored marriage for the time. I go for easy marriage and easy divorce. I think it will generally cause less suffering to go *through* marriage to something wiser and better than to go around it. All such changes bring an increase of suffering. The more sudden the greater. Give us easy divorce, and the thing will regulate and cure itself. If anybody shall reply to this article, I beg him or her to state clearly to what part or principle there is objection. Fire no random guns.

P. S.—If any reader of COMMON SENSE would be better posted on these matters let him send me 80 cts. or $1.00 for my book—"Free Love"—and pamphlet—"Mrs. Woodhull and her Social Freedom." No person has ever called these weak. I have been confined to my bed and chair for over seventeen years, and fed twelve years with a teaspoon. I need the money. If you have an extra dollar to spare for the poor, and should send it to me, it will be gratefully received. AUSTIN KENT.

East Stockholm, St. Lawrence Co., N. Y. Box 44.

[For Common Sense.]

PERSONAL FREEDOM.

What will my church or my society or my friends think? What will Mrs. Grundy think? Those are the questions before which the average human being is appalled. He lives in constant terror of them. But still he thinks he is a free man. This is the bliss of ignorance. Upon what principle does the individual thus surrender his personal independence? Upon the principle of slavery. Upon what principle does the church, or society, or your friends, assume to supervise what is only your own private business? On the principle of divine right!

One of your "Brief Extracts," in a recent number, expounds the true philosophy in this matter: "It is none of our business how our neighbor lives—what he eats or drinks or wears, or thinks or says or does—so long as he is kind to us. Nor is it any more the business of the public how the individual lives in private so long as his relations and responsibilities to society are properly discharged." We are dependent somewhat on one another. We depend on our neighbor being just to us, but not on his opinions. The individual is at present lost in the church or the society. Now, I would have every human being who aims to be a man or a woman, who aims to *own themselves*, to assert their rights in this matter. And just so soon as your friends, and the church, and society, and Mrs. Grundy, aye and your "spirit friends" too, understand your claims in the premises, they will respect you, and not before. But best of all you can and will respect yourself. E. STEVENSON, M. D.

Virginia, Nev., October 7, 1874.

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[For Common Sense.]

A PETITION TO THE SPIRITS.

Inhabitants of the celestial spheres, pardon the presumption of a "groveling Materialist" who, desiring the nobler incentives to the good works which characterize the believers in immortality, and distinguish them from those who have no hope beyond the grave, entreats you from your lofty abodes to condescend to listen to his humble prayer.

Whereas he has heard of Katie King; has read Prof. Wallace's articles in the *Fortnightly Review*; has listened to inspirational speeches; sat in circles, and has himself been "under influence;" has seen apparitions and heard voices; has consulted Mansfield, Foster, Mrs. Breed, and others of lesser note, but has not at present any very definite hope of a future life, nor any very definite reason why he should hope. Whereas, in this age great facilities for for speedy and cheap communications have been invented by embodied humanity, and considering that your intellectual capacity, your range and depth of observation and consequent experience are inconceivably greater than ours, with the advantage of unlimited years, Therefore, your petitioner humbly requests your attention to the very crude, uncertain and inadequate methods of communication between the children of earth and those they love in the *terra incognita* of science and philosophy. Do you ask in what they might be improved, and how? Far be it from your petitioner to hazard the presumptive audacity of advising those who live where the loving and logical Socrates, the divine Plato and the gentle Jesus dwell, with their milleniums of experience.

Our friend "Medicus" has said, many of our fellow creatures would regard the evenings of whole years well spent in interviewing twaddling spirits, just to be assured of that one fact—immortality—which is very true. But at the same time please consider the shortness of life, especially to the Materialist, who is not assured of a *plus ultra* life. To him it seems something akin to cruelty to have his fleeting moments occupied in anything but the consideration of how to make life enjoyable and useful, and least of all in having it wasted in futile attempts to communicate with spirits who either will not or cannot make themselves known to him. Further, there are few of us who can sufficiently renumerate the media for the time required for dancing attendance on us and twaddling spirits for a number of years. What your petitioner requests is to have a system inaugurated which will make spiritual communications attainable and reliable by even the poorest and the most skeptical. One of the proofs given of the divinity of Christ's mission was to the poor the gospel is preached.

It is particularly requested that media will not consider this as a fling at their exorbitant charges, or that their charges are exorbitant; for while we are in the flesh there are demands made upon even spirit media, which nothing less than dollars and cents can satisfy. The media will please consider themselves out of consideration in this petition. There are thousands, probably millions, of us who have dear friends "gone before" who, while on earth, with only a few miles between, would let no reasonable opportunity pass by which they could let it be known that they were still living and loving. But they have passed beyond and made no sign. The testimony of the very many who assure us that they have received communications from their spirit friends is humbly recognised, while it also renders our loss the more keenly felt. Could your petitioner be positively assured that this life was the *ne plus ultra* of existence, he would resignedly accept the inevitable; but the inexplicable phenomena claiming spirits as the actors, taking place here, there and everywhere every day, suggest the possibility of being mistaken on a very vital question. But while they disturb the quiescent philosophy of materialistic faith, they only disturb without satisfying. Please then, ye dwellers in the upper spheres, consider our manifold wants, and in the plenitude of your resources and wisdom, give us a more universal, a more satisfactory, a more direct method of communication with those who still live in our memories, covered with habiliments of love. Your petitioner in sulphurous prospects subscribes himself SATAN, JR.

LYCEUM FOR SELF CULTURE.

Last Sunday afternoon the Lyceum was opened by Mr. Farrell, who announced the following proposition as the theme of his discourse: "The character and opinions of mankind are formed for, and not by the individual." The subject was discussed at large, and well represented on both sides. The Scriptures were read, wherein they say that "we are clay, and God our father, and we are the work of his hand." There were those who contended that man was the maker of his own character, fortune and opinions, to a great extent; free to be good or bad, to believe in the true religion or not, at his pleasure. Others contended that man was depraved and naturally wicked, and could not will to do right without the help of heavenly grace. Others contended that without God we can do nothing; that we accomplish neither good nor evil unless God gives the impulse, and pushes us forward into action. Among these conflicting views a middle ground was taken, that man in his early infancy was wholly formed and controlled by forces outside of himself; but that as manhood came on, and the character acquired strength, the man himself became one of the factors of his own future, and often a powerful one; but yet was never so potent, so independent of the conditions around him, that it could be said he had a free will, or could in anywise be held responsible to his creator for being what he is. God, or the forces of nature, after all, is the potter, and we are but the clay in his moulding hand, fashioned into vessels of beauty and honor, or coarser ware for use, and perhaps abuse. There was good music by Mrs. Melville, and a very numerous and attentive audience. The same subject will be continued next Sunday afternoon at 2 o'clock. Social Hall, 39 Fourth street.

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For Common Sense.

THE CUI BONO OF CHURCHES.

BY J. W. MACKIE.

The Rev. Mr. Platt lately delivered an address to young men on their relation to the church. In it the shifting opinions of Science were compared with "the sure word of God;" as if the steadfastness of a conservative lie well stuck to were better than a progressive perception of truth through a long series of mistakes based on ignorance. The one is the cradle of superstition and the grave of natural science; the other the nursery of science and the death of theology. The address reminded me of a letter received from my old friend Wilson, who, under Providence, was the means of my acquaintance with Spiritualism. In this letter he takes me to task for appearing to shut my eyes to the fundamental truths underlying the superstructure of superstition called Christianity. I cannot find out what I have said from which such an inference could be drawn; for I believe that no system, however absurd or pernicious, could exist if it did not represent a truth, or in a measure satisfy a human want. This is not only true of Churches but also of every human habit, virtuous or vicious. Drunkenness could not exist but for an underlying want which demands satisfaction. When means have been discovered to satisfy this apparently insatiable craving, drunkenness will cease, but not till then. So too with this priestly theological system, which stands like Apollyon in the pathway of scientific progress. It serves to palliate an obstinate want, to divert the religious sense of humanity. When this religious want is thoroughly analyzed, and the means of gratifying it thoroughly understood, then it will be no longer considered necessary to morality to believe in the nursery tales of Eden, the wonders of Egypt and the wilderness, Samson, Elijah, Jack-the-giant-killer and the devil; it will be no longer necessary to the highest sense of religion to believe in the materialization of the Almighty, and his subsequent career as the son of the Holy Ghost and the immaculate Mary, his death, resurrection and ascension. Heaven then will not be needed as an incentive to do what is for our best interests, nor hell to deter us from destroying ourselves.

Yet the church has been useful in the babyhood and boyhood of our race in diverting mankind from vicious practices by its fireside fairy tales and sacred Mother Goose melodies; and it will continue to be useful if it will only let those alone who have outgrown childish things, and whose wants are deeply rooted in the realm of realities. Play is subservient to the muscular development of children, though play is the only thing thought of; so has religious excitement subserved a purpose in intellectual development not dreampt of by devotee.

The present objective is certain to become the future subjective to nobler ends. It would be folly not to recognise the utility of the scaffolding to a building; but when the edifice is finished it would be equally foolish to insist upon its standing there. Or, as brother Paul very sensibly puts it:

For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even by those who by reason of use have their senses exercised to discern both good and evil. Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundations of repentance from dead works, and faith toward God.—Heb. v:13,14:vi. 1.

[For Common Sense.]

DISCIPLINARY PROCESSES OF REFORMING.

BY J. O. BARRETT.

Let us read a lesson from nature. The winds, laden with freezing fury, must come, beating the seed of flower and tree, driving them deeper into the soil for safety, hardening the shells, toughening the waxy juices, weeping so, and crying for protection. The snow must mantle them to keep them from the fiercer blasts. The Spring must dawn, breaking up the ice, and look with loving eyes underneath the snow, and kiss them with lips of sunshine, and lo, a resurrection—a bursting out for joy into the blooms of summer.

The immortal soul experiences a like fate and destiny in its unfoldings. There is no profit without expenditure. Ever will there be antagonisms to overcome, coarseness to refine, impoverishment to enrich, ignorance to enlighten. Such victories constitute the good of living. Apprenticeship is the order in all industries. Temptations are our armory, if we do not wound ourselves thereby. Trials, losses, sufferings, battles make us veterans. Defeats are often our greatest victories. Bless the ragged fern that freshens the sterile spot. Bless the cactus that beautifies the land. Bless the human who is content in humbler walks to show how rare a virtue can develop in adversity.

The tempted are the tenderest souls in all the world. The fallen, so called, possess sweet attractions, generous feelings, and are near the heart life of the angels.

The chemistry of life—how strange—how sure to reveal what we are by birthright. There is a Latent Prophecy in us all.

Is sensuous pleasure in thee hid,
As mummied musk 'neath pyramid?
'Twill scent thee out on every gale,
As lioness her amorous male.
Lusteth the wine of passion's dew,
That reddens on thy blush anew?
Her pain shall come much swifter now,
And Sorrow on thy forehead plow.
Doth key to lock find fond embrace,
As if 'twill ope to health and grace?
The stars have writ in magic art,
That souls which lust shall feel the smart;
And "Blue Beards" with their wives shall rot,
And palace change to den of sot.
Is virtue's love thy dowered weal
With deed of trust by honor's seal?
Thy purity is mirrored high
As sweet oases in the sky—
Mirage of soul uplifts to heaven,
As mantle of Elijah given.
Tho' all thy hopes seem lost and spent
Among the sands of Discontent;
They'll spring again in eddied rest
Among the islands of the blest.

Glen Beulah, Wis., Sept. 1874.

Butler must be re-elected. Congress, without him, would be as stupid as Orthodoxy without Satan.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, OCT. 17, 1874.

Specimen copies of COMMON SENSE will be sent free to any address. Friends of the paper, who are willing to circulate it among their acquaintances, will be furnished with extra copies for that purpose. With a little effort on the part of our present subscribers, the circulation of the paper could be doubled within three months. Will you not do something to aid the cause? It is true there are larger and possibly better papers published East, but this is the only Spiritual and Free Thought journal on this coast. It is needed here, and it should be sustained.

Among the tests given at Charter Oak Hall last Sunday, was the following: Among the ballots selected by the spirits was one bearing the name of a lady who died some fifty years ago in South America. The lady who had written the ballot asked several questions of the spirit in a dialect spoken on the northern coast of South America, and supposed to be known to only four persons in the State. The answers were quickly, loudly and correctly rapped out.

CHILDREN'S LYCEUM.—The "Progressive Lyceum" is in a flourishing condition, but some children are not in their seats early as is desired. All should be in attendance at half past ten precisely, at which time the exercises commence. Parents and others will find this school an interesting place to visit.

UNITED STATES OFFICIAL POSTAL GUIDE.—This kind of publication is new in this country, and it just meets the wants of business men. It contains an Alphabetical List of Post Offices, with County and State, and the salary of Postmasters; also a list of Money Order Offices, Domestic and International; the Chief Regulations of the Post Office Department; Instructions to the Public; Foreign and Domeseic Postage Tables. We recommend it to all business and professional men. Mrs. Lucille Thompson is the authorized agent for the *Guide*, and will be pleased to show it to all desirous of examining its merits. Office, 236 Montgomery street, third floor.

TWO PRACTICAL DISCOURSES.

Miss Jennie Leys, on Sunday last, although physically weak, gave two of the best lectures yet delivered by her in this city. She spoke in the morning on the duty of Spiritualists to carry their religion into practise, to live it out in every day life. As Spiritualism teaches that the hereafter depends on our individual conduct here, we taking with us the character here formed, it therefore becomes us to make every effort for self improvement, and for the improvement and benefit of the race. Spiritualism has done much during the last quarter of a century to free the minds of men from old trammels, has given hope of eternal life to millions, and has regenerated many souls deep sunk in sin and misery, but its work has only commenced; the further it advances the wider is the field, and now that we stand upon the threshold of great events, of momentous changes, the question for Spiritualists to decide is, what will they do to aid in the grand work that opens before us? Some, who call themselves Spiritualists, desire to keep free from what they deem side issues, among which they include the most vital questions that ever came before the human race for decision. Some of these questions lie at the very base of human improvement and human elevation. They are inseperable from the progress and welfare of humanity, yet they are called petty side issues. The relations of the sexes, the generation of children, the sacred laws underlying life, are among these issues. If these be petty, what can be great? They say these relations and conditions are right now, yet how many idiotic, insane, debased and deformed creatures are born into the world, a curse to themselves and mankind. Men and women are responsible for the continuance of this state of affairs. You, who call yourselves, reformers, if you could but see the beings that inhabit some of the higher planets, not spirits, but men and women like yourselves, only vastly superior in knowledge, in morals and in physical health, you would, perhaps, make an effort to bring the race forward in the order of development to a condition approaching that of other worlds. Saturn, for instance, a tiny speck, and far from being the most advanced, is peopled with beings who are never sick, morally or physically; they never speak or think evil of each other; there is no injustice, no oppression there, yet they are material beings who came up from such as yourselves to the condition in which they now are; compared with inhabitants of earth, they are as Gods. What now more than any other thing retards the human race is the gross ignorance in relation to the laws of generation. Not only is this life made wretched by it, but exalted position in spirit life is retarded. The world is peopled with beings puny in mind, diseased in body, dwarfed in spirit, and as they are so they go into the spirit life to struggle there, or perchance to be turned back to re-inhabit other bodies until such time as they become purified. You are the parents of the spirit form which you must inhabit after death, whether you will it or not. Any passion or taste in the flesh not conquered holds

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in bond the spirit. Reforms should commence here, and Spiritualists, of all others, should be the reformers. They should teach the world the way to a higher life. There is a division among Spiritualists which should not exist, and the division has come in an hour when portents of evil overshadow the entire planet, an hour when union should give strength to all lovers of mankind. Let all of us try to awaken to renewed life, and renewed effort for the regeneration of man.

WOMAN SUFFRAGE.

The evening discourse of Miss Leys, on Woman Suffrage, differed very much from ordinary lectures on that subject. It was the "Voice of the Spirit," and the words were worthy of the "voice." We despair giving even an approximate idea of the eloquence, the logic and weight of argument which held the audience in silence and deep attention for nearly an hour and a half. We will give but a few of the points in our own language, not attempting to reproduce the words of the speaker. The superiority of woman over man was assumed at the outset.

Woman is superior by virtue of her surpassing functions. She is organically higher in the scale of creation, endowed with a finer nature, large powers, and is fitted for higher uses. Man, by virtue of physical strength, determined will, and greater selfishness, forced her into slavery during the barbarous period of human history, but she is now growing into her proper place, and the coming age is to be preeminently the era of woman. The office of maternity is the highest and holiest which humanity can fill. To be the mother of a human being is to be the creator of an immortal soul, and she who thus moulds the coming generations holds the destinies of mankind within her grasp. Woman will yet reveal to the world the "sublime potentialities" now dormant in her nature; and such a being must be accorded her place. She must take part with man in all that concerns the welfare of humanity. To shut out the mother of the race from all participation in the government of man is to shut out the source of the highest good; it is to close the avenue that leads to mighty reforms. There are to-day, in this nation, twenty millions of women who are political nonentities. And why? Is she deficient in any of the three faculties, intellect, affection, volition? Has she not integrity, ability, and love of justice? Is not history full of woman's triumphs, achieved in spite of all the impediments placed in her path by man's assumption? Does she not hold in her nature the true balance of power —the love principle—the life of the social system? Is she not everywhere the incentive to man's highest, purest and best endeavor? and shall such a being be excluded from participation in the work of devising and framing the laws by which she and her children are to be governed? By what right is it that in a government, the basis of which is claimed to be the consent of the governed, one-half of the adult population is thus ignored? Answer these questions as you will, but remember that no nation can long exist which thus debars its noblest and best from equal rights of citizenship; and this nation shall reap its reward. The fires of revolution are beginning to gleam, and disaster and defeat lie in wait for a nation which persistently refuses to readjust the basic principles of its life. The exclusion of women from participation in the government by those who formed our Constitution was a wrong against humanity; and such wrongs not forever go unavenged. Peace reigns not even now within our borders; but never will Columbia's banner float over a people less turbulent than those of to-day, until woman is admitted to equality with man in the government, and this day of justice cannot with safety be long postponed. The same cause for rebellion exists to-day that united the colonies against the mother country—taxation without representation. For nearly a century the nation has attempted to stand upon the same injustice which inaugurated the war of 1776; and it has not yet learned that when the cup is full, no hand can stay its overflow. Not *for* woman suffrage will the rebellion be, but because woman suffrage is not. Without her aid anarchy reigns, injustice triumphs, and corruption debases the people; discontent already runs rampant through the land, and ere long, without this savior, the government will go down in the flames of revolution, and a truer and better will take its place.

It is sometimes said that woman should not vote because she does not perform military duty. Of all the postulates against woman suffrage this is the most pusilanimous. On the same ground we might demand the disfranchisement of the thousands of men who in the late war were exempt on account of of physical disability. But it is to *prevent* fighting that women should vote. Were women dominant in the world, the love principle would prevail, and there would be no more war forever.

Some one says women are not what they ought to be. Why? Let the record of man's injustice answer! But the best way to make them better is to take off the bonds, and give the opportunity. Twenty years ago all the education deemed essential for women was the ability to read, write and cipher. Now, wherever she is allowed equal privileges, she is proving herself man's equal in intellect, as she is his superior in intuition. She is beginning to understand her own nature, and not much longer can she be oppressed. In the field of Legislation it is man, not woman, who is incompetent. He is not fit to make laws for women, because he cannot comprehend woman's nature. Not possessing her fuuctions, not enlightened by her experiences, not refined by her delicate perceptions, he is incapable of understanding her needs, and consequently incompetent to make laws for her. Only *woman* can comprehend woman's nature, as deity only can comprehend God.

Another objection is that it would be indelicate for women to frame laws concerning certain criminal acts, and and still more improper for her to sit on juries in the trial of cases where such laws are to be enforced. The reply is that virtue knows nothing of sex. What is wrong for women to do, is equally wrong for men; what is right for men to do is also right for women; and wherever there is sin or sorrow which women must bear, there especially, are women competent to administer justice, or mete out mercy: In cases of seduction or rape, who so fit to judge as they? And if there be any here who are startled by the use of such words, let them cleanse their own lives, and their vocabularies will be cleaner. Are not women most needed where women most suffer? If the proceedings of courts are too impure for the ears of women, they are so for those of men. If the law gives Counsel the right to ask a female witness questions concerning acts which only God, herself, and perhaps one other, have the right to know, it should also allow her to question Counsel and Judges concerning their own private acts. There can be no "fallen" woman without a fallen man, and in the coming time, when women are a power, the Magdalen will be considered no worse than her partner in sin. If women are now more unforgiving to their own sex, it is not because of her own volition, but in answer to the de-

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mands of men, who to-day are dominant, and rule socially as well as politically.

The lecture closed with some earnest words concerning Re-incarnation, in order more strongly to impress upon the minds of the listeners the necessity of acting with justice and wisdom in all the departments of life. Those who do not make good use of present opportunities must come back from the other life, and take up again the burdens of this. No power, says the spirit, can save you from the law, dark and repugnant as it is. Cleanse then, your lives; perfect your natures; study and obey the laws of life and generation, if you would save yourselves, your children, and your children's children from the fate that surely awaits those who fail to get out of this life what this life is for. The advanced planets know not this law. Their people have progressed beyond it, and in time, so will you, but that time may be hastened or retarded by your own efforts. Make your individual lives pure and good, reform yourselves, and remodel your government, then you will "inherit eternal life," and America will become, as it should, the morning star of all the nations of the earth.

These meetings are well attended, and the interest in the discourses is evidently intense. The lectures are preceded by vocal and instrumental music of a high order by Mrs, Whitney. This lady's voice is admirable in quality and volume, possessing that rare virtue, *soul*. The selections are excellent, and the execution shows culture as well as capacity.

To-morrow (Sunday) Miss Leys' subject in the morning is "The Angel Law for the Redemption of the Human Race." In the evening, she is to give her own experience, religious and domestic. This subject is not one she would select; as a woman she would prefer to be unknown; but some lessons can be given in no other way, and if any good can be accomplished by it, if any can be helped by it, any aspiring soul be encouraged to noble effort, any one in any way benefitted, she is willing for other's good to unveil her life. The subject will undoubtedly attract a large audience.

THE PHILOSOPHY OF LIFE.

PROPOSED CORRESPONDENCE BETWEEN L. HUTCHINSON AND J. W. MACKIE.

Our valued correspondent, J. W. Mackie, writes a note to COMMON SENSE, inclosing a letter received by him from Mrs. L. Hutchinson. In his note Mr. Mackie says:

"The writer of the following letter, having an inflated idea of my philosophic acumen, desired the continuation of a philosophical correspondence which took place between us a few years ago, to, I believe, our mutual benefit. I proposed that COMMON SENSE be the medium, and the proposal has met with a hearty approval.

The letter referred to is as follows:

MY ESTEEMED FRIEND:—Your letter suggesting that our correspondence be through the medium of COMMON SENSE meets with my approval. If I can find time I will be pleased to reply to the best of my ability to any view of philosophy you may choose to advocate. My present employments are housekeeping, teaching school, attending on the sick and lecturing every Sunday. I believe in putting as many irons in the fire as possible, and then see to it that none of them are burnt. If intelligence is developed from sensation, then the more we get into hot water the better. May not the lashes on the backs and the burning of the bodies of heretics be the causes of the flashes of wit and poetic fires of modern genius? Perhaps this dull clay, like iron ore, needs the fiery furnace of affliction and persecution to bring out the pure metal of thought. Every upward and advanced step of progress has been in spite of opposition and persecution. Christianity has been foremost with fire and faggot in destroying the advocates of free thought and free expression of opinion. The same spirit is rife to-day, and it may yet teach by persecution the worth of mental liberty to stolid minds that fail to see its true value. Liberty, like everything else, is prized according to what it costs. Like health, its full value is seldom appreciated till it is lost.

Judge B. died as the ripened fruit falls from the bough, or the sear leaf in autumn. Bidding good-night to the family, as usual, in apparently good health and spirits, he retired, and not coming down to breakfast, they went to wake him, and found that he had gone to a brighter world, without a struggle or a groan. Such a death was fitting a life like his, lived out in obedience to Nature's laws. Death truly came to him like an angel leading him to repose. To such as die thus fully ripe it is but as they who

> "Sustained and soothed
> By an unfaltering trust, approach the grave
> Like one who wraps the drapery of his couch
> Above him, and lies down to pleasant dreams.,'

October 3, 1874. L. HUTCHINSON.

Mr. Mackie concluded his note to the editor as follows:

As my correspondent leaves me to choose the subject for correspondence, I am at a loss to know what to suggest as the best, keeping in view the readers of your paper. The great Trinity of subjects, the Past, Present and Future, three-in-one, embrace all there is of philosophy. The past, God, Causation, Life; the present, Man and his relations, social, political and religious; the future, Spiritualism and immortality or annihilation. I trust my friend will be able from this hint to find a text on which to base her thoughts penned for COMMON SENSE. I am certain that your readers will bear with patience my straggling ideas, if they have the effect of drawing for their benefit upon the rich resources of a mind long trained in thinking, we agreeing to state frankly our knowledge, doubts and belief on the subjects treated.

Yours, etc., J. W. MACKIE.

SOME OF THE "SIDE ISSUES."—The eleventh national convention of Spiritualists was held in Boston a few weeks ago, and the principal subject discussed was Social Freedom. A series of resolutions were reported to the Convention by a committee, for consideration, but by a vote of 134 to 20 it was decided not to vote on them. The reason was the Convention did not desire to fasten a creed on Spiritualists. The first resolution of the series, and the most comprehensive, reads as follows:

Resolved, That it should be the primary effort of Spiritualism to inaugurate conditions whereby a knowledge and application of the laws of science in all departments of life and action shall ultimate in a just distribution of the rewards of labor and in equal opportunities for culture; in a freedom which forever proves that self-ownership necessitates self-mastery; and in a code of morals that is in harmony with natural laws, and which profoundly recognizes the needs, possibilities and divine potentialities of human nature.

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CHURCH AND STATE.

The "Friends of Progress" hold weekly meetings in this city, some of which are quite interesting, and as most of the proceedings are of a nature to be made public, COMMON SENSE will, from time to time, publish extracts from the essays and speeches, and brief reports of debates in the Circle. At the last meeting Mr. J. M. Mathews presented a paper as follows:

My friends there's a story I wish to relate concerning the courtship of Madame Church and State. The madame you know is wicked and vain, and she's now fixing up to marry again. The madame is gay and full of deceit; she's rich and she's proud, and won't bear defeat; she's coquetish and sly, and has laid well her plan to propose for the hand of our dear Uncle Sam. The old lady has often been married before, and husbands she numbers some twenty or more. Her children are scattered—in all lands they dwell, and frighten their dupes with a devil and hell. Now we don't believe in any such stuff; the old lady 's been married quite often enough; she's no fit company for our Uncle Sam, and we don't believe for "any other man." Should she become mistress of this beautiful land, we swear to resist her every command; we'll fight to the death for the home of the free—for freedom and justice our motto shall be. Let her return to the days that are past, and let her proposal to Sam be her last. The nations in future will need her no more, for truth is advancing as never before.

[At this point the machine broke, and the remainder had to be written in prose.]

This Madame Church is supposed to be 1874 years old, and her birth-place Judea. She was principally nursed by Peter and Paul, and they being crusty old bachelors failed to provide her with much of the milk of human kindness, in consequence of which her system became disordered, and she did not grow into the gentle, loving being her parents intended. When a small child old Paul took her to Rome, where she grew up, and in course of time not only became mistress of that proud city, but extended her sway over many nations, and compelled even kings to bow in subjection, and prostrate themselves, even to kissing the toes of their chosen vicegerents.

This old Madame Church is a regular polygamist. There was never a nation since her advent upon earth that she has not endeavored to become wedded to, or that has not received seductive proposals from her; and whenever she has become mistress she has ruled with despotic sway. The Madame is old and wrinkled now, and worse than all has become diseased throughout. But then she is rich. She dresses in the most costly fabrics, and dwells in the most splendid temples, and this magnificence is one of the reasons why so many worship at her shrine. As her deformities become apparent she seeks to conceal them by the splendor of her attire; but notwithstanding her endeavors to appear grand and pure, many are beginning to perceive her miserable hypocrisy. Some of the nations in which she has heretofore reigned supreme are now making herculean efforts to free themselves from her grasp. Old Spain, for instance, has instituted a divorce suit, and Italy has to some extent curtailed her powers; still she rules most of the nations of Europe. Only a few are bold enough, and free enough from her influence, to disobey her commands. Notwithstanding all this the old Madame has several bitter enemies; not the least of them being fair Science and young Miss Spiritualism. Science and the old lady have fought many a fierce battle, and Science has ever maintained her position, while Madame Church was compelled to retreat and fortify anew, surrendering stronghold after stronghold as the army of Science came marching along. Young Spiritualism has also given the old Mother some terribly severe blows; in fact her wounds and bruises are such that she can never really recover, but she has so much wealth at her command that her physicians (the clergy) succeed in patching her up, so as to make her look passably fair outside. Old Madame Grundy, also, does much to keep Madame Church in good repute, because what Madame Grundy says is law and gospel with most people; and these two old dames have long been warm friends. Knowing that they are disliked by independent people, they console and sustain each other.

Madame Church has a large family, some four or five hundred children, (sects) of all ages and complexions. They all inherit the chief qualities of their mother—bigotry and intolerance—and prohibit their followers from stepping outside of their several creeds under penalty of eternal punishment. Just think, my friends, of the thousands of martyrs who have fallen victims to her power! and she is even now splitting her kindling wood, and getting her faggots ready for the burning of heretics, and her instruments of assassinrtion for another eve of St. Bartholomew, while we, the Liberalists, are sleeping over a volcano. She failed to marry Uncle Sam when he attained his majority, but she has never given up the hope, and is now marshaling all her forces to carry her designs into effect. Her plans are being laid cautiously, secretly and well; and it is believed by many that he already regards her with favor, and has more than half made up his mind to accept her proposal. Friends of Progress, shall we permit these nuptials to take place? Shall we permit this old hag to marry our boy Samuel without earnest protest? No, a thousand times no. Let us entreat, let us petition, and if that avails nothing, let us arm ourselves and prepare for revolution; for at that time there will be thousands ready to assist us; and with justice and liberty on our side we can forever destroy this arch enemy of mankind. Then, when bigotry and superstition are known no more, Love, Liberty, Culture and Progress will not only be the mottoes of our Order, but of universal humanity.

COMMENTS—FACETIOUS AND TRUTHFUL.

When the reading was concluded a Friend arose, and addressed himself to the President and members about as follows:

I protest; I am indignant. Were it in order I would move that the paper just now read be utterly rejected and repudiated, that it lie on the table, or under the table, or be thrown into the waste basket as scandalous, slanderous and altogether unworthy of our Order. It speaks disrespectfully of a lady, a female, and even our worthy President, a lady herself, was betrayed into a frown, as she read the ungracious epithets "old hag," etc. I say that according to the principles of our Order, founded on an idea of the most profound respect for the sex, and of commiseration for the frailties of poor human nature, it is outrageous so to berate a woman because she happens to be two or three thousand years old, or to denounce her in such terrible terms on account of the defects of early training and association.

Besides there is an entire mistake. It is true the pure and gentle daughter of Jesus Christ, the kind and loving Church, was put out to nurse to those two hoary headed sinners Peter and Paul, and subsequently educated by the council of Nice, and the Roman eclesiastics. But the innocent babe was changed in its infancy, and a child of the devil put in its place. The child of Jesus was all love

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and gentleness, and good will, and self denial, unostentatious and long suffering, and continually commanding men that they bless and curse not. But this of Paul and Peter and the Roman church, showed its satanic origin in the beginning, and down till now. It has built up power and wealth, and allied itself with kings, and uttered the most malignant curses on record. If your objections are raised only to this false counterfeit, I have no word of censure, only that you should so say. But if they are made against the true child of Jesus Christ, I tell you now that they are undeserved. That sweet babe has been an outcast from the gorgeous cathedrals of Catholicism, as well as from the palaces of kings. It has had to hide in holes and corners and dark caves, and beg its bread among the cottages of the poor, while the base counterfeit has consorted with kings and dwelt in the fashionable churches of the great republic. If our Uncle Sam could indeed marry the true daughter of Jesus, the real church of Christ, all good men might welcome the event. But an alliance with this false harlot, whose smiles are forever with the oppressor and the usurer, and for those who glitter in jewels and gold, would be the crowning misfortune of the age. But do not name her as the daughter of Jesus, She is of her father, the devil, and like unto him.

Another Friend suggested that the old lady, Madame Church, is not entitled to veneration on account of her age; worth depends upon character rather than age, and the older in iniquity one is, the less respect is due.

The first speaker rejoined with some facetious remarks, when another member suggested that the spirit of the deceased Artemus Ward must have taken possession of him, and on motion a committee was appointed to exorcise the spirit, but on pleading ignorance of the *modus operandi* they were excused.

A writer in the London Magazine says that men like Tyndall and Huxley, Spencer and Darwin, with the terrible weapons of their materialism, do but break down an old and much battered idol which has long been the cause of dreadful doubts, even to its devotees, and has set religion and science at bitter variance. But in breaking down the idol they are doing us the greatest service. They are letting in the light, they are leaving us face to face with a conception of God before hidden from us by our idol, but which presents him to us not only in a form which science will allow, before which, indeed, science and religion become one, but in a form which is immeasurably grander, more beautiful, and every way worthier of God than that which has been broken down. Let us clearly recognize that when Tyndall claims for matter that it is sufficient for everything, he is not thinking of matter as that dead brute thing which the mass of men suppose it. To him, as to Herbert Spencer, matter is but the manifestation of a Great Entity, in itself unknown and unknowable. It is but the garment of what Tyndall calls the great cosmical life—the great life of the cosmos—the universe. What is this Great Entity, what is this Great Cosmical Life but the Eternal God Himself?

THE ANCIENT BAND.—"The Pacific Art Union" have published a pamphlet of forty pages, being a Descriptive Catalogue of "the Ancient Band" composing the Spirit Art Gallery, twenty-eight pencil pictures executed by Wella and Pet Anderson. A brief sketch of the lives of the mediums is given, together with an account of the origin of the pictures, the history of the various personages represented, etc. This pamphlet, price 25 cents, and photographs of the pictures are for sale by J. Winchester, P. O. box 454, San Francisco. See advertisement.

INDIVIDUALS AND SOCIETY.

We cannnot live together in peace except we observe certain general rules and regulations, which no one in particular makes, but which all make, and which each and all agree to live by and maintain. There is a true science of society; and this is a general knowledge of, and consent to, certain laws and principles which must govern social living. But society must be wise in prescribing a rule of conduct to its members. It must not go too far in taking responsibility from the individual. It is individual virtue that is the great desideratum; for, unless we have virtuous individuals, we cannot have a virtuous society. Personal character is, after all, the finest fruit which can be grown in a true society. We demur to the notion that the species is of more consequence than the individual. The species is nowhere without the individual, who is at once its root and its branches. Society, therefore, must encourage the individual to find out for himself what virtue is; and, having found out, to practice it in his own way so far as he can without interfering with any body else. More or less of experimentation is required even to find out what it is to be virtuous. Let the individual experiment as well as society. The risk is largely his; the responsibility should be, also. Society shall stand by while the individual thus learns from experience; and interference on its part shall be only for self-protection. Public sentiment should be a means of education rather than of coercion,—a warning, an illustration, an encouragiment, a counsel, a help; for this public sentiment is really only general wisdom accumulated by individual experience. It is sometimes right, and sometimes wrong. It is never wholly right; and, probably, it is never wholly wrong. But history abounds with clear cases where the individual has known, not only what was best for himself, but what was best for society, much better than society itself has. "One with God is a majority."—as to wisdom, this has been proven true again and again. Both the individual and society, at the best, learn slowly. There is plenty of conceit and vanity, and foolishness and perversity, and ignorance and stubbornness on both sides. While we are learning what virtue is, in all its broadness and thoroughness, we in the meanwhile are contenting ourselves with being virtuous in spots.—*A. W. S. in the Index.*

STIRPICULTURE.—Among the resolutions prepared by the platform committee of the National Spiritual Convention held in Boston was the following:

Resolved, That communal life, according to congenial groupings, furnishes the only proper conditions for the practice of stirpiculture; that it is the next step in social progress and ought to be thoroughly discussed by this convention.

Mrs. Dr. Cutter, in a speech made at this convention, said: "I am a wife of twenty-seven years, a mother twenty-five years, a physician twenty-four, and this question—I judge from experience—is the foundation of all reforms. We must have freedom before we can have love and love-children. Those spiritualists who say they will not discuss these questions are just as bigoted as the church people ever have been. It is our business to seek out the best way to improve the race, and the proper way is to begin with the children."

Senator Jones says: "In this struggle with the great railroad corporations I am committed alike by my inclination, judgment and public pledge to the cause of the people. Only through and by the Republican party can this cause be made triumphant.

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WORDS FOR THE GRANGERS.

The following are extracts from an address given by Alfred Taylor, of Gardner, Kansas, before a Grange meeting in Hesper:

This unnatural antagonism between capital and labor has been going on for years; it has become world-wide. Go where you will, whether it be to the Monarchies of Europe, the Republics of America, or the Islands of the sea, the same conflict goes on between capital and labor, the employer and the employed. The strife will never cease so long as the present relations continue. * * * Expedients and not principle have controlled. Policy rather than duty have been our study. Justice, truth and party purity have been even unpopular. Will this be overcome? I believe it can be through the influence of the Grange and the enfranchisement of woman. There you have God's foundation for moral purity and public peace. The great questions of humanity will take the place of selfishness and groveling expedients. The moment you bring into public affairs woman's influence, that moment politics partakes of a finer cast. Her strong moral sentiment, her love of disinterested kindness, her courage and faith in all that is good, will ever be a guarantee of good government. There is no civilized nation upon earth, nor ever will be, until female influence is brought to bear in the councils of men. It requires all parts to make a whole. The positive and negative must dwell together as all nature proves. * * *

When we understand the causes that extort from the farmer and mechanic the profits of labor, the battle is half won. Among the subjets that await our action, may be mentioned unjust taxation, a false commercial system, railroad extortions, land monopoly, finance and labor reform. And to my mind the two latter are paramount to all the others. They are destined to be the coming questions of the day, and the main plank in the formation of the Workingmen's party. * * * The middle drones have the entire business of the country in their control. Food, clothing and all the necessities and luxuries of life, can no longer be had at a reasonable profit. In fact, it appears as if the devil rules the nation.

It is not the mission of the Grange to be a political organization. Its duties are more social than political. Education, refinement and discipline are among its primary objects. But who among us have a greater interest in a good government than the farming community? Let the science of good government be the study of every man and woman who feels the responsibility of a citizen. Let every voter in the Grange attend the primary meetings, that no political corruptionist ride into office upon the wave of party passion. Hero worship has nearly ruined the nation. The old political parties, that have heretofore ruled the country, are rapidly passing away. They cannot thrive upon dead issues, nor sustain themselves by bragging of the grand achievements of the past. Political parties, like nations and individuals, have their birth, manhood and old age. When they have filled their destiny they become corrupt and lose the confidence of the people, and enter upon their decline, and can never again reinstate themselves and go into power. Let us stand by the cause. No man can serve two masters. Then be united and faithful, and success will crown your efforts. God permits those to be slaves who have lost the spirit of freedom.

Mr. Taylor, who is an ardent reformer, has determined to take up his residence in California, and is now looking for a home in the interior of this State.

BRIEF EXTRACTS.

Home has little meaning and less beauty when there are no children, living jewels, to shine like diamonds in its setting of love and care.

Keep well employed, and the hours will move fast enough. What you hate in others, correct in yourself. Rule your tongue, or your tongue will rule you.

Be not stingy of kind words and pleasing acts, for such are fragrant gifts, whose perfume will gladden the heart and sweeten the life of all who hear or receive them.

The joy and pride of parents in children well-trained and nurtured more than repay a hundred times all the trials and self-denial incident to infancy. The satisfaction they bring to parents in middle life is unspeakable.

When the feet falter, and the limbs grow weak, and the eye loses its lustre, there is no staff on earth so supporting and full of comfort as the sustaining love and care of a child reared in an atmosphere of loveand trained to veneration.

The average "well-dressed" lady carries ten pounds of clothing. The length of the skirt impedes locomotion, and is of itself a cause of disease. Impure blood and digestion, resulting from improper dressing, dulls the intellect and clouds our spiritual vision.

While Kossuth, the orator, went abroad and talked, Deak, a practical man, staid at home and worked, and through his patient, plodding, self-srcrificing efforts Hungary has half the freedom she asked for, and about all her people are prepared to enjoy and utilize.

Many a man who goes out into the "world" into the church, becomes a walking hypocrite. As D. W. Hull says, he goes about with the bible in his hand, a lie in his mouth and piety even in his gait, yet he is not half the man he was before the church got his clutches on him.

Mrs. Jane Swisshelm says, in reference to the proposed dress reform, that all her clothes rest just where men have theirs supported, *i.e.*, on the shoulders above the joint, having this free. With skirts that never come below the instep, and are not unnecessarily wide or heavy, this dress is as nearly healthful as the customs of society will permit.

Col. Higginson remarks, how little conception has a virtuous woman as to what a dissipated young man really is! But let that same woman be a Portia, in the judgment seat, or even a legislator or a voter, and let her have the unmistakable and actual offender before her, and I do not believe that she will excuse him for a paltry fine, and give the less guilty woman a penalty more than quadruple.

When this government was organized, it was a farmer's government. The signers of the Declaration of Independence were farmers; our Senators and Representatives were farmers; our generals and private soldiers came from the farm. Consequently economy and honesty characterized the earlier administrations of our government, and while we enjoy the fruit of their labor in being free from kingcraft and priestcraft, we are bound hand and foot by lawyer craft and a trading craft."

Rev. Edmund B. Fairfield, D. D., L. L. D., pastor of the First Congregational church in Mansfield, Ohio, has written a review of the Beecher case, in which he says: "For years his portrait was hung in the most prominent place in my house; only Washington's and Lincoln's besides; Henry Ward Beecher's in the most honored place of the three. And when a few weeks since I took it down and hid it away from sight, it was with such throes of soul as I hope never to experience again."

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FAUST—A TRAGEDY.

FROM A MANUSCRIPT TRANSLATION BY DON FULANO.

[NIGHT.—In an arched, narrow, gothic room, Faust sitting restlessly on his chair, at his desk.

FAUST—Well, here have I Philosophy,
Physic, and Jurisprudence too,
And—worse luck—dry Theology
Quite studied out with much ado.
Here now I sit, poor wretched fool,
As wise as when I went to school.
Master of Arts, and Doctor grace my name;
These ten years past I've led my pupils tame
By their weak noses, up and down,
Across the middle and around;
And now I see that we can't know one thing;
That burns my soul, aye, there's the poisoned sting.
'Tis true I am wiser than all those sad boobies,
Your scholars, and doctors, and parsonic boobies;
Scruples and doubts never enter my head,
Hell and the Devil don't threaten me dead;
But in compensation my joys are clipped slightly,
I never imagine I know a thing rightly;
I never imagine that aught I could din in
Their ears would aid mankind, or turn them from sinning.
And I have neither goods nor gold,
Nor Mammon's glories manifold.
No dog would lead a life so tragic,
So I have given my mind to magic,
To see if spirit voice and power
May not some light upon me shower;
That I no more in bitter sweat
Need state the thing I know not yet;
That I may recognize reality
In this world's wonderful duality;
Behold its germs and secret forces,
And bury empty words' dead corses.
Oh, lovely moon! who many a night
Bathedest my pale face in thy light,
When o'er this desk thy beams have passed—
Would that this night were now my last!
Then melancholy friend thy gaze
O'er dusty books and paper strays.
Oh! might I but on mountain heights
Stroll in thy lovely light o' nights;
Round mountain caves with spirits ride,
Or through thy gleams o'er meadows glide,
From every grief of knowledge freed,
Bathe in thy dew, till sound indeed.
Ah! what? still locked within this cell,
This cursed, dull, damp, walled-in hell.
Where even the sweet light of heaven
Scarce through the painted panes is driven.
Hemmed in by yon dull pile of tomes,
Dust covered, where worms gnaw their homes,
Whilst a coarse paper, smoked and peeling,
Drapes everything from floor to ceiling.
With drawers and bottles fitted round,
Old instruments each corner filling,
Heirlooms of for-bears here abound—
Call'st that a world thou'd'st choose to dwell in?
And dost thou ask why thy faint heart
Shrinks gaspingly within thy breast,
Why some deep, unacknowledged smart
Thy life's bright sources hath oppressed?
In place of nature's loving tones,
Wherein God fitted man to dwell,
Beasts' skelestons, and dead men's bones,
Besmoked and mildewed, deck thy cell.
Up, flee, away to yon wide world,
And this most wondrous mystic book
From Nostradamus' hand, unfurled,
Whan on its sacred page you look,
Shall teach the stars bright course in heaven,
And then, if nature helps you through,
The soul power also shall be given
To speak as sprites to spirits do.
In vain you trust dry thought alone,
These holy signs may soon explain.
Spirits who flit 'neath this arched gloom—
Ye hear me? Shall I call in vain?

[He opens the book and sees the sign of Macrocosmus.]

Oh! what delight soothes now my tortured mind,
As mine eye falls this glorious sign upon;
The sweet, soft life's delight of youth I find
New glowing through each vein and nerve to run;
Was it some God who traced these strange signs here,
Which thus all inward raging softly still,
My poor torn heart with peace and joy so fill,
And with a secret thrill akin to fear
Unfold all nature's forces to my will?
Am I a God? on me such light is poured;
I see in these pure features traced,
Bared to my soul, all nature's secret hoard,
And now I read the sage's speech at last:
"The spirit world was never closed,
Thy mind is shut, thy soul is dead;
Up scholar! wake! thou hast but dosed,
Bathe thy glad soul in dawn's fair red."

How all things weave into one whole,
One in another finds its soul;
The powers of heaven swoop down, and skywards hover
Handing the golden urns to one another.
With blessing scattering pinions,
From heaven they crowd this earth's dominions,
And all harmoniously thrill through the universal lover.
Grand spectacle! alas, 'tis nothing more!
Infinite nature, who can reach thy core?
Who clasp thy form?—those breasts for which I anguish,
Sources of all this life, which Earth and Heaven
Sustain; towards which my withering heart hath striven,
Ye flow, ye feed—and must I vainly languish?

[He turns over the leaves impatiently and sees the sign of the Earth Spirit.]

How differently this acts upon my soul!
Thou spirit of this Earth, I feel thee nigher,
Already do I feel my powers reach higher,
Already glow my veins as from the bowl.
Courage I feel into the world to venture,
To probe Earth's woes, Earth's joys to their deep centre,
To seek the tryst where gathering storms assemble,
And 'midst the shipwreck's crashes, not to tremble.

Clouds arch their forms above me;
Yon soft moon hides her light;
My lamp grows dim;
Vapors arise; red flashes play
About my head. There comes
A horror quivering from the arch above,
And clasps me round.
I feel thou hoverest o'er me, spirit now invoked
Unveil thyself!—
Ah! now my heart beats joyously
To new sensations;
All my roused senses join in thy gyrations;
I feel my whole soul given up to thee;
Thou must! thou must! e'en if my life's the fee.

[For Common Sense.]

THE COMING DAY.

BY P. MARTIN.

The day is coming, surely coming,
Eastern sky, soon give it birth,
Hail! all Hail! the coming future,—
Hasten it, all men of worth.
The time and nation need its presence
To dispel the misty gloom,
As the night doth backward hasten
From the rays of rising sun.

Science opes her massive gateway,
Peals in anthems of reform,
Brings response from every bosom
That for progress still is warm.
Meet her midway, noble-hearted,
Bid her welcome to your home;
For she'll scatter all our darkness,
From the cottage to the throne.

The day is coming, almost dawning,
Bringing justice, rights and peace;
Binding all the hearts of nations,
Causing wars and strife to cease.
Hostile foe shall ne'er invade us,
Joining hands in purest love,
Resting tranquil on conditions
Meted out from heaven above.

The day is coming, now 'tis coming,
Creeping onward ever still,
As the beams of welcome sunlight
Softly creep o'er yonder hill.
Mark you, brother, what I've stated,
That a change is surely near—
Glorious truths are ever dawning;
Welcome truth, and nothing fear.

Special Notices.

DR. BANCROFT'S treatment for Dyspepsia and General Debility has benefitted me more than all the medicine I have used for many years.
O. A. BRONSON, 519 Sycamore street, Milwaukee.
Dr. Bancroft's office is 204 Montgomery street, San Francisco.

For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try Dr. Ivory's Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

Send Austin Kent one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is AUSTIN KENT. Stockholm, St. Lawrence Co., N. Y., Box 44.

Farmers, do you know that the Babcock Fire Extinguisher is a sure exterminator of gophers, squirrels, etc., and that it will effectually kill insects on fruit trees, with little trouble and scarcely any expense. One charge of the machine will exterminate all the squirrels in a hundred-acre field. A new machine can be purchased at this office at a reduced price, in perfect order, and with six charges. Address "COMMON SENSE," 236 Montgomery street.

"THE WORD" is a Monthly Journal of Reform—Regarding the subjection of Labor, of Woman, and the Prevalence of War as unnatural evils, induced by false claims to obedience and service; favors the Abolition of the State, of Property in Land and its kindred resources, of speculative income and all other means whereby Intrusion acquires wealth and power at the expense of Useful People. Since labor is the source of wealth, and creates all values equitably vendible, the WORD (not by restrictive methods, but through Liberation and Reciprocity) seeks the extinction of interest, rent, dividends and profit, except as they represent work done; the abolition of railway, telegraphic, banking, trades union and other corporations charging more than actual cost for values furnished, and the repudiation of all so-called debts, the principal whereof has been paid in the form of interest.
E. H. HEYWOOD, Editor.
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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, OCTOBER 24, 1874. No. 24.

Signs of the Times.

The Valcour community has broken up. It would not work.

Wendell Phillips has been invited to visit England next year by the United Co-operative Board, on the occasion of the annual Co-operative Congress.

John Anderson, the founder of the Agassiz School of Natural History on Penikese Island, has sent Garibaldi a draft for $1,000 with the promise of annually repeating the gift while he lives.

The Holmes family, mediums, have returned to Philadelphia. Their visit to Blissfield was not satisfactory, because, as they assert, the people, being ignorant of the laws of spirit control, constantly disturbed the "conditions."

The English Church is losing its attractiveness in the same way as the English Court. So often as it tries to make itself pleasing to the masses and the young, it runs into a dramatic and gayly costumed ritualistic spectacle, which offends the evangelical, repels the puritanical, and reacts in favor of the ritualists.

Harry Larkyns, formerly employed on the S. F. *Evening Post* as dramatic critic, a man of fine natural abilities and extensive acquirements, was shot and instantly killed, on Saturday night last, by E. J. Maybridge, a photographic artist, whose wife Larkyns had been intimate with. The manner in which the deed was done was most cowardly.

The Catholic Church is getting up romantic pilgrimages and drawing crowds by the lustre of its cathedrals and the eloquence of its preachers; it is getting itself talked about; it is a novelty. The English Church is in the dismal state of the serpent which lies motionless between the casting of the rusty old skin and the putting on of the new.

Prof. Hein, delegated to attend experiments on the cremation of bodies at Dresden, has reported favorably on the apparatus of Herr Siemens, which reduced a pig weighing one hundred and sixty-four pounds to cinders in two hours—the heat being between six hundred and eight hundred degrees, and the ashes of the pig weighing four pounds.

Mrs. L. M. F. Wawzer and Miss McDonald are to enter the Medical Department of the University of California in January, and they wish to be joined by other young women. Both of these ladies have been teachers, Mrs. Wanzer in the public schools of San Francisso, and Miss McDonald in kindergarten schools. Recently the latter has studied medicine with Dr. Corbett. She is an accomplished linguist, and versed in the natural sciences.

Charles Bradlaugh is soon coming to America again to lecture.

The conversion of Lord Rippen to the Roman Catholic church has created a great sensation in England. The papers say very hard and harsh things.

The *Index* says the numbers wealth and influence of the Y. M. C. A. are rapidly increasing, while Liberals travel their separate ways, like James' solitary horseman.

In 186 cities of the United States the municipal debts amount to over four hundred and ninety millions of dollars. The state, county, and town debts combined cannot fall short of one billion four hundred millions of dollars.

The papers speak of Muybridge as having been "dishonored" by Larkyns. How can an innocent man be dishonored? Dishonor attaches only to those who are guilty. He dishonored himself when he committed murder. Previous to that his skirts were clear.

DR. EDMUNDS, an English physician says English women are in the habit of giving alcoholic beverages to their infants. The doctor adds that "the babies of London are never sober until they are weaned." Who wonders that England is becoming a nation of sots?

The *Irish World* advises the South to stop its "blatherskiting," and go to honest work, then northern men of enterprise will go there and help them. The political adventurers who went South at the close of the war are a worse curse than the lazy, shiftless, labor-despising whites they found there.

Miss Jane Alexander, aged 20, committed suicide at Thompsonville, Conn., recently because she thought herself so vile in the sight of God as to be beyond mercy. Of course she was deranged, but only one degree more so than others of the orthodox faith. If the latter were really believers they would go crazy also.

Col. Furlong went to India as an earnest churchman and aggressive Christian. He was highly educated, and especially well read in theology. So often as was consistent with his official duties he sought the society of learned pundits, and ardently aspired to convert them to Christianity. But they converted him. The Colonel at once set himself to study not only the Hindoo religions, but all the religions of the East; and, after years of absorbtion in those studies, he has returned to England on furlough, bringing with him a comprehensive and very heretical treatise, in two large volumes, which will soon be printed. The work is entitled, "The Rivers of Life; or, the Sources and Streams of the Faiths of Man in All Lands."

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THE SOCIAL REVOLUTION.

EDITOR COMMON SENSE:—Considering that in the present money-worshipping era, those who do not possess fortune are as completely debarred from social position as if poverty were in itself a degradation and crime, can we wonder at the aberrations of the so-called *demi-monde?* With the tendencies of the age, is it surprising that so many delicate and refined young women, realizing that impecuniosity has already virtually prescribed them as completely as if it is possible for them to be, and that in point of fact they have nought of worldly standing or honor to lose, should little heed being cast beyond the pale, only more formally? Indeed, as for the disrepute of it, as a necessary consequence of the existing frequency of this mode of life among ladylike females in the large cities elsewhere, so long as it is practiced under a thin pretense of secrecy, I have observed it is hardly frowned upon any more, save by the "old fogies," and a few others, perhaps, of the "unco gude," or rigidly righteous.

Do not understand me to say that all this is right. I am only stating what I recognize to be the existing state of affairs—a condition differing widely from things in my own youth. It is one of the consequences that has arisen from the repression of the educated middle classes, by the monopolies of a monied minority, as is the case just now all over the civilized world, and it is also but one among many other indications of a gradual upheaval of old institutions, and of a revolution shortly to take place, doubtless, in the whole social fabric. While, therefore, in view of this tendency of the time, I am not so much shocked as I might once have been at the tendencies of what is technically termed "fastness" among our sex, I yet feel none the less that such a position is—as is likewise marriage however without love—a desecration of womanhood, whose only true position should be one not alone open to no shadow of reproach, but exalted to reverence and honor. It should be one, moreover, where her lofty mission of motherhood should not be abolished, but earnestly accepted under conditions of her own selection and framing. But absolutely, at this moment, there is no standard of what is fitting. It is very certain that the hitherto existing laws, as to the perpetuity of the marriage relation and the notion of the honorableness of the wedding bond, are in process of modification or abolition; at any rate until the organization in some far-off day, of an entirely new state of things between the sexes—that millennial period which Mrs. Farnham, by prophetic vision, styled "Woman's Era." With this inspired teacher, whose wondrous intuition it seems to me grasped so far in advance the ultimate truth of humanity in all its phases and bearings, I believe that it is our sex which should reserve to itself the privilege of choice and selection, and that the "proposal" for a union should proceed from the woman of right. For is it not she who has all to bestow? And should she not be the one to invite whom she will to become the recipient of her sacred favors? But alas! how many generations must elapse before woman shall be enlightened or great enough to realize this—to attain to the exalted consciousness of the power of her sex, and all it implies for the renovation of man and the regeneration of human kind! What a "strike" woman might any day make against compulsory marriage, prostitution, and every sort of social subjection or injustice she is now heir to, were she only wise and grand enough to feel and assert her own supremacy! At the present day, in the growing disfavor of the marriage tie as still existing, from its intrinsic evils, the circumstance that has arisen of the myriads of educated and refined young girls thrown penniless upon the world to earn their own livelihood, affords just the condition of society to inaugurate so much more widely than ever before, as to constitute it really a social feature of the day, those temporary connections between the sexes which were formerly exceptional cases, and veiled as it were behind the scenes. In short, we are living in "an evil and perverse generation;" and so satisfied am I myself of the tremendous revolution now in actual progress in the world, that were I at the topmost round ot the social ladder, I should look upon my position as wholly insecure, believing that any moment might see me hurled to the bottom. I consider nothing certain just now—not even the tenure of any sort of property, including real estate. It really looks, from present indications, as if society is going to be shaken up, and everybody will have to give up all they have, and begin anew—at least it will virtually amount to this, if not literally. All things point to a near social revolution.

C. F. WINDLE.

Marr's Bluff, S. C.

The trouble with most people is they bow to what is called authority; they have a certain reverence for the old because it is old. They think a man is better for being dead, especially if he has been dead a long time, and that the forefathers of their nation were the greatest and best of all mankind. All these things they implicity believe because it is popular and patriotic, and because they were told so when very small, and remember, distinctly of hearing mother read it out of a book, and they are all willing to swear that mother was a good woman. It is hard to overestimate the influence of early training in the direction of superstition. You first teach children that a certain book is true—that it was written by God himself—that to question its truth is a sin, that to deny it is a crime, and that should they die without believing that book they will be forever damned without benefit of clergy; the consequence is that long before they read that book they believe it to be true. When they do read their minds are wholly unfitted to investigate its claims. They accept it as a matter of course. In this way the reason is overcome, the sweet instincts of humanity are blotted from the heart, and while reading its infamous pages even justice throws aside her scales, shrieking for revenge, and charity, with bloody hands, applauds a deed of murder.—*Col. R. G. Ingersoll.*

Mr. Beecher's latest misfortune comes from his own family, in the shape of a letter from his sister Catherine. An elderly lady of strong mind and kind heart, addicted to writing, and the author of a number of books, she rushed to the rescue of her imperiled brother through the press. The agitation she betrays, the despairful efforts she makes, the hysterical logic she uses, shows only too plainly that his case is desperate. Her argument is based on the assumption that he is a good man, and therefore it is impossible that he can be guilty, as good men never commit crimes, forgetting that the very question at issue is whether he is good or bad. Miss Beecher is not only sure that he is good, but that all his opponents are bad, and Mr. Bowen, in particular, is totally depraved. The whole story is a device of Satan, and Tilton and Moulton are his imps. But the special point of her letter is the almost frantic demand that her brother shall not be tried in the courts; for the courts are desperately wicked, and the judges are infamous.—*Golden Age.*

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"FREE LOVE."

A REPLY TO AUSTIN KENT BY GEO. W. LEWIS.

"We, who believe in this doctrine, agree in some points and differ in others. We agree that the only essential meaning in free love, is the *sexual emancipation of woman.* It is to give woman absolute, entire, and continued control over her sexual relations, and protect her in such freedom and control, as well in as out of marriage."—*Austin Kent, in* COMMON SENSE, *Oct. 17th.*

In other words, the meaning is simply this, that woman shall have entire and absolute freedom in her sexual relations. It is in absolute conflict with marriage, and with the family relations.

Promiscuity is the main ingredient in this unsavory dish. And where this exists the marriage vow must not be given, or it must be desecrated. The family, with its holy associations, must cease to have a name or a being. For, depend upon it, "free sexuality" and monogamic marriage cannot subsist together. The adoption of the one, is, in the nature of things, the subversion and rejection of the other. Free love is but a synonym for Free Sexuality, and Free Sexuality is simply *promiscuity.*

The adherents of Free Love from Mrs. Woodhull and Jennie Leys, down, through the rank and file, advocate "Free Sexuality and nothing else. The fact is, woman is already too free in her sexuality. This *looseness* in the sexual relations, on the part of both man and woman, is the most signal curse of the present day. Instead of advocating more laxity, and more freedom in this direction, every good man and woman should advocate a more faithful and sacred observance of the marriage vows. They should not only advocate it, but they should make it a living reality in their lives, and in their daily conduct. Then there would be more happiness at the family altar; there would be fewer broken hearts; fewer tears would be shed over the broken vows, and fewer homes would be made desolate by the act of those who gave full promises and assurances of love and fidelity.

Brother Kent says: "I go for easy marriage and easy divorce." The fact is marriage should be made more binding, and divorce less easily obtained. Divorce is the supplement of marriage, and an easy divorce is virtually an abolition of marriage.

It is a common thing for this class of reformers (?) to say they believe in monogamic marriage. But this is always supplemented by their peculiar definition of marriage, or by a demand for a *free* and *easy* divorce.

So Jennie Leys, in her Free Love speeches in San Francisco, says: "I believe in monogamic marriage, but either party to the marriage contract should have the privilege at will, of getting a divorce by paying two dollars and a half." Under this system a man may marry, and in fifteen minutes thereafter, he may sever the marriage bond by paying two dollars and a half. In this way he may marry one or a dozen wives in a day; and with all of this he is a nice young man, *monogamically married.*

In another lecture she says: "Woman should have more freedom in her love relations," meaning in her *sexual relations.* No language can more practically teach promiscuity than this. "Free Love," by whomsoever taught,—be it Woodhull, Jennie Leys, Mr. Kent, or others, means promiscuity and nothing else. It means the abnegation of marriage, and the dissolution of family and home. It is at variance with the highest interests of mankind, and should be discountenanced by all Spiritualists, and by all true reformers.

[For Common Sense.]

CHARACTER DEVELOPED BY EXPERIENCE.

BY MRS. M. J. HENDEE.

Many gems lie buried beneath the rubbish of ignorance and sloth, which when the outer covering shall be removed, will add their lustre to the world. We little know how good or how bad a person may be, by seeing their outward condition, They may not know themselves. Different positions in life bring out different elements and powers, and in time develop an entire new being. We know but little of ourselves, and much less of others. What a diversity of thought and action moves the world to-day! There seems to be a general awakening from the old forms and opinions of the past. What was looked upon as sacred truths, years ago, are now perceived to be but fables to frighten children, instead of food for men. So all things change, and we must necessarily change, as the elements that surround us and the chemical properties of our bodies change, bringing us into new conditions. Old creeds and forms are crumbling like old cities and fortifications, to be replaced by new, or none, for as harmony prevails, there will be no need of walls of defense, every one being a law unto himself. The love principle will yet prevail on earth, and Love attracts that which is in harmony with itself. Force cannot blend the true elements of life. Coercion means death to the beautiful attraction of souls.

Sometimes those who were brought into this world surrounded by love and everything to make them happy look upon those whose fate is otherwise as belonging to another sphere, holding no equality with them. As time rolls on changes come, friends are torn from them by death, or perhaps by degradation. Fortune, friends, all gone, none to cheer, few to pity, and many to scorn—what a world then opens to their view! They feel lost, bewildered, crushed. Then, for the first time they think for themselves. Having no one to lean upon, and forced to stand alone in the cruel blast, they try to plan out the problem of life—that life that was once so joyous. It is now they begin to tax brain and soul, to create a new world, to frame a new mind, a new condition. Passive life is gone, but an earnest, anxious soul-working life begins, and with it a new discovery is made, that they are becoming another being, the old life is laid aside as useless in this trying condition. After throwing out the tendrils they find they are being supported by those who need their services. They feel self-reliant and begin to realize the new condition as something more beautiful, more earnest, than the old. They feel that they are of some use in the world. Thus through this regenerative process they discover the pearl of great price—the soul's relation to the grand laws of the universe.

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[For Common Sense.]

THOUGHTS ON THEOLOGY.

BY LIGHT.

Man is a devotional being; he must worship something in obeyance of the voice of God within him. If his conception fails to reach a spiritual father, his materialistic mind will induce him to look to visible gods. Having been repeatedly forbiden to worship idols, men reluctantly abandon their graven images only to set up one like themselves of flesh and blood, one who was powerless to save himself, yet had the power to save all mankind; one who was powerless to avoid an agonizing death, yet could impart life to all. It is possible, after due cultivation by long devotion, they may have attained to a faith in this divinity—may have attained to that monomanical stage when they believe that the laws of nature can be changed at pleasure, and that a mortal man, with but finite power, could be the immortal, omnipotent creator of all that is. This monamania can only be kept up by constant cultivation.

Spiritualism would undoubtedly have been the prevailing religion of the age, had the apostles transmitted Christianity as they received it, and the Council of Nice had never been in existence. By priestcraft, man has been made a slave to the most despotic power ever on earth. The only check against this fearful power, as well as the surest means of securing happiness here and hereafter, is Rational Religion!! Common sense teaches us there is but *one* God, and Jesus Christ but *one* of his apostles!!

It is charitably conceded by some that the heathen, the infant, and the idiot, may escape the pain of hell. Then why not let the heathen remain in blissful ignorance? Why send missionaries among them to insure their damnation? Why attempt to cram on the infantile mind that which cannot be comprehended by advanced intelligences? The idiot alone is blessed in his idiocy; he is neither tormented here with these mysteries, nor hereafter for failing to comprehend them.

Ceremonial worship has ever been the enemy of mankind. It called forth Christ's most earnest energies for its overthrow. In the old dispensation the Jew had clothed their faith with so many forms and ceremonies, that the spiritual was lost in the materialistic. Christ's mission was to do away with all this paraphernalia, and reveal the spirit world. As simple and plain as were his teachings and proofs of this spiritual existence, they were beyond the comprehension of many; those more especially who were so wedded to forms and ceremonies that they obscure all else. And even his professed followers up to the present time, are groping in the mists of vague doctrines, and are as incredulous of spiritual existence and communion now, as were the Jews then, although it is being demonstrated to them now as it was then. There are none so blind as those who will not see. But the most inexplicable is the course pursued by the ministers of the gospel, the professed teachers of Christ's doctrtnes, men of sufficient intelligence to know that all the so-called miracles were not in violation of, but in accordance with, natural law. They deceive their hearers when they preach that these events were miraculous. And although the apostles avered that in all things they were directed and controlled by spirit influence, yet in the present day, when there are innumerable manifestations of the same power, such as psychologizing water into wine, healing the sick by laying on of hands, restoring animation, the physical body suspended in mid air, and the spiritual body revealed to us, yet will they turn a deaf ear, and close their eyes to all these evidences, and maintain that it is all humbug, or if any such things occur, it is the spirit of evil, and not of good—the devil and not Christ! They but crucify him again in their denying these evidences of his teachings; and in denying these modern manifestation of spirit visitors, they but discredit the teachings of the Old, as well as the New Testament, for both are replete with evidences of the same. But, moreover, they are heedless of Christ's promise to his disciples, when he told them, "and I will pray the Father, and he shall give you another comforter, that he may abide with you forever, even the spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him! but ye know him, for he dwelleth in you; and shall be in you! According to this plain statement, the ministers of this age are of the world, knowing nothing of the spirit of Truth! Verily the blind leading the blind.

The multiform modes of worship are but so many devices of man to influence his fellow man in his special way of worshiping the Supreme Being, and in all instances, where any one form predominated and gained sufficient power, it was exercised to persecute and destroy all who did not conform to it, actuated more by vindictiveness towards their fellow man than love to God; having caused more dissention, strife, misery and bloodshed than all else on earth. And now that we have hosts of witnesses of the spirit of truth, coming to us and abiding in us, as promised by Christ, yet these teachers of multitudinous doctrines, who know not, the spirit of truth, are loud and bitter in their denunciation of its manifestations. So bitter are they at this disturbance of the dry bones, that had they but the power as of old, there would be no end to inquisitorial torture, burning and general destruction. This faith, important to us, taught and illustrated by Christ, and now being demonstrated by clouds of celestial messengers, is a sure guarantee against the devices of man, if we but receive these messengers and heed their council. The multitudinous, discordant, conflicting and antagonistic forms of worship will be displaced by this simple faith—the spirit of truth. Then will be unity of faith and unity of worship by the entire family of man. Discord and strife will cease, and peace, love and good will shall prevail, and the millennial period will then have been inaugurated. We can conceive of nothing more in accordance with the beneficence of Divine wisdom displayed by celestial intelligences in their communion with denizens of earth, than their warm fraternal affection in guiding our footsteps, teaching us lessons of wisdom, conducting us in the paths of pleasantness and peace on this sphere, and then leading us through celestial realms. Truly the comforter abideth with us forever.

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LOUIS KOSSUTH.

A DEFENSE BY B. SHRAFL.

Ed Common Sense: Among the "Brief Extracts" in your last issue, are two paragraphs concerning Louis Kossuth, the Hungarian patriot, to which I beg to reply: The first states that Kossuth declines visiting Hungary while it is part of the Austrian Empire, and spends his old age in England in cossetting his dreams. It is true Austria has given amnesty to all political refugees, but what pleasure can any patriot have when on his return every step he makes is watched by half a dozen secret detectives, and every word he utters even in private, is falsely construed, or even worse, a secret enemy may swear against him, one often hired to do so, in order to get him out of the way, and he is seized tn the night and thrown into a dark prison without any one knowing what has become of him, and that is the last of him. The House of Hapsburg is known the world over, for its treachery, even to its most solemn promises. Kossuth is not in England, nor has he been for the last twelve or fifteen years; he has lived all these years in Turin, Italy.

The second paragraph reads as follows:

"While Kossuth, the orator, went abroad and talked, Deak, a practical man, staid at home and worked, and through his patient, plodding, self-sacrificing efforts Hungary has half the freedom she asked for, and about all her people are prepared to enjoy and utilize."

This must have been written by one who is not well acquainted with the history and the life-long, self-sacrificing and humanitarian efforts of Louis Kossuth for his beloved country. As I have known him personally since Feb. 14 1848, as well as also his mother and sisters and their families, I can speak from personal observation of his character and labors, and I will give a brief sketch of his life.

Kossuth was born at Monak, comitat of Zemplen, in Hungary, the 27th of April 1802. He studied law, and was admitted to the bar in 1825 or 6, from which time he commenced preaching his ideas against Austrian despotism, and wrote a book on that subject, for which, with three other fearless spirits like himself, he was thrown into a dark, wet prison in 1830, and they were kept there until 1834 without trial; two of the prisoners died in that prison, the third, a count, became blind, and his health destroyed, so that soon after his release he died, and only Kossuth survived. From that time on, he worked so much more zealously for the liberation of his down-trodden people, which was a hard task to accomplish, considering there was no free press in Hungary, nor in Austria before 1848; there is more liberty of the press now, yet there is nothing to be compared with the press of the United States. At last all Kossuth's plans were perfected, and the time appointed, and the ever memorable Monday morning, February 13th, 1848, ushered in the Revolution of the Austrian Kingdom at Vienna, its capital, when, at six o'clock A. M., several hundred students marched in a body from Politechnic Institute unarmed to the Burgthor, which was instantly closed against them, and the cannon's mouth pointed at them. Having been a member of that body, I know whereof I speak, but as I must be short, I must pass over what followed, and the struggles we went through, until the surrender of the city by the Liberalists to the Imperial forces on the 30th of October 1848, after which an army of one hundred and thirty thousand men left Vienna to fight the Hungarians, who fought with an enthusiasm which can hardly be equalled. They were outnumbered by the Austrians in nearly all battles, like one to five, and even to ten, yet they almost invariably won the victory. They fought against an army of nearly two hundred thousand, and had not Russia sent an army of seventy-five thousand men on their rear, and more than all, had not General Georgey sold out the flower of the Hungarian army, sixty thousand men for Austrain money, Hungary would have gained its independence.

The work of planning this revolution in Austria and Hungary was Kossuth's: to create an army of eighty thousand men, provide for them financially, supply them with ammunition, arms, food and clothing, with horses, and other necessaries, was mainly his work. The credit for the purchase of these things had to be created abroad, and supplies were not as easily brought into the country as was the case with the South during the late civil war in the United States. The Hungarians were surrounded by the hirelings of Austria. To contend against such difficulties required a leader like Kossuth, a man wtth a giant mind, a good judge of human character, and very impressional. Without these high qualities Kossuth could not have carried the struggle to so great a success as he did; whilst many men, like Count Deak, although they embraced his cause, stood "on the fence," ready at any moment to betray him and his plans, and many times did do so, in order to gratify their own selfish purposes. As soon as Count Deak saw the cause was losing ground, he, with others became the tools of Austria, and accepted favors and offices from their hands. Kossuth and hundreds of others had to flee for life, and a price was set on their heads, whilst Count Deak and his companions feasted on their poor, overtaxed, downtrodden country. Kossuth's liberal ideas had taken strong root in the hearts of the people, so that the Government was obliged to grant liberties to them, which, but for Kossuth, it would have never granted; and Count Deak, by the position he occupied after the downfall of Hungary, could not but swim with the tide. It was therefore not because he staid at home and made self-sacrificing efforts, that Hungary gained what little of liberty it enjoys. It is Kossuth, and not Deak, who deserves this credit, and the Hungarian people know it too, and appreciate and bless him; and future generations in Hungary will bow in reverence when the nnme of Kossuth is spoken as their deliverer from Austrian tyranny.

B. Shrafl, Teacher of Music.

P. S. I am glad to see refuted the rumor that Kossuth is in want for the necessaries of life, and is obliged to give lessons to keep from starving. This story is contradicted also in a private letter received by me a few weeks ago, from Kossuth's nephew, Louis Rattkay.

In our governmental system, the Senate represents the rights, the interests, the autonomy of the separate states; and it is proper that its members should be chosen by the state legislatures. The Honse represents local interests and constituencies, and its members are properly chosen by districts. But the President represents the whole body of the people, of all sections and all states. He represents the national autonomy. And he should be elected directly by the people, without any of the breaks or embarrassing circumlocution of district or electoral colleges.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, OCT. 24, 1874.

Spiritualists and Free Thinkers must not neglect to read the advertisement addressed to them on the last page; also the one headed "Books, Books, Books."

Prof. S. B. Brittan, having sunk his entire fortune in endeavors to establish his *Quarterly Journal of Spiritual Science* on a paying basis, it is now proposed to raise money by contribution for his aid. Money may be sent to Mary F. Davis, 24 East Fourth street, New York.

We trust our genial and learned friend, Prof. Chaney, will not take offence because of our irreverent allusion to astrology and astrologers in the article "The Beginning and the End." It is possibly unjust, but it answers our present purpose, and if it serves to stir up our friend to the defence of his own, so much the better.

Children's Lyceum.—We hope no Spiritualist who listened to the religious experience of Miss Jennie Leys last Sunday, will be willing hereafter to have their children taught in the orthodox Sunday Schools, allowing them to imbibe errors and superstition which will take them a lifetime to eradicate. The Children's Progressive Lyceum meets every Sunday at Huddy's Hall, 911 Market street, at 10½ o'clock, A. M. The Lyceum is in a flourishing condition. It is the duty of Spiritualists to give it their sympathy and support, and see that their children attend regularly.

A Literary and Musical Entertainment for the benefit of Mrs. R. T. Olmstead, is to take place at Social Hall, 39 Fourth St., near Market, to-morrow (Sunday) evening at 7½ o'clock. Mrs. Olmstead, who is a good reader, will herself take part in the exercises. There will be vocal and instrumental music, and other attractive features; but the best thing about the entertainment is that it is given to aid a widow who is endeavoring to support her family by honest work. Being in ill health she has an unusually difficult task to perform, and those who have plenty should esteem it a privilege to aid her. The tickets are only twenty-five cents.

INSTRUCTIVE READING.

The long winter evenings are coming, and our young folks (and old folks too) should endeavor to utilize them by reading useful works. Some books may be skimmed hastily; an adept can get the cream out of one in a few hours, but a really valuable work must be studied, and the best way to do it is to take notes as you read, and then compare views with a friend, or a number of friends, pursuing the same course of study.

Two weeks ago we received from Santa Cruz an order for five copies of "Buckle's History of Civilization." Good for Santa Cruz! We would now be pleased to fill orders from other towns for five copies of Motley's "Rise of the Dutch Republic," Gibbon's "Roman Empire," Guizot's "History of Civilization," Draper's "Intellectual Development of Europe," or "Prescott's Conquest of Mexico." Reading clubs are of little use, because so little can be accomplished at each sitting; but where each member owns the work to be studied, and the weekly meetings are for the purpose of comparing notes and for discussion, a vast deal can be gained. Americans are great readers of newspapers, and much information can be acquired in this way; but without other and deeper study, the habit of desultory reading leaves the mind undisciplined and poorly furnished. There should be first a basis of solid information, as a foundation on which to build. Miscellaneous reading is much more satisfactory to one who has acquired the information and the mental discipline which alone enables us to sift the grain from the chaff.

As Spiritualists we are too much inclined to rest comfortably in our knowledge of the future life. What if the orthodox hell is a fiction of the savage mind, and as Emerson puts it, "The universe exists to beneficient ends." That is no reason why we should neglect the cultivation of the intellect—the higher mental faculties; and Spiritualists, above all others, should appreciate the value of culture, knowing as we do that it is not for this life alone. Death does not destroy the mind; it but transfers us to a new field of labor. That woman was not a Spiritualist who, when a young man of culture died, said to his elder sister, who had cared for him, "What a pity you spent so much money on his education!" She evidently thought he would be no better off "loafing round the throne," than he would had he never read a book, never studied Nature's laws. She was orthodox, and could not see that the soul is what we make it. But even for *this* life, it "pays" to make the most we can of ourselves. We get more *out* of life, and have sources of enjoyment unknown to those who are content to live a merely vegetable existence. Our power to aid others is also vastly increased by the cultivation of our own minds. It is culture, sustained by enthusiasm and sympathy, that enables us to lead the way for others. To be a power in society the intellect must be disciplined by application, and enriched by a knowledge of the past as well as of the discoveries of to-day. The means to secure this are within the ability of every young man and woman who has the ambition to seek it.

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THE BEGINNING OF THE END.

Prophets, and pretended prophets, may rave about the visions of Daniel, and of John in the Book of Revelations. They may tell us of the overthrow of kingdoms, and the coming of the fifth or final monarchy, under the Messiah, which is to be a great Christian millennium; but all their visions are vain, idle and without definite meaning. It is not by the setting up or overthrowing of kings, that the great history of human progress is either governed or indicated. The mutations of kingdoms are only the incidents of the drama, and not the drama itself.

Man comes into the world in entire ignorance of his surroundings. He knows comparatively nothing of the earth, the heavens, the beautiful herbage, the qualities of animated nature, or of his duties and obligations to his own species. Whatever may be said to the contrary, however much some men may boast of the teachings of pretended revelation, it is certain to the most casual observer that the great creating power of the universe has left man to perfect himself in knowledge by the diligent exercise of the perceptive and intellectual faculties bestowed upon him. We have no real knowledge to-day, but what has come to us from this source. Men in all ages have professed to teach us from inspiration, but their teachings have been corrected, or entirely swept away, by the more perfect results of human observation. In the infancy of science, visions and dreams and romance took the place of real information. The rude and overbearing became chiefs and kings, and called their government justice. The cunning and intolerant became priests, and claimed that their mere surmises were of God, and to be reverenced forever. Charmers and empirics called themselves physicians, and claimed a monopoly of the healing art. Travelers were romancists, and their stories read more like the tales of Sinbad the Sailor than any sober statement of facts. The heavens were studied only by astrologists with a view to purposes with which the stars have no connection whatever. All was dark and shadowy. The king exerted all his influence against a knowledge of political justice, because it would terminate his power; the priest would have no improvement in religious thought, for it would abolish his office; and the common mind knelt down, bowed before the king, worshiped the priest, hired the charlatan doctor, believed the silly astrologer, and swallowed every monstrous falsehood of the traveled romancist.

Can we wonder—knowing as we do that knowledge is peace and happiness and harmony, while ignorance is discord, war and misery—can we wonder that mankind have been afflicted with every imaginable calamity? They have been misled, and are therefor miserable. Lead them aright and happiness is the sure result. The millennium will come whenever knowledge shall have displaced all this ignorance, and not before. You who would perpetuate these ancient errors, and turn the attention of mankind from solid wholesome truth, are deferring that happy time. The science of political justice will dethrone the king. A knowledge of true religion, that God is the kind father of all, and no respecter of persons, will unrobe the priest. A clear insight into nature and her laws, will banish the quack and empirist, and raise all men and women into competent judges of their own nature, and the requirements of their own being. In the transition state, kings have divided mankind into nations, and taught them war and hatred of each other. Priests have divided them into religious sects, with still more diabolical animosity. But science now comes to the rescue, and teaches the real law of love and charity and forbearance. It tells us that all men and women are formed to be what they are by the natural influences surrounding their birth and education. It teaches, as a consequence, the duty and the reasonableness of charity and forbearance. It opens the way to an endless progress in knowledge, by announcing the right of every mind to think freely for itself. It stimulates self culture in all, as the broadest path to human improvement; and it looks with confidence to the end, the millennium, as the legitimate fruit of universal knowledge. Its means are quiet instruction, discussion, reflection. It contemplates no war, no destruction of life or property. It will vote kings out of their thrones, or laugh their pretensions into insignificance. It will quietly enlighten the priest, and change the church into the temple of science.

Its millennium will be a republic of equal citizens with just laws, a wise distribution of wealth and industry, and the largest liberty consistent with order and progress. It will not be a monarchy, it will not be established by war, it will crush none, but elevate all into the position of free and enlightened men and women. It will not be Israel restored, as our second adventists imagine. It will have nothing in common with Israel, either past or present. It will neither understand nor recognize that the great God of the universe selected such a rude and barbarous people as his peculiar care. It will have no privileged hereditary priests, no supremacy of man over woman, no bloody sacrifices, and no cruel wars. It will not pretend that knowledge is sent to the Jew first and then to the Gentile. On the contrary, its great principle will be that *all* men should be brothers, the children alike of one great Father.

An indignant subscriber stops his paper because we report the lectures of Miss Jennie Leys on the Social Question. We report them as a matter of news, and generally do so without comment, not because we fear to express our opinion, but because the question is many-sided, and to treat it fully would require a great deal of space. It is, moreover, one which people must think out for themselves. We publish a Free Thought journal, and readers must expect to find in it views which they do not approve. Those who refuse to read any but the sentiments they already accept are not in a way to advance. We print much that we do not believe in, and Liberalists should be willing to allow this freedom.

Truth is a Greatheart who may well be trusted to lead us right, and the less we give way to fear the more we are likely to come to truth.

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MISS JENNIE LEYS' EXPERIENCE.

Miss Jennie Leys, on Sunday evening, told her own story, quite an interesting one, though aside from her physical suffering, not as full of bitter experiences as those of many of the women who listened to her. Even her married life, unsatisfactory as it was, cannot compare in its brief misery, with the years of anguish endured by many a wife and mother who has no story to tell. She commenced by describing the manner in which Sunday was kept by her family, who were Scotch Presbyterians of the strictest order. She learned to dread the return of the Sabbath day, and said to herself when a mere child, that she would never be a Christian. Later in life, however, she did become a Christian, and joined the Baptist church. Her early education was somewhat deficient, but she had a taste for music, and at sixteen years of age, being obliged to leave the harsh climate of Massachusetts, on account of ill health, she accepted a situation as teacher of music and drawing in an Episcopal Seminary. Here it is probable, though she did not say so, she became acquainted with the man she afterward married. In hopes of restoring her shattered health, she went West, supporting herself by giving lessons in music. Here [where? the "West" is wide] she first saw a table move by spirit power, and was herself "influenced," much to her surprise and indignation. She then declared she would never "sit" at a table again. She returned to Boston, and entered the service of the Home Missionary Society, as a visitor of the sick and destitute, an employment always congenial to her feelings. Here she first alluded to the "young man" whom she met once a month, and who by persuasion induced her to consent to marry him. He was a professor of religion, a member of the Episcopal Church, and she loved him; but a "voice" told her "*It must not be.*" She broke the engagement in obedience to her intuitions, but was over-persuaded. This occurred several times, and at last, through fear that he would, as he said, be ruined if she did not marry him, she finally did so. She was again warned by her inward monitor, but did not heed. She married him, and the result was that in three months he deserted her for another with whom he had been intimate prior to his marriage. He returned and again deserted. The third time, after two years and one month of married life, she obtained a divorce. Her only child lived but a few months, inheriting disease (consumption) from her. She, herself, soon after went home to die. She had many physicians, but could obtain no help, and was about to go to Minnesota in hopes of relief, when she was advised to try another doctor. She declined to do so, but as she was packing her clothing for the journey, she heard distinctly pronounced the words, "If you go west without seeing that doctor, you shall always be haunted." This was the first clearly spiritual experience she had ever had, though she has since learned that her habit of sleep-walking, when a child, was under direction of her spirit guide, who has always been with her. During sleep, her own spirit visited the home where it lived when in a former state of existence, and her body was taken possession of by spirits for the purpose of giving it vitality, and preparing her for the work she was destined to perform.

Being repeatedly warned by the voice, threatening to haunt her, she finally visited the physician. He was a clairvoyant, and magnetic healer. He helped her, and while under treatment she became "developed" as a speaking medium. She stated that she has never received instruction in elocution, and made no preparation for her first appearance before the public. Her guides, however, have, for years, been fitting her for the work in which she is now engaged. This was the most interesting portion of her experience, but we cannot give it in detail. She became controlled to speak before she knew anything about Spiritualists or Spiritualism. She resisted the influence long, but finally became reconciled, and commenced speaking in Chelsea, Mass., in obedience to the "voice," which kept saying to her, "You must speak." This was about two years ago. Sometime after this she took another step, also in obedience to the command of the spirit. She gave up all hopes of ever having a home, and devoted herself to the service of the spirit in a path she saw marked out for her to walk. She spoke for social freedom, thereby still further alienating herself from family and friends. She continued to do so in obedience to her ideas of duty. She has one more step to take, when her spirit guide will, through her aid, be enabled to materialize, and will himself speak directly to the people.

FRIENDS OF PROGRESS.

Last week's paper contained extracts from essays and remarks made in Liberty Circle, No. 1, U. O. F. P., during which a member made some facetious reflections on the President of the Circle, a lady. At the last meeting she returned the compliment, and added:

It should, however, be a warning to others similarly situated with himself, for as surely as darkness follows night, (Knight,) so surely is the declaration of the Bible *true*, which reads, "And the Lord God said it is not good that the man should be alone." This law, which applies to him individually, also applies to nations. I believe if this young man Samuel, spoken of in our last meeting, could be induced to look with favor upon the women of his own country, if he would allow them to do a little of the national housekeeping, the hostile relations that now exist would subside, and affairs would soon assume a more friendly aspect. Who has ever known an old bachelor to keep his house neat and tidy without the help of woman? It can't be done! It is not in his nature to do it. "Uncle Sam" is out of his "sphere." He is trying to keep house and at the same time attend to the outdoor work. He permits those of his own sex to come into the nation's sanctuaries and revel, steal, destroy and carry off her treasures; and keeps his door shut against the noble and true women of his own country. He needs the regenerating influence of such as Mrs. Stanton, and hosts of others, to cleanse and purify his domestic relations, while he attends to the work which properly belongs to him. When *will he learn* this all important lesson?

Rev. Mr. Platt, of Grace church, says "the carnal heart is as much as ever the enemy of God."

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BEGIN AT THE ROOT.

On Sunday afternoon, October 18th, Miss Jennie Leys, inspirational medium, gave one of her best lectures on "The Angel Law for the redemption of the Human Race," or "*The way to regain the Lost Paradise.*" She said: Freedom for woman in and out of marriage, having none to make her afraid in her own special realm—the divine one of motherhood—is an imperative necessity. From the prostitution of marriage to lust, has come forth natures which, lustful from birth, could never reach a higher position till these inhuman tendencies are remanded to their true place by suffering and trial, through which alone the soul can become conqueror of the lower nature. The dark shapes of crime and lust which we meet on every hand are the fruit of the present marriage. Men and women come together discordant in their nature, diseased in spirit and body, and then say, "What God has joined together let not man put asunder." It is a libel upon Deity! It is thought by very many that prostitution is a necessity for the protection of wives and daughters. If true, what a terrible blot upon humanity and its present civilization. Woman should have the right and power to refuse the creative act, when undesired, and to repeat it only under such conditions as would produce angels and not demons. *Chastity in Freedom* is the law.

The speaker desired it to be understood that the same law that would deprive a woman of her name, should restore it. A few dollars only are required to unite in bonds, but the sum must be multiplied many times to dissolve them. Divorce should be as easy as marriage. She stated that these doctrines did not favor or inculcate impurity, but, on the contrary, a higher and holier chastity than earth has ever known. Till men and women can be freed in this way, and made co-equals in the varied departments of life, the world cannot be saved from sin, sorrow, disease and death. Souls must be free to rise higher, and by exercise of this right, woman, in the light and glory of the coming time, will lead the world back to the lost Eden —the Eden of love and truth, which existed in the true monogamic relation, but which claims no kinship with law. The lecture closed with a prophetic picture of the coming glories for humanity, when development and experience prepare the human race for their reception.

One of our city editors has discovered that nearly four hundred thousand women in this country are farm laborers, while over three hundred thousand are engaged in factories. This he regards as a fearful state of affairs, and in his innocence he wonders why all born American girls do not become domestic servants in our kitchens. Like other stereotyped preachers of his sex, housework is the panacea he holds out to women for all the ills they suffer. This text has been preached from so often, nothing new can be said on the subject. And the fact that American girls do not throng the intelligence offices, seeking situations as cooks, chambermaids, nurses, and scrub girls, show that they pay little attention to those false prophets who have so much to say about the comforts and desirableness of housework.—*Golden Age.*

A GIRL WHO SEES WITH HER EYES BANDAGED.

In Kinsman, Trumbull county, Ohio, there is a girl ten years old whose elder sister was attacked with inflamation of the eyes, and became temporarily blind. The little girl was very watchful of her sister during the illness, and washed and bandaged her eyes for her, with an uncommon show of sisterly affection. The little girl seemed to be in the closest sympathy with the older one, and was eyes and everything else to her until she recovered her sight. Then the little girl herself was stricken blind by the same disease. Her eyes were bandaged to exclude the light. She was in total darkness. Her parents observed that she could walk about the house, and avoid coming in collision with people and things as well as ever. She said she seemed to see her sister and parents as clearly as ever, and could point them out while they were sitting silently in the room at a distance from her. She seemed to see the sunshine, and the clouds, and the green fields, and the roses in the garden. She seemed to see the dark when it came, and the moon and the stars. Her people bought her a new book, which she had never seen. She took it in her hands, turned it right side up, pointed to the pictures, described them accurately, and in a little while began to read, with her eyes in total darkness. Many witnessed the strange occurrence with amazement. In three or four weeks the little girl was perfectly restored to her outward sight; at least it is supposed so, for her eyes to all appearance are bright and well. But she retains her faculty of seeing with her eyes bandaged as well as with them free. The Ohio paper, from which these facts are taken, says, the doctors are looking into this case of second sight, but there is no record of anything like it in their books, and they regard it as a new physiological or psychological phenomenon.

Marriages Between Blacks and Whites have for years been as common as any other matters of course in the East and West Indies. In the northern part of the United States they have always been regarded with abhorrence even when they have not been prohibited by statute. In the South, when slavery existed, it was impossible for such unions to be other than rare. But now the New Orleans *Times* tells us that "miscegenation is occurring more frequently." The same journal then relates a recent instance: Before the war, a family named Morgan, well-to-do, and living on Bayou Jesse, owned a young negro, an intelligent and trusted and favorite slave. Upon the death of the father, the slave, a large, muscular fellow, and very black, became the factotum of the family, and managed the estate successfully. Morgan also left a daughter, Miss Mary, now twenty-one years old, "not provokingly beautiful nor positively ugly," but "the possessor of a strong will," and "with a supreme indifference for the opinions of all the world outside herself." She is said "to have admired the dash and grace with which the negro transacted business." Won by this practical ability, the maiden with the strong will concluded to marry the black overseer, and has married him, there being nothing in the statute to prohibit the union. Perhaps, after all, the only remarkable thing about this is, that nobody was actuated or led by passionate prejudice into lynching the dark-colored husband. A few years ago they would have cut him into an infinite number of little pieces and flung them into the Grand Lake.

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HARRY LARKYNS.

When the body of Harry Larkyns was about to be deposited in the vault, at the cemetery, Harry Edwards, by request, paid a brief tribute to his memory, of which the following is the close:

We who knew him best, knew well the struggle of his life: the torments he endured, the wearying conflict of his one poor heart against a world of selfish, pitiless pride; a pride so pitiless that a single tone of manly friendship or of womanly sympathy came to him like an echo of the voices which he heard in childhood; voices which he longed again, but which he resolved never more to hear until the thorny path which man's nature had placed before him had been cleared by the energy of his own endeavor, and he could stand proudly before those loved ones of an earlier time, and say, "I bring you back the honor you bestowed upon me, unstained as when it left your hands, and claim in common justice to my nature a full oblivion of the past." He was a gentleman in the finest sense of the word. Upon his lips the breath of slander never lisped, and the cruelty of corrupting tongues never found a home; vulgarity of every kind was a perfect stranger to his soul, and in the retrospect of his own sorrows he knew how to find excuses for the follies of his fellow men and cover with the mantle of charity those errors which the world too often blackens with the name of crime. A soldier by profession, distinguished upon the battle field, the grandest and most heroic struggles of his life were the hand-to-hand conflicts which he waged against those who reviled him here, and who were far beneath him in every point of manliness and truth and honor. And let those detractors know, now that he is dead, that no mother's tender hand ever smoothed his head; no father's gentle voice ever offered him counsel. Those natural protectors and advisers were snatched from him at so early an age that his memory of them was but a faded recollection. Deprived of their care and protection, he had to fight the battle of his life alone. How nobly he struggled, now grandly he toiled, we, who knew his sacrificing heroism, can testify; and the number of those who loved and honored him, who are to-day gathered in the depth of sorrow around his poor remains, will be the best evidence of the affection he inspired, and the regrets at his unhappy death which are now breathed above his tomb.

And now, gentle and loving friend and brother, farewell! The benison of an eternal rest has fallen upon your soul! It is too much to hope that in your home of peaceful calm, your spirit now hears the words of the friend who loved you well, and still more the unspoken sorrow of those who stand around your bier, and that their love and regard may testify to you how bitter is their sorrow at their untimely loss, and how deep is the affection with which they will cherish your memory in the years which are yet to come?

The lecturer or preacher who is not independent of congregations and societies is a slave to them. A paper which is dependent upon its subscribers for existence is apt to be cowardly. A lecturer who looks to his hearers for financial support is liable to degenerate to sycophancy. There are a few ministers, editors and lecturers who will at all hazards express their sentiments freely, though threatened with expulsion from their vocations. They usually pay the penalty for their plain speaking—pay it as surely as did Harvey or Socrates. They eke out a bare livelihood while engaged in the promulgation of unpopular "views," whereas the same talent and zeal in a popular field would win distinction and luxury.—*W. F. Jamieson.*

J. L. York.—We learn by means of a private letter from friend W. J. Sweasey, of Eureka, that Mr. York has met with great success in Humboldt county. Mr. Sweasey says: "Each audience is larger than the previous one. He went to Arcata, where no other Liberal speaker, not even Professor Fowler, could get an audience. He lectured there four times, having first sixty hearers; then seventy; then eighty-five, and on the last evening one hundred and forty. Mr. York has waked up the churches here. One of our ministers on Sunday evening took for his subject, "Pantheism—Is God Being or *a* Being?" On another occasion he spoke on the "Divine Inspiration and authenticity of the Scriptures." He said we, the Spiritualists, are foes to Temperance, to the Marriage institution, and on the wrong side of Woman Suffrage. As a proof he stated that Mr. York had spoken against Temperance in his Sunday morning lecture. Mr. York being present, got up, and said the statement was not true. He lectured on Temperance and differed from Local Optionists, and consequently was misrepresented."

Science and Theology.—The divorce which now exists between Theology and Science will continue so long as theologians forget that their duty is to "prove all things and hold fast that which is true." Hitherto they have been holding fast enough, without troubling themselves about inquiry. They have accepted conclusions and clung to them, and condemned all who did not bow before them. Science sweeps away such antiquated superstitions. It will not tolerate a fetisch. It will not submit to any ignorant and iron rule. Open-eyed it goes forth into the Universe to ask questions from Nature, and to bring back answers to the world. Not hampered by superstitions, it is ready to accept whatever can be proved to be *true*. Theology must be ready to follow this example; ready to give up what is erronous, ready to proclaim what is true. Only thus can she take her place among the Sciences, and only by pre-eminent fidelity to this can she truly become what the greatness of her theme entitles her to be, the Queen of all Sciences.—*Sermon of J. C. Street, Belfast.*

The following paragraphs are selected from the writings of Prof. Seely, of Cambridge, England:

All cultivation lies in the humanizing and educating power of great works of genius. This is the chief thing for us to aim at. All mere knowledge seems to me of less value.

We want what will make our youth turn to high and liberal pleasures. That they may have some intellectual dignity and some breadth of view; that they may be able to generalize and philosophize; have some worthy aim in life and an ideal, not merely to be swallowed up in the thought of material prosperity—gains.

Forgetfulness of the past leads to carelessness of the future.

If education does not give the key to literature, if it does not put youth in the possession of the inheritance that of right belongs to them, of the labors of all the philosophers, poets and wits of the centuries, it if a failure.

Men dare not think. They go in flocks, and the bogie of fear drives them. What their fathers have thought that also they take as the ultimatum of truth, and they cover their faces when a second figure is shown them.

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INTELLIGENT ANTS.

The American Naturalist for September has an article from the pen of Dr. Gideon Lincecum on the famous agricultural ant (*Myrmica molefaciens*) of Texas. To this gentleman naturalists mainly owe their information concerning this most wonderful insect. It's name implies that it is a farmer, and its wonderful iustincts and operations would appear to be perfectly incredible were they not attested by so careful and intelligent an observer. These ants live in communities, which are often very large. Their organization or mode of government would seem to be quite as systematic as that of the honey bee. They not only build cities, but construct roads, and maintain large military forces. When the females come to maturity they couple with the male ant, which last individual immediately dies. The female then flies off to a new location, where she digs a hole in the ground. By and by her wings are troublesome in entering and coming out of the hole, when she deliberately bites them off. She goes down six or seven inches, where she lays a few eggs, from which she rears twenty or thirty workers. She then ceases from labor, and the workers run the colony while she devotes her energies to producing eggs to an almost incalculable extent. After a year or two, when they have increased sufficiently in numbers, they clear away a space often ten feet across, upon which nothing is suffered to grow except a grain-bearing grass, known to science as *Aristida stricta*. This grass grows luxuriantly and produces a large crop of small, white, flinty grain, which, under the microscope, has very much the appearance of rice. The ants carefully watch and tend this crop, and when it is ripe they harvest it and carry it into their granaries in the ground—chaff and all. Once deposited down stairs the chaff is cleaned away from the grain and carried off to the lee side of the pavement or field. The grain is deposited in dry cells, though long-continued rains will sometimes saturate and damage it. In case it becomes wet and swollen, it is carried out of doors to dry in the sun. If any of it has sprouted, it is rejected. Their season for planting or sowing the seeds of this grass is November. Their harvest comes in June. They go through all the operations of preparing the ground, sowing, cultivating, and harvesting, as regularly and systematically as any farmer could perform them. They sometimes seem to have prisoners of their own species, but whether they compel these unfortunates to work like slaves is not stated. Small black ants sometimes build their houses within the cleared spaces occupied by their agricultural brethren, but they are not disturbed unless they become so numerous as to get in the way. In that case they go to work to enlarge their mound, during which operation the humbler homes of the black ants are covered up and rendered so untenable that their occupants are compelled to abandon them, and so are got rid of. They also construct hard, smooth roads, frequently 300 feet in length. These roads pass through thickets and other vegetation, but are always hard and smooth. They are from two to two and one-half inches wide.

Nature never forgives.
Poverty is the mother of crime.
All matter tends to conscious life.
All that belongs to a soul that soul has.
When we recognize we claim ownership.
Forever we seek recognitions, realizations.
Whatever othert *think* us, that we are *to them*.

Bad physical conditions produce bad mental conditions.

Our bodily recognitions are few and slow; the spiritual recognitions swift, vast and mighty.

BRIEF EXTRACTS.

What we have planned and purposed and tried to execute—these are the tests; no matter if in the execution we run against walls and barricades every hour.

Whatever draws attention to self, whatever sets men to thinking about themselves and worrying about themselves, has a tendency to beget a morbid, melancholy spirit—to make men self-seeking.

It used to be thought that in a state of barbarism people lived longer than in a state of civilization, but life is really longer in a state of civilization; for civilization improves the quality of life while it adds to its quantity.

The true guide for entering into marriage, is a sound judgment, not a mere blind passion on the part of the man, nor an equally stupid blind affection on the part of the woman. And the sooner this idea takes the place of the miserable folly that is inculcated in our fiction, the better.

Why should all women keep house? What is the use of so many private establishments? Not every wife has a taste or a knack for cooking or housekeeping. any more than for music or painting. Why turn every married woman into a drudge, when all the drudgery can just as well be done by a few, who want to do it, and will be happy in the work?

D. W. Hull says "one of the great causes of the present defection in society is our system of freebooting our way to an eternal state of happiness without reference to our moral actions. Until we can have a system of religion that will take men more out of this selfishnesss, we shall need more jails, state prisons and police officers, as our population increases."

Salvation as used in the New Testament meant the world's emancipation from the darkness and sins of heathenism. It has come, in the technical language of theology, to signify deliverance of the soul after death from the penalties due to sin incurred by inheritance or personal transgression. It is the penalty rather than the sin to which the grace of redemption is applied.

Let the man desiring to marry, who does not know love as Miss Landon or Mrs. Hemans depicts, thank God most devoutly that he has escaped that bias to his judgment. Let him then look round upon the women that are the most powerfully attractive to him, choose the one of these whom his reason most approves, and marry her if he can. If he chooses well, the more desiderated love will come.

All women ought to take a supreme interest in keeping house well if they keep house at all, and in making home beautiful, because home is the central and best institution of the world, the nursery of the race, the Eden which woman is to make a heaven. The better, the pleasanter, the more attractive, the happier they make home, the more will they contribute to the force of goodness in the world.

There is no barrier against evil, no breakwater against vice, no school of virtue, no fountain of pure and holy joy on earth that equals a truly good and happy home. The woman who makes such a home, and fills it with order and beauty, love and peace, demonstrates her fitness for the duties and obligations of citizenship; and only those who are blinded with passion, or blindfolded with prejudice, can fail to see that the genius which sets a house in perfect order is related to that which chisels a shape of immortal beauty in marble, or paints it on canvas, or carves it in the order of a commonwealth.

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FAUST—A TRAGEDY.

FROM A MANUSCRIPT TRANSLATION BY DON FULANO

[NIGHT.—In an arched, narrow, gothic room, Faust sitting on his chair, at his desk. He grasps the book and pronounces the name of the spirit mysteriously; red flames shoot up. The spirit appears in the flame.]

SPIRIT—Who calls me?
FAUST—Frightful face!
SPIRIT—Dost dare me?
With force and power thou hast worked upon me!
Drawn vigorously my sphere upon thee!
And now?
FAUST—Avaunt! I cannot bear thee!
SPIRIT—Nay! breathlessly thou call'st me here—
Would'st hear my voice—would'st see my face,
Thy spirit's prayer hath wrought thee grace;
Here am I? Whence that coward fear
Which now unmans the demi-god? Where's fled
The soul's high call? That breast which bore and fed
A world begotten in itself—which thrilled
With joy, to fill the place we spirits filled?
Where art thou, Faust, whose voice boomed in mine ear—
Who pressed thyself upon me void of fear?
Is this thee, whom the lightning of my breath
Hath blasted to an image of pale death?
Thou trembling, crouching, wriggling, wretched worm!
FAUST—Shall I, flame phantom, yield to thee? Oh, no!
I am the same—am Faust—thine equal too!
SPIRIT—In Life's rough waves, in deeds' fierce storm,
Now up, now down I wave,
Now there, now here I whirl;
Birth and the grave's
Eternal billows curl;
A shifting strife;
A glowing life;
Thus pass I my hours at the whistling loom, where
I weave living clothes for the god-head to wear!
FAUST—Thou, who the whole world hoverest round,
Most active sprite, how near I feel to thee!
SPIRIT—Thou'rt like the sprite, whose nature thou can'st sound,
Not me. [Disappears.]
FAUST [Startled] Not thee! whom then? I, image of the God-head,
Not equal e'en to thee? [A knock at the door.]
'Sdeath! I know—my secretary's knock!
My sweetest pleasure now is dashed away!
To think that such a fulness of the ray
Of sacred vision this dry prig should blot!

[Enter Wagner in dressing gown and nightcap, a lamp in his hand; Faust turns round impatiently.]

WAGNER—Your pardon, sir, I heard you just declaiming;
You read some old Greek drama I'll engage.
Since I this art, I fear, am somewhat late in,
I entered, for to-day 'tis all the rage;
I've often heard it said—'tis true of each—
That a comedian might a parson teach.
FAUST—Aye, if your parson plays comedian too,
As in these days we see most parsons do.
WAGNER—Ah! when a man's so caged in his museum,
And sees folk only as we savans see 'em,
Scarce through a spyglass, far off, as I view them,
How can one lead them by mere elocution?
FAUST—Unless you feel't yourself, you'll ne'er effect it.
Unless the power from your own soul outstreams,
And with the glow of genius unexpected
Lights up all hearts that feel it with its beams,
Let you thus ever, glued together,
Hashing ragouts from others' dinner,
Then blow the miserable glimmer
Out of your paltry ash-heap. You may gather
Honors with babies and with baboons brothers,
If you 're ambitious such base bays to own,
Yet never will you reach the hearts of others,
Until the power goes straight out from your own.*
WAGNER—Yet 'tis delivery that makes the speaker;
Well do I feel that I am far too weak here.
FAUST—Oh! seek true fame without pretence,
Join not those loud, gong-beating fools.
Good square souled thought and common sense
Require no rhetoric from the schools.
When in good earnest to say aught
D'you find that words have to be sought?
Pah! those fine speeches art from tinsel weaves,
Your grilled kabobs cooked up to tempt mankind,
Are just as sapless as the foggy wind
That whistles drear'ly through dry autumn leaves.
WAGNER—Oh, God! the art is long,
And short is one's poor life;
Too oft amidst my literary strife
I fear for heart and head, lest both go wrong.
So hard it seems to reach those steps alone,
By which one mounts to the true source of art,
That a poor devil scarce hath half way gone,
When death, cold spectre, calls him to depart.
FAUST—Books! books! are they think you the spring's pure source,
One draught from which this thirst forever slakes?
Regeneration never can be yours
Until from your own soul the fountain breaks!
WAGNER—Yet, pardon me, it is a vast delight
At spirits of past days to take a sight;
To see how once of old some sage hath solved a doubt,
And how much further we have thought it out!
FAUST—Much further! To yon stars of course!
My friend, times past to us are worse
Than a book sealed with seven mighty seals;
What you the Spirit of the Time would call,
Is but that very spirit, after all,
Of men in whom the Time itself reveals.
And when all's done, a wretched farce it is!
A single glance would make one run therefrom—
A rubbish bin, a lumber room, I wis;
A puppet play, like Punch, with pipes and drum,
Graced with rare saws, pragmatical tit bits,
Which well beseem the squeaking marionettes.
WAGNER—At least the world, and man, his heart and soul,
We all would like to recognise their natures.
FAUST—To recognise! ah! yes, but not the whole;
Nor photograph that ugly bastard's features.
Those very few, who aught thereof have learnt,
Who've foolishly unveiled their bursting breast,
Exposed their aspirations to the rest,
And to the rabble all they saw confessed,
Mankind hath always crucified or burnt.
Your pardon, friend, 'tis now well nigh the morn;
You must excuse me till some other day.
WAGNER—Cheerfully had I gone on until full dawn,
Chatting thus learnedly till morning grey.
To-morrow perhaps—you know 'tis Easter Sunday—
You'll give up to my queries just this one day?
With eagerness to study I've applied, hence,
Tho' I know much, fain would I sift all science. [Exit.]

* In this passage I first had written
Whether
Or no your own palled palate smothers
Its nausea—to apes and babes alone
A lion—you'll ne'er reach the hearts of others
Until the power goes straight out from your own.
This I like better than the text, which is, however, a closer translation.

UNSCATHED.

We shall not die until our work be done;
We shall not cease until our course be run;
We shall not fade or fail
Where heart and faith prevail,
Or aught is to be won
Beneath the constant sun.
* * * * * * * *
Fear not to cast the whole of life herein,
Uplifting sadness, and withstanding sin;
For thou immortal art
Till thou hast done thy part;
Beyond the darkness and the din
Then shalt thou entrance win.

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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, OCTOBER 31, 1874. No. 25.

Signs of the Times.

It is not denied that illiteracy is on the increase in New England manufacturing towns. It is said that one-fourth of the population of Fall River are unable to read and write. The rapacious greed for wealth on the part of employers is the curse of the age.

Dr Bachmaier, of Munich, who is endeavoring to construct a universal written language, has given numerical equivalents to about five thousand words. All the people who use it must talk in figures. No one except the inventor believes the system to be of any practical value.

Rev. W. H. Murray, of Park street church, Boston, has resigned because the society declined to engage an assistant to do the pastoral work. Mr. Murray believes that his business is to preach, and to enable him to do that properly, he must not have his time frittered away in visits to the church members.

The latest phase of mediumship is the production of pictures of faces by shaving pencil lead on white paper, and putting the paper in a box. In a few moments the dust is used to form well defined faces. A picture thus produced, as claimed, contains fifteen or twenty well defined faces, on a piece of pasteboard a half inch wide by an inch long. The medium is a Mrs. Blanchard of New Ulm, Minnesota.

The trustee of Jay Cooke & Co. has applied to the Courts to vacate a contract made with Bowen, the publisher of the N. Y. *Independent*, by which that high toned religious journal was to commend the stock and bonds of the road and Bowen was to receive $60,000 in stock and $460,000 in bonds. The contract has been in existence several years, and many confiding widows, trustees of orphans, clergymen, etc., have been induced to invest in an enterprise which, from the first, was a very unsafe one.

Fine and imprisonment is meted out in New York State to all who practice medicine without the authority of a medical school or society, consequently Magnetic Physicians, who give no medicine, and who instruct their patients to obey the laws of health, and thus avoid disease, are condemned, while the orthodox practitioners, who encourage the people to go on disobeying the laws of life, assuring them of speedy relief by the use of drugs, are given the entire control of medical practise! If there is a greater absurdity that can be put in the form of law, we cannot imagine what it is, unless possibly it would be worse to put the education of the people wholly into the hands of the clergy, as is done in priest-ridden and yet infidel France.

India rubber horse shoes for city wear are a great success. Horses with cracked hoofs are soon cured by their use.

There are now about 800 co-operative associations in successful operation in Great Britain. Most of them are stores.

Victoria Woodhull is on a lecturing tour through the New England states. She is a worker. She recently lectured in Portland, Me., to a large audience.

After the first of January no child under nine years of age can be employed in the mines, shops, and factories of Great Britain, while those from ten to fifteen are to work on half time only.

Mr. Proctor, the astronomer, is urging the adoption in England, of our system of the publication daily of predictions of the weather, and says that in his lecturing tour in this country last year he only knew these predictions to be wrong twice in three months.

Mr. Henry Watterson says that every fashionable women in Paris hangs to her belt an alms-bag, a fan, a cardcase, a pocket-book, an umbrella, a turnip-watch, a pincushion, some ivory tablets and a little mirror. And the sons of women like these are expected to knock the nonsense out of Germany some day.

How it is that a comparatively few men have managed to possess themselves of a large share of the wealth of the world, is a problem that workers are beginning to study. They see that the law is somehow at the bottom of it, but the remedy for the evil is not yet clear. It requires time to do away with any established wrong—time or a revolution.

A prominent Boston clergyman recently said: "The pendulum of *toleration* has swung to the wall—it is time to look for a rebound!" And, says the *Banner of Light*, such a rebound toward arbitrary authority in all the concerns of life and government the bigots are seeking to bring to pass, pausing in their labors in any given direction only when it becomes evident to them that it were better to wait for awhile till the chain in other points is fastened more securely upon the people.

One of the best signs of the times is the establishment by law in New York of a Court of Arbitration, consisting of a judge and two associates. The judge holds his position by appointment from the Governor, while the associates are appointed for each case—one by each party to the suit. The decisions of the Court are final, unless there shall appear evidence of collusion between the judges. Its decrees have the full effect of a judgment from the Supreme Court; but its jurisdiction extends only over those who agree to abide by its decisions.

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For Common Sense.

RELATIONSHIP OF THE SEXES.

BY MRS. C. F. WINDLE.

"Unassailed
Therefore, she walks through the great city, veiled
In Virtue's adamantine eloquence,
'Gainst scorn, and death, and pain, thus trebly mailed,
And blending, in the smiles of that defence,
The serpent and the dove—Wisdom and Innocence.
* * * * * *
In squalid huts, and in her palaces,
Sits Lust alone, while o'er the land is borne
Her voice, whose awful sweetness doth repress
All evil; and her foes, relenting, turn,
And cast the vote of love in hope's abandoned urn."—SHELLEY.

My view of the "Woman's Rights" question is altogether different from that of any woman whom I have ever met. I cannot join in the movement, because its claims and demands for woman are founded in an entire misconception of her qualities; but I must nevertheless regard it, though in this sense wrong, as a necessary step in the abstract, to which human advancement has now arrived. The true woman, standing aloof from its folly, may yet catch from it, I believe, glimpses of a great mission to which the time is calling her: as some, indeed, are already beginning to do, in ways which I shall indicate before closing this article. I do not even take a middle ground, but my conception of the whole matter is, it seems to me, far in advance both of the question as it now stands, and of all the notions in regard to the relationship of the sexes—even when this has been considered in its most exalted bearings—that have hitherto been presented. Earnestly do I wish, for the benefit of society, that a book could be written to introduce and illustrate this view, in all the truthfulness and importance with which it has fastened itself upon my own mind; for I feel sure that it must be the scripture of prophecy for humanity. I am myself not equal to the task; I can but suggest it. The theme is immeasurably exalted beyond my poor abilities; neither would I be willing to wear long enough the corrugated brows and abstracted manner which the composition of so abstruse a work must impose—since I hold rigidly to the creed, that it is only the Margaret Fullers, the Elizabeth Brownings, and the George Eliots, who have that high commission of authorship that accords to woman the privilege of permitting the cultivation of letters to take precedence of that of the feminine graces, to be cherished for man's dear sake. Doubtless it is permitted to the rest of us to do a little scribbling—for the purpose, mayhap, of saying an opportune word; or, alas! of earning possibly a little "lucre;" or, perchance, for the pastime of an hour. Those whom the spirit moves may even produce a volume of poems, or a novelette, and if it be but womanly, it will bear a message to some heart; or, supposing that it should possibly be *womanish*, and a tissue of platitudes, provided it do not deviate from woman's faithful intuitions, the imputation will not, after all, be the most dreadful one. But this is in some sort a digression.

Undoubtedly, the mutual relationship of the sexes is the paramount fact of human life; and therefore a proper recognition of its full importance, and its consequent true adjustment, cannot but constitute the determining conditions on which the aggregate of progress must depend. At this crisis, it seems that nothing should be clearer to the thinking observer, than that the present age, by the law of advancement, has brought *woman* to combat face to face with the errors in regard to it that have in all past time prevailed —indicating the arrival at length of the moment when it has become incumbent upon *her* to take up this important problem. By man's social enactments, which have not provided for her support, she is driven at this day, in extremity, to take her place side by side with him in the industrial pursuits; to be a competitor with him as a sower and reaper in the commercial fields; and, finding him on the ground before her, and possessing, in addition, other advantages of superior strength and capacity, she must per force take on the boldness of desperation in her imperative call to emulate him. She consequently asserts her "equality" and her "rights," jostling and being jostled by him in her struggle for her share of the fruits of the earth; for if she permit the difference of her sex to make her a laggard, he will step in at base advantage, staving her off with a fatal compromise, by which her sexual sanctity is desecrated for both, and she is trailed in the dust. This is the position in which the woman of the age finds herself. There are but the three situations presented to her to select from, of want, wantonness, or the attainments of her "rights." I speak, of course, of the masses, and not of the favored few upon whom fate has smiled propitiously. It is needless to refer to the social evils such a state of things must produce; to the ruin and depravity it has wrought; to the blasted hopes, the blighted lives, the tragic histories it has created. I will not launch my thoughts upon this flood-tide of living wretchedness and despair.

Since the Woman's movement has originated under such imperative circumstances, and is favored by some of the profound philanthopists of the day, I cannot but regard it as the initiatory wave of the most powerful social upheaval the world has ever witnessed; the presage, indeed, of the ultimate revolution in the construction of society, destined, in its glorious results, to transform and beautify the whole face of civilization. The indications are that woman will, ere long, obtain the right of suffrage, and take her place with man in the political arenas, as she has already been compelled to do in the industrial pursuits. If this ever takes place, we shall have for a time the most incongruous spectacle the world has ever witnessed, in the mutual estrangement of beings whose only true life is bound up in one another, and it seems to me that, even then, the women of truly feminine intuitions will still stand aloof. It will be a turning of the divine law of sex into a farce, in punishment of the world's long disregard of its worth and sanctity. Such a condition of society, however, cannot be of long duration.

But there is an indication in the woman's movement for those who may look at it, which looms up, like the star of a new hope for mankind, pointing at length towards a solution of the difficult problem of "the social evil." A deep philosophy is included in these efforts, which does not appear on the surface. Strange to say, and inconsistent as it seems, the present attempt of woman to assimilate herself to man has its origin, not perceived by these reformers, in her keen sense of the difference there is between the two sexes. It is more than all else to escape the evils which the abuse of this difference under man's control of society has created—in placing a social discrepancy between her and himself which reserves to him the privilege of violating its sacredness, to the injury of both—that she now makes this unnatural effort to secure a footing with him. Error though it be, it is to be regarded, however, as the essential step in progress which shall lead to investigations of the respective male and female natures, resulting in the discovery of their complete divergence. And thence may the true relative positions of the sexes for the first time in the world's history be adjusted—as, had man and woman ever stood in their proper relationship, the evil alluded to could never have existed. It is to be remarked, that from the Woman's movement, even now, there have arisen, very generally, discussions concerning the different masculine and feminine characteristics. On every side it is causing the peculiar traits of the male and

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female natures to be investigated, and either compared or contrasted.

Already, moreover, it has initiated a more unreserved handling of the long ignored topics of the *law of sex*—that mysterious tie rendering man and woman absolutely necessary to one another for the complete fulfilment of their being. And this also, notwithstanding that the prejudices of society may wince from it, is a necessary step in the course of progress. In order that the true relationship of the sexes may be determined, this magical link must no longer be consigned to a needless oblivion of dishonor, but it must be fairly viewed in the light of truth and holiness. Men are wondering at the strange inspiration which is creating some of the late novels from female pens, of which the heretofore forbidden topics in this range are the theme —not perceiving in it, as I do, the response of those individuals to an imperious call of the age to their sex, in which they have thus attempted to take the initiative. Yet, although woman must venture upon this ground, she cannot be too careful that she do not enter upon it with unwashed or incautious feet. Those to whom I have alluded are, I doubt not, earnest women and true. Having heard the call, they have come forth on their mission, and, in the very spirit of martyrdom, as I firmly believe, have sacrificed their delicacy in doing their work mistakenly, and in a wrong direction. It is not by taking man down again to look in the abysses of degradation, nor by sentimentalizing upon the woes of the victims of a wrong social condition, that the evils resulting from the false mutual basis of the two sexes are ever to be effectually remedied. Man himself sickens at the bare idea of such misdirected efforts, for well he knows that if the purity of the female type be sullied with the taint of those regions of despair, his own hope of salvation is utterly at an end. He must, on the contrary, be lifted up into the heights, for he it is, and not woman, who needs to be redeemed.

The subject of the radical relationship of the sexes is indeed a difficult one for woman to approach—"the trail of the serpent" being "over us all." Hence, for my own part, I have been filled with astonishment at the intense coarseness with which the most seemingly delicate-minded women of the "suffrage" party handle and debase it, not alone in their mode of asserting their "equality" with man, but in the stigma this class of reformers are continually bringing upon him with such zest, of being a monster of sensuality. Nevertheless there is, as I have just intimated, a path of duty for woman, even here; and the truest of the sex, when the time calls her, must not shrink from the performance of the task, though she may feel that if she diverge by so much as a single hair's breath from her faithful course, she must be precipitated into the bemiring slough. Let her advance, and eternal law, which, after the long ages of darkness, has shined for her upon this slippery track, will guide her trembling footsteps that she does not fall. She shall reach one spot, where, thanks to Nature, she may look man tenderly in the face, and holy enthusiasm and the angel of purity will not let her be afraid. Here at last there shall be a tryst where pledges more divine shall be interchanged than were those which hallowed the primeval Paradise. The frail hand of woman will be laid confidingly in the firm palm of man, and her clear voice will be heard in authoritative utterance of heaven-commissioned truth, the accents of which will be as seraphic music. The melodious tones will rise upon the air, until the far future generations shall catch the echo, and the reverberating chorus will be the refrain of restored humanity. And these will be her words:

"For thine own sake, hear me. Heretofore we have been enemies. You have covered me with shame, and I have retaliated, and lured you to your manhood's death. Lo! now, dearest lover and friend, I come bearing the olive branch of peace. Behold, we are two separate natures, but these two are marvellously blended into one, and we may not enjoy our true life to be thus at variance. Beloved, it is a mighty mystery. But even as the mystery enshrouding the universe clothes it with a majesty inspiring piety and awe, so there is in this mystery of our divided yet united being, a dignity and grandeur whereby we should ever be drawn towards one another in religious love and reverence. Let us holily address ourselves to its its contemplation, and it will lead us more and more mutually to wonder and adore. No longer casting it from our view as a thing of doubt or fear, let us together praise it as the boon of our lives. But for it existence were a void. In it, sanctified and blessed to us both, will we, hand in hand,

> 'Self reverent each, and reverencing each,
> Distinct in individualities,
> But like each other even as those who love,'

seek for all of good, or joy, or hope, the world contains."

So will be inaugurated the Utopian era of the poet's prophetic aspiration:

> "Then comes the statelier Eden back to man;
> Then reign the world's great bridals, chaste calm
> Then springs the crowning race of human kind,
> May these things be!"

Old Friends.—There is something very mournful in meeting old friends after the lapse of years. Life has drifted you so far apart, you have so little now in common, you who once made but one existence. in a manner, and to whom every thing that befel the one was the natural property of the other! Now interests, history, affections, associations, hopes, are all apart, and all different. Children have come whom you do not know; and husbands and wives strange to you, and therefore doubtful, have moulded and influenced the nature which once was in entire harmony with your own, like the concluding notes of a chord or the shadow thrown by the substance. You feel exiled, isolated. You know the old voice, the dear old trick of the hand, the face, the manner of speech; but all this is only the husk—the core is no longer the same as before, and it has gone from you. There is nothing so difficult as to take up again the lapsed threads of an old friendship; nothing so hard as to reconcile the memories of the past with the changed conditions of the present. Almost is it better to let these memories lie undisturbed in the golden halo that surrounds them than have them so rudely displaced, so cruelly destroyed. And yet how eager we all are to meet our old friends again! We do not see the changes which time has made in ourselves, and we ignore them as an expectation in our friends. Only when we are brought face to face with them do we realize where we also must stand, and how heavy the hand which use has made apparently so light.—*Golden Age.*

Mrs. Buist, an English lady, has written a book on the care of canaries. In it she tells the following story: A hen canary belonging to the author died whilst nesting, and was buried. The surviving mate was removed to another cage; the breeding-cage itself was thoroughly purified, cleansed, and put aside till the following spring. Never afterwards, however, could any bird endure to be in that cage. The little creatures fought and struggled to get out, and, if obliged to remain, they huddled close together and moped and were thoroughly unhappy, refusing to be comforted by any amount of sunshine or dainty food, The experiment was tried of introducing foreign birds, who were not even in the house when the canary died, nor could, by any possibility, have heard of her through other canaries. The result was the same; no bird would live in that cage. The *cage was haunted*, and the author was obliged to desist from further attempts to coax or force a bird to stay in it.

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[For Common Sense.]

THE SABBATH.

BY J. W. MACKIE.

When the Sabbath in America will have become an obsolete institution, civilization will be a thing of the past. When the Sabbath in America will have become the property of the priest, freedom will be buried in the ruins of the Republic. It is true that Nature disclaims a Sabbath. Absolute rest is inconceivable. Nature incessantly labors. So must man. But the need on which the Sabbath rests as a blessing and a necessity to man is something different from that observed in natural operations below man. As a thinking intelligent being, man finds no analogy anywhere to guide him. His only guides are reason and experience. In the present state of society the Sabbath is indispensable as a day of rest for all who labor; a day of re-creation of exhausted energies; a day in which thoughts can be diverted from the ruts in which they have moved during the six days of weary and ill requited toil. And even were the Utopian theories of dreamy philosophers realized in a world where there are neither employers nor employees, masters nor servants, rich nor poor, but all living equitably and equally, still then as an auxilliary to order, the Sabbath would be beneficial as a day devoted to the commingling of thought and feeling. But we are more deeply interested in the Sabbath of to-day than the Sabbath in the far, far distant. It is a day to be protected by the government. Not as a religious holy day, but as a legal holiday. It is claimed by some that this is a Christian government, and as such must enforce the sanctity as well as legality of the Christian Sabbath.

Let it be granted that this is a Christian government, though it is hard to discern the grounds on which such a supposition can rest. The question next to be answered is, Is there a Christian Sabbath? There is a day which Christians have observed since the infancy of their faith. It is one day in seven, but it is not the Sabbath of the Decalogue. This day was a day of privilege, not a day of enforced requirements. It was a day on which Christians met to break bread, to mingle in social communion and sacred friendship, in which their souls united in a common cause, breathing a common inspiration. Coercion in such a Sabbath is impossible. Externally the primitive Christians were Sabbath breakers, else what is the meaning of Paul's words to the Colossians, "Let no man therefore judge you in meat or in drink, or respect of a holiday, or of the new moon, or of the Sabbath which was a shadow of things to come." Or to the Romans xiii, 5, 6, ? Or what did Jesus mean in the words, "Man was not made for the Sabbath, but the Sabbath for man?" The Jewish Sabbath was a day of bondage, of imprisonment. But Jesus and his disciples set at defiance the bolts and bars of Judaism, especially in regard to the Sabbath, to the consternation, disgust and anger of the strict Jewish Sabbatarian.

In no place in the New Testament is there a word as to *how* the Sabbath should be observed, or *that* it should be observed, and it is plainly stated that it is not a Christian requirement. The Ebionite Christians kept sacred Saturday and Sunday: Saturday as a day of humiliation because the Lord that day lay dead in the tomb, Sunday as a day of rejoicing, because on that day he was victorious o'er the grave. To consistently enforce the religious observance of the day, our government should be Jewish, not Christian. Imagine the United States groaning under the burden of a strictly observed Jewish Sabbath! New England and Scotland tried it, and failed.

The Protestant laughs at the Catholic for accepting doctrine on the authority of tradition, yet on a tradition borrowed from the Catholic Church rests the Protestant authority for the observance of Sunday. It was not till the year 321 that the day Sunday became an authorized Christian holiday, when Constantine, the founder of Roman Catholic Christianity, passed an edict enforcing Sunday as a universal holiday, during which all business should be suspended. This carried favor with the Christians, and compromised with the worshippers of the Sun, for Constantine does not name the day, the Lord's day, nor the Sabbath, but the Sun's day. The pagans were already accustomed to the observance of that day as sacred to the Sun, the Father of Lights, in whom there is no variableness, neither shadow of turning, and likely hailed it as gladly as did the Christians to worship the Sun of righteousness. In fact, Sunday is more pagan than Christian in its origin. Its very name tells a tale. Popular faith is conservative, and to-day pagan names and customs have survived fifteen centuries of suppression.

The names of the days of the week are yet retained. Jupiter is still honored by the observance of fast days on Thursday.

Even the Decalogue is suspected to be of heathen origin. The Cabalists inform us that the Ten Words have reference to the ten Spheroth, the spheres of heaven.

The three highest being the spheres of the gods, so the first three commands have reference to our duty to God; the planetary spheres our duty to one another.

The following table of houses of the planets may be seen in the British Museum, found in the mummy-case of the Archon of Thebes, in ancient Egypt:

Leo.	Sun. Moon.	Cancer.
Virgo.	Mercury.	Gemini.
Libra.	Venus.	Taurus.
Scorpio.	Mars.	Aries.
Sagittarius.	Jupitur.	Pisces.
Capricorn.	Saturn.	Aquarius.

Acting on this Cabalistic hint, we have the following table of

THE TEN WORDS.

1.	(*The Spheres of God*)	Being.
2.		Personality.
3.		Name.
4.	Saturn.	Reserve or Rest.
5.	Jupitur.	Reverence.
6.	Mars.	Force.
7.	Venus.	Love.
8.	Mercury.	Acquisition.
9.	Sun.	Truth.
10.	Moon.	Sensuality.

It will require little learning or penetration to perceive the application of the above table to the ten commands.

Saturn's day, as the sacred day of the Jews, was natural as worshippers of the Ancient of Days, Chronos, or Abraham. Jupiter has always been symbolical of religious and paternal reverence; every one knows of the martial charater of Mars; Venus as the goddess of Love and Chastity; Mercury as the thieving god; the Sun as the symbol of Truth, and the Moon of self-gratification and covetousness.

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CHINESE LABOR.

EDITOR COMMON SENSE:—My attention has again been called to your paper by your reply to my letter on the subject of Chinese Labor. You admit that we have a natural right to any portion of "God's footstool," and in the next sentence assert that "while it may be a good thing for the Chinaman to come to America, it may not be the best thing for Americans to encourage his coming." I think this is inconsistent with your Declaration of Independence, which declares that "*all* men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." I accept the spirit of the above paragraph without comment. I don't know whether it means anything to you. I might quote your Bible (the so-called foundation of your system of morals) on the same subject, if it would have any weight with your readers. You say that if "human sympathy alone is to decide your course in the matter of employing others, that there is no room for argument" on this point. I refer you to the words of St. Paul (Acts 17–26) bearing directly on the question of "flesh and blood," and other matters that your legislators and courts seem dissatisfied with. You also aver that the labor of Chinese is a benefit to the State, as the labor of so many horses—with the difference in favor of the brute.

In my travels through your State I have been painfully reminded of a fact somewhat akin to the above, for while your horses and other cattle, as a general rule, have been carefully housed and fed, "your own flesh and blood," the farm laborers of your country, were, as a rule, without a house to cover them, or a bed to lie on. In fact, your "blanket men," as they are called, are the only cattle in this country whose condition your Christian land holders persistently refuse to ameliorate, and wherever I work as cook on your ranches, I am invariably better treated in all respects than your boasted "flesh and blood" in the harvest field. Perhaps it is because I persistently refuse to overwork myself, or obey stupid orders from your women, whom you admit will not bring forth the "future workers of America," and knowing this fact, what respect can I have for them? Not overworking myself, I can work on steadily without getting drunk—as an excuse for rest—which you admit is the bad habit of your working cattle. But this "improvidence" of your working men is another necessity of your system of civilization, for if your people did not drink their earnings, and otherwise squander them for fashionable "store clothes," the ranks of the labor market would be crowded by these saloon keepers, "waiter girls"—your own flesh and blood—and the innumerable host of small dealers in nic-nacks, who only make a living by constantly fleecing their "own flesh and blood," and periodically going through the court of bankruptcy. I say that if the vices and follies of your laboring masses did not necessitate the existence of these parasites on your body politic, they would be compelled to come down to the ranks of the "blanket men," and thus swell the list of competition, for you must admit that your so-called "middle class" in this country is getting to be a mere name. The people are rapidly forming into two classes, the enormously rich and the frightfully poor. You tell your laborers that their squanderings would, in a few years, get them 160 acres of land. Where can a poor man get this land in your State that he will not be at the mercy of some Christian land grabber with a Spanish title to float on him, as the hawk swoops down on its prey? In this manner many a settler has been forced to resume his place in the Blanket brigade, not having the money to contest a title in your courts of justice! And where there is no possibility of floating titles, your big land grabber hires men from out of the ranks of the laborers themselves, as "fighters," to kill, maim or drive off, as the case may be, any poor devil who dare presume to till a piece of land which he, the landlord, wants for speculation, or to lease to your white slaves; and your laws aid and abet this state of affairs by "swamp land bills," and kindred legislation. But, assuming that there is a fair chance for your frugal laborers to get 160 acres of land, "to have and hold forever in fee simple," is the supply unlimited? Surely not; and when it is all settled, where will you find your "blanket men?" and if you do find them, does it not follow that they must always remain mere laborers, thus creating two classes, land lords and serfs? And will not the latter be mere dependents on the "bounty of their masters?" It is no use saying that such a state of affairs *cannot* exist in a republican country. It *does* exist right here, to-day, as far as it can exist with the sparse settlement of the territory. And how long, with this state of affairs, looking up in the near future, before your government relapses into monarchy, as so many Republics have done before, through recognizing the false principle of individual ownership of land, one of the necessary elements of existence? You seem to think that the tendency of our employment will force your white wage laborers into a higher grade of labor—"employers, owners and managers;" if so, where will the workers come from? Surely not from American mothers, as you admit; and you know Ireland cannot be a breeding pen always, and Germany wants her young men at home to protect the Rhine, and "preserve the balance of power." Russia exempts her Memnonites from military duty to keep them at home. The negroes you will not let live and labor in peace. Who will work for you? That is the question, and I answer—my countrymen. None other are willing to take our place. Your work must be done; then why not give us that respect which your good book teaches, when it says, "the laborer is worthy of his hire?" Yours in the cause of universal brotherhood, AH HEA LEA, *Slipper-maker*.

We trust that hereafter, when our learned Chinese friend takes occasion to write to this paper, he will not, even by implication, attribute to the editor views which he does not hold, and certainly has never expressed. Such unfairness is not compatible with the honesty that is said to characterize the followers of Confucius. It smacks rather of Christian dealing, and any more of it will incline us to believe that "Ah Hea Lee" is a fraud, or at least that he is fast learning the wicked ways of the barbarians he affects to despise.

There is no necessity on the farming lands of America for what our correspondent calls the "laboring class.' The land that can be held by owners should be practically limited by placing a high tax on all over a certain amount. Then the owners of land should, to a great extent, be the cultivators. By neighborhood co-operation in the use of labor-saving machinery, there would be demand only for such help as could be furnished by the young men of the country, who have not yet attained to the dignity of freeholders. Let there be an apprenticeship at farming, as at other industrial pursuits, and the apprentices and owners would do nearly all the work necessary to be done.

As to forcing saloon keepers and others into the labor market, if it could be done, the sooner the better. If all men worked, the few who are now virtual slaves would have an easier time. It is not, however, by commencing at the surface that we are to effect any great reform. Great evils require severe remedies, and the changes in our industrial, monetary and social systems, which are near at hand, must bring with them more or less of suffering.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, OCT. 31, 1874.

THE OVERLAND MONTHLY for November contains the continuation of Studies in the Sierra, by John Muir, a story by Mrs. H. W. Baker, poetry by Ina Coolbrith, and T. A. Harcourt, an interesting article by Junius Henri Browne, etc.

MRS. ELIZA FULLER MACKINLEY will occupy the platform at 911 Market street to-morrow (Sunday) afternoon and evening. The afternoon subject will be selected by the audience. The evening discourse will be on Mediums and Mediumship. Mrs. M. is an excellent inspirational speaker. The price of admission is fifteen cents, or twenty-five cents for two.

Two or three young women, desirous of acquiring a knowledge of the French language, can hear of an opportunity to join a Ladies' Class, under the instruction of one of the best teachers in this city, by applying at the office of COMMON SENSE. Monesca's system is used, two lessons per week, terms five dollars per month. The study of the language by this method is made very attractive, and the progress is rapid. The hour can be arranged to suit the class.

LYCEUM FOR SELF CULTURE.—Last Sunday afternoon the meeting, owing to the inclemency of the weather, was not so well attended as usual, but those who were there took hold of the debate with more than usual eagerness. The opinion seemed to prevail that whether man might be properly said to have a free will or not, he was so much subjected to the influences of birth, education and other conditions, that in his faults and misfortunes he was more properly an object of commiseration than of vindictiveness and malice. The debate next Sunday afternoon will be on the question, "Have the working men of America made a good and wise use of the ballot?" Mr. Knight will open, after which the platform will be free for others. These meetings are growing in interest, and are well worth the attention of those who love free speech and free inquiry. The meetings open at 2 o'clock, at Social Hall, No. 39 Fourth street, near Market.

SPIRITUAL LECTURES—SPIRITUAL JOURNALS.

One of the Spiritual societies in this city has expended for lectures during the last six months $3,000, or at the rate of $6,000 per annum. What the other has paid we are not informed, but probably half this sum. Much good, no doubt, has been accomplished, but it is a question whether a portion of the money raised by contribution for the supply of deficiencies might not have done more for the cause if given to aid in the establishment on a firm basis of a Spiritual journal.

For one thousand dollars per annum we will engage to print for free distribution five hundred extra copies, weekly, of this paper. These papers judiciously scattered as seed would soon produce a large number of permanent subscribers. In fact, we have no doubt that in this way our subscription list could be doubled within six months. By taking care that they did not fall into the same hands each week, the paper could soon be brought to the notice of a large number of persons who have never heard of it.

Let us consider for a moment the relative cost and value of lectures and papers. Two lectures, each Sunday, for a family of four, would cost from eighty cents to $1 50, or say from $40 to $80 per annum. COMMON SENSE costs the comparatively insignificant sum of three dollars per annum, and it contains more ideas, more real information, than can be gained by the lectures. Both are desirable, but the disparity between the cost of the two is very great, while the difference in value is very little, and that is in favor of the paper. The paper, costing less than six cents, can be read by a dozen or twenty persons, while a lecture for one person costs from two to four times, occasionally eight times, the price of the paper. We know Spiritualists who pay sixty dollars per year for the support of Spiritual lectures *in addition to their admission fee*. This is right. We are glad to know there are some who are willing to do this; but the same persons, by a strange perversion of judgment, would consider it an absurdity if they were requested to pay one-sixth part of this sum yearly for the support of the only organ Spiritualists have on this coast. Many of these persons have declined even to invest $10 in the stock of the COMMON SENSE Company, although offered to them at one-fifth of its par value, and almost certain to be worth double its cost within one year, and to pay interest on the money invested. We wish to sell enough of the stock of the Company to enable us to purchase a job office, the profits on which will sustain the paper in its infancy, and assist materially to establish it on a firm basis. We desire also, ere long, to establish a Liberal bookstore that the Spiritualists of the State need not be ashamed of. The business is naturally connected with that of publishing a Liberal journal, and the two can be made to sustain each other, and accomplish a vast good for the cause. Who will assist us in this enterprise? We ask no gifts, but merely the investment of capital in a legitimate, paying business. Lectures are well, but a good paper can be made to reach a much larger number of peo-

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ple, and will do more and better missionary work. Spiritualists generally are not propogandists; they are, in fact, almost indifferent about extending their faith, but when an effort is made to reach the people, let it not be wholly in one direction.

THE MIRACULOUS.

Rev. Mr. Stebbins, on Sunday last, preached on the Supernatural and the Miraculous a carefully prepared, scholarly discourse. From a report in the *Post* we are told that Mr. Stebbins said: "The supernatural expresses generally that kind or quality of power of which the miraculous is the single variety." Well informed Spiritualists do not believe in the supernatural. The word itself is a self contradiction. Nature embraces everything. Nothing can be superior to or outside of it. It is the "all in all." They believe in, or rather they *know*, something of the super-mundane; it is the foundation of their faith; but the supernatural, strictly speaking, is a name for that which, by the very nature of things, can have no existence. Mr. Stebbins says, according to the *Post:*

New forms of literature, new habits, reason, faith and skepticism have set bounds to the sea of credulity. In an age of credulity religion is a perpetual panic; in the age of reason and faith the genial power of divine love brooding over the world. This change has come as the morning comes, gradually, silently, mightily. But in the midst of these great changes of feeling the supernatural remains, and there seems no probability that it will ever be eliminated from the mind. The chief cause of miracles is associated by many with religion, and a reluctance of the mind to believe in them is called skepticism. To rest the claims of the gospel on miracles is a mistake, and to separate them is one sign of the spirit of the age. Miracles are not proof, because it is easier to believe in the thing to be proved than in the proof.

This may not be a correct report. If it is, the inference may be drawn that Mr. Stebbins does not believe that the events narrated in the New Testament, and called miracles, actually occurred. Now, Christian Spiritualists believe that they *did* occur, and that most of them are constantly occurring at this day, but that they are in accordance with law, and consequently not miraculous. Mr. Stebbins goes on to say:

There is nothing so valid as the spirit to prove the truth of the gospel, and a thousand wonders cannot remove it from its place. A man can work wonders in my sight, but without other evidence I cannot believe he was sent from God. The miracles of the New Testament were not wrought to force conviction, but as deeds of love. In one town it is stated that Christ did not many mighty works there because of the unbelief of the inhabitants. If it had been his intention to convict by miracles, he would have piled wonder on wonder till all were convinced.

To intimate that Christ could have performed his wonders notwithstanding the unbelief of the inhabitants, is to contradict the plain meaning of the text, which is that he could *not* because of such unbelief; that is, he could not do anything contrary to law, and the law under which spiritual works are performed requires harmony, which is induced by belief. Belief, however, is not absolutely necessary, because harmony may exist without it; but the writer of this gospel was evidently of the opinion, as many Spiritualists are to-day, that utter unbelief is unfavorable to spirit manifestation. The following, also from the *Post's* report, will be cordially approved by most Spiritualists:

I believe all controversy about religion being decided by miracles is a mistake. Miracles are no part of Christianity, nor is a belief in them necessary to become a Christian. Christ is his own authority. Our ideas of miracles depend on our idea of nature, what is included by the latter in our minds. Nature is the name given to our bounded experience, our knowledge of law. As nature advances, the miracle of one age becomes the knowledge of another. The mistake is to say the miracle is a violation of the laws of nature. Some higher and unknown law may hold the known law in suspense. When a ball is thrown into the air the laws of gravitation are *not* suspended. The universe is full of law, and it may be that the ascending series extend where no knowledge of the law can reach. A miracle is improbable, understanding it as a physical effect. Each event of fact is a miracle till seen from its own plane.

POWER OF THE MIND.—Prof. J. H. Stinson has been lecturing in Jacksonville, Oregon, on "Science, Superstition and Automatology." By "Superstition" the Professor probably means Spiritualism. The lecture was illustrated by experiments made by Hon. I. Cox, which consisted in the movement of sticks of various sizes, from three to nine feet long, and one-half inch to two inches in diameter, about the stage "by the force of the mind." These sticks were made to stand unsupported at various angles, and even to remain suspended in the air. The Oregon *Sentinel* says: "The exhibition was intended to show that what has heretofore been attributed to the supernatural is but the beginning of a new science, and as that science is developed the belief in the supernatural must decrease." Such experiments, instead of furnishing evidence against Spiritualism, tend to sustain it. Intelligent Spiritualists have never denied the power of the will to act on substance and produce motion, but they claim that after spirits have passed to the higher life, unfolded their powers, and learned to comprehend more fully the laws of force and matter, this power of moving objects is greatly increased, and they are able also to perform many other acts considered by us as contrary to law—that is, contrary to what we *know* of law.

Silas Farrington says rational religion differs from the current Christianity in nothing more than this, that it cannot ask an unreasoning acceptance of even its most precious thoughts from any one. It must give all the freedom which it takes. We cannot worship a Book and despise a Universe.

Spiritualists and Free Thinkers must not neglect to read the advertisement addressed to them on the last page; also the one headed "Books, Books, Books."

A bill has passed the Oregon Senate which provides that husbands and wives without children may be considered divorced by simply ceasing to live together.

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"THE RIGHTS OF CHILDREN."

Miss Leys in her lecture, on Sunday afternoon last, in reply to the question which may be asked, "What has this subject to do with Spiritulism?" said Spiritulism has to do with all questions that relate to the welfare of the human race. Children are dying, and shall we close our eyes to the little graves less than a span long, and not raise the voice for their redemption? Let no one write on tablets of stone "God's Providence," "Dispensation of Heaven," when Nature had been defrauded and her laws broken.

Whatever perfects life here enhances the life beyond. Hence, Spiritulists should know, above all others, that children have either a right to be *well* born or *not* born at all. Could the children have the power to select their own progenitors, would they select the poor, the wretched, the impure? Would they accept any person as a parent who would give them the seeds of disease, crime, and death? The time will come when parents will be considered guilty for the child's transgression. Parents whose sins extend down to the third and fourth generation must learn to understand this law. If humanity would be free it must learn to co-operate with these germinal truths. At the basis of life *alone* is the place to operate. Look upon the race as it is, and then ask, Is it the best? The florist and agriculturist are careful to perpetuate the best; but who ever thinks of applying this law to the human race?

In this genesis of immortal life can any one be too pure? Can any justify themselves in the transmission of passion, disease, and depravity? The first right of a child is a healthy constitution. No one has any right to curse a soul with their own transgressions; thus defrauding it of its own divine birthright. Only the healthy should procreate, and they *only* when they are living in harmonious relations. Whenever there is non-affiliation, the child must partake of the discord. Hatred to brothers and sisters, and even *murder* comes into the world through the aversion which the mother feels to the giving life to her child. Until the creative functions are held to be as sacred as the apple of the eye, children will come into the world stunted, dwarfed, and impure. Fœticide and infanticide are peopling the spirit world, for which grievous sin mankind are responsible. There are troops of little children in spirit life thus evoked in passion and lust, who will claim their parentage, and there will be no escape from the fearful responsibility. Not *one* birth should ever be an accident. Loss of physical pleasure, is it? O man, wandering in the Sodoms, just for one moment of physical pleasure to cast a lifetime of anguish into an immortal soul, destined to live on forever and forevermore!!

The feasting and wine drinking at the marriage feast has often resulted in an idiotic child, born of lust from the first night's debauch. "Fools rush in where angels fear to tread" is truer of the creative functions than any other. The child has the right to be produced only when the physical and mental are full of brightness, when the spirits of both father and mother are bathed in joy and healthfulness. Make the creative act the act of a God, and gods will walk the earth. The marriage system of to-day appears before the world in the character of an almost universal state of disappointment in the kindliest and sweetest aspirations and expectations—a state in which love must still do duty in a charnal-house, from whence all hope or joy has flown—a sepulchre worse than death; a state where, though the spirit of love has vanished from life, taking with it all the beauty and glory of existence, the outward form must still be kept up through fear of the *law* which has no right to thus deform the individuality. The fruits of this state of affairs are to be seen in the unfortunate offspring brought through undesired maternity, by uncongenial mates, into the world of material life; in the determined expression of self, in utter defiance of all law; in the feet that walk with desperation the road of prostitution "which leads down to death," where that Nemesis holds sway whose scourge visits even the third and fourth generation; and finally in general disease and death which has no right to be here, and which will eventually disappear as the race draws nearer the true spirit of Nature's law. The epoch and the light has come! The new gospel of the true life of the spirit, which is to save the children of the future, and the bleeding hearts of our times, also, is dawning in glory upon our earth.

THE PEAVINE MINE.—This mine, in which a number of prominent Spiritualists are interested, is said to be one of the best mines in Washoe county, Nevada. It has been badly mismanaged, the object of the manipulators being to mine the pockets of shareholders; but recently four of the members of the Board of Trustees were forced to resign, and a new Board was chosen, consisting of Joseph Brown, E. C. Dickey, A. D. Griffin, Mrs F. P. Kingsbury and M. E. Morse. The company is somewhat in debt, and money is required to complete the furnace and purchase wood and timber, consequently an assessment of 25cts per share has been levied, which it is believed will be the last, and to favor stockholders who have been nearly beggared by previous assessments, a loan is to be negotiated, at 2 per ct. per month interest, for which the stock on which the assessment is not promptly paid will be given as security redeemable on paying the assessment and interest. Assessments will be forwarded by M. E. Morse, No 11 O'Farrell street.

Stealing a loaf of bread is low business, and people are sent to jail for doing it; but *robbery according to law*, is what makes men respectable, and those who are very successful at it are rewarded by the people with a seat on the Bench, in Congress, or the Legislrture. Consequently the makers and expounders of our laws are mainly the ones who are interested in sustaining the present order of things. *Vive la humbug.* When will the people see that *they* are the source of power, and that the rights of humanity, rather than the protection of property, should be the object of legislation?

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JENNIE LEYS FAREWELL LECTURE.

On Sunday evening last, notwithstanding the inclemency of the weather, the large hall was full. Probably no minister in the city had half as many hearers. The meeting, after vocal music by Mrs. Loomis, was opened by Mrs. Mackinley, or a spirit controlling her, who paid a high tribute to the medium, Miss Leys, in anticipation of her departure from the city. The audience warmly applauded the assertion that Miss Leys carries with her their sympathy, love and god-speed.

Miss Leys briefly returned thanks to the spirit for the loving words, and took occasion to congratulate the people that after her departure they would not be left without an inspirational speaker. With regard to the teachings of her own guides, she said: "Let the word spoken in any paper be what it may, those who have attended the meetings will testify that the lessons taught have all been on the side of chastity, purity of life and exalted moral principle." She returned thanks to all who have assisted to make her path here so happy. She then proceeded to give descriptions of actual scenes in the spirit world. The lecture, which was very lengthy, seemed to interest most of the audience, but it was unsatisfactory to our reporter, and he has not thought it worth while to write out his notes, though he may do so for next week's paper. A far more interesting and practically useful discourse was that given in the afternoon on the "Rights of Children," a fair sketch of which will be found on page 297. At the close of the evening discourse resolutions cordially recommending Miss Leys were adopted by the audience.

STILL IN DOUBT.—The *Evening Post* publishes an account of various seances held at the house of Mrs. Stirling, 506 Third street, the medium being Mrs. Herrick, and represents the manifestations as fraudulent. The editors of COMMON SENSE have attended several of the seances, and although not prepared to pronounce *all* the phenomena genuine, yet believe some of them to be so. Dr. Moore, who is himself a Spiritualist, stated, at one of the seances, that he had at a previous seance seen what he *thought* to be a plate of phosphorus in the hand of the medium, when the spirit lights were produced. The Doctor also produced lights with phosphorous which resembled somewhat those exhibited during the seance, but the "expose," if it can be so called, was far from convincing to most of those present, although all were satisfied of the honesty and good intentions of the Doctor. If the manifestations had been clearly proved fraudulent, we should have given an account of the "expose," but there was so much room for doubt that we refrained, lest we might do injustice to innocent persons. Those who know Mrs. Herrick well, know her to be a genuine medium, yet it is possible that she has sometimes been tempted to *assist* the spirits in order to make the demonstrations appear to be wholly successful.

The next Lyceum Social will be held at the Hall, 911 Market street, on Friday evening next, Nov 6th.

SOCIAL FREEDOM.

[For Common Sense.]

ANOTHER REPLY TO AUSTIN KENT.

Sir, no *man*—who cares for the morality of the race—can agree with A. Kent on this grand question. I hold it to be utterly subversive of social order to grant the "sexual emancipation of woman." If we do so, what security have we for their continued allegience to their family obligations and our marital rights? Any man must agree with Mr. Lewis, that promiscuity is synonomous with "free sexuality," and is there any one mad enough to want the same freedom for both sexes in that respect? Surely, no one. Why, sir, "free sexuality" is tantamount to individual sovereignty, a condition that cannot be tolerated for a moment in the "softer sex." It is equivalent to giving woman the control of her person in sexual matters—a doctrine monstrous in its conception, and disastrous in its results. You might as well think of giving her the same compensation for the same skill and labor—a pet doctrine with these fanatics. This doctrine of "free sexuality" is the great curse of the age, and I fully agree with Mr. Lewis that it is entirely inconsistent with "monogamic marriage;" in fact, sir, forced sexuality is the natural order of things, especially as it applies to woman; and, as far as I am concerned, I heartily endorse it. Jennie Leys says "woman should have more freedom in her love relations." Ah, sir, 'tis cruel thus to pander to a morbid sentiment. If woman had more freedom in this matter, could you trust your mother, your wife, or your daughter? If human nature is the same in both sexes, the every-day experiences of thousands of our best *men*, in all walks of life, even in the pulpit, emphatically answer *no*. Then how can we trust mere women in that respect? I am, sir, in favor of social freedom for *man* only.

PAT J. HEALEY.

SPIRITUALISTS' UNION.—At a meeting of a few Spiritualists, held at the house of Mrs. Mackinley, President of the Spiritualists' Union, last week, the sum of $92 50 was contributed for the purpose of purchasing additional chairs for use in the hall of the society, 911 Market street. At the Sunday evening meeting Mrs. Mackinley stated that during the six months she has been in office, the society has expended $3,000 for rent, compensation of lecturers, etc., and that there is no debt. Mrs. Mackinley satd that it is desirable to keep the price of admission as low as possible, and that it probably would not again be increased. Matting being wanted to lessen the noise noY made by late comers, a collection was taken up, and $28 realized. The sum required for the purpose is about $100, which will purchase sufficient to cover the aisles and the space in front of the platform. The society was never in a more flourishing condition than it is to-day. The platform to-morrow will be occupied by Mrs. Mackinley.

Francis Abbot asks, "Is it not better to be a wild ass in freedom than a tame ass in the traces? If we are asses all round, why not prefer a free swing for our assininity?"

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AN OPEN LETTER.

TO REV. J. C. SIMMONS, PRESIDING ELDER SANTA ROSA DISTRICT M. E. CHURCH SOUTH.

DEAR SIR :—You asserted, in your sermon at Windsor last Sunday evening, that "Necromancy, or consulting the dead, is the *deadly sin* of the Bible;" also, that "God would not enact a law against what does not exist." I infer from this that you acknowledge the spiritual existence of the dead, and our ability to communicate with them, and that the law of Moses against consulting the dead was intended to prevent a popular evil in the time of its enactment, and as the evil still exists (notwithstanding the stakes, gibbets, or other instruments of torture and death), that the law is and should be in full force and effect. In view of your acknowledgement of the prevalence of spirit communication, your assertion that Satan is the author of all spiritual phenomena is alike inconsistent, unscriptural, and contrary to our own observation and experience.

In Matthew 17:1-9 we have a scrap of history of the greatest significance on this question: the law-givers of both dispensations—Moses, accompanied by the great prophet Elijah, on the spiritual side, and Jesus, accompanied by Peter, James and John, on the earth side—met in solemn council, and if they did not verbally, did *by act and example* abrogate the law in question. If you maintain the continued force of the old statute against conversing with spirits, then we are driven to the conclusion that Jesus, like Saul (and as do many ministers now-a-days), committed this "deadly sin" privately. His language seems to favor this view: "He charged them, saying, tell the vision to no man until the son of man is risen from the dead," binding them, during his life, to keep the secret. Had it become known that he held spiritual seances, or communicated with spirits in any way, he would have been put to death. They already said "he hath a devil" or familiar spirit; could it have been proven he would have suffered the penalty, an ignominous death, and Rev. J. C. Simmons and hosts of other sticklers for the law, penalty and all, would say amen! The general bad luck and the premature death of kings Saul and Ahab are attributed to their disregard of the law in question. Would you ascribe those of Jesus to the same cause?

This seance of Jesus, Peter, James and John on the mount is parallel to that of Saul, the woman of Endor and others. You deify Jesus, and stigmatize the woman as a *witch*. Why this difference? Samuel was a familiar spirit for the woman, Moses and Elias for Jesus. "The spirits of the prophets are subject to the prophets (1 Cor. 14:32), is evidence that the woman of Endor was a prophetess.

Jesus never re-enacted the prohibitory spirit law of Moses. He warned his hearers against evil spirits; so does A. J. Davis against Diaka. The "deadly sin" of necromancy may be charged in general against the disciples of Jesus, from the apostles down. "Mary Magdalene and the other Mary" talked with a spirit of a young man, Mark 16:5; to two spirits according to Luke 24:3, and learned that Jesus had risen. Were they necromancers?

At the ascension "two men stood by them in white apparel," who delivered a short address to the crowd of necromancers, who had been conversing with their spiritualized master for forty days, and had followed him out to the Mount of Olives to take a last look at their ascending Lord. Cornelius had an interview with "a man in bright clothing," which resulted in opening the gospel door to the Gentiles, Acts 10:30. The centurion, Cornelius, lived at Ceserea. About the same time he had his interview with the spirit, Peter, at Joppa, had a vision by the same spirit, calculated to prepare his mind to carry gospel to the heathen, Cornelius; thence to the world. It was worthy an exalted soul to break down Jewish exclusiveness and open the spiritual door to the whole world. The evidence that the same spirit who interviewed Cornelius gave Peter the vision, is found in the 20th verse of the chapter above referred to. Were they both necromancers?

As an incentive to good works and a higher life, we are informed that we are surrounded by a "cloud of witnesses," the church of the first born, "the spirits of just men made perfect," represented as very near us. Was it not understood that the church militant and the church triumphant are one, and may communicate and verify the apostolic article of faith, *The Communion of Saints*? See Heb. 12th chap.

Paul tells us to covet spiritual gifts, "but rather that ye may prophecy" because "the spirits of the prophets are subject to the prophets;" 1 Cor. 14 chap. Does he exhort us all to become necromancers? I will conclude by inviting your attention to the account of the beloved John, who had conversed with Moses and Elijah on the mount, when he said: "It is good for us to be here," and many other times, no doubt, had been as highly privileged, but dare not write of them for fear of this terrible statute you would still inflict upon the world. See the last verse of his gospel. The beloved exile John, after being led through the wonderful visions of the apocalypse, fell down at the feet of the angel to worship (Rev. 22:9), but was arrested in the act by the angel in these words: "See, thou do it not; for I am thy fellow servant, and of thy brethren the prophet, and of them which keep the sayings of this book: worship God." This spirit of a man, a prophet by occupation, also called an angel, would not be worshipped, and still farther staggers John by disclosing to him in the sixteenth verse his name in these words: "I, Jesus, have sent mine angel (or spirit, which is synonymous,) to testify unto you these things."

I have here called your attention to a few of the most positive proofs that Spiritualism or legitimate necromancy was essentially the religion of Jesus Christ and the apostles. Hoping you will give these hints a careful consideration, I am, with great respect, yours for the discovery and application of truth. A NECROMANCER.

The Santa Barbara *Index* gives an imaginary conversation between Mrs. Van Cott, the Methodist revivalist, and Bishop Merrill concerning her ordination, in which Mrs. Van Cott is supposed to say:

"During the last year, through my labors, I have brought one thousand seven hundred and thirty-five persons into the Church. In order to accomplish these conversions, I have traveled, in one year, 7208 miles. In the prosecution of my ministerial work, I have written, in one year, 650 letters; and I have attended 828 religious meetings; and I have preached 399 sermons."

To this the Bishop is forced to reply:

"Yes, you have traveled, and written, and prayed, and preached; and 1735 persons, received, through your ministrations, into the Church, bear living and joyful testimony to your power in converting sinners to Christ, and saving souls from damnation; but—but—but—but—you are a—*woman*.

When it was believed that Moulton would refrain from telling what he knew of Beecher, the New York city press toasted him as a brave, honorable, refined and truthful gentleman; but when, at last, he told the truth, he became a conspirator, a liar, a blackmailer, and all that was vile.

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A CASE IN POINT.

George H. Mix is the name of a young man, the essence of whose nature is hypocrisy. He came here a few years ago, and got introduced into society for three reasons—he was well recommended, he dressed well, and he was pious and meek. Various books were missed from bookstores, and were found in pawnstores, pledged by the oily young gentleman. His friends paid up, and he was saved from prosecution. Some time ago he decamped, leaving a forged check behind him. He has now, it appears, turned up in New York, where he innocently managed to secrete and steal $1,500 worth of lace. In his trunks were found various forged letters, recommending him highly to the attention of bankers in this city; and the letters by which he procured his situation in New York were also forged. George is of good family, but he seems to have been born for the penitentiary.—*Morning Call.*

Yes, he was *born* for the penitentiary, as thousands of others are, although the children of "respectable" parents. George's parents were in good pecuniary circumstances, but the husband doled out money to his wife in such a way that she was obliged to steal and play the hypocrite, in order to get any little articles for enjoyment beyond the necessaries of life. The father was also a hypocrite, a penurious, hard man, yet a member of the church, who deluded himself with the belief that his sins would be forgiven, and he would go to the good place. His outward life was a mere sham, his inner hollow and corrupt. This child, George H., is the natural result of such parentage, and is no more to blame for what he is than a wolf is to blame for possessing a wolfish nature. Perhaps he should be sent to prison to keep him from wrong doing, but his father should also go there to prevent him from fathering any more thieves and hypocrites to prey upon society. Begin at the root, if you would eradicate an evil.

Positivism and Spiritualism.—I have read the writings of the Positives. Have you read the writings of the Spiritualists? I assure you that, with all their nonsense, they have an extensive and respectable literature. The exclusion of the vast accumulation of evidence for the existence of another world which is furnished by the facts of Spiritualism, seems to me to be narrow-minded and unscientific. In my view the Positivists have one side of the truth and the Spiritualists the other; and in the final clash between them, which is even now coming, they will mutually correct each other. Positivism will be compelled to accept the facts of Spiritualism and enlarge its scientific domain. Spiritualism will have to respect and adopt the rigid cautiousness of Positivism. And out of the union of these schools—the learned and the popular—will issue the system of all persuading truth. I have come to think that the Spiritualists represent the sails of the great ship of progress, and the Positivists the ballast. The ship needs both sails and ballast. Steady, conservative, learned men, who will not give in to anything that cannot be rigorously proved, must be carried in the hold, or the world would have a sorry time with the top-sails of Spiritualism.—*J. H. Noyes.*

It would be far better for the nation to lengthen the Presidential term to six years and prohibit reelection under any circumstances, than to continue the present system, which puts a premium on political corruption and baseness.

BRIEF EXTRACTS.

Many American girls are kept unmarried because the men considered of their own degree do not come forward, and the men who do come forward—good, honest, substantial fellows—are men considered beneath them; they do not belong to "our set."

A childless home is a misfortune, to be endured when it cannot be avoided, but to be avoided whenever it is possible. For all that is childlike in human nature, all that keeps human beings young forever is nurtured and preserved by contact with children, and the affections they call into play.

The sons of would-be fashionable people are kept idle, because they are in the set where work is voted low and "careers" are not always open; they are put into professions unsuited to them, and where they can never thoroughly succeed because those in which they would have been perfect are also those the special set to which they belong vote low.

Any one who has ever talked to children knows that they form the most inexorable audience in the world, and the hardest to feed with chaff. No power on earth will make them listen longer than they are really interested, or profess any interest that they do not feel. To hold an audience of children, you must have not merely a fluent speech, but something to say.

We utterly repudiate the idea that the elevation of woman wars upon or weakens home in any of its legitimate operations or accessories. Rather is it calculated to improve and elevate domestic life, by throwing new protections around it, a new intelligence into it, and new sanctities over it. Woman needs the ballot in order that she may build her home upon impregnable foundations, and surround it with legal protections and moral barriers which shall keep it forever sacred.

One of the physiological observers of men and things says paralysis is becoming a common disease. It is not confined to the fleshy, the plethoric, nor to the aged. The fast life of our business young men tells on them. It is a very common thing to see men of thirty and thirty-five bald-headed, feeble-gaited, and walking about with canes, their underpining knocked out, with other signs of premature age. These signs of early weakness develop in paralysis.

It does not follow that every married woman should keep house, any more than that every married woman should cut and make her husband's clothes and her own. Each person must do what he or she is best fitted for; and so long as husband and wife manage the details of their life in a way most conducive to their own welfare and happiness, the world has no business to meddle or complain. But there is no antagonism between the ballot and the bread-trough. Good housekeeping and good citizenship are not arrayed against each other in eternal conflict.

Thirty years ago, the Khanate of Bokhara was one of the most fertile provinces of Central Asia, and well wooded and watered, was regarded as an earthly paradise. Five years thereafter, a mania for forest clearing broke out among the inhabitants, and continued to rage as long as there remained timber on which to vent itself. What trees were spared by rulers and people, were afterwards entirely consumed during a civil war. The consequence of this ruthless destruction of the forest growth it now painfully manifest in immense dry and arid wastes. The water-courses have become empty channels, and the system of canals constructed for artificial irrigation, and supplied from the living waters has been rendered useless.

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[For Common Sense.]

AUTUMN FLOWERS.

BY L. HUTCHINSON.

I love the wayside Autumn flowers,
So bright and so serenely fair,
As those brought forth by vernal showers
Or brightest of exotics rare.
A crown of loving joy they seem,
Like smiles upon an aged face,
A halo round the dying Queen
Of Summer in the Fall's embrace:
They tell of brighter Springs to come,
Of hopes that live beyond the tomb.

A fragrance on the air they breathe
That lulls our senses to repose,
Like blessings which a saint bequeathes
When passing from this world of woes:
As friends who smile when fortune frowns,
They bloom amid the frost and rain,
By hedge-rows and on barren ground;
They shun the rich and cultured plain—
A lesson to the world they give,
And, smiling, tell us how to live.

So may we live, when age shall come,
Our deeds, like Autumn flowers, may prove
To cheer Earth's pilgrims, one by one,
As onward to the goal they move;
Nor shrink we from the chilling blast,
But feel to smile when we at last
Sink slowly to our graves in peace.
And from the Truth seeds we have sown
Spring better deeds than we have done.

Sweet blossoms of the faded fields,
Like beauty that old age adorns,
Since not alone in youth we see
All rainbow hues of early morn;
So brighter as the setting sun
A heavenly radiance shines afar,
And Death, when sands of life are run,
Leave pearly gates of Heaven ajar;
And who shall say that Spirit flowers
Do not adorn Celestial bowers?

Owensville, Cal.

FAUST—A TRAGEDY.

FROM A MANUSCRIPT TRANSLATION BY DON FULANO.

FAUST [Solus.]—How can he keep alive hopes faintest germ,
Who cleaves persistently to empty trash;
With eager trembling hand, and grasp too rash
Would treasures seize, yet joys to clutch a worm!
Dare such a man's voice here break in on me,
Where spirit voices late were whispering round?
Ah! yet, this once at least, thanks, thanks to thee,
Poorest of souls that look upon the ground;
You tore my heart free from the grim despair
Which had begun my reason to unseat;
A vision so gigantic filled the air,
That I, poor dwarf, felt dwarfdom was my fate.

I, image of the God-head, who in vanity
Looked on myself as truth's reflection, saw,
In heavenly light and brilliancy, the law
By which I sought to cast aside humanity.
I, more than cherub, whose free native power
Through nature's veins aspired to glide,
And on the elements God-like to ride,
Working and striving, semi-deified!
How deep must I atone; my fancied dower
One thunder word has blasted in an hour.
Dare not I meet my powers with thine? oh! no;
Had I the strength to draw thee to my side,
I found no power to force thee to abide;
In that most glorious flash of joy and woe
I felt myself so little, yet so great;
Thou monster thrustest helpless me below
The dark, dull waters of mere human fate.
Oh! who shall guide my course? What must I shun?
Shall I each instinct and desire obey?
Our very deeds and all our sufferings run
Counter to Life's aspiring upward way.
The noblest yearnings that our spirit owns,
'Neath trash most foreign to its nature, 'shidden;
When this world's good things ease our ceaseless groans
Its better instincts as absurd are chidden;
And hero feelings, once our life of life,
Grow torpid in the stirring worldly strife.
Though Phantasy did erst, bold in her flight,
Stretch hopeful wings towards the vast Eternal,
Now, faith, a narrow space contents her sprite
When joy sinks joy in Time's cyclone infernal.
Care builds her nest deep in the troubled breast,
There broods she over sorrow and unrest;
Her ceaseless rockings shake both ease and pleasures;
She hides her well masked face 'neath specious treasures;
Our house and land are cares, our child or wife,
Fire, water, person, dagger, what you will;
You tremble with vain dread when there's no ill,
And what you never lose, that must you ever sigh for.

The Gods I am not like—I feel, 'tis true,
Like the worm rather that the mud creeps through,
For which, while dust it feeds upon, a slave,
The wanderer's fool forms guillotine and grave.

Is this not dust all, where this lofty wall
With rows of bones cramps my soaring sprite?
The frippery which with crowds of trifles small
Trammels me in this moth world, wretched wight!
Can I in these find what my nature needs?
What if in thousand books I find it stated
That thus the human heart forever bleeds,
That here and there some poor soul was elated?
Thou hollow skull, why that eternal grin,*
But that thy brain, like mine, once wildering pondered,
Sought the fair day above this ceaseless din,
And hunting Truth, in this dim twilight wandered.
Ye instruments must laugh at me I feel,
With cog and pinnion, cylinder and ring,
I found the door, ye should its locks unseal,
But tho' your wards are long, no bolts back do they fling!
Secret in working in day's blazing light,
Dame Nature never lets her close veil leave her,
And what she bares not freely to thy sight,
Thoull't never wrench from her with screw and lever.
Useless old trumpery, I've not taken down,
Ye stand there still just as my sire did leave you.
And thou old scroll art now all smoke-dried brown,
So long my mournful lamp hath famed beneath thee.
Far better 'twere my little all have squandered,
Than laden with that little here to sweat;
Whatever from your sires you chance to get,
Inherit it, and use it, ere you're sundered.
All that you use not is a heavy burden,
But every moment brings home its own guerdon.

* The crowning beauty of Faust consists in its simple truth; its close adherence to nature. How natural this apostrophy to the skull, just here. I find in an old verse scrap book of my own, the following stanzas, written, I remember, in an outburst of genuine feeling, one evening at Hampstead. It was summer, I was preparing for the examinations at the College and Hall, and was overworked and sleepless. I came in from a walk just after sunset in a state of considerable nervous depression, and sat down in my narrow little study to my books as usual; grinding up Quain and Ellis, and Sharpey. Finding my swimming head incapable of application, I shoved the books away in disgust, and catching, as I lifted my head and threw myself back in the easy chair, the peculiar sardonic expression on the face of the skull upon the mantlepiece, I scribbled thus:

God! how my brain seethes, get ye gone, ye books,
Your half-read words but dance upon my sight
Leaving no impress! Thou old skull, which look'st
So placid on my passion, thou art right.
"Why burn thine eye-balls thus, the inmost nooks
Of my bare orbits cools the wind to-night."
"Peace! peace!" thou mutterest "in a little time
Thy boiling brain shall be as cool as mine."

Thou mouthest at me with those fleshless jaws,
In silent mockery of all human woe,
One long eternal grin without one pause
In its grim merriment—and is it so
Amusing then to die, that death thus draws
Smiles from dry bones, o'er which when flesh did grow
Frowns like fierce billows rolled, and furrowing tears
Laid the spring dust of half their brightest years?

And yet I love thy company, oh, skull!
For to my buzzing ears thou whispereth peace,
And hintest of an hour, when this life's dull
—So dull—anon so fevered—round shall cease;
When this high throbbing heart, and brain so full
Of troubled visions, shall be laid at ease
In maggot's bellies, and thoughts vaulted dome
Become a meatflies, nursery, and a reptiles' home.

Special Notices.

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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, NOVEMBER 7, 1874. No. 26.

Signs of the Times.

Many papers have recently printed articles deprecatory of expensive funerals.

Massachusetts is soon to have a reformatory prison for women, all the officers of which, excepting the Superintendent, Treasurer and Steward, are to be women.

Anthony Comstock, the man who, in spite of some injudicious acts, has really done a good work in the way of suppressing immoral books and pictures, was stabbed last week by a dealer in bawdy literature.

Victoria Woodhull has at last consented to give addresses to women alone, being convinced that she can thereby reach some who would not otherwise hear her. She will give one private lecture in each place she visits.

The Secretary of the "Dawn Valcour Community" says the reported failure of the scheme is a falsehood. "The community is in good working order, and its prospects are better than at any previous time since its organization."

The result of the elections, especially the Repulican reverses in New York and Massachusetts, have put an effectual quietus on the third term project. Probably Grant, now that he sees re-election is impossible, will declare that he had no thought of accepting a re-nomination.

A North Carolina minister lost his life a week or two ago in a singular manner. He was anointing his entire body with kerosene, as a cure for rheumatism, when the oil was ignited by the fire on the hearth near which he was standing, and he was burned to death.

Mrs. Emily Pitts Stevens has been elected Grand Conductor of the California Grand Lodge of the Sons of Temperance. The Chairman of the Executive Committee declared that the only hope of the temperance cause was in woman suffrage, and the sentiment was received with great applause.

A sandstone anvil has been discovered near Ironton, Ohio, supposed to have been used by the mound-builders. It is composed of very sharp grit, contains over 100 depressions, weighs about 500 pounds. This relic of a extinct race is to be presented to the Cincinnati Society of Natural History.

Dr. French, in his *Notes on Miracles*, says a person asleep is heavier than when awake, and says every experienced nurse knows it. It is somewhat surprising to hear a man like Dr. French make such an assertion. The body of a sleeping or drunken person appears heavier because it is limp—making what is called "dead weight," but it does not weigh a pound more, as the learned Doctor might himself have ascertained by experiment.

The New York *Independent* says Bowen's contract with Jay Cooke was closed before Cooke's failure, consequently the idea of now "setting it aside" is ridiculous.

G. W. Carlton & Co. have just issued the first volume of a work by Dr. Eugene Crowell, written to prove the identity of modern Spiritualism and primitive Christianity.

The ladies of Santa Cruz have succeeded in raising funds for a public reading room, open to both sexes. It is hoped that some of the frequenters of liquor saloons and billiard rooms will be induced to forsake their old haunts.

A strong opposition has been raised in England against the patent laws. Sir Roundell Palmer, the Lord Chancellor, although believing in the justice of copyrights, claims that in the case of inventions and discoveries the facts lay in nature itself, and are common property.

The *Golden Age* says the public interest in Spiritualism was never so strong as now. The papers of Mr. Wallace have given it confirmation on the scientific side, and the materializations at the house of the Eddy family and elsewhere are almost too marvelous for belief even by those who have seen them.

The *Christian Observer* attributes the blood-thirstyness of the Pomeroy boy to temporary demoniacal possession. Sensible people, who do not believe in the devil, know that the boy was born a butcher, his mother having frequented the slaughter-house during her pregnancy, and daily gloated over the bloody scenes she there beheld.

Mrs. Livermore presided over the Second Woman's Congress, held in Chicago in October. Many admirable essays were read on subjects pertaining to the advancement of women. The questions of labor and finance were intelligently discussed, and a notable paper on the treatment of "fallen women" was read. The training of children, temperance and dress reform all came in for consideration.

Since the death of the *Radical* there has been no magazine in America devoted to advanced religious thought. People generally do not like such reading, and it is said *Old and New* lost many subscribers in consequence of the scholarly papers of James Martineau. They were too heterodox for the church people, and even too advanced for many calling themselves Liberal.

The *Golden Age*, in a notice of the Woman's Congress, recently held in Chicago, says: "That such a collection of representative women from twenty different States could be convened, and organized, and with parliamentary method hold session after session, discussing the most important and vital themes, marks a progress which would amaze us had it not been made by steady and insensible approaches step by step."

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[For Common Sense.]

REMARKABLE FULFILMENT OF A DREAM.

BY MEDICUS.

I left London in October, 1865, for Ceylon. I left both Dr. Hillier and his brother Peter, my two bosom friends, in excellent health. Although I knew that Tom's family were phthisical, I had no fears about him. He corresponded with me regularly up to August, 1868, without my hearing anything from him to shake my security. In August, 1869, I was living at Kandy, Ceylon, editing the *Kandy Herald*. I was in tolerable good health, but in an excitable state of mind; my cousin had lately died and left the whole care of the paper and its affairs in my hands. One night I went to bed in my usual health, slept deeply and had a singular and a remarkably vivid dream. I never had but one other dream so vivid as this one in my life. Its scenes had all the reality to me, both at the time and in waking memory, of real events. I thought that I had passed into the other world. I found myself strolling along a path skirting the base of a beautifully wooded mountain range, at a sufficient elevation to overlook the beautifully diversified strip of country which lay between the range and the sea coast, which was here indented by a succession of lovely bays, not so much like those around Sydney harbor, as like those in the neighborhood of Palmer, in Sicily. The character of the scenery too was very Sicilian; the sloping land that lay between me and the deep blue sea, was rich with vineyards and orange groves, on which the purple and golden fruit were thickly hanging; beautiful villas, embosomed in trees, luxuriant with fruit and flowers, ornamented with turreted and pinacled roofs, offered by the whiteness of their color, and the sharp lines of their architectural tracery, a beautiful contrast to the wild luxuriance of the semi-tropical vegetation in which they were half buried. Wildly beautiful ravines, where the rocks were clothed to their very summits by flowery creepers and clinging trees, ran up into the mountains at frequent intervals on the one hand, while on the other the undulating coast sloped gently down to the snowhite sands of deeply indented bays, whose glittering border formed a beautiful contrast to and break between the bright emerald of the fruit groves, and the clear deep cerulean sapphire of the other water. The air was fresh, cool and exhilarating. I tripped along the path without any feeling of fatigue or friction; in fact with much of the sensation of being under the influence of hashisch. The path I was following led me down to the borders of a still more lovely bay than I had yet passed, where a well appointed yatch lay at anchor. Before, however, I nearly reached the beach, I came to a hedge of flowery acacia—the yellow scented acacia—and hawthorn, and followed this down till I reached a magnificent gateway, which stood open, and which I passed through. I found myself in a beautiful park, or rather garden; although it was only planted with flowery and evergreen shrubs, tastefully disposed about a lawn of the finest grass. Across the path I walked for some distance, turning back again towards the mountains, which here more nearly approached the sea in a gradual slope.

I met no one, but as I passed deeper into the park, I saw deer and other beautiful animals in the distance amongst the trees. At length, on rounding a spur of the mountain, I saw upon the slope above me a magnificent palace, quite unlike any structure I ever saw on earth. Its architecture was complicated and gothic, and the whole of it was carved in open work, far more elaborate, but of the same description, as that of the spires of Strasburg and Friburg cathedrals. It was apparently composed of marble of snowy whiteness, which, had it not been a good deal overgrown with the most gorgeous flowery creepers, would have been a very unpleasant dazzling object for the eye to rest upon beneath that glowing sun. Creepers hung in festoons around its windows and cornices, and in places up to its very roof. They were loaded with purple and crimson and orange flowers—one is common at Malta, the other at Ceylon. The exquisite whiteness of the marble was not stained by age or vegetation, but formed a lovely contrast to the deep green and gorgeous colors through which it peeped out here and there sparingly, but in places to a much larger extent. I made my way towards this splendid structure, up the sloping lawn, over the soft grass, which yielded beneath my feet like a Turkey carpet. I passed several lovely arbors on the lawn, provided with turf sofas and ottomans, with rustic tables in the centre, all embowered in creepers. On every table of every arbor I passed, I saw a *Kandy Herald* lying.

At length I reached the edge of a much steeper slope, too steep to climb, and skirting this a short distance found myself at the foot of a long marble staircase, which led up to the terrace on which the building stood. I mounted the steps. They were magnificent, broad and wide, with a low balustrade of marble on each side. Both steps and balustrade were exquisitely carved in relief, the steps with a tracery pattern, arabesque; the sides with scenes from history of some kind. At intervals of about ten or twelve feet, stood a small but exquisite group of statuary, on a pedestal in the balustrade. The flight of steps seemed as long as some of the flights leading from the city to the high ground about the five-storied pagoda of Canton.

I rested several times during the ascent, and turned round to enjoy the ever-increasing beauty of the view over the bay, and the surrounding country. As I got higher up, it reminded me of the view from the top of the Ziza at Palermo, combined with that from the top of the tower at Valentia. On each side the top step were larger statues, and as far as I remember all the relievos and statues represented some sacred subject from the Chistian or Jewish history. The top step itself bore on its face, in deeply cut letters in relief, I. H. S., as you see it on the altars of some old churches. I was much struck by the beauty of the architectural tracery of the open work of the marble building, which stood on a large broad marble platform, carved like the stairs and ornamented with groups of statues and flowers, orange trees and flowering shrubs in immense carved marble tubs and vases. The whole of the marble, as likewise that of the stairs, was of a delicate flesh color, veined with deeper pink. That

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of the palace was pure white. I walked slowly to the beautiful gothic archway of the building, exquisitely carved like that of the cathedral of Milan in relief. There was no door; it was free to any one to enter. I went in, and found myself in a sort of hall or vestibule, which was separated from a large hall apparently by a screen, which ran round it on three sides of its quadrangle, the other being formed by the wall of the building itself. The screen was about ten feet high, and carved in open work, yet so that you could not see through. Both it and the wall itself was of white marble, relieved by festoons and wreaths of flowers in marble or coral of a blood red. The effect was beautiful and striking. Through the open carving of the wall itself I could see the bay and get peepes at the surrounding country as through so many small windows.

A thick Turkey carpet of a rich pattern, into whose luxurious softness one sank up to the ankles, covered the floor, and exactly fitted the space. A broad divan covered with rich green velvet, with cushions of the same embroidered and trimmed with gold, ran all round the room, whilst ottomans and lounges, all covered in the same luxurious material, were scattered about the central space. A grand piano, with a harp or two, stood in the centre, whilst musical instruments of every sort were lying about, with music and music books, all over the tables of carved walnut and marble which stood here and there. I took a seat and waited. I heard a light footstep trip down a stairs outside, a door opened in the screen, and an eldery but very pleasant, fresh colored lady, of a very benevolent cast of countenance, dressed in clothes of exquisite fabric and texture, but very plain and neat in fashion, walked in with a quiet and sprightly step, smiled and bowed. I rose and bowed deeply. I was about to apologize, when she interrupted: "Yes, I know, you come to call on Dr. Hillier. Well, he is not here yet; he has not arrived, but we are expecting him here very shortly." With that I awoke. I fancied I had seen that lady's face before, quite different, yet the same. The expression and the tone I knew perfectly, but the tout-ensemble I did not recognize. She reminded me of Mrs. Hillier, only the lady I saw was of a slight and good figure. Mrs. Hillier was very stout in the flesh. I fancy the lady said, "Dr. Hillier and his brother," but am not quite certain about this.

On awaking I felt the dream to be no ordinary dream. It was fully as real to me as if the events had actually taken place. I felt that I myself had been to this spot, had seen and done all this, and I remembered it all perfectly. I could have painted the scenery and the tracery of that architecture had I been an artist. I told my wife the dream, and added, "how strange if anything is wrong with Tom." A few days afterwards I got a letter from Dr. Hillier telling me that he had been taken with hœmoptysis, that the physicians told him that he must give up practice and take a sea voyage. That at first he determined to come to Ceylon for the trip, but Walshe told him not to do so. Then he had determined to go to the Cape to see a sister they supposed to be dying of phthisic. He had engaged his passage for November (this was in December). It was the last letter I ever had from him or Peter. In December, as I was waiting at Colombo to leave by the steamer for Sydney, I received a London *Lancet*, containing an account of the deaths of both brothers. It happened thus: Tom and his wife were to leave for the Cape in a sailing vessel about the first week in November. Peter came up from Glostershire to bid him good-by, and brought up a mare with him to be used by the London firm, a mare he had used in a van in Glostershire.

On the afternoon on which he was to take his farewell dinner with Tom at Queen Ann street, he drove this mare round Hyde Park in his dog cart. The mare shied, took fright and ran away, came in contact with a lampost or something; the cart was overturned and Peter carried to University College Hospital insensible, with fracture of the base of the skull. Tom was sent for, and had him removed to his own house. He watched him and tended him till he died; then took his remains down to Glostershire, buried him and looked into all his affairs. Then Tom broke down, and began to see visions. He had been calm and collected up to that day, but the day after the funeral, when all was over, he woke up in the night and told his wife—whom he woke up—that his mother had been with him, telling him the most glorious news about the next world, that he must go at once and tell his father. He continued to see visions of his mother and other dead friends, and to detail their conversations—chiefly religious—till he became very excited. He was removed to a private asylum in London, and lived for eight days, but only slept about four hours, in spite of opiates, after that first night of raving. During three days after this he fancied his mother was constantly with him, teaching and helping him. He said that now he had learned so much from her, he would be able with me to teach the world. He said that communion and sympathy were the only cures for brain diseases and madness.

SINGULAR CIRCUMSTANCE.

A CONFLAGRATION IN MASSACHUTETTS WITNESSED BY A MAN IN MAINE.

The *Brunswick* (*Me.*) *Telegraph* tells the following:

On Monday last we called on Mr. John Fitzgerald, the well known temperance lecturer (living on Bank street,) who is confined to his bed, quite feeble, but still able to converse briefly with friends who call. At this interview he related to us a remarkable experience, through which he passed on Saturday morning, 19th ult., the day upon which the fire occurred at Fall River, Mass. Mrs. Fitzgerald had arranged her husband for his morning nap, and had just stepped out of the door when she heard him cry "fire" in tones so startling that she rushed back to the house in the greatest alarm, to hear her husband repeat the cry in tones as loud as the first—all the more startling to her, as for several days he had spoken not above a whisper; he was evidently greatly excited, catching at the bedclothes, and attempting to get out of bed—saying he must have his clothing. Mrs. Fitzgerald asked her husband "What does this mean?" "Wife," says Mr. Fitzgerald, "there is a fire in a factory in Fall River, Mass., in the upper story, the mule room; I see the sparks flying from the machinery as sparks fly from a grindstone when men are grinding their tools, and the factory is full of women and children. I see it all." He called to the people not to jump from the windows, and was very much excited. Mrs. Fitzgerald was alone with her husband, and exerted her utmost strength to keep him in bed. All at once Mr. Fitzgerald fell back upon the bed and said: "It is all over; the roof has fallen in, and those poor people are burned." After that he was completely prostrated; and Mrs. Fitzgerald for some time feared that he would not recover from the shock.

Mr. Fitzgerald said he never thought of looking at his watch, but that he saw the fire in the morning somewhere from 7 to 9 o'clock. It was not until Monday that Mrs. Fitzgerald heard of the fire, and not until Tuesday, 22d, she got a paper containing an account of it.

The great lights of the world are aloof from the churches. Knowledge has been and is the bane of religion.

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THE BIBLE SABBATH LEGALIZED—No. 2.

BY J. W. MACKIE.

When the Bible, God and his Son Jesus Christ, are incorporated in the Constitution of the United States stricter Sabbath enactments will be passed than the present legislative relic of Puritan rule can give us any idea of. As the New Testament throws no light by which legislators can be guided in framing Sunday laws, only to repeal them, recourse must be had to the Old Testament. Then what! The Bible Sabbath enforced will cause traffic of all kinds to cease, public and private conveyances on land and water, the duties of the toilet, public restaurants, private cooking, kindling of fires for any purpose, all manner of labor and journeyings will all come under the ban of legal prohibition. Our hearts, our mouths and our ears will be closed to all human sympathies and endearments, and only open to the things of God, psalm singing, praying, reading works on Divinity approved by law, the ordinances of the Church and the interests of the clergy. Who can wonder that in the olden time under such a rule the people yawned, "Behold what a weariness it is!"

Then think of it ye lukewarm Liberals who dwell at ease in Zion, there will be no Sunday papers then, and COMMON SENSE will not be found in the land; the inanities of the *Pacific Churchman* will take the place of papers "spicy and bold;" the *Banner of Light* will be furled, and there will be no *Truth Seeker* or *Investigator*; the *Golden Age* will be a thing of the past, and there will be no *Index*, only the *Index Expurgatorium*; and alas, alas! there will be no *News Letters* and quacks will abound. Amid the lurid light of this literary destruction there remains one small prospective comfort—the *Jolly Giant* will be no more. Peace to his ashes.

God in the Constitution and Sunday the property of priests! *Libera nos Domine.* But in their zeal and power will they be content with a sabbath enslavement one day in seven? The Old Testament as a part of the Constitution enforces other Sabbaths. What shall be done with the new moon? Does not Psalm Lxxxi, 3, 4; say, Blow up the trumpet in the new moon, in the time appointed, in our solemn feast day; for this was a statute for Israel and a law of the God of Jacob? The new moon is frequently spoken of in the same sense of sacredness as the weekly Sabbath, as in Amos viii, 5 When will the new moon be gone that we may sell corn? And the Sabbath that we may set forth wheat?

There exists the same authority for the observance of the new moon that there is for observing one day in seven. Why too should the yearly Sabbath, one year in seven, be neglected, and the year of Jubilee? Unless Protestants accept the traditions of the Church of Rome, how are they to tell what of the Old Testament ceased to be obligatory when Christianity superseded Judaism? The New Testament is very indefinite on this point. Peter and Paul were antagonists on this very subject, and separated leaving the great question unsettled. Peter wished to graft Christianity on Judaism, while Paul preferred Paganism. The end of each seems to be attained in the Christianity which now exists. Judaism is the warp, Paganism the woof, and the teachings of Jesus the coloring. Pagan days christened are observed as faithfully as in the Augustan age. Judaism has its trade mark on Christian institutions, which will give our future clerical lawgivers ample scope to enact any law which may suit their own interest by the very indefiniteness of the fundamental law, the Bible of the Old and New Testaments. We may yet hear sung again, in good earnest, the following:

OLD SONG.

A Presbyterian cat sat watching of her prey,
And in the house
She caught a mouse
Upon the Sabbath day.
The Minister offended at such a deed profane,
Threw by his book,
The cat he took,
And bound her in a chain.
Thou damn'd confounded creature and blood sucker, says he,
'Tis enough to throw
To hell, below,
My holy house and me.
Thou well mayst be assured thou blood for blood shall pay,
That in thy strife
Took mouse's life
Upon the Sabbath day.
O, then he took his Bible book, and earnestly he pray'd
That the great sin
The cat was in
Might not on him be laid.
And straight to execution was poor Grimalkin drawn.
When on a tree
There hanged was she
While Pres. John sung a psalm.
Since the act of Puritan and they that bear such sway
You ne'er must kill
A louse nor mouse
Upon the Sabbath day.

CHRISTIANITY.

BY HUDSON TUTTLE.

Christianity is a sapless trunk, on whose leafless, moss-grown branches, theological owls echo the mournful monody of salvation to man never lost?

What assurance have we that a century hence will not regard the creeds and formulæ of the churches as we regard the childishness of the Puritans, or the corruption of Romanism?

Religion has ostracized Gallileo, Bruno, Darwin, Huxley, Tyndall, Mill, Paine, Jefferson, Shakespeare, Dickens, and many other leaders of mental and moral achievement.

The conflict of the ages has been the conflict between the received religion and the tendency of civilization. The Saviors of the world, one and all, have suffered martyrdom at the bloody hands of religion.

The past needed sects and the battle of conflicting creeds; the present has no use for them. They are dead bodies, once pregnant with vitality, now festering in decay. Something else is required. It is positive knowledge, scientific accuracy of thought and demonstration.

If it be known that mankind move onward with the absolute certainty of planetary bodies around their central orbs; that there is no retrogression, and as yesterday's thoughts are replaced by to-day's, as to-day's will yield to-morrow's, it is our duty not to stand in the way of this tidal flow in the sea of humanity.

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LETTER FROM LENA CLARKE.

SHE HEARS BEECHER AND VISITS SLADE—SOMETHING ABOUT THE EDDY FAMILY.

We are in receipt of a letter from Mrs. Lena Clarke, dated Westmorland Hotel, October 19th, from which we cull as follows:

This morning I had an appointment with Slade, the medium. I was grieviously disappointed in him. I wished to test his powers as a medium, being a perfect stranger to him. I asked, by writing on a slate, some simple questions, none of which were answered as common sense would dictate, from a spirit such as my husband. He gave me about ten minutes of his time, for which he charged five dollars.

Last evening I went to hear J. M. Peebles tell what he saw on his three days' visit the last week to the Eddy Brothers in Vermont. Among the visitors whom he found at the house were persons from various parts of Europe. He said that the spirits talked French with the Frenchmen, German with the Germans, and Russian with Russians. He said that on the second evening of his visit eight departed spirits placed themselves in beautiful bodies and walked on the stage. He saw Honto and a large number of other spirits materialized, and was perfectly satisfied with the demonstrations. The New York *Sun* says Mr. Olcott last week had a powerful electric battery brought from Brooklyn and experimented on Miss Honto, the materialized spirit of the Indian girl. When the full power of the battery was turned upon her she did not wince. She was also weighed on Fairbanks' scales, with two results; the first time 88 pounds, the second 65, changing her weight at will. The materialized spirits prophesy that after a year or two they will be able to appear as public speakers, and after their orations vanish in air in the presence of the multitude.

Yesterday morning I started out early for Mr. Beecher's church, in Brooklyn, with a friend. When the doors opened a dozen armed policemen were there to keep back the crowd. We were fortunate in securing a good seat. Every place where a seat could be placed was filled, and many people were standing. It looked more like an opera than a church. Every one looked happy and smiling. There could not have been less than 3,000 people. The music and singing were delightful, the congregation joining in. Mr. Beecher looked thoughtful and pleased, fresh and not unhappy, a halo at times seemed to surround him.

The platform where he sat was decorated with vases, filled with beautiful and delicate ferns, tube roses, gladioles, autumn leaves, &c. I was surprised and delighted with his discourse, not being prepared to hear such views enunciated in any church. He is in himself a power, bubbling over with love, life, magnetism and spirituality. One of the numerous broad assertions he made was that a man can be a Christian without belonging to any church or organization; that churches are schools to get men to become God-like, which some churches fail in doing, and that only as men live out the Christ nature can they become like God and a part of him. I think his experience is benefitting him, forcing him to speak and *live* the truth as never before.

I shall be with you again soon, if the angels are willing. Love to you all. From your sister, and co-worker in the cause of humanity, LENA CLARKE.

A SPIRIT WHO DID NOT KNOW HE WAS DEAD.

EDITOR COMMON SENSE:—Perhaps some of the readers of your sterling journal may be interested in the following story, which was related by a reliable lady of San Jose. Just after she had "outgrown" Methodism, and come into the light of Spiritualism, like all other young converts, she felt a special desire to try and induce others to embrace the new doctrines, and for this purpose she was constantly arguing with those who entertained different views. Among the number was a "soul sleeper," by name Charles Clement, with whom she spent much time in argument, without making any inroad in his particular way of thinking; and one day, in a spiritual debate, they both became angry, and abruptly terminated their discussion. They never saw each other again, the man dying within three months from that time.

Shortly after his death this lady attended a private circle, and the spirit of Charles Clement, through the medium, (who was a stranger to her) wrote out the remainder of his argument, resuming it just at the point where they left off. The lady was much astonished, and said to him, "If you still retain your belief, and find it true, that souls are unconscious after death, how came you here?" He said, "You talk very strangely; I came here to try to prove to you my doctrine of soul-sleeping. What is the matter with you all? I can't get Laura (his wife) to speak to me, and I think she has become deaf, for I speak very loud to her and she pays no attention to me." The lady then said, "Charles, don't you know that you are dead? He quickly replied, "Do you think I am a fool? I am *not* dead, but standing here, face to face with you, talking to you, and yet everybody seems to treat me indifferently."

There are several points to be elucidated, if this story is true, and the lady says she can bring witnesses to testify to it. This conversation took place in writing, while the spirit thought it was talking, and only the medium heard him. Then, if he was dead and did not know it himself, why did he not recognize others in the spirit world, and through them learn of his condition? He must have been a soul-sleeping somnambulist, to be unconscious in the other world, and stalking around in this for recognition. Is this an isolated case or are there others like it in the annals of Spiritualism. S. J.

San Jose, Nov. 2d, 1874.

There are many others like it; but this condition usually lasts but a short time. Though the communication was in writing, it is not averred that the spirit moved the hand of the medium. The writing was by impression on the mind of the medium. As to the change of views in the other world, the process is quite as gradual as in this. The Baptist remains a Baptist, and the Methodist a Methodist, until by slow progress they ascertain the truth. It is quite natural that a spirit should endeavor to carry on an argument as of old, even on such a subject as his own existence as a spirit, he not yet realizing that he was a spirit. As to the query why he is not at once aware of the presence of other spirits, and is not informed by them of his changed condition, it is probable that he may see spirits and think they are still "in the flesh." We leave this question, however, to some of our correspondents.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, NOV. 7, 1874.

Subscribers are requested to notice the date attached to their names on the address. "May 16'74" means that the recipient *should* have paid for his paper six months ago, but has failed to do it. Our terms are necessarily in advance. Some subscribe for six months, and a number of such subscriptions expire with this number, "Nov.7'74." We hope all who see their papers so marked will renew their subscriptions without delay, sending us the money for another six months, or, if convenient, for a year in advance.

DR. DEAN CLARKE is to lecture at the Hall of the Spiritualists' Union, 911 Market street, to-morrow (Sunday) afternoon at 2 o'clock, subject, "What do we know about God?" In the evening, "What do we know about the spirit world, and its relations to this life?" Mr. Clarke has settled here as a permanent resident, and will speak occasionally as circumstances may require. Our home speakers should be encouraged, and we hope to see a large audience in attendance whenever one of "our own" occupies the platform.

The lectures of Mrs. Mackinley, at the hall of the Spiritualists' Union, last Sunday, was listened to with pleasure. The evening discourse on mediums consisted mainly of sketches of the character and services of prominent mediums, including A. J. Davis, A. B. Whiting, Ascha W. Sprague, T. L. Harris and others, with quotations from their writings.

We have received No. 7 of the *Spiritual Scientist*, a twelve page weekly, "devoted to the science, history, philosophy and teachings of Spiritualism." It is handsomely printed on tinted paper, and is filled with good reading matter. It emanates from that prolific fountain of good things, Boston.

Robert Collyer of Chicago has decided not to go to New York. He feels under obligations to remain with the people who have been so uniformly kind and appreciative, even at a lower salary.

RATES FOR CLUBS.

DEAR COMMON SENSE:—I see in your number of October 31st this: "For $1,000 per annum we will engage to print 500 copies extra for free distribution." Now, sir, if you will, by agitating it a little while, you might get perhaps more than that amount of money, by giving two copies of the COMMON SENSE for $5 to the same name, or three copies for $7, for surely there are enough Liberalists who are able to take two or three copies. It is the duty of all who have got their spiritual eyes open, to do a little to open the eyes of friends; yes, and make friends of some of our enemies by opening their eyes. We might pay you $2 and have you mail a copy for one year to names of our relatives or friends in orthodox ignorance. I, for one, would subscribe for two copies. I have sent two copies of the *Religio-Philosophical Journal* for one year, and three copies for three months to others. I pay in advance; the paper, of course, to be stopped when the time is up, unless I see fit or am able to continue it, or send it to some one else. I am, sir, a friend to freedom and Common Sense.

Watsonville. Yours as ever, E. T. SLIGHT.

We will gladly furnish two copies for $5 to any one who will pay for them to give away, and we will mail to any address for that price. We have not fixed any club rates for the paper, because we could not afford to do so. Unless we can greatly increase our edition, we cannot offer the paper for less than $3 per annum, because with our present edition, about 1200, fifty-two papers cost *more* than three dollars. By adding one thousand to our list, we could print the extra papers for $2 per annum, there being no extra cost for type setting. On an edition of ten thousand we could make money at $2 per annum. This is the reason why papers of large circulation can be afforded at low rates, the additional cost being only for white paper and press work, with a little extra expense for mailing.

A WORD ABOUT AGENTS.

We have paid agents who solicited subscriptions one dollar of every three collected, but, except in a few instances, the plan has been an injury to us, for very few agents have devoted *time* to the business; they merely took the money of their neighbors and put one-third into their own pockets. The offer was not intended to cover such cases, but was designed to encourage actual *workers* for the paper. The plan has also prevented subscriptions in some localities, where the people, instead of paying three dollars to help the enterprise, waited, and some are waiting to this day, to join neighborhood clubs, so they can get the paper for $2. In one locality our traveling agent ascertained that nearly every Spiritualist was waiting till, by means of a home agent, they could get the paper for two dollars, which is less than half its actual cost during the first year of its publication. Give us aid now, and in a few years you can have the paper for two dollars, and we will print a great deal better paper than we do now.

By far the best local agents we have had are those who have worked without pay, for the good of the cause. The agent at Santa Cruz, a lady, refused to accept a peper for her services, and actually advanced the money for some of her subscribers.

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SPIRITUAL CIRCLES.

A correspondent writing for information concerning spiritual circles, says:

"I have lately become interested in Spiritualism, but I find it too great an expense to continually attend mediums' circles. Do you know of circles or meetings for mutual improvement and development? There must be plenty of people who would be glad to meet together to promote each other's growth in liberal and spiritual ideas. He that puts his hand to the plough and turneth back, is surely not a worthy follower of the spiritual philosophy. Whenever two or three are met together for good, there will surely be good influences around them."

The best way for our correspondent is to organize a circle among his own personal friends. From four to eight persons are enough. Care should be taken to select those likely to harmonize. They should be of about the same age, and station in life, or at least there should be no great diversity as to mental capacity. All should be in good health, and after sitting one or two evenings, if any consider themselves injured by it, they should withdraw from the circle, or perhaps, what would be better, let those withdraw from whom the unfavorable influences are known to come. Some people cannot sit in circles without drawing on the vitality of others. What they gain others must lose, and as self-protection is the first law of nature, it is right for each to take care of number one. Sitting in promiscuous circles, as a rule, is not beneficial to anyone, and is only advisable for those who have spirit friends who understand the law, and are capable of affording them protection; yet even they sometimes suffer from contact with persons whose magnetism is deleterious to them. Persons who dislike each other should never sit together. After a developing circle is once formed, consisting of friends or persons congenial to each other, it should not be disturbed by the admission of others or the loss of any composing it. The attendance should also be regular, and the meetings held once or twice a week on the same evenings. The arrangement of the circle, when finally decided, should also be the same, the seances should be in the same room, and even the seats should be in the same position. The object should be serious and candid inquiry, and none of the manifestations should be treated with levity or derision. It is not necessary to have a professional medium, nor in fact is it necessary that any of the circle be Spiritualists. On an average one medium will be found in each family, whether believers or not. The usual method is to join hands, though some sit near each other without touching. It generally facilitates harmony to join hands. The light should be dim, the room well ventilated, and the door locked, so that there may be no interruption of the circle for one hour, which is long enough for a sitting, as a general rule. Vocal music is a great aid to induce harmony. The first indication of spirit presence is generally a cool breeze sweeping over the hands, and sometimes the face. If there is a medium in the circle the fact will be manifest before many sittings. After sitting a half or three-quarters of an hour, it is well to unclasp hands, and sit another half hour, free to write, if so impressed, or to move about as one may wish. If any are affected, no resistance should be made, although the movements may appear somewhat ridiculous at first. Those who prefer to sit for raps or table tippings, which, by the way, usually attract a lower order of spirits, can sit around an uncovered table, with the palms of the hands in contact with the upper surface. The right hand of each may touch the left of the next sitter, if desired. There should be leadpencils and writing paper on the table, for use in case they are required. When motions of the table or sounds are produced, one person should be selected to ask questions, in order to prevent confusion. The speaker should talk to the table as to an intelligent person, and after stating that three raps mean yes, one no, and two doubtful, the first questions should properly be whether or not those composing the circle are in the most favorable position for manifestations. If not, seats should be changed, until the circle is properly arranged. After reaching this stage every circle will have experience enough to go on unassisted.

The "Common Sense Publishing Company" made a dollar and a half this week in an unexpected manner, from a man who, six months ago, subscribed for a year, and promised to pay "next week." Our collector has called at his house a half dozen times during the six months, without getting the money, and we had despaired of ever getting it, and had marked the delinquent off the list, when he saw an advertisement in the paper he did not like, and thinking it would be a "crusher" to order his paper stopped, he sends in the money, with the message, "discontinue my paper." It had already been done, but this little circumstance reminds us that only two subscribers have fallen off during the last three months, during which we have gained over two hundred. The advertisement which displeased the gentleman may be found at the head of the last column, on the last page. It is addressed to Spiritualists and other Liberal Thinkers. It was written for good cause, as many who have had occasion to purchase spiritual publications well know.

Well Used.—Col. Stevenson, the U. S. Shipping Commissioner, has for more than a year given free use of two large rooms in the building where his office is located for a Sailors' Reading Room. On Saturday afternoons the rooms are used by a Sewing Society, in which the young women of the neighborhood are taught needle-work, by some ladies of the Episcopal church. On Sunday morning the rooms are used by the Swedish Lutheran Church. In the afternoon, from 1 to 3 an Episcopal Sabbath School is in session, and from 3 to 4 P. M. Episcopal service is held, while in the evening the entire suite of rooms are given up for the use of the Temperance League, all free of charge.

Elizabeth Cady Stanton says "The true relations of man and woman—the foundations of the family and home—are of far more importance than any question of church or state can possibly be."

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SPIRITUALISM ACCORDING TO THE ADVENTISTS.

EDITOR COMMON SENSE:—As you have taken no notice of the discourses given by the Advent preachers in their tent in this city, and as some of them have been of special interest to Spiritualists, I send you the outlines of the best to which I have listened:

The lecturer began by admitting all that was said of the raps, the tippings, the communications, and even the materialization. And now said he, as to the cause. It is of the devil, the father of lies and deceptions, and of all manner of humbug. If we believe in the scriptures, we cannot but believe that these things are really just what they are said to be. The Bible tells us that in the last days scoffers shall come. That they shall seek familar spirits, and do wonders and miracles, and see visions, and talk in unknown tongues, and deny God and the Bible, say that sin is not sin, and that marriage is a delusion and a fraud. And just so do these Spiritualists. And the Bible tells us further, that such things are forbidden. The saints of God are forbidden to listen to them,or to follow them; for it is written that they shall deceive the very elect if it were possible.

The Witch of Endor was the great Spiritualist of her day. She had to hide in a cave. The law of God had ordered her to be put to death. Saul sought her not till God had forsaken him. Was it Samuel that she raised up? Not at all. She called to her aid her master, the devil. When he came to her she knew Saul. He personated Samuel. He answered all Saul's questions for her; and Saul understood well that he was consulting the foul fiend. So it is when you go to your medium. You ask for the spirit of your grandfather, or of some deceased friend. The devil knows them all, with all their secrets. He personates them. He presents himself to the vision of the medium in their shape. He answers questions, and he deceives you with lies. He undermines all the teachings of the past. He unsettles morals, he denies religion, he encourages those who go after the wise women and the familiar spirits, to abandon all the means of salvation, that they may be damned and lost forever.

Swedenborg, the great father of Spiritualism, said that there were lying spirits. Edmunds and Davis make the same confession. And lying spirits cannot be good spirits, they cannot be of God. But all spirits must be in affinity with either God or the devil; and as these are not of heaven they must be from hell. And they show plainly where they are from by what they teach. If the devil were here to-night, and we were to ask him what sort of a fellow satan was, what do you think he would say? Whould'nt he tell you that he was a pretty good chap, and very much misrepresented and abused by the clergy? I guess he would. And this is precisely what the spirits answer through the mediums.

Do you ask him is there is a God? He answers No! no such thing; and so do the spirits through the mediums.

Shall we ask him if the Bible is the book of life? He says it is a fraud and a delusion, misleading men and women to their destruction. And so do the mediums.

Do you ask satan if Jesus is the son of God, and the way of salvation? He laughs at you, and denounces the story as a humbug. And the mediums do the same.

Do you ask the devil if sin is wicked and wrong, and if it will be punished hereafter? He says no, that sin is not sin, is not wicked, and there is no wrong in doing just as you please. And the spirits and the mediums say the same thing.

Do you ask if people shall marry, and live decently, and cling to one another in good faith, forsaking all others? and satan laughs at you for a simpleton. So do the mediums. They tell you that marriage is a delusion and a fraud. That it is better to live single and do as you please; and that it is no sin to do whatever your nature desires, even to the length of promiscuous intercourse, if such be your inclination.

Thus you see the platform of the devil and of the Spiritualists is the same, plank for plank, proving that they come from the same source. It reads as follows:

The devil is a good fellow.
The Bible is a fable.
Christ was simply a bastard.
Sin is not wicked.
There is no punishment for it.
Marriage is slavery.
True liberty is to do just as you please.

And now, my friends, if this doctrine be not of the devil, and the direct means of enticing men and women to hell, tell me what is? Tell me where you can find anything worse than this, and I will try and denounce that also? The lecturer, as he went along, read from the works of Spiritualists to prove his positions. LANE.

Our correspondent thinks this kind of talk is worthy of reply *in extenso*. We do not; consequently what we have to say will be very brief. We have only to say that if the devil (supposing there to be one) has such power to mislead poor mortals, what sort of a God must that be which permits it?

Many repulsive doctrines can be fastened on Spiritualism by quoting individual Spiritualists, just as almost everything that is vile can be justified by quotations from the Bible. The platform given by this honest preacher is anything but the platform of Spiritualists. As they do not believe in the devil, of course they cannot consider him "a good fellow." As the Bible is full of Spiritualism, it is not of course considered a fable, but a historical record, made by man, a book not to be worshipped, but read, and judged according to its value, the same as any other book.

Instead of preaching that there is no punishment for sin, Spiritualists believe there is no forgiveness for it; that whoever sins *must* suffer; that this is a law of nature.

And finally, as to lying spirits, their existence is a fact, and probably will continue to be so as long as lying men are constantly going from this world to the other. The Tent preachers and others of that sort cannot live always.

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CHARTER OAK HALL.

A discussion or "conference" is held on Sunday afternoons, at Charter Oak Hall, on subjects selected by those who participate. For several weeks past the subject has been Government. On Sunday last it was Freedom, and our reporter was somewhat surprised to hear "freedom of the affections" made a prominent topic, the leader being Mr. Butler, who acted also as President. Of course he opposed freedom in this direction. He first referred to Free Speech, and a Free Press, saying in effect, that we ought not to be free to speak ill, that freedon should be used only to say good things of people. The drift of his remarks was in favor of repression in everything relating to human action; except in the right direction. [Who is to be the judge as to what is right?]

W. N. Slocum suggested that Mr. Butler did not go below the surface; he did not agree with him in any particular, but made no attempt to review Mr. Butler's argument. He referred merely to one portion as an illustration—that was with regard to speaking ill of others. He thought that to analyze character is right, whether the analysis be favorable or unfavorable to the subject of it. Our object should be to arrive at a truthful judgment, and to give truthful expression to opinion. True, it is better as a rule to reflect on the good there is in human nature than on the evil, but to speak good only would have a tendency to make us hypocritical. If we have anything to say of any person we should say the truth, even though it be uncomplimentary. We cannot always remain silent. There are evils which demand condemnation, and we fail of our duty if we fail to speak as the truth requires.

A Mr. Arnold made a few remarks to the effect that if we were all free to act out nature, we would go back to wild beasts. [Perhaps some would.]

Mr. Martin spoke a few words mainly in opposition to Mr. Butler. He favored freedom, woman suffrage, etc. If we did not sometimes speak of the evil there is in people, our children would be misled by evil companions they should be warned against. He spoke also of freedom for the affections, saying that our regard for others does not in the least detract from our love for our own family, but it rather adds to our capacity to love.

Capt. Smith asked why persons should be compelled by the marriage tie, or any other bond, to pretend to love those they do not. He favored freedom under the guidance of the judgment.

Several other persons spoke on social freedom, a subject heretofore tabooed in this hall. As the remarks were not very profound we do not report them. The best were made by a lady, who thought we should purify our hearts and enlighten our understandings, so as to fit us for freedom.

The subject for consideration to-morrow was not announced.

In the evening the usual seance was held, and several remarkable tests given. The hall was crowded, as usual. Mrs. Low, one of the mediums, described a spirit calling himself William Lunn, who she said had lost one leg, and one of the fingers of the left hand. A man in the gallery recognized the description, and asked some questions, which were answered, but the medium suggested that as there was some ill feeling between the spirit and the man, the latter better have a private interview. The man replied: "No, I don't want to meet him alone. That man was shot to death, and I was one of the party that did the shooting." He did not say whether it was a lynching operation or an execution made under orders during the war.

CHRISTIAN LIBERALITY.

The growth of liberality in the churches was pleasantly illustrated in this city on Sunday evening, when Rev. Dr. E. L. Rexford was installed pastor of the First Universalist Church. The service was opened by an invocation by Rev. Thomas Eliot, Unitarian, of Portland, Oregon. Rev. Dr. Cohen, of the Temple Emanu-El, read a psalm, and Rev. Mr. Parker, Universalist, made a prayer. Rev. W. E. Ijams, pastor of the Green Street Congregational Church, then preached the installation sermon, a very liberal, sensible discourse. He said that electicism should be considered as the only true principle in Christian theology. Seek only the good and true in each sect, and cling tenaciously to what you have proved to be true. He spoke kindly of all the sects, even the Hebrews. Of the Universalists and Unitarians he said:

"We owe to them the recognition of the fatherhood of God and the brotherhood of the race. Go back one hundred years and you will find that we had no Heavenly Father, but a dreadful God, with a frown on his face and a scourge in his hand. The mission of the Universalists has been to emphasize the discovery of God as the father of all men, even of wicked men. Universalists should be termed Restorationists, for preaching the final victory of good over evil.

To our Unitarian brethren is due the restoration of dethroned reason to her throne. Authority ruled in Christendom until the Unitarians began to think. Reason was sick and in prison, and they visited her, naked and they clothed her, hungry and they fed her, athirst and they gave her drink. Bigots define Unitarianism as hostility to Jesus, but it stands by the Christ of history, placing on his brow the title of the "King of men." Were he living now, it would recognize his royalty and be the last to forsake him in his mission."

The installation prayer was made by Rev. Mr. Hamilton, Presbyterian, and the charge to the pastor given by Rev. Mr. Stebbins, Unitarian. Rev. Mr. Elliot spoke briefly of the duties of congregations to pastors, and Rev. Chauncey Park, Congregationalist, gave out the closing hymn. At the conclusion of the services Rev. Mr. Ijams was warmly congratulated on his liberal discourse. Really the world moves.

Infinite toil would not enable you to sweep away a mist; but, by ascending a little, you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.

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LYCEUM FOR SELF CULTURE.

Last Sunday afternoon there was a very full and lively meeting. Mr. H. L. Knight opened. He asked the question, Has the workingmen of America, and of California in particular, made a good and wise use of the ballot? And he did not hesitate to answer in the negative. He said we are always seeking for some short and easy path to perfect happiness. We do not want to make a diligent study of all the particulars and conditions. We are prone to hunt for some universal panacea that will, like some great machine, do everything with one simple stroke.

In politics we are apt to say give us the ballot, and we shall be all right. The women think if we only give them the suffrage, it will smooth their way to every other good. The pious man says, seek the Lord and his righteousness, and all other things shall be added unto you, forgetting that all the piety in the world will not raise a bushel of potatoes. The quack doctor is always finding some medicine of universal efficacy, some king of pain that will do everything, and save the need of any further study of philosophy or chemistry. The astrologer would have us believe that if parents would only contrive to have all their children born under a propitious aspect of the stars, their future happiness would be amply secured. But all these grand schemes always prove abortive. Human good is not attained in that short, wholesale way. On the contary, each particular good has its particular cause, and that cause must be studied and put in force, or the effect will not come. Too often have we found this to be the case, and nowhere is the principle so well illustrated as in our political affairs.

The European subject, when he looks round upon the vast domain of nature, monopolised by a few great landholders, when he sees the palace of the millionaire beside the squalid hut of the laborer, when he beholds on the one end of society extravagant waste, and on the other abject and squalid poverty, thinks that if he had the ballot in his hands these things would not be so. When he sees his poor old blind uncle worn out in the service of society, shut up in a squalid workhouse on a mere pittance, and treated like a dog, when he beholds his sister selling herself for gold, and flinging her new born babe into the river, or exposing it on the street to die, he is apt to think that if he had the ballot such things would not be. He flatters himself that the great domain of nature would be more equally distributed, that some curb would be put upon the accumulations of the rich, some limit to the degradation of the poor; and that in a free country, until every cottage had at least plenty of bread, useless and demoralizing finery would be nowhere allowed. But alas! how mistaken he is. Here in California, with the most intelligent working men in the world, with the example of other nations before their eyes, and the ballot in their hands, all these things have happened. We have permitted the largest land grabbing and swindling in the world. In twenty years our millionaires have almost monopolized the wealth and power of the country. We have the most gorgeous palaces, and beside them American citizens driven to despair and death, American women bartered away for bread, and new born babes exposed on our streets to die; showing that political rights cannot cure social evils; that every great wrong has its specific remedy, which must be studied and applied.

The ballot is not a gift to be used at pleasure, that we may reward a friend, or promote some private interest. It is a sacred trust to be used wisely and well. It is the duty of the American citizen to so use this trust that the glory and beauty of republican institutions may be vindicated before all the world. We must not be content to enjoy the right of voting merely; we must use it as a means of social reform. We must cause society to become what we believe it ought to be. We must secure these blessings to ourselves in our old age, and to our children who may come after us. And only when we have done all these things can it be said that we have used our privileges wisely and well.

There was a lively debate after the opening discourse, and the subject was adjourned for two weeks. Next Sunday Dr. Gibbons will open the meeting on the best means of Self Culture. These meetings are open to all after the first address, and it is hoped that those who feel interested in free discussion will give them their attention. They are held at Social Hall, 39 Fourth street, every Sunday afternoon at 2 o'clock. Music and other exercises.

The California Ethiopian Minstrels, a newly organized troup, gave their third entertainment at Platt's Hall, on Thursday evening. The company embraces several performers of more than ordinary merit, good singers and dancers, and several who exhibit much dramatic talent. In a smaller hall the music would be still better, some of the voices not having sufficient volume to fill the building. The entertainment closed with a dance. It is said that this company intend to visit the interior. They are worthy of patronage. John Cosgrove is the Business Manager, assisted by Fred Thal.

A Novel Exhibition.—A very interesting and amusing exhibition may be seen at Keefe's Observatory, at the end of the Railroad wharf, at the foot of Fourth street, near Long Bridge. Visitors can see reflected on a circular canvas every object in the neighborhood—people walking, running, fishing, boat sailing, the rippling water, and the movement of everybody and everything within range, giving all the varied colors, making a living panorama. It is worth a visit, and the walk in a pleasant day is delightful.

We are informed that the claim of $12,500 made by the Submarine and Earthquake Proof Company, (or something like it) against the city, is for the royalty due for the use of the patent in the City Hall Building, so far as the work has proceeded. It has been supposed that the verdict of $10,000 recently obtained was in compensation for the use of the principles involved in the patent, but it now appears that the $10,000 was merely for damages, leaving the royalty still unpaid.

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A PROPHECY.

The fact has been often repeated during the last few years that spiritual mediums, astrologers and others have predicted great troubles which are to come to the people of this planet in about the year 1881, or culminating in that year. According to astrology the "aspect" is bad for several years, though worse in '81 than in '82. To give our readers an idea of what is said by the "seers," we quote as follows from the last work of Dr. B. P. Randolph, a pamphlet called "The Ghostly Land. being the Mystery of the Human Soul, its Dwelling, Nature and Power of Materialization." Like all of Randolph's works, it is very wordy, and very much disconnected, but the following, with some omissions, is what the writer says of the troubles ahead, to which, he, however, affixes no definite date:

This land and this whole earth of ours is doomed to pass through a terrible series of convulsions, electric, volcanic, magnetic, climatic,—a general upheaving and overturning of the present state of things the wide world over. Preparations are now going on, and there are portents abroad in the air and lands which are unheeded, but which bode fearful disasters to the earth and man. There will also be social, political and military upturnings, and cataclysms such as were never known before; while the purely physical disturbances will almost equal the terrible event of which the "Deluge" is a traditional reminiscence, which altered the axis of the earth, and changed with the equator; sunk the Old Atlantis and upheaved it again. * * * This took place about fifty-eight thousand years ago. All these recorded things will transpire before the good time arrives, wherein the present false and barbarous civilization will be displaced, and replaced by a true one, which will be inaugurated by a female, and therefore be immeasurably superior.

A spirit of religious persecution is beginning to fill the air, and will finally possess all sects alike, leading to open conflict and such a bloody series of wars everywhere, as only can be waged by God's masterpiece in His behoof. In the name of God they will again redden the rivers and glut the lands with human blood, for no such revelry in carnage ever cursed the earth, as when men murder each other for "pure love of God"! This is in the near future. Its causes will be attributed variously, but the real ones are purely, wholly physical, that is to say, chemical. Bolides, meteors, internal fires, magnetic and electrical storms, comets, earthquakes and volcanic eruptions are the moving elements out of which the bad time, preceding the good, is coming. These all result from firetempests in the sun, which even now are working great changes; but the awful clash will begin as soon as an awful solar event takes place—not long either—the propulsion from explosion of a vast mass of incandescent matter from the sun—a tremendous sheet of fire, which breaks, and streams in zigzag paths about the central orb, thus shrunken one twenty-fourth in size, and of course affecting every other mass in the solar system; changing polarities; melting polar ices; levelling huge mountains; altering ocean beds and river courses; submerging plains and deserts; building new islands and continents amidst the storm-tossed waters; changing earth's angle to the ecliptic plane; completely reversing magnetic, thermal, electric and esothermal lines, thus occasioning sudden climatic leaps from hot to cold and cold to hot, of course generating famine, madness and disease, to say nothing of the millions who reach quick death, leaving their festering carcasses to poison the air, and transform the fair lands into charnel houses, redolent of cadaver and death!

* * * Pestilence will decimate whole nations; and cities by hundreds will utterly perish by fire and flood. People will then begin to realize that money is worthless in itself; they will also doubt, and then deny the existence of a God in any sense or form that belief has ever yet assumed on earth. Thus two starting-points will be established,—the end of selfishness and the abrogation of the clergy, therefore, the last religious war will have been fought, and—what naturally must follow therefrom, in time—national lines and useless governments will be wiped out forever, the divine right of kings and rulers be laughed at, and the solid foundations of universal rule of the people, by the people, for the people, will become for the first time practically possible.

LIBERALITY OF LIBERALS.

A general claim of liberality will not answer as an offset for actual work. Hence, it is pertinent to ask Liberals to name what they have done or propose to do to help humanity in a practical way. Can a satisfactory answer be given?

The churches organize and maintain charities to help the poor and the unfortunate—Liberals have organized nothing of the kind. The churches maintain colleges, seminaries and theological schools—the children of Liberals must attend these sectarian institutions or remain uneducated, because the Liberals have none. The churches build meeting-houses, pay preachers, provide Sunday schools for children—Liberals have no church building paid for so far as we know, have not a dozen halls or places of meeting under their exclusive control, and not more than two or three dozen speakers who succeed in making anything like a respectable living at lecturing. There are two orthodox papers in New York alone, either of which circulate nearly twice as many copies every week as the entire circulation of all the Liberal papers. The orthodox have organizations—a few Societies and Lyceums struggling for existence is all the Liberals can show. We do not believe it is an extravagant assertion to say that orthodox church members even pay more for tobacco and whisky every year than the Liberals for their religion.

The weakness of Liberalism is not on account of a lack of numbers, for it has more than any denomination in the land; it is not poverty, for the Liberals control their full share of the wealth of the country; but it is because they have organized no general enterprises which all Liberals can unite in supporting. And they will remain disorganized and at the mercy of the churches until they commence to build up as well as tear down. How many of THE LYCEUM readers will be willing to join a band of builders? —*The Lyceum.*

Mr. N. Martin, of Lane county, Oregon, tells the truth about woman suffrage in the following pithy sentences: "Universal Suffrage is a just cause in which no man or woman need be ashamed to labor—a noble cause which none need be ashamed to advocate. In fact, many but for popularity would at once acknowledge its just merits and become its champions. But long-established customs and deep-seated prejudices are hard to overcome. Progress is, however, apparent to every observing person. The time is not far distant when legislators will overcome their timidity in this regard, and come out boldly for freedom and the right."

The people in churches have outgrown their creeds. The world has no vital faith.

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FAUST—A TRAGEDY.

FROM A MANUSCRIPT TRANSLATION BY DON FULANO

This portion is republished from last week, the typographical errors corrected.

Care builds her nest deep in the troubled breast,
There broods she over sorrow and unrest;
Her ceaseless rockings shake both ease and pleasures;
She hides her well masked face 'neath specious treasures;
Our house and land are cares, our child or wife, or
Fire, water, poison, dagger, what you will;
You tremble with vain dread when there's no ill,
And what you never lose, that must you ever sigh for.
The Gods I am not like—I feel, 'tis true,
Like the worm rather that the mud creeps through,
For which, while dust it feeds upon, a slave,
The wanderer's foot forms guillotine and grave.
Is this not dust all, where this lofty wall
With rows of boxes cramps my soaring sprite?
The frippery which with crowds of trifles small
Trammels me in this moth world, wretched wight!
Can I in these find what my nature needs?
What if in thousand books I find it stated
That thus the human heart forever bleeds,
That here and there some poor soul was elated?
Thou hollow skull, why that eternal grin,
But that thy brain, like mine, once wildering pondered,
Sought the fair day above this ceaseless din,
And hunting Truth, in this dim twilight wandered.
Ye instruments must laugh at me I feel,
With cog and pinnion, cylinder and ring,
I found the door, ye should its locks unseal,
But tho' your wards are long, no bolts back do they fling!
Secret in working in day's blazing light,
Dame Nature never lets her close veil leave her,
And what she bares not freely to thy sight,
Thou'lt never wrench from her with screw and lever.
Useless old trumpery, I've not taken down,
Ye stand there still just as my sire did leave ye.
And thou old scroll art now all smoke-dried brown,
So long my mournful lamp hath fumed beneath thee.
Far better 'twere my little all have squandered,
Than laden with that little here to sweat;
Whatever from your sires you chance to get,
Inherit it, and use it, ere you're sundered.
All that you use not is a heavy burden,
But every moment brings home its own guerdon.

[Faust looking on a bottle of laudanum.]

Why facinates my gaze that spot alone?
Is that small bottle there in truth magnetic?
Why lights soft hope at once my soul splendidic,
As when the moon greets forest wanderer lone?

I greet thee well thou only bottle mine,
Which I with reverence take from out thy shrine;
In thee I honor human art and skill,
Thou essence of the all-glorious slumber juices,
Show to thy master now thy glorious uses,
Thou extract of all subtile powers that kill.

I look on thee, my sorrow is assuaged,
I clasp thee now, still is the strife that raged;
My spirits flood-tide slowly ebbs away.
Towards the broad ocean points my spirit's prow,
The mirrored sun path ripples 'neath it now,
To bright new coast lines beckons a new day.
A fiery chariot swoops on hovering pinions
Down from on high; I feel myself adight
On this new path to pierce the ethereal night,
Until I reach those unknown spheres, dominions
Of pure activity; such glorious life,
Delight divine, and this hast thou deserved,
Poor wretched worm? Yes, tempt the daring strife,
And sternly turning with a heart well nerved
Thy back upon this glorious sun below,
Address thyself to rend those gates asunder,
Past which each other man would sneaking go;
Here hast thou room to show that God's dread thunder
Cannot appal or crush the man of worth.
To tremble not before that horrid pit,
Where human phantasy—in reason's dearth—
To vain self torture dooms its halting wit;
To struggle towards that passage to the spheres
Whose narrow entrance all hell's seething spears;
Gladly to dare the leap, no glance behind thee,
E'en with the risk in nothingness to find thee.

Come down at length, thou pure bright crystal goblet,
Unwind thee from that old concealing doublet;
'Tis many a year since I have thought of thee.
Thou glitterest once at my dear father's banquet,
Delightedst there the solemn guests, when he
Who held thee last, before the next of rank set;
The drinker's duty, in a rhyming measure
T' unfold the secrets of thy arts rich treasure,
Those pictured carvings; and then at one draught
To drain thy hollow; ah! this makes me think
Of those old evenings when I've seen thee quaffed
In my glad boyhood. I alas! must drink
My draught in solitude; no friendly hand
Will take thee, goblet, emptied out, from mine;
Upon thy beauties my wit will not shine;
Here is a wine which makes one drunk, right soon.
With dark brown stream it blins thy gleaming hollow,
I choose it, and prepare it as my boon;
With my whole soul, this farewell drink I swallow
As festive greeting to yon rising sun.

[He sets the goblet to his lips.]

A SOUND OF BELLS, AND CHORUS SINGING,

CHORUS OF ANGELS—Christ has arisen!
Joy to each mortal wight,
Whom the old Adamite,
Clinging, parental blight
Holdeth in prison.

FAUST—What angel strains, what melody intense,
Snatches the goblet from my lips with power?
Ye pealing bells, do you invade my sense
With tidings of old Easter's first sweet hour?
Sing ye sweet voices now, that soothing song,
Which burial night heard angel throats prolong—
The sealing of humanity's new dower?

CHORUS OF WOMEN—With drugs and sweet spices
His body we bound;
We true ones, his fair limbs
Laid up in the ground,
In napkins and cere-cloths
Cleanly we wound him;
He's not, but the mere cloths
Which were around him.

CHORUS OF ANGELS—Christ is in heaven;
Happy the loving one
Who, through the troublesome,
—Healing, and proving one—
Trial hath striven.

THE WOMAN'S LOT.

Bear witness, I am calm. I read my lot
As soberly as if it were a tale
Writ by a creeping feuilletonist, and called
"The Woman's Lot; a Tale of Every-day;"
A middling woman's, to impress the world
With high superfluousness; her thoughts a crop
Of chick-weed errors or of potsherd facts,
Smiled at like some child's drawing on a slate,
"Genteel?" "Oh, yes, gives lessons; not so good
As any man's would be, but cheaper far."
"Pretty?" "No; yet she makes a figure fit
For good society. Poor thing, she sews
Both late and early, turns and alters all
To suit the changing mode. Some widower
Might do well, marrying her; but in these days!
Well, she can somewhat eke her narrow gains
By writing, just to furnish her with gloves
And droskies in the rain. They print her things
Often for charity." O a dog's life!
A harnessed dog, that draws a little cart—
Voted a nuisance.

GEORGE ELIOT.

Special Notices.

DR. BANCROFT'S treatment for Dyspepsia and General Debility has benefitted me more than all the medicine I have used for many years.
C. A. BRONSON, 519 Sycamore street, Milwaukee.
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Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try DR. EVORY'S Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

Send Austin Kent one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is AUSTIN KENT, Stockholm, St. Lawrence Co., N. Y., Box 44.

Farmers, do you know that the Babcock Fire Extinguisher is a sure exterminator of gophers, squirrels, etc., and that it will effectually kill insects on fruit trees, with little trouble and scarcely any expense. One charge of the machine will exterminate all the squirrels in a hundred-acre field. A new machine, in perfect order, and with six charges, can be purchased at this office. Address COMMON SENSE, 236 Montgomery street.

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E. H. HEYWOOD, Editor.
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COMMON SENSE.

A Journal of Live Ideas.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, NOVEMBER 14, 1874. No. 27.

Signs of the Times.

A method has been patented in France for preparing leather from tripe, a much better use for it than preparing it for the table.

The sickliest of all sickly trash — the boshy sermons of DeWitt C. Talmadge published in the *Christian at Work*. They are nauseating.

Because Rev. J. F. Ware preached that there is no literal hell, one orthodox minister said he lied, another prayed that the Unitarian friend might be thrust into hell, and another called him one of the devil's emissaries.

Poverty, disease and crime, says Wendell Phillips, are the great problems of civilization, and the last two are chiefly occasioned by the first. Let all the world arrive at the state desired by Paul, neither poverty nor riches, and the millenium will be at hand.

A telegraphers' newspaper, speaking of the employment of women as operators, says that their power is already felt in the higher style of conversation between male operators over the wires. Low jests and vulgarity have grown less frequent, and an intimation that there is a female operator on a circuit puts a quietus on the most virulent of blasphemers.

Rev. Dr. Dudley, of the Congregational Church, Milwaukee, resigned because of a charge of views. His people would not accept his resignation. He then told them he did not believe in a hell of fire; but that he wanted to preach, if at all, to the people at large, infidels, spiritualists, etc., and wanted free seats, and a society of active workers to sustain him. This is a good sign. One by one the preachers are dropping off from the old forms.

Mr. Morse, the best Inspirational speaker in England, has received during four years, for his services, the following sums: In 1871, 50*l*; in 1872, 88*l*; in 1873, 125*l*, and in 1874, up to October, 108*l*. This sum would scarcely support a speaker in America, it being only about $50 per month. There are those here who work for even less than this, but they can only do it by constantly accepting the hospitalities of friends.

It is said the scheme of A. T. Stewart to furnish a home for homeless working women at low rents, has proved a failure, from the unwillingness of the women to go and come under surveillance. Would not men do the same? To watch people as if they could not be trusted, is a constant imputation of evil, and no one is anxious to live always under a cloud. The sunshine of freedom is pleasant, though it may sometimes reveal vice. Stewart understands dry goods better than he does free women.

The postage on all newspapers, outside of the county where published, must be prepaid at the office of publication after Jan. 1st. 1875.

In the Cincinnati Exposition which has recently closed with such great financial success, the Art Department was thrown open to visitors on the Sabbath.

The *Evangelist*, a Presbyterian paper, says there is not a man, woman, or child in the whole Presbyterian Church who believes in the dogma of Infant Damnation.

General Sherman, according to the Freeman's Journal, is not a Catholic, but he promised before his marriage that his children should be brought up in that faith.

The revenues derived from the property of the Established Church in England amount to $35,000,000 annually. Twenty-eight prelates of this church recieve in salaries $800,000 annually, or nearly $40,000 each.

Rev. Mr. Rexford, of the Universalist Church, San Francisco, uttered good Spiritual doctrine when he said, "No soul will be saved either in this world or the other till he is rescued from ignorance and sin."

Our farmers say there is too much grain. Is not our political economy a little at fault, that when the human family has plenty to wear and plenty to eat, the masses should suffer the most poverty and privation.

The Third Asst. Postmaster General estimates the loss to the Government by the use of stamps a second time at one million dollars per annum, or about five per cent. We do not believe the loss is one per cent. The Washington people judge of the public honesty by their own standard, which is very low.

English people have a queer way of doing things. Four out of a dozen subscribers towards the expenses of a *soiree* given in honor of J. J. Morse, in London, put their names down for 1*l* 1*s* each, which is the current value of the English guinea. Yankees would get rid of that coin, or knock the odd shilling off in less than no time.

A plant called palo blanco, which grows wild on the plains of Bogota, is to be introduced in the market as a new tea. It is said to possess superior qualities as a beverage. The first infusion of the tea, when taken, excites a pleasant sensation in the stomach and a feeling of renewed strength; the skin becomes moist and the brain and nerves experience agreeable sensations, similar to weak spirits taken in small quantities. The second infusion, made from the same leaves, is recommended for daily use, and the stronger one when one is sick. As an article of diet, it is preferable to that from Asia; it is more fragrant, requires less sugar and is cheaper. Second, as a medicine it is much superior to Chinese or Japanese tea. Third, for the traveler it is invaluable in correcting bad water and restoring strength.

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[For Common Sense.]

RELIGION AND SCIENCE.

REPLY TO REV. MR. PLATT, BY E. VOGEL.

The *Alta California* of the 2d *inst.* contained, under this head, a discourse by Rev. Mr. Platt, at Grace Church. The following is an endeavor, in the defense of science, to throw more light on the question, "*What is the relation of the religions of the world to materialistic science?*" The subject, as put forth in these words of the Rev. Mr. Platt, embraces not only Christianity, but all religions, and has therefore to be examined under its broadest fundamental aspects.

What is religion? What is materialistic science? Religion is defined as a system of faith and worship; it is the foundation for the establishment of important laws, intended for the guidance and direction of mankind. Materialistic science also is a system of faith and worship, establishing likewise laws for the guidance and direction of mankind. The faith of religion is in a God, different in the different religions; the faith of science is in Nature, which scientists have a right to call their God.

Thus religion and science are both systems of belief contending for authority over mankind, and the question is, which of the two, the God of religion or the God of nature, is the true or the false God? I said religion and science are struggling for the authority over mankind, which means to say that the ideas by which they are summed up are entertained by men, and exist only through men and their exertions. There are men specially devoted to the maintenance of religion, and others likewise to the maintenance of science. In most countries powerful organizations exist for the maintenance of religion; in Christian countries they are the corporations of ecclesiastics, known under the designation of churches.

That human judgment should be the highest final authority in matters divine, may, at first, seem inadmissible, but first, there is no other power on earth endowed with the faculty of judging, discriminating and qualifying but man, who determines what is good or bad, true or false, human or divine, etc. Second, men really do and have always taken divine things in their own hands, as witnessed by the Rev. Mr. Platt, who computes the errors and superstitions of mankind as one-half belonging to religion, the other to science, and might have added that there is perhaps no subject on which the human family have disagreed and still disagree more widely than religion.

What then is the foundation of human judgment? Is it arbitrariness, or is it dependent on certain laws, in virtue of which unity would be possible? And, if so, are the relegious or the scientific party, or both, judging in violation of those laws, thereby perpetuating disunion? With all his perfections and imperfections man is the product of nature, his appearance on earth, his stage of physical, intellectual and moral development are not less dependent on the immutable and inexorable laws of nature than all the other phenomena of the universe.

The universe is the sum of all that exists; it is eternal, infinite, absolute, omnipotent and omnipresent; including all space and all time, all force and all matter, as also all truth and all error; it has the attributes of divinity, it is—God.

The great office of science is to penetrate into the mysteries of nature, to observe and study her phenomena, establish their laws, the relations existing between them, and the manner in which they are dependent on, and explanatory of, each other. Nature being the divine law, and science its expounder, the decision of the true or the false God, belongs properly to science, which is the only tribunal competent to affirm or to deny the existence of a phenomena of nature.

If there can be no doubt that the universe is the all-including-all, that the laws of nature are the laws of God, then religion, not being the law of nature, cannot be the law of God, there being room only for one all-including God, and one all-pervading law.

The claims of religion are not only not founded on any natural phenomena, but they involve no less than the overthrow, the annihilation of that part of the divine order of things which nature has instituted for the direction of human affairs. First, the transmission of sacred writings to living generations, by the special interference of Providence, is an assertion supported by no evidence of fact, and incompatible with every known phenomena of nature. Second, the inspiration, or suggestion of the ideas, contained in those writings, by the direct and special agency of God, is another assertion without evidence of fact, and impossible from the following considerations:

Written or spoken language, as a means of communication, is a human contrivance, dependent on human agreement in regard to the meaning of signs and sounds, and utterly unfit and inadequate for the expression of the immutable and eternal laws of God. It implies the agency of man for its perpetuation and communication to the nations of the earth, for the translation into different languages, and interpretation of the meaning of written or spoken words and sentences. For none of these modes of interference in matters divine is there any sanction, no rule, no principle of interpretation, authorized by God or nature, having ever been established. Assumption of divine authority, on the ground of interpretation, is virtually an abrogation of the legislative power of the Creator by the good pleasure of the creatures, the interested party for whose obedience the law is intended, constituting themselves supreme judges of its meaning and import. It is thus that human arbitrariness has ruled supreme over mankind, that theologians, priests, clergymen, confidently have proclaimed, and do proclaim, the mysterious ways and intentions of an inscrutable Providence, and dispense, without stint, the honors and rewards of heaven, and the terrors of hell.

The history of churches is but an uninterrupted conflict of opinions and wrangling in matters of faith; the variety of modifications that their doctrines have undergone pro-

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digious, and the number of dissenting organizations to be counted by the hundreds. There could, at best, be room only for *one* true religion. By what earthly power could any of the many that claim divinity, be selected as the true one, and where, among those existing, should divinity commence—where human arbitrariness cease? As the laws of nature can be repealed or put aside by no religious or other decree whatever, having prevailed from eternity, long before man and religions had made their appearance, it follows that the history and doctrines of religions can exhibit but the spectacle of a never-ending, irreconcilable conflict and hopeless struggle with nature. And such is indeed the case.

[TO BE CONTINUED.]

PROPHECY BY THE LIGHT OF ASTRONOMY.

EDITOR COMMON SENSE:—The article in your last week's paper headed Prophecy, being an exstract from a work by P. B. Randolph, presents a fearful state of affairs, but knowing, as I do, the author, I am inclined to think the picture is somewhat too highly colored; but that there is more or less of truth in it we need not go to the seers to ascertain, for the scientists have for years predicted similar evils. The following, from the New York *Medical Journal* for October, 1872, was written by the well known astronomer, M. L. Knapp, M. D., who, as you see, gives dates and causes. He says:

"The next perihelion passage of Jupiter will occur in 1880; there will be a conjunction of Jupiter and Saturn in 1881; the commensurate perihelion of Uranus and Neptune will occur in 1882; and the perihelion passage of Saturn will occur in 1883; but not the commensurate perihelion of Jupiter and Saturn; this will be deferred until 1915–16. But lively times in physics, lively times for doctors and undertakers also, may be looked for by those who believe in the certainties of Astronomy, all the way from now to then, for Uranus will not complete his perihelion circuit until the going out of the nineteenth century, and Neptune not until 1923; so that malign influences may be looked for under every recurring perihelion approach of Jupiter during the cycle in which we are now sailing, viz: of 1880, 1882, 1904 and 1916. Jupiter will make his perihelion passage in September, 1880; Uranus his in August, 1882; Neptune his in December of the same year, and Saturn his in December, 1885, all within a period of less than five years, by a few days. So close an approximation to the synchronous perihelia of the four planets has not occurred since the Christian era." * * * *

"Whether they will throw a heavier pall over the earth than at their last adjustment, time only will show. The planetary forces will be brought nearer to a focus; but the world is in an advanced condition. Agriculture, horticulture, commerce, the arts and sciences, medical skill and remedies (and he might have added the valuable and powerful assistance from the spirit world in curing diseases) all the protecting comforts of life and health, are a thousand fold more advanced; therefore the world ought to stand it better, and the most advanced and enlightened nations will ride out any great, forcible and long continued pestilential period better than they did even a century and a half ago. * * * * The last nearest approach to the synchronous perihelia was the period of 1708 to 1718, (Neptune's latest previous revolution) when they all made their perihelia within less than *ten* years; and this period, carried through to 1738, (the commensurate period of Jupiter and Saturn) was the most mortal period of the eighteenth century, in which Lord Anson flourished as a circumnavigator, and his ships' crews nearly all perished with scurvy, long before the introduction of lemon juice into the naval service * * * It has been asserted that from 1880 to 1885 the planets Jupiter, Saturn, Uranus and Neptune will approach the earth nearer than they have for eighteen hundred years. This is not the case; but they will then approach the earth more synchronously or coincidently than they have since the Christian era, as aforesaid, which is as far back as I have run the calculation. Not only the four large superior planets will make their nearest approach to the earth from 1880 to 1885, but the inferior planet Venus will also make her inferior conjunction and transit the sun again in 1882, eight years after her approaching transit in December, 1874, making her nearest approach to the earth simultaneously with them. And not only this, but also in the said approaching extraordinary epoch, and the most extraordinary year of that period, viz: 1882, our nearest celestial neighbor, the moon, will be making her nearest approaches to the earth, and will, of course, exert her greatest astral influence upon the earth, its atmosphere, its imponderable forces and its living organizations. The extraordinary meteorological phenomena of the year 1873, destruction of crops in Russia, partial famine in Iowa by grasshopper devourings, etc., etc., are indices of what may be looked for, on a grander scale, in the proximate future, when astral influences shall have culminated and poured her heaviest broadsides upon us during a succession of years, say in the interim between 1877 and 1885.

It is evident by the above description that Dr. Knapp ascribes the malign cosmical phenomena, epidemics, etc., which periodically visit the earth, to astral influence, Jupiter ruling, as it were, the pestilential periods, for they regularly recur at his perihelion approaches, and have done so for the last two thousand years. But I will close this article with the hope that it may attract the attention of Prof. Chaney, who has made the Science of Astronomy and Astrology his life long study, and who I know is well able to open to us a vast field of knowledge. I would suggest to you, Mr. Editor, for the thousands of readers of COMMON SENSE, to engage Prof. Chaney for a fair compensation to write a series of articles on these intensely interesting subjects, and I have no doubt that many of the readers would be willing to contribute towards this extra expense as gladly as myself, for the sake of receiving more light on a matter of science so misunderstood by the masses. There are many in this city that advertise as Astrologists, whilst they merely tell fortunes by cards, and one astrologer advertises he is "the only living one," yet I am informed on good authority that he does not use any *ephemeris*. A man might as well say he can read, yet has never learned the alphabet.

A young man of excellent character, a native of East India, wants a situation as servant with a gentleman traveling, or with the captain of a steamer. He is willing to accept a position as office boy in this city. He ie just the man to act as body servant to a gentleman of means. He is neat in appearance, agreeable fn manners, and is fidelity itself. Good references given. Apply at this office.

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SPIRITUAL MANIFESTATIONS FORTY YEARS AGO.

FACTS BY DON FULANO.

When I was a boy at a girls' school, aged about eight, I lived with my uncle and aunt, at Nailsworth, Glostershire. They resided at a place called Spring Hill. This house was rented by my uncle from the executors of an old gentleman named Dyer, who had lived there for many years, had been much attached to the place, and being an old gentleman of singular religious views and misanthropic habits, had a very pretty summer house, with stained and ground glass windows, situated in one corner of an extensive and shady orchard of apple and pear trees. The house itself was a large, irregular and rambling one. On the first floor, at one extreme end of a subsequently added portion of the structure, was the nursery, with a servants' bedroom adjoining. These rooms were over the kitchen, and looked out at the back towards the stables. A long, straight, narrow passage ran right through the building, the bedroom doors opening into it, from the nursery, at the back, to my uncle and aunt's bedroom in the front. At the door of their bedroom the passage turned at a right angle to the left for a few feet, and then went straight on again after another sharp turn to the right, to the head of the stairs, which lead into the hall. At the spot where the second turn to the right was made, and exactly opposite the door of the bedroom which opened at the head of the stairs, was the door of a small chamber over the descending stairs in which I usually slept. Immediately opposite the door of my little room, at the distance of twenty feet or so, opened the door of the strangers' or best room, the windows of which looked out on the lawn. I was a nervous boy, and was frequently kept awake at night, more frequently startled in the very early morning, by all kind of sounds, for which I could not at all account. I remember two distinctly. One was like the noise which would be made by peas thrown in the handfuls scatteringly on the floor outside. Another like the noise that I fancied would be made by a number of cattle chewing carrots or hard food, and now and then stamping and turning, which always seemed to me to proceed from the hall below. I never remember to have heard these sounds after daybreak, or before dark.

It was my practice to get up at daylight in the autumn mornings, and roam round the orchard picking up the Burgundy pears which had fallen during the night, but careful to give a wide berth to the summer house, of which I always stood in awe. One morning I got up at daybreak for the purpose, and on opening my door walked straight towards the head of the stairs. When about half way towards it, and about ten feet from the best room door, I became aware that the door was about a third open, and that there stood in the opening the figure of an old gentleman in dressing gown and slippers, who stared fixedly at me. I stared for a moment or two in my turn, noting even the pattern of the gown, if not of the slippers, and thus, afraid to go on from some indefinable awe, I walked backwards to the turn in the passage, slipped round the corner and ran as fast as I could to the servants' room. I knocked at their door, and on their waking demanded if any gentleman had arrived over night, and been put in the best room. They said, "No." "Did my father come?" No. "Did Mr. Hornblown?" "No." "Then you had better come and look," said I, "for there is some one there now." We went and looked, found the door open, but nothing more. I told the story at breakfast to my uncle, but was soon laughed out of it, and strange to say, it never impressed me much until years afterwars, when, a grown boy, I heard my uncle describing in the Glostershire dialect, the account his old servant Joseph, who was also Mr. Dyer's man, had given him of the apparition to him of his old master, when he was sleeping alone in the nursery, keeping the house alone in the interval between Mr. Dyer's death and my uncle's arrival. "Bless 'e do a walk, Master Willum, he do. I see'd 'em myself, when I war a minding the house. 'a come to the fut of my bed, and 'a stood there, just as a was in life, and all my haar did stand up stiff, and I tried to speak to 'em, and cound'nt, and a tried to speak to I like, and a cound'nt. Bless 'e, 'a do walk."

My father came down from London at intervals to see us. On these occasions I had to sleep with him in the best room. This was such a horror to me that I looked to his coming with dread. In the best room, on the left hand side of the bed, was an iron closet let into the wall, with an iron door inside the wooden one. It was said that this had been Mr. Dyer's room, and that in this cupboard he kept his deeds and papers. Be this as it may, I never slept in the room in windy weather or quiet, but there came at intervals raps, as of a man's knuckles upon that iron door. Having once heard them sleep was at an end. I lay in a cold perspiration, holding my breath till they should come again, and sure enough, after an interval of varying length, again suddenly would those terribly distinct raps break asunder the stillness of the night with a sharpness which sent an electric thrill of terror through my whole system, and sometimes set me trembling till the bed shook. However, this I could bear. But once the door of the room unlatched, and slowly opened, grating on the Brussels carpet. Then, unable to bear the accumulating horrors, I screamed for help. My Father, my uncle and aunt came trooping up from below, but although the half open door was an evidence of the truth of my assertion, they attributed all to the wind, and chided me for a foolish, timid child. When my father came to bed, however, I told him of the raps, and when they came, as before, after the light was put out, I took him up to hear them. He listened and confessed it was queer. He got out of bed and put a chair against the door. They continued still. He lit the candle—they ceased. He extinguished it—they began again. He confessed himself puzzled.

I never heard them once with a lighted candle in the room. The light seemed to be a safeguard against them. This was in the year 1836 or 1837. It was in '48 that the Fox girls, in America, were first led to the discovery of spirit rapping in exactly the same way. If this be so, I was on the verge of the discovery twelve years before. In 1866, being in England, I asked my father if he remembered these circumstances. He said he did. I asked my uncle about old Joseph's tale. He said he remembered his telling it; and also remembered a tale I told of having seen a figure in the best room when a child.

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When a beloved hand is laid in ours,
When, jaded with the rush and glare
Of the interminable hours,
Our eyes can in another's eyes read clear,
When our world-deafen,d ear
Is by the tones of a loved voice caress'd:
A bolt is shot back somewhere in our breast,
And a lost pulse of feeling stirs again.
The eye sinks inward, and the heart lies plain,
And what we mean, we say, and what we would, we know.
A man becomes aware of his life's flow,
And hears its winding murmur, and he sees
The meadows where it glides, the sun, the breeze;—
And then he thinks he knows
The hills where his life rose,
And the sea where it goes. —MATTHEW ARNOLD.

STORY WITH A MORAL.

MR. EDITOR:—The account given in your paper last week of the experience of Mr. Fitzgerald, of Maine, who witnessed the Fall River Fire while sick at his own home in Brunswick, reminds me of a similar experience of a Baptist minister's wife in the same State. In 1854 Wm. K. Small, a young student from the Baptist Theological College, came to Buckfield, a small village on the Androscoggin river, Maine, and taught school there, preaching on Sundays in the Union Chapel, the only church then in town, to people of all shades of opinion. His sermons were not at all sectarian, and therefore he was liked by all classes, and in a few years he gained so in popularity that he thought it safe to strike out for his own sect. He gathered those around him who were Baptists, and on consultation it was considered safe to build a church of their own. The Rev. Wm. K. Small, on the next Sunday, made a pleasing sermon, and then appealed to the congregation for aid in constructing a new church, and that audience, including Christians, Infidels, and even Jews, subscribed liberally on the spot, and those who had no money subscribed from two to six weeks manual labor. A splendid church went up in a very short time, and Mr. S. preached in it most sweetly, and people were delighted with him; but Mr. S. soon conceived another little plan; he wanted a parsonage. When his plans were perfected, he appealed as before, to his hearers, and they responded manfully to it, so that in the course of three months a house worth about fifteen hundred dollars was built, without costing him anything, but giving the orders as he wanted it. When it was finished he, with his wife and child, departed for Yarmouth, 49 miles distant, near Portland, Maine, to her brother, on a visit. About 1 o'clock, A. M., she woke her husband, exclaiming "Willie, Willie, the house is on fire." He answered, "You are dreaming." She insisted upon it, but he did not believe it. The next morning they received a telegram, stating that their new house was burned at midnight. Mrs. Small was at the time in good health.

They returned the same day to find the vision of his wife confirmed. But Rev. Mr. S. was a shrewd man, and knew just how to touch the people's pockets. The next Sunday he preached one of the most pleading sermons, appealing again in glowing language to his hearers for another parsonage, and stated that his work was so blessed because his hearers were in full sympathy with him, and it could be more so yet, if he was provided with a home. Again this mixed congregation responded to his appeal promptly, and this time Mr. S. laid out his plans for a house worth two thousand five hundred dollars, and it was built by the people like the other, and when it was finished the whole town gave him a donation party, and nearly furnished the whole house with everything conceivable, and with provisions enough to last them six months. Having lived next door to him I know.

He preached after this a year or over to this congregation, and having become popular by that time he received (as he stated) a call from the Lord to preach in Bangor, Maine, for a salary of twelve hundred dollars. Of course so strong a call he could not resist, having received but $500 per year there; so he went to Bangor, and the people of Buckfield employed another minister, who moved into the parsonage. At the end of a year the Rev. Small sent a bill of $200 for rent. The deacon of the church called a meeting of the members, and all were of the opinion that the house belonged to them as a parsonage, and therefore they would not pay any rent. One of the deacons went to Bangor with their message, but Mr. S. said if they could show that he ever gave it to them he would give it up. This he knew they could not do, and so they settled the matter by paying him $2000 for the house. I forgot to mention that after the second house was built he commenced preaching sectarianism, so that all the liberal element went back to Union Chapel again, and employed liberal speakers. Small denounced them from his pulpit with the vilest epithets, and called the chapel a hog pen.

MORAL. — Liberalists, don't sustain a sectarian, no matter how sweet he preaches. Don't help to build them churches, as they will drop you as soon as they can stand alone. If you have any dealings with them, make sure you have everything in black and white, or you may find yourself *minus* of what rightfully belongs to you. If sectarians denounce Spiritualism, don,t get excited and quarrel with them in anger, but cooly reason with them, and the victory will be on your side every time, because people now-a-days will think for themselves in spite of the ministers.

VERITAS.

SPIRIT LIGHTS.—Mrs. C. Anderson, a medium, writes from the Isle of Wight to the London *Spiritualist* as follows:—"On the third of this month, September, I went with my daughter and servant to Freshwater and Alum Bay, some seventeen miles, to see a dear friend who was there for a few days from Rochester, and on starting for home the rain that had threatened all day came down in torrents, nearly blinding us. When night closed in it was so dark that we could not see the road. In my irritation at this annoyance I mentally upbraided "Oress," who has for years been my controlling spirit, at his want of love in not helping us, when I heard this reply distinctly—' What is worth having is worth asking for. Did you ask me to do so, dear child?' I had not. But immediately a light was thrown all along the road we had to travel, and this light played on the umbrella of the servant sitting opposite in the pony chaise. I drew my daughter's attention to it, and she insisted it must come from the moon or a bright cloud, and in her scepticism stopped driving and looked up, but all was dark as Erebus, with the exception of this light on us and along the path. This continued till we reached home, thus proving not only the nearness, but the love and power of these bright ones. The light was as clear as the brightest moonlight."

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, NOV. 14, 1874.

The "Ad Interim Literary Club," a recently organized institution, meets every Sunday at 11 A. M., for the reading of original essays, etc., at Social Hall, 39 Fourth street. The public are invited.

Readers who desire to attend a circle for the development of mediumistic power, can hear of an excellent opportunity by calling at the rooms of Dr. Bancroft, at 204 Montgomery street. Only those who are able to spend two evenings per week for at least four weeks will be admitted.

We have received a copy of *The Heathens of the Heath*, a romance by the author of *Exeter Hall*. It shows the foolishness of foreign missions, and proves that the real missionaries of the world are those who are denounced as infidels and skeptics. We shall notice it more fully after reading.

Eugene B. Hoke, an inspirational speaker from Illinois, who treats mainly of the science and philosophy of Spiritualism, recently arrived in California under on engagement to speak at Los Angeles and San Bernardino. He will tomorrow afternoon attend the Conference at Charter Oak Hall, at 2 P. M., and will probably take part in the discussion.

WE have received from the author, Edward Isaac Dobson, a copy of a small book of original poems, just from the press. It is a neat little volume of 56 pages, containing thirteen poems, nearly all of which were written within the last six months. The author is a native of Rough and Ready in this State, and is 19 years of age. He is evidently very ambitious, quite irreverent, and a decided atheist. He seems to have a mind of his own, and may yet make a mark in literature. Of all the aspirants for literary fame who claim California for their home, Dobson is certainly most entitled to the honor, if honor it be. We shall next week present extracts from the work that our readers may have a taste of its contents, and possibly be induced thereby to purchase. For sale at all the bookstores; price one dollar.

A GOOD EXAMPLE.—The "Common Sense Publishing Company" this week received from E. T. Slight, of Watsonville, five dollars, in payment for the paper to be sent one year to each of two persons, whose names he sent. If they refuse to take the paper, or if they become subscribers and pay for it themselves, he is to be informed, and the papers are then to be sent to any address he may furnish. Now here is a practical and excellent way to assist COMMON SENSE to get a large list of subscribers. If those who pay in this way desire it, the addresses will be so marked as to indicate that the paper is paid for, but in most cases it would be better to leave the recipients free to pay for themselves, which they would not be, if marked paid in advance. We would suggest also, that more good can be accomplished by sending the paper to four persons three months than to one an entire year. In this case we would mark the paper paid three months. We also offer for $5 to send ten papers to as many different addresses three months each, or if friends will send us names of those likley to subscribe, we will send a specimen to each free, post paid. Now, who will send in the next five dollars?

Sensible communications are always acceptable at this office, the more the better; but correspondents will be patient if their favors are not published as soon as received. We endeavor to get a variety in the paper, and when any department has to be cut down it is generally the editorial matter that suffers. An article by the editor on Materialization, in answer to Brother Simonds of the *Living Way*, as well as several communications must necessarily lie over another week. Just as soon as we can command the means to do so, the paper will be enlarged. Will you not help us to get the means?

THE LYCEUM SOCIAL.—The last danceat the Hall of the Spiritualist Union was well attended, and all the people, young and old, enjoyed themselves greatly. It was the most pleasant entertainment of the kind yet given at this Hall. The next sociable takes place in the same Hall, 911 Market street, on Tuesday evening. It is a good place to go, even if you do not dance. Friends meet there and enjoy the exhibition of life and happiness on the part of the young.

WOMAN SUFFRAGE.—A meeting of the State Board of Control of the Incorporated Society, Woman Suffragists, will be held at the new place of business, Room 14, at 118 Post street, on Wednesday, the 18th inst. at 1 o'lock P. M. Mrs. McKoom, the President of the Board, is desirous of having a full attendance.

What has become of Fannie Allyn? We have recieved repeated letters at this office, inviting her to visit Eureka, Humboldt county, and offering fair remuneration. All expenses of travel paid; free hall, and kind friends, with satisfactory payments in cash. We have forwarded letters to her, but without any reply.

Mrs. Jencken, (formerly Kate Fox), and her child, are now on a visit to this country. They arrived in New York last week from England.

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KATIE KING.

The London *Spiritualist*, referring to the alleged manifestations of Katie King in America, says:

"Mr. Robert Dale Owen and others have written accounts of some marvelous manifestations they have witnessed in America, through the mediumship of Mr. and Mrs. Holmes, under strict test conditions, which in this case, were necessary, the mediums not being trustworthy persons. A spirit calling herself 'Katie King' manifested, and claimed to be the same Katie King who recently made so great a sensation in this country. A careful examination of the different statements she makes tends to prove that this is not the case, or that the difficulties spirits have in communicating through mediums tend to destroy nearly all evidence of their own identity."

The *Spiritualist* then gives facts on which it bases the opinion that the spirit is not identical with the one which manifested through Miss Cook. Its reasons are all good, with one exception. It seems that Mr. Crookes once subjected the Holmes to some severe tests in London, and earned their ill will by his stringent course. The *Spiritualist* says: "The antagonistic feelings of the Holmes towards Mr. Crookes was fully expressed in the utterances of Katie." This is true, but it does not prove that the spirit was not Katie King. It only shows that spirits are influenced more or less by the medium through whom they manifest. This is a law of mediumship. It is perhaps to be regretted, but it cannot be helped. The only way to have reliable communications is to have reliable mediums. Finally, the *Spiritualist* says: "The original Katie communicates on rare occasions, though she does not show herself, and she emphatically denies that she is the spirit who communicated with Mr. Dale Owen in Philadelphia."

We are under obligations to Dr. N. B. Wolfe, of Cincinnati, for a number of copies of his valuable work on Spiritualism, noticed in Common Sense a few weeks since. The Doctor paid a brief visit to California this fall, but remained too short a time to make many acquaintances, or even to see much of our beautiful country. If a cheaper edition of his book could be published, (*Startling Facts in Modern Spiritualism*) it would have a very large sale, and be the means of doing much good. There are nothing like *facts* to give hope of continued life, and whoever assists in spreading them is a public benefactor.

We neglected to notice last week the return of Brother J. L. York from Humboldt county, where he has been giving a highly successful course of lectures, awaking great public interest in the subject of Spiritualism. Mr. York is an excellent speaker, and would be a benefit to any society. We are not informed as to his future engagements, but any one desiring to hear from him can address him at San Jose, where he will remain a short time. Since writing the foregoing we have been informed that Mr. York will speak before the Spiritualists' Union at 911 Market street, to-morrow afternoon and evening. Give him a good house. He is an active worker in the cause, and deserves encouragement.

COL. FURLONG'S BOOK.

Editor Common Sense:—Your excellent paper of October 24th contained a paragraph about Col. Furlong, a thoroughgoing Christian; how he went from England to India, and aspired to convert the Hindoos to Christianity. But the learned pundits, with whom he mingled, having the long arm of the ratio theologic lever converted *him*. Whereupon, in due time, the Englishman returns home with two volumes in M.S.—a heretical treatise on "The Rivers of Life, or the Sources and Streams of the Faiths of Man in All Lands," ready for publication.

This made an interesting note for the page of "Signs of the Times." But by some mishap the nib of the thing was broken off. The *Christian Union*, however, held to the nib, and thereby did more of a tale unfold; for after the title, "The Rivers of Life, or the Sources and Streams of the Faiths of Man in all Lands," it continues, "which originally sprung from phallic worship, and which will doubtless confirm the truth of Christianity." Surely Col. Furlong must verify the utterance of the little book, "The Masculine Cross, and Ancient Sex Worship," and become not merely an ally but a leader. Is it too much to ask the *Christian Union* to explain the puzzle how such books "confirm the truth of Christianity?" Now let us cry; then laugh if he explains it. You know farce follows tragedy.

Oakland, Nov. 5, 1874. A. S. H.

J. J. Morse, who is said by the London *Spiritualist*, to be the best professional trance medium for public speaking ever developed in England, recently took public leave of his friends, preparatory to a lecturing tour in the United States. In his address on this occasion he said his visit to America was conceived by his spirit guides. He had not the pecuniary means for the journey, but it was provided for him by friends, together with means for the support of his family during his absence. Although a very successful speaker, he has not been able to save money in England, the reward for such work there not being large. We hope he may reap a rich harvest in America. He is now speaking in Baltimore.

The address of Dr. Dean Clarke, at the Hall of the Spiritualists' Union, on Sunday evening last, was very interesting and instructive. It was a plain, common sense talk about what we know of the after life. He assumed that by means of the Spiritual vision (for so it may be called) of clairvoyants, we have as reliable means of information as we now have of certain countries in this world which are seldom visited by travelers. The accounts do not all agree, and may not all be reliable, but they are worth attention. His discourse was mainly on the philosophy of spirit intercourse, and to prove the reasonableness of the claim that seers are able to perceive the nature of spiritual life and ascertain the laws that govern it. He asserted that the other life is just as real as this, just as objective, and that in fact it is a *material* world, though called spiritual to distinguish it from our mundane life. He said there is is no *pure* spirit, unless it be God, that all spirits are more or less material.

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LYCEUM FOR SELF CULTURE.

The meeting last Sunday afternoon was of unusual interest. Dr. Gibbons opened with an address on the best means of Self Culture. He said the main object of every one should be to get control of himself. Mastery over self is the first duty. Self-culture properly includes the proper care, attention and exercise of all our faculties and powers, whether of body or mind. There cannot be a sound and vigorous mind without a sound and robust frame. All the faculties of our nature are good, proper to be exercised, and true objects of culture. In the Lyceum we generally have reference more particularly to the culture of the mind. But it is not well to forget that unseemly habits are among the things that every person who aims at improvement, should sedulously endeavor to lay aside. There are many men, calling themselves gentlemen too, who render themselves utterly repugnant to people of refinement, and especially to ladies, by the filthy use of tobacco. Propriety of dress is also a question of importance in this connection. It should be wholesome, neat, tasty but not guady, and always appropriate to the general style and ability of the wearer. It is ridiculous to see any woman sweep the sidewalk with costly silk; but it is utterly repugnant to common sense, if we reflect that her husband has to work perhaps at the anvil to pay for it. Even in the culture of mind it is always possible, as in everything else, to go backward instead of forward. The study of nature is always a pleasant source of improvement. The contemplation of ourselves, what we have been, and what we may be when wisely directly, is a means of great good, and interchange of thought on these useful topics can never fail to lead to beneficial results. He again referred to the necessity of controling our habits and passions, that we may rule supreme over self, and related a circumstance known to him, where a man by much effort broke away from the habit of swearing, and encouraged by his success in that direction, stopped drinking whisky also.

The Doctor's time having expired, he took his seat, but by request of the audience resumed his remarks. He said that so far, he had made no assertions which any one would care to dispute. He would now see if he could not give matter for discussion, if not food for reflection. He then proceeded to say that in our day many things are set out as means of improvement which have no such tendency, but rather lead downward, and sometimes annihilate the mind itself. Modern Spiritualism is, he believes, amang these. People sit in circles, he said, in direct violation of all the laws of hygiene, exercising their imagination by the hour at a time, until there is not a healthy brain among them. The silent sitting at a table, waiting, expecting, hoping for something, we know not what, has a direct tendency to insanity, and the statistics of our lunatic asylums all over the land, show that the expected result has followed. The Doctor's discourse was listened to with attention, and loudly cheered at its conclusion.

Pat. J. Healy followed, in a very able and amusing speech, somewhat extravagant, but quite as truthful as the latter portion of the Doctor's remarks. He said he had intended to speak to the question, but the Doctor's allusion to Spiritualism had thrown him from the track. The Doctor, in his speech, had turned to the table and, placing his hands upon it, stared into vacancy, illustrative of the idiotic performances of sitters at seances, so Mr. Healy, to show that the shrieking and bellowing at prayer meetings is quite as likely to result in insanity, placed his hands on the table and his knees on the floor, and gave vent to some impassioned howlings, and made some outlandish grimmaces, in his calls upon the "unseen" for help. It was very absurd, but not a bit more so than Healy intended, and his demand to know which performance looked most like insanity, certainly required no answer. Mr. Healy closed with a few words on Self-culture, saying that society must be reconstructed before the majority will command the means for Self-culture. The drudge of society, the man or woman who labors ten or twelve hours a day, has no vitality left for the improvement of the mind, all the force being exhausted in manual labor.

Dr. Allen made some well timed remarks, mainly in favor of the culture of the judgment concerning the practical duties of life. The question is by what means can we increase our mental power? The exercise of the mind is limited by the amount of nervous force required to produce brain action. If this force is always expended on the muscles, little improvement of mind can be expected.

Mr. Lundy spoke favorably of the Bible as a means of self-culture, and after referring to the abuse which some dealt out to that holy book, inquired why they did not abuse Baron Munchausen. [Perhaps they would if any one made it a standard of religion.]

Mr. Watson spoke briefly in defence of Spiritualism, denying the statements of Dr. Gibbons.

Mr. Knight said that Spiritualists have never yet set out the reports of their wonderful doings with that accuracy of detail, that fullness of fact, and certified to them in such a manner as to command the attention of any man of learning, or any judge of evidence. And as to the inspirational speakers, not one had ever vindicated their claim to inspiration by teachings one jot higher than persons of common sense attain by their natural faculties. All the prophets and pretended prophets of the world, have failed to furnish mankind with one useful truth. Philosophy alone is the path to real knowledge.

After a few remarks by John Farrell, Dr. Gibbons was permitted to make another long speech, the third and last. In it, he reiterated all his statements about the insanity of Spiritualists, in a calm and rather humorous manner. He spoke like a man who, having made up his mind to falsify, does so cooly and deliberately.

After he had resumed his seat, W. N. Slocum stated that he had recently had occasion to examinine the reports of lunatic asylums, to ascertain the causes of insanity, and had found that the leading cause is intemperance, the next is self-abuse, the third ill health, the fourth domestic troubles, fifth, religious excitement, and that Spiritualism as a cause of insanity is scarcely mentioned, many reports making no mention of it whatever. He defied Dr. Gibbons to sustain his statements by statistical proofs.

The same subject, "Self Culture," not Spiritualism, is to be discussed again to-morrow afternoon. The Hall is at 39 Fourth street.

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LETTER FROM MRS. HUTCHISON.

Mrs. Hutchison is quite too happy, just now, to write philosophical letters. Her son is visiting her, a young man she has not seen before for many years. Friend Mackie sends the editor a note, in which he says:

"Find enclosed a letter from L. H., which will be interesting to those who are anticipating her contributions. Every mother, aye and every son who knows what it is to be separated from his mother, will freely excuse the natural affection which, for the present, supersedes philosophy. I would cast aside all the philosophies of all the ages, to look on the mother's face I have not seen for nearly twenty years. Love is the essence of all philosophy as well as religion, and I know of no love like a mother's."

J. W. MACKIE.

BISHOP CREEK, INYO COUNTY, CAL., Nov. 2, 1874.

FRIEND MACKIE:—My philosophical thoughts have been scattered to the four winds by the unexpected arrival of my only son, from whom I have been separated for twenty-two years! I now realize "that it is only when the affections are not satisfied that they seek the intellect with their over abounding life," and their full tide is now flowing back upon my heart. I hope to remain and fill its desolate chambers with gladness, even if my intellect shall become dormant by reason of the change of vital forces. Agreeable to your suggestions, I have chosen the subject of *Mind* for my first letter, but cannot say when I shall have it written. I am too happy for deep thought, and too taken up with external life in the present to think of its origin or destiny. I find, like the old adage, "when poverty comes in at the door love flies out of the window;" that as love comes in so philosophy goes out; and I feel now more in the mood to write love letters than ethical essays. I had rather ride out on my saddle-horse than a winged Pegassus. Yours bye and bye,

L. HUTCHISON.

President Lincoln, as was well known to his intimates, was a "Free Thinker" and spiritualist, yet as his goodness cannot be questioned, as his character cannot be traduced, as was the case with Paine, the Christians do what they can to hide the truth, and make people believe him a Christian. The last strong suit they played in this game was at the unvailing of the Lincoln statue, when they induced President Grant to indorse Lincoln's soundness. Grant, in his extremely awkward way, thus testified to the orthodoxy of the Martyr President: "His faith in an allwise Providence, directing our aims, was the faith of the Christian that his Redeemer liveth, amidst obloquy, personal abuse, and hate undisguised, and which was given vent to without restraint through the press, upon the stump, and in private circles."

The most important condition for the young girl approaching maturity is to have her thoughts turned from herself to wide and large interests, and to have both mind and body healthily and regularly occupied.

GEORGE FRANCIS TRAIN.

The following are extracts from a private letter recently written by this erratic genius in answer to inquiries concerning himself.

HE IS NOT A CHRISTIAN.

I never drink, smoke, swear, lie, cheat, steal, fornicate: never back-bite, make pastoral visits, or wish I was dead: never introduced "nest-hiding" into the Christian fold, and have always observed all the noble precepts taught by all good men; have read the Bible from my youth upwards, only to despise its prophets, David, Solomon and Lot; do not believe it possible by any act of mine that I could injure my fellow-man; am always happy; never discontented—living in the perpetual sunshine of an eternal present. Yet I am not a Christian.

NOT AN INFIDEL.

I rejoice in the brains and intellectuality of Voltaire, Rosseau, Hume, Gibbon, Paine, while I do not understand their everlasting reference to "God," "Deity," Providence," "Almighty." The infidels and Atheists were bold thinkers in their age, but seem only to have been put up by the Christians to be knocked down, for where there is no Devil there can be no God. Yet I am not an infidel.

NOT A PAGAN.

I like Democritus, Lucretius, Euripides, Epictets, Alcibiades, Aristotle, Plato, and Pliny, but as I do not believe in immortality, I am not a Pagan.

NOT A SCIENTIST.

I like Newton, Davy, Bacon, Cuvier, Compte, Spinola, Herschell, Mill, Darwin, Huxley, Tyndall, Spencer, but it disgusts me to see them all cater to a "Deity,"—a "God,"—a "Ghost,"—paying the toll to hypocrisy in their cowardice—afraid to pop their faces above the pulpit's parapet for fear that some minie rifle-ball of Christian public opinion will blow the top of their heads off. *I am not a Scientist.*

NOT A SPIRITUALIST.

I admire the morals of Confucius, Bhudha, Moses, Christ, Zoroaster, Mahomet, Calvin, Luther, Swedenborg, and other ancient and modern Spiritualists. I can *memorise* the faces, forms and characters of departed relatives and friends. I can respect the money-making attributes of Andrew Jackson Davis, Wilson, Mansfield, Dake, Peebles, Slade, Foster, Hume and the Eddies; can imagine some grand, undeveloped power lying beneath all this slate-writing, mind-reading, table-turning, spirit-acting that agitates the public. *Yet I am not a Spiritualist.* All these show what I am not. What I am all the world will soon know.

HIGH ART CONCERTS.—The sixth and last of Prof. Mulder Fabbri's "High Art Concerts," took place on Thursday evening last. The entertainment consisted mainly of Mozart's Recital, in which all the vocalists took part. Miss Wandesforde gained new laurels, and Anna Elzer, who is to have a benefit at Platt's Hall on the 19th inst., sang *La Bouquetiere* in costume, and took advantage of the part to scatter boquets among the audience, to which were attached cards of invitation to the "Extra High Art Benefit Concert," to be given on the 19th. These very successful concerts have been under the business management of Mr. Charles Schultze, assisted by Fred Thal, and have been a success in every respect.

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EXTRAORDINARY MANIFESTATIONS.

The remarkable statements made by Geo. Robert Tapp, Mildmay Park, London, have not attracted much attention in America, although they describe manifestations, which are, in some respects, quite as wonderful as the Katy King manifestations. The facts are vouched for by several reliable witnesses. The medium is a young lady of 17 years, and of excellent family, being the daughter of Colonel Showers, of the British army in India, and niece of General Showers, one of the heroes of the India rebellion. The manifestations took place at the residence of Mr. Luxmoore, 16 Gloucester Square. Mr. Tapp says:

The back drawing room was made a "cabinet," by half-closing the folding doors and hanging a curtain over the space left open. Mr. Luxmoore then locked all the other doors, and placed the medium in an easy chair inside the back room close to the curtain. Miss Showers was dressed in a high black silk gown, with white lace round the sleeves and throat, and having seen her comfortably seated, we went into the outer room and sat just outside the curtain. The large solar lamp was burning brightly, and there was a blazing fire in the grate. There was excellent light during the whole of the seance which followed. Almost directly we sat down, the plaintive voice of the spirit Florence was heard. On asking her if conditions were good, she said they were, and stepped out at once before us. She was dressed in the usual flowing white robes, with a long veil over her head and shoulders, but not over her face. She had a small white covering over her head, but no hair was visible, except just across the forehead (Miss Showers wears her hair long, and it comes below her shoulders.) There was the usual resemblance in features to her medium, which, however, became less perceptible as the seance progressed. The eyes of the spirit were larger, and remained opened and fixed. After greeting us all, Florence went back to her cabinet, and an amusing and voluble discussion took place between her and the spirit inside. Peter evidently wished to show himself, but at length, after some comical grumbling, gave way to Florence, who then came out again, and in answer to Mr. Luxmoore, said that shortly we should see her and her medium together. Mrs. Showers then went to the piano and played a slow march, to which Florence and Peter sang together, and in alternate bars. The voices were very fine, and harmonized beautifully. We then resumed our seats, and Florence, raising the curtain, asked me to go inside and look at her medium, at the same time directing me to hold up the curtain to let in the light. I did so, and stood just before Miss Showers, who was lying back entranced in her easy chair, in her black dress, with the white lace round the sleeves and throat. Florence, in her white robes, stood close to my left hand, in the full light from the outer room, that came in as I stood with the curtain raised in my right hand. I asked that I might throw the curtain quite back, so that I might distinctly see the medium's features. Florence said it would be dangerous to do so then, but that at a future seance I should be allowed to bring a lamp or candle into the cabinet with me for that purpose. I carefully looked at the medium and Florence, and satisfied myself, beyond a doubt, as to their separate identity. After scrutinizing both for about five minutes, Florence took my left arm with her right, and raising with her left hand the left arm of Miss Showers from her lap, touched my hand against that of the medium, and held them together for about six seconds. The medium then gave a slight start and moaned. Florence told me to go outside, and I did so and resumed my seat. During the whole time I was in the cabinet I held back the curtain to admit as much light as was permitted. Florence and Peter repeatedly spoke to me. Peter was not visible, but his deep voice appeared to come from behind the medium, some distance above her.

Mr. Luxmoore then went into the cabinet for about three minutes, and wishes me to state that his experiences were similar to mine. A like promise as to future seances was also given to him, and he was instructed what kind of lamp to procure for further experiments. "We were then told to go and sit on the sofa at the other side of the room. We did so, Florence walking out after us. She expressed great delight at the size of the room, and said she felt quite at home. I walked up to her, and was permitted to kiss her hand. She then started on a tour of inspection round the room, examining the furniture, pictures, and the albums and books on the tables. She took a cup of tea from the side table and put it to her lips, saying that it was "cold and very nasty." Finally, she came and sat down on the sofa by the side of Mr. Luxmoore, but complained of our staring too fixedly at her, and said we were to turn away our gaze. Florence then told us to lower the lamp a little and place it on the piano, and she played with great feeling and exquisite touch some music that was strange to me. It is no disparagement to say that Miss Showers, who is a fair pianiste, is completely surpassed by her wonderful familiar. Florence then made a further tour round the room, and at last retired to the curtain, where, at my request, she stood to be measured against the folding door. Her height exceeded that of the medium by fully three inches. She seemed loath to leave, but said she must, at length, as the power was fast diminishing. We thanked her and Peter (who, during the whole seance, had joined in the conversation, and expressed his opinions very freely); and Florence, wishing us all adieu, walked behind the curtain. After an interval of five or six minutes the medium awoke and came out of the cabinet. She said she had been asleep the whole time, and was quite unconscious of what had taken place. This excellent seance lasted one hour and ten minutes.

The Friends of Progress, holding weekly meetings in this city, are occasionally treated to essays in prose and verse. At the last meeting a number of "Machine Rhymes," were read, of which the following are specimens:

The nation has wealth and plenty to spare
To let all the poor have their coveted share.
Let those who have lands they never will till
Be obliged to disgorge to the poor man who will.

There are thousands of acres, the best in the land,
And thousands of men these acres demand,
And women and children are hungry and poor,
Who pine for the comforts these lands would secure.

Arise from your slumbers! To battle, ye toilers!
Too long in your weakness you've bowed to the spoilers;
Let Freedom and Right be your motto forever,
For freedom once gained shall be wrung from you never.

Mrs. Cora L. V. Tappan says if God were to kill the devil he would be under the necessity of slaying ninety-nine one-hundredths of the human family.

The faculties of the mind are generally treated much in this fashion: those that the individual finds the most useful in the way of money-getting he developes assiduously by exercise; and the other faculties, whose exercise would embarrass and impede the increase of his wealth, he leaves to die out in disuse. Thus it is that we find so many fragments of men and so few men.

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SELF CULTURE.

One of the best writers for the *Index* (Boston) is A. W. Stevens, the associate editor, whose articles are always instructive, interesting and full of pithy sentences which contain useful lessons, food for reflection. The following are extracts from an article entitled "Selfhood, not Selfishness:"

There are too many men and women who misapprehend the just rights and claims of selfhood; who depreciate that primary regard which Nature expects them to have for themselves.

Nature deals with man just as she does with the apple, the berry, the corn in the field; she gives the germ, the seed, and then expects the full-grown fruit as a recompense.

The first and the best gift which Nature makes to man is himself. And the first as well as the last and best return which Nature expects man to make her is that of himself—his ripened, matured and perfected self.

The first duty, then, which a man owes, is to himself—since himself improved upon is the debt which he has to pay back to the universe. He has nothing at all to bestow on anybody else until he first has accumulated something in his own being. A beggar only is he until he has acquired something to give.

There are multitudes of people who are actually squandering their natures in trying to be good and kind to others; whose individualities literally are being ground to powder under a mistaken sense of duty. It is pathetic to stand by while this is transpiring; for, though one cannot but admire the motive that prompts to it, one must as inevitably deplore the result.

Physically, intellectually, and spiritually, man's first concern is necessarily for himself. He must grow, ripen and mature. His nature must become full of richness, sweetness, strength and beauty. Self-culture is his duty and his privilege. To make the most of himself is his highest possible art. To render his being full-orbed is his completest attainment. Otherwite he cheats Nature; otherwise he defrauds the world.

The Massachusetts Young Men's Christian Associations have just held their eighth annual convention. The Boston Association alone reported a membership of 2,300, "about 900 of them active." What they are "active" about is perhaps explained in part by the following resolution, one of a series reported by the committee on resolutions:

"*Resolved*, That we recommend to the convention not to divorce religion from politics, but in every political canvass to conscientiously and prayerfully use their influence in sustaining such men and measures as will, in their opinion, best serve the interests of morality and temperance." This smooth phraseology means in plain English, ("morality" being inseparable from "faith") that only Evangelical Christians should be elected to public office; and to secure this result is undoubtedly one of the chief objects of the Young Men's Christian Association. In all political questions involving the interests of Evangelical Christianity, (and they are multiplying daily) a compact, well-organized body of practical workers stand ready for active exertions in support of "such men and measures" as shall promote them. No wonder that it is such an herculean task to unloose the Church's grip from the State! Protestantism is drilling its Jesuits for the coming struggle, and means to be prepared. But what is Liberty doing?—*The Index.*

BRIEF EXTRACTS.

Who knows if the love which in this world draws with mutual and irresistible attraction two kindred and predestinated hearts be not an unconscious renewal of an old pre-natal bond?

Goodness ought not to be a matter of conscience only, but the outcome of *inspiration* as well. When it is the former alone, it is not only juiceless, unrelishing and unlovely, but is absolutely killing,—as the letter without the spirit always is.

Laboring men are not thereby qualified to speak of the remedy for the present evils connected with labor. They can tell what work is, but not the remedy. The man who never did a day's work with his hands may be the man who has got the solution of the question.—*E. D. Linton.*

Thinking people look back with horror upon the blood-tracks left in history by all credal religions, most especially by that one of them called Christianity. The very name of it is a falsehood. Christ is a Hindo god, grafted on the Nazarene, Jesus. Really, the whole of the world's faiths are but modifications of the star-worship of the Chaldeans. To all thinking minds all the deities and their families, all the celestial courts and their angels and demons, are absurd follies.

Oh man! fear not for thy affections, and feel no dread lest life should efface them. There is neither to-day nor yesterday in the powerful echoes of memory; there is only always. He who no longer feels, has never felt. There are two memories—the memory of the senses, which wears out with the senses, and in which perishable things decay; and the memory of the soul, for which time does not exist, and lives out at the same instant every moment of its love. Fear not, ye who love. Time has power over hours, none over the soul.—*Lamertine.*

Certain laborers in Spain annually produced a certain number of bottles of wine. These productions were sold by my father and his partners, who kept nine-tenths, or thereabout, of the price themselves, and gave one-tenth, or thereabout, to the laborers. In which state of "mutual beneficence" my father and his partners naturally became rich, and the laborers as naturally remained poor. Then my good father gave all his money to me (who never did a stroke of work worth my salt, not to mention my dinner). —*Ruskin.*

Neither Materialism nor Spiritualism are scientific terms, and one need have no concern with them in a scientific inquiry, which, if it be true to its spirit, is bound to have regard only to what is within its powers and to the truth of its results. It would seem to be full time that vague and barren disputations concerning Materialism and Spiritualism should end, and that instead of continuing such fruitless and unprofitable discussion, men should apply themselves diligently to discover, by direct interrogation of Nature, how much matter can do without spiritual help. Let each investigator pursue the method of research which most suits the bent of his genius, and here, as in other departments of Science, let each system be judged by its fruits, which cannot fail in the end to be the best sponsors and sureties of its truth. But the physiological inquirer into mind may, if he cares to do so, justly protest against the easy confidence with which some metaphysical psychologists disdain physiological inquiry, and ignore its results, without ever having been at the pains to make themselves acquainted with what these results are, and with the steps by which they have been reached.—*Henry Maudsley, M. D.*

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FAUST—A TRAGEDY.

FROM A MANUSCRIPT TRANSLATION BY DON FULANO

FAUST—What seek ye, mighty, gentle tones,
Sweet heavenly notes, my purpose daunting?
Sound somewhere else where softer manhood groans,
Your message tho' I hear my faith is wanting.
For miracle is young faith's dearest child;
Up towards those spheres I do not dare to struggle,
Whence the sweet story thrills in accents mild;
But to these strains accustomed from a child,
They call me back now to this world of trouble.
Erst on my head fell heaven's rich holy kiss
Of love divine in sacred Sabbath stillness;
Then pealed with such sweet presage bell tones fullness,
And prayer too was a sort of holy bliss.
A noble longing, felt but unexpressed.
Then drove we thro' the wood and mead,
And whilst hot tears fell on my breast
I felt a world arisen indeed.
These were the notes that once my boyhood's game
The free joy of spring holidays announced;
Remembrance holds me now, with childish shame,
The last sad, serious step well nigh renounced.
Oh! sing once more, ye sweet, strong, heavenly voices!
My tears flow fast, and earth once more my choice is.

CHORUS OF DISCIPLES—Hath now our buried one,
Perfect when living,
Here below worried one,
Gone up to heaven;
Is he in growing joy,
Near to us blessing all?
We yet in grief's alloy
Here linger, missing all;
Thou Lord, hast left us here
Drooping behind thee.
Master we drop the tear
Till we may find thee.

CHORUS OF ANGELS—Christ has arisen!
Out of mortality,
Out of your prison,
Tear yourselves gladly free.
To all who've praised his name,
Shown love to all, the same,
Traveled to spread his fame,
Supping together came,
Helped all the blind and lame,
To such the master's near,
To such he's here!

BEFORE THE TOWN.

[Strollers of all descriptions come out of it.]

SOME JOURNEYMEN—Why do you seek along that road your goal?
OTHERS—We are going up to the old shooting box.*
THE FIRST—But we would rather towards the old mill stroll.
ONE—I would suggest the Lake House near the rocks.
ANOTHER—The path that leads there is by no means pretty.
THE SECOND PARTY—And what say you?
A THIRD—I shall go with the others.
FOURTH—Come up to Burgdorf, leave the seething city,
For there you'll find, I warrant you my brothers,
The prettiest maidens, and the strongest beer,
And rows of the first class.
FIFTH—You roystering blade,
Itches your hide again, have you no fear?
I wont go with you there, for I'm afraid.
SERVANT GIRL—No, no! I shall go back again to town.
OTHERS—We're safe to find him near those poplars there.
FIRST—And if we should I do not care,
He's always pinned fast to your gown,
With you alone he walks or dances,
Why should I fret about your fancies?
OTHERS—To-day he's surely not alone,
He said that curly wig would with him come.
STUDENT—Gad! how you sturdy damsels stride?
Come brothers, come, we must keep by their side;
Strong heady beer, a well filled coloring meerschaum;
And a nice well rigged wench, there's my diversion!
YOUNG LADIES—Ah! only see those handsome fellows,
What execrable taste they show;
They might have decent company as well as
Good fun, yet after those coarse servants go.
SECOND STUDENT TO FIRST.—Nay, not so fast, behind come tripping two
Not badly dressed—by Jove, two lovely girls;
I think I twig my pretty neighbor's curls;
I have a penchant for the girl, not new;
They seem demure, look shyly on the ground,
And yet they'll take us with them, I'll be bound.
FIRST—No, brother no, that's not my little game,
Look sharp, let us not lose yon late flushed covey;
The hand that sweeps on Saturday, the same
On Sunday will be most disposed to love ye.

TOWNSMAN—No, the new Burgomaster's not my sort;
Since he's installed he bears a cheeky port,
And for our town what is he doing?
It seems to be his every day's endeavor,
To make us yield, far more than ever,
And pay—why man 'tis utter ruin!

BEGGAR SINGS—Good gentlemen, and lovely ladies
With gay attire, and cheeks of rose,
Deign to assist me, for my trade is
A poor one, as you may suppose.
Let me not bide here, vainly singing,
He only's glad, who gives away,
A day which joy to all is bringing
Should be for me a harvest day.

OTHER CITIZENS—No sort of chat on these days suits me better
Than Sunday tales of war and war's alarms,
When, far away from us, the hostile swarms
Cut one another's throats in Turkey. Calmly set, or
Around the window standing, then my friends
We drain our glasses, watch the white sails gliding
Down the big river; till at eve each wends
Contented home, in blessed place confiding.
THIRD CITIZEN—Yes, neighbor, yes, that's just my mind about it;
The fools may split each other's stupid sconces,
Turn all things upside down, the foreign dunces,
So we have peace, and feel no cause to doubt it.

OLD WOMAN (To the Young Ladies.)—Ah! what sweet toilets, beautiful young doves,
Who that's once seen could ere again forget you?
But why so proud my dears? All right, my loves,
What you would like, I'm the old girl could get you!
LADY—Agatha, go! be off! I'll take good heed
Ne'er with such witches on the street to be;
Why, on Saint Andrew's night, she showed, indeed
She did, my future lover bodily to me!
ANOTHER—To me she showed him once, a soldier stout
In a round crystal, with more heroes there,
I look around, I seek him everywhere,
Yet can I never find my darling out.

SOLDIERS—Castles with lofty
Turrets, deep ditches;
Maidens as haughty,
Scornful as witches;
There are our riches.
Hard to win each is,
Battle or play.
And the harsh trumpet
Woos with shrill duction.
Gaily to pleasure,
As to destruction;
Rush to the breaches,
Life's joys fall on us,
Castles and wenches
Must yield their honors.
Such are our riches,
Hard to win each is,
And the brave soldier
Marches away!

* Probably a tavern called Jagerhaus, or Zum Jager.

THE THREE-FOLD CORD.

Have hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow,
No night but hath its morn.

Have faith! Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven,
The inhabitants of earth.

Have love! Not love alone for one,
But man, as man, thy brother call;
And scatter, like the circling sun,
Thy charities on all.

Special Notices.

DR. BANCROFT'S treatment for Dyspepsia and General Debility has benefitted me more than all the medicine I have used for many years.
C. A. BROWSON, 519 Sycamore street, Milwaukee.
Dr. Bancroft's office is 204 Montgomery street, San Francisco.

For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try Dr. Evory's Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

Send Austin Kent one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is AUSTIN KENT. Stockholm, St. Lawrence Co., N. Y., Box 44.

"THE WORD" is a Monthly Journal of Reform—Regarding the subjection of Labor, of Woman, and the Prevalence of War as unnatural evils, induced by false claims to obedience and service; favors the Abolition of the State, of Property in Land and its kindred resources, of speculative income and all other means whereby Intrusion acquires wealth and power at the expense of Useful People. Since labor is the source of wealth, and creates all values equitably vendible, the WORD (not by restrictive methods, but through Liberation and Reciprocity) seeks the extinction of interest, rent, dividends and profit, except as they represent work done; the abolition of railway, telegraphic, banking, trades union and other corporations charging more than actual cost for values furnished, and the repudiation of all so-called debts the principal whereof has been paid in the form of interest.
E. H. HEYWOOD, Editor.
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COMMON SENSE.

A Journal of Live Ideas.

Vol. 1. SAN FRANCISCO, CAL., SATURDAY, NOVEMBER 21, 1874. No. 28.

Signs of the Times.

Seventy thousand men are now said to be out of work in New York.

Under Grant the number of Federal office-holders has increased from 54,207 to 86,660.

A daughter of Joseph Arch, the champion of English agricultural laborers, has appeared as a lecturer in the English provinces.

By a recent order of the Austrian Government Prussian school books and Prussian teachers are excluded from Austrian schools.

The German astronomer, Vogel, proposes a new classification of stars, to be made on the principle that the phase of development of the star is mirrored in its spectrum.

The rich men of New York each winter sustain soup houses for the poor. If ociety wass established on just principles there would be few so poor as to need this kind of aid.

England is just now agitated by the discussion of religious subjects. Gladstone fears the inroads of Catholicism, and all sects are trembling at the developments of modern spiritualism.

The Beecher Tilton trouble has led to the issue of a new portrait of Beecher—a line engraving in the highest style of the art. It is said to have an immense sale—meantime Beecher charges $1000 a night for his lectures.

The loss in the publication of such a paper as *The Republic*, recently started in New York, must be immense. Its income cannot be large, while its expenses evidently foot up hundreds of thousands of dollars per annum.

The Boston *Herald* says of a medium in Boston: "The writer of this has not only seen the piano dance while the lady sat playing on it, but rise upon two of its legs while the medium stood at the opposite end with her hands upon the top." The *Banner of Light* says the piano is raised while five or six men are sitting on it.

Mr. Lister, one of the wealthiest English manufacturers of velvet, worked his way to success by experiments with silk rags. After sinking over $1,500,000, he discovered a process of manufacture which enabled him to make large profits. His factory cost $3,000,000, and he employs over 4,000 men.

Mrs. Flynt's patent straps, buckles and buttons, the foundation of her reform dress, are rejected by most women who have tried them. There is too much machinery about the apparatus. What women want is to get rid of most of the paraphernalia they already have. She needs to discard half of the notions of fashion, and dress to suit herself.

The rearing of the Angora goat is attracting attention in Australia.

A wordy conflict between the Church and Government is under headway in Chili.

An encouraging feature of the times is the increase in the number of scientific lectures, and the advance made in scientific literature.

The respect with which the secular press now refer to spiritualism and the space given to details of phenomena are obvious signs of the times.

The defeat of the Republican party teaches a good lesson, while it also proves that the people are not corrupt, and will never sustain corruption in political leaders.

The total amount of untaxed property in New York City, is about $150,000,000, one third of which is church property and another third belongs to various public institutions.

It is again stated that the electrical light invented by a Russian savant is a great success. Its cost is a mere trifle, while its conveinence, and the beauty of the light is very great.

Col. Henry S. Olcott, who recently wrote an account of the Eddy family manifestations for the New York *Sun*, is preparing for publication a volume on the subject of Spiritual phenomena.

Sothern is playing Dundreary to crowded houses in London, where he has heretofore acted the part three thousand times. It is a foolish thing, but people admire folly, because they know how to appreciate it.

The Lompoc ranch, near Santa Barbara, which was recently purchased by various persons on speculation, for $500,000, sold at auction for over $1,500,000 exclusive of a large number of lots reserved for a town site.

A man named Harness, living in London, invented a system of machinery for moving tables, and producing an appearance like a materialized spirit, and this he calls an expose of Spiritualism. He has simply exposed his own ignorance. He might as well have invented an ingenious lie to prove that no one can tell the truth.

The spirits which materialize at the house of the Eddy family frequently speak three or four languages during a seance. As the Eddies are uneducated, this fact is a staggerer to the skeptics, but they manage to hint at a possible cause when they say, "Well, some one in the audience understands, and it comes from the minds of the spectators. *How* it comes they cannot tell; but that they may not admit the truth they imagine a cause which is as great a mystery and requires quite as much credulity as a belief in materialization.

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[For Common Sense.]

RELIGION AND SCIENCE.—NO. 2.

REPLY TO REV. MR. PLATT, BY E. VOGEL.

Rev. Mr. Platt insists much on the merit of religion for having fostered and promoted the science of architecture and astronomy, although it appears from his statements that religion did so little for science that the church remained for 1400 years under the radical errors which it had allowed the pagan Ptolemy to impress upon it before correcting them. If religion has deserved credit for the protection of some sciences, it must justly be called to account, and to answer for having opposed and opposing other sciences. Why shall mankind be allowed to establish the principles of architecture, astronomy, chemistry and mechanics on the basis of the natural laws, and not likewise the principles of cosmogony, physiology and the establishment of proper relations between men? Why shall the divine and eternal laws of nature be repudiated and despised in special departments; why the law of cause and effect cease to be applicable as soon as the investigation reaches that period of history, when the question of the cause or foundation of the assertions concerning religious revelations, presents itself? If the patience of the world is to be sorely tried, it will be by such arbitrary assumptions of religion, not by science maintaining the natural order of things.

The revelation of God to man, in the language of the phenomena of nature, is continuous above all misapprehension, universal. It is effected through the instrumentality of our organisms, the laws of which are beyond our reach. In virtue of these laws our organization is fitted and adapted to the circumstances of life on earth. We are, by means of our senses, in a necessary and definite manner, connected with the rest of the universe, and from this connection result the laws of our being. It is the same for all organic creatures—the law of evolution, or slow and gradual development, under the influences and impulses of life. The development of our bodies, of our our intellectual and moral faculties, of our energy of action, they are all inseperably connected, dependent on each other and on the impulses of life. Sensation is the great agent of organic nature, by means of which life is evolved from life. It is a state of the organism dependent on nutrition, and presides over nutrition, being in such relation to it as to express, by the feeling of well being or pain, the different states of nutrition bearing on the wellfare and preservation of the organism, states which nutrition necessarily and naturally undergoes through the influences of life. Sensation, in addition to being the reporter of the states of well being or suffering of the organism, is the master power of all involuntary or reflex, as well of all voluntary, action. Corresponding to these two functions there are two modifications of sensation, the general sensations, the feeling of pain and pleasure, expressive of the internal states of the body, its natural wants, instincts, desires; they are at the bottom of our emotions, affections and passions, and furnish the immediate impulses of action. Second, the sensations expressive of the modification of the general feeling by means of the impressions through the senses. They give rise to our ideas, and by development under the influences of life, fill the blank of our consciousness with the contents of the experience of an outer world. They constitute our intellect and the guiding and directing power of our nature. In virtue of the law of our organization we are attracted towards the sources of impressions of pleasure and well being as conducive to preservation and prosperity, and repelled from all that produces pain as destructive to our being. This property is the foundation of our capacity to distinguish, to compare, to judge; it embraces the elements of our reasoning power. Displacement of the weaker by the stronger impressions, prevailing of the more over the less attractive or painful, is the principle or essence of our will, whose energy is determined by the acuteness of feeling and the intensity of impressions.

By means of sensation, its perfectibility and reaction on the structure of the component parts of our organisms, is life the condition of life and of human progress and happiness. Abundance of food, and other necessaries of life, produce growth, maturity, strength and well being. To obtain food and the other means of subsistence, our exertions have to come into play; in the strife for existence we gain experience, our intelligence is developed, our senses are formed and refined; with the increase of the wants the means of gratification increase in proportion; a higher civilization discloses new sources of enjoyment, excites new desires, which impel to greater exertions and so on, *ad infinitum*, to unknown phases of life and development. The moral law of nature, the attraction between the sexes, and the increase of happiness in proportion to the development and progress of mankind, are the natural foundations of the institution of families, societies and States. Their establishment has to encounter the selfish instincts and passions of human nature, and the conflict of interests arising from the law of the struggle for existence, which is owing to the higher rate of increase of organic beings in proportion to the rate of increase of the means of subsistence.

The life of a collective body, a corporation, must depend essentially on the same conditions as that of the natural body. It can have no other object than the happiness of each member, no other means than the co-operation of all, no other chance of existence but its success. The law of evolution, gradual development and progress by means of the impulses of life, self development through self exertion, must apply to coporate as to individual bodies. The good will of individuals and their capacity to accomplish common good, reacting on each other in such a manner that the steps of result, obtained by the first combined efforts, will produce corresponding steps of stronger desire for more perfect union and more gratifying achievements, and this process of mutual reaction between desire and success repeating itself again and again, the most com-

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plete physical perfection will at last be obtained, and customs and habits established—that is, unwritten, but living laws productive of the most perfect harmony, the most enlightened experience and the most energetic enthusiasm for the cause of the general welfare. Such will be the moral law of nature. It will render the strong passions of human nature subservient to the great objects of society, by means of the overwhelming influence that man is capable of exercising over his fellow beings. Self love, self gratification, self esteem—ennobled or restrained by public opinion, respect, honor, acknowledgment; benevolence, kindness and friendship—strengthening the bonds of union; honesty and justicee—stablishing confidence and security; skill, knowledge, temperance, economy, industry—productive of health and prosperity, and the enjoyment, contentment and happiness derived from organization and general improvement; that is civilization, creating at last an energy, courage and enthusiasm for the commonwealth, ready to lay down life itself in its defense.

[TO BE CONTINUED.]

ASTROLOGY.

MR. EDITOR:—In your last there is a call for more light on Astrology from Prof. Chaney. I hope the Professor will be obedient to the celestial call, and I will agree to be one to back the call with those inducements which even clergymen cannot resist. Much has been written against Astrology, both in modern and ancient times, but I have not seen anything written against it by one who thoroughly understands it. Cicero has been claimed by some to have been a believer in Astrology, but the following objections to Astrology by Cicero, prove him to have had but a very limited knowledge of its first principles:

"For, as according to the Chaldeans, the birth of infants is regulated by the moon, and as they observe and take notice of the natal stars with which the moon happens to be in conjunction at the moment of a nativity, they are founding their judgment on the most fallacious evidence of their eyes, as to matters which they ought to behold by reason and intellect. For the science of Mathematics, with which they ought to be acquainted, should teach them the comparative proximity of the moon to the earth, and its relative remoteness from the planets Venus and Mercury, and especially from the Sun, whose light it is supposed to borrow. And the other three intervals, those, namely, which separate the Sun from Mars, from Jupiter and from Saturn, and the distance also between that and the heaven, which is the bound and limit of our universe, are infinite and immense. What influence, then, can such distant orbs transmit to the moon, or rather to the earth? * * * If, then, the condition of the atmosphere is affected by the energy and virtue of the stars, sometimes in one way and sometimes in another, how can those children who are born at the same time in different climates be subject to the same starry influences in various quarters of the globe? For instance, in the country in which we Romans inhabit, the dog-star rises some days after the summer solstice, while among the Troglodytæ, a people of Africa, it is said to rise before it. So that if I were to grant that the heavenly influences have an effect upon all the children who are born upon the earth, it would follow that all who are born at the same time in different regions of the earth, must be born not with the same, but with different inclinations according to the different conditions of climate; which, however, they by no means admit. For they persist in maintaining that all children who are born at the same period, have at their nativity the same astrological destinies allotted to them, whatever their native country may be. * * * * For though some pretend that the Chaldean astrologers have verified the nativity of children by calculations and experiments in the cases of all the children who have been born for 470,000 years, this is a mistake. For had they been in the habit of doing so, they would never have given up the practice. But, as it is, no author remains who knows of such a thing being done now, or ever having been done."—*Cicero on Divination.*

Much more might be quoted, but enough has been given to show that Cicero was not an astrologer, and like many at the present day denounced it without knowledge. However I leave him to the tender mercies of Prof. Chaney. Another famous modern writer gives another objection as follows:

"The great misfortune of astrologers is, that the heavens have changed since the rules of the art were laid down. The sun, which at the equinox was in the Ram in the time of the Argonauts, is now in the Bull; and astrologers, most unfortunately for their art, now attribute to one house of the Sun that which visibly belongs to another. Still, this is not a demonstrative argument against Astrology. The masters of the art are mistaken; but it is not proved that the art cannot exist."—*Voltaire's Philosophical Dictionary. Art. Astrology.*

Claudius Ptolemy, a millenium and a half before Voltaire was born, provided for this very objection, and was as well acquainted with the doctrine of the precession of the equinoxes as Voltaire; and his work "Tetrabiblos" is the great text book of Astrology. Voltaire is also left to the tender mercies of the Professor. And he will be most tender, for Cicero and Voltaire are two of the canonized saints of Liberalism. Now if the Professor will lay down clearly the laws of Astrology, as astrologers interpret them, perhaps some one might be found who would object to Astrology without misrepresenting it.

Yours for enlightenment, VOX STELLARUM.

MARY ALLEN, who writes us from Oswego county, New York, ("Christ the Hope of the World," see page 337) is an old lady of 73 years. Although in feeble health, it will be seen that her mind is still vigorous. She says of COMMON SENSE: "I like its object, and its articles generallye although some are a little too combative to be in accordance with the Christ spirit I so much admire. * * I have a way that looks clear to me, how it (concerning Christ) can all be true, and no quarrel with the bible or any class of persons. I really wonder at so much confusion on the subject. It seems to me only the building of a babel—a feeling in the dark."

Mrs. Armes, of San Jose, aged eighty-seven, well and hearty, has great-great grand children living in the same city. Counting from her grand parents to the lowest of her own descendants, she has seen during her life *seven* generations in a direct line.

When a person has to stand up in a Paris horse car, no fare is collected by the driver. Fair enough!

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[For Common Sense.]

WAS PRESIDENT LINCOLN A SPIRITUALIST?

I often see it stated in public print that the martyr President was a Spiritualist, but do not remember having ever seen any evidence whatever upon the subject. Evidence is what is needed, and although I possess only a little, still I am ready to contribute it, hoping that it may be the means of inducing others, who possess far more, to lay it before the public. At the risk of being tedious, I shall detail the circumstances, giving names and dates, so as to afford an opportunity for contradiction, in case I make false statements.

In the autumn of 1865, among my fellow boarders at a hotel on Fulton street, New York, were Prof. Greenough, author of "Greek Fire," inventor of a method for deodorizing and rendering non-explosive the various coal oils, so called, and one of the best living chemists; also Prof. Lindsley, formerly Principal of the Kentucky Military College, then engaged in constructing a gigantic steam drill for tunnelling through rock, a man possessing rare scientific abilities, and finally, Col. Miller, an uneducated man, but possessed of a splendid intellect. He was the inventor of "Miller's Steam Condenser," wherein he demonstrated that hot water would condense steam more rapidly than cold water.

All these men were devout Spiritualists, were acquainted in Washington, *knew* that Lincoln was a Spiritualist, and during an acquaintance of more than a year, they often spoke of the circumstance, relating anecdotes connected with Mr. Lincoln's investigations of the spiritual phenomena.

Col. Miller had married Isabelle Laurie, of Washington City. Mr. Laurie had held a clerkship in the Post Office Department in Washington more than thirty years, and was consequently well known to members of Congress. Mr. Laurie possessed a fine intellect, and though not highly educated, he was a most accomplished gentleman, appearing to far better advantage than the average Congressman. Col. Miller informed me that President Lincoln often sent for his wife, "Belle," as she was generally called, in order that he might consult with the spirits of Washington, Jefferson, Franklin, etc., touching the vital interests of the country, for Belle possessed wonderful medium powers, inherited from both parents. During the winter of 1865–6, Belle Miller obtained a divorce from the Colonel, and Judge Cartter, who granted the decree, also decreed to her and her children all the right, title and interest of Col. Miller in and to the patent for the Steam Condenser. Prior to this decree I had entered into a written agreement to act as agent for the Condenser, and had a prospect of getting it started in New York. But this decree, although illegal, cast a shadow upon the Colonel's title, and in the spring I went to Washington for the purpose of arranging matters with his late wife, having previously opened a correspondence with her.

Belle met me at the hotel, and after concluding our business, I alluded to her medium powers, saying that I had never seen the spirits tip a piano, and requesting her to gratify me in this particular, she consented to do so if I would accompany her to her father's house. But I objected on the ground that if I did I should always afterwards have a suspicion that it was only a clever trick, whereas, if it could be done in the public parlor, at the hotel, I should not think it was done by mechanical contrivance. Reluctantly she consented. We found some thirty or forty ladies and gentlemen in the parlor, knotted in groups, and so busily engaged in conversation that our entrance was not noted. Belle said she was ashamed to play before so many, because out of practice. Besides it always caused excitement whenever the piano began to tip. The phenomenon was never produced except during the playing of one tune, a piece of martial music. To guard against attracting attention, she first played an ordinary air. When the playing had ceased to attract notice, save an occasional scowl, she whispered to me, for I was at her side, that she would now play the martial tune. The moment she struck the first note the whole piano seemed instinctive with life. It rocked like a cradle, save that it would continually make short motions between the longer ones, so that the noise of the feet kept time with the music, like the beating of a drum. This was in broad daylight, and I saw distinctly that there was no contact whatever, between her and the piano, except her fingers striking the keys.

Belle informed me that the spirit who tipped the piano was that of a soldier, who lost his life in defense of the old flag. She also told me that President Lincoln always enjoyed witnessing the phenomenon, seeming never to tire of it. He always consulted the spirits, through her, whenever important matters were under consideration, and as an evidence of his confidence in the invisibles, she told me of several occasions when he followed their advice instead of listening to his Cabinet, which advised to the exact contrary. Hence the difference between the President and his advisers, of which we so often heard vague hints.

All these statements were confirmed to me by Belle's parents, in addition to which Mrs. Laurie exhibited to me scores of notes in Mr. Lincoln's own hand writing, addressed to her, the substance of each being something as follows: "Come to the White House and bring your daughter with you this evening at 9 o'clock." Some of these notes were written upon letter paper, some on blank envelopes, and one on the margin of a piece of newspaper, all showing great haste and no ceremony. The critical reader may say that all this is mere heresay, and not testimony. I grant it, and it is with the hope of provoking others to speak, who have personal knowledge, (for I have no doubt that there are hundreds of such living) that I have made this statement. W. H. Chaney.

Room 35, 314 Bush street, San Francisco.

The way to be ready for anything higher is to live out to the fullest extent the best that we now know.

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THE SOCIAL QUESTION.

REPLY TO GEO. W. LEWIS.

MY FRIEND:—You, in a kind and respectful manner, express the opinion that if women are left free in their love relations, and protected from all compelling influences from men, they will lead a "promiscuous" sexual life. On the sexual nature of the human race I am considered one of the most radical—offensively radical—writers in America. That is found in my little book. But you carry the thing farther than I can. I doubt if you are careful in the use of the word "promiscuous." If I understand the meaning of the word, it would not be true of my wife, my mother or my sister. No more would *your* wife, mother or sisters lead such a life in freedom. Many animals and birds do not. Some are monogamic. I do not here hint that one order is more pure or higher than the other, but I am sure I could prove that woman would not be promiscuous. I think she would be less so than she is now often forced to be. I shall not here argue that point; but if it were true that woman is naturally promiscuous, I would still refuse to compel or control her on such matters. I could not think it wise to force the highest and purest species of female (woman) against her nature on so vital a point in her being. So far as I know what men call worship, I *worship nature*, or its God—if it has a God. To-day we know nothing in nature more perfect than man—male and female. I am sure the time is near when a man, or a company of men, who should propose to control woman on such matters by *his* laws (made alone, at first, to protect *his* sexual claims, as if woman was like a piece of land or a horse,) will be considered inhuman. I write this in no disrespect for Mr. Lewis. I write *prophecy*. I think I see it clearly with my mental eyes, though I do not claim to have grown to a full realization of it myself. Yet I confess I am to-day more or less in sympathy with Mr. Lewis in his dread of so great a change. In many things woman takes more than her rights now, but if the *sexual freedom* of woman does not finally ultimate in the improvement of our race, then our race must prove to be a failure. In many respects I deplore the condition and the conduct of both sexes. I do not think women better than men; I only insist that woman should control in some matters and men in others. AUSTIN KENT.

Stockholm, New York, Nov, 6, 1874.

P. S.—I think woman man's equal in sin and folly, as well as in goodness and wisdom. They are not alike. One sex is better where the other is worse. Woman's folly and waste, in time and means, in her vain dressing, in view of all its consequences, is not less bad—less ruinous for our country—than man's drinking. It causes the death of twice—thrice as many persons. She is, in this, growing worse. This will lesson the number of marriages in the future ten times more than free love. I deplore this. If conjugally freed she will act very unwisely. It will be a terribly severe school. The patient is in a bad condition and growing worse. The medicine that will cure will first make more sick. I would faithfully instruct and counsel all youth on such matters—caution both sexes. For the time I advise most persons to marry. I caution all maidens not to rush impulsively and thoughtlessly into transient and sexual relations. I tell the young man to count the cost. He cannot do a meaner or more unjust thing than to neglect to meet his obligation as a father to *his child and its mother*. A woman should not accept the embraces of a man whom she does not think has love and principle enough to do this. Nothing can be more sacred in this life than such relations.

A. K.

For Common Sense.

THE JEFFERSON LEAGUE AND THE COMMUNE.

It has been said there is no difference between the Commune and the Jefferson League. There is this difference: While we both seek the same result, so far as the more equal distribution of the necessaries, comforts and labor of life are in question, yet there is a vast difference in the mode of arriving at it. While the Communists believe there is no way to accomplish the object but by a bloody slaughter of all opposition, and are preparing for the work, we say: "Hold a little; let us try the ballot fairly, test its power thoroughly, and then, if it fails, we will admit there is no other way, and the consequences must fall upon those who have sown the Dragon's teeth." We claim that we can, by a fair use of the ballot, so change the constitutions and laws of the land as to limit the ownership of land, and adopt a graduated tax law that will reverse the present order of things, and compel the drones of society to pay, what they in justice should do, nearly all the expenses of government, and relieve the poor of a burden they now bear almost exclusively. By this course the rich would become poorer, and the poor would become richer, which will have a tendency to equalize conditions without any convulsion of society or breaking up of government. Then we say to both parties, capital and labor: "It is better for you to sustain the Jefferson League, and thereby prevent the necessity of the Commune." So far, the drones, or non-producers, of all ages, have found efficient means of punishment to compel obedience to their unjust decrees. By fire and faggot, rack and gibbet, shooting and starving, they have succeeded in bringing the laboring many into subjection and slavery. But times are changing; and so sure as rising vapor brings rain, so sure continued poverty and oppression will produce "Communism." Nearly all law, and expense of government, is made to protect capital and monopoly. Then let capital pay the cost by a graduated tax, decreasing about one-half per cent. on every thousand dollars below twenty, leaving all above twenty thousand to pay the same per cent, which is no more than their just proportion of the expenses of government incurred for their special benefit. At least then all persons owning less than twenty thousand dollars, should support the Jefferson League, as their taxes would be less than they now are, if their ideas are carried out. If all voters owning less than twenty thousand will vote with us, and for their own interest, we can carry every election in the State, three to one.

J. L.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, NOV. 21, 1874.

DR. P. B. RANDOLPH, the noted seer and orator, a brilliant speaker and a man of rare abilities as a writer, will be in California in a few weeks for the purpose of giving a course of lectures in our principal towns.

NELLIE S. DAVIS, who was expected to give a course of lectures before the Spiritualists' Union, in this city, in December, has written that she cannot come. It is probable that Miss Augusta Whiting will occupy the platform during that month.

The spiritualists of Santa Barbara are about to organize a society. We hope they may be successful. They need Bro. York down there. He gets all the Free Thought element into his organization, and Spiritualism is not hurt a bit by it.

The New York *Graphic* recently published a letter from one Dr. Beard, denouncing the Eddy family manifestations as humbug. He says a few dollars worth of drapery would be enough to enable him, Beard, to produce all the so-called spirit figures. The letter bears the marks of untruth on its face, and it was immediately answered most effectually by another writer in the *Graphic* of the following day, yet the Evening *Post* of this city copies ii with editorial commendation, and conveniently ignores the reply.

MRS. LAURA CUPPY SMITH, who has so many warm friends in California, has arrived in San Francisco with her family, and it is said will remain here permanently, or at least during the winter. Aside from a cold contracted on the journey, she is in good health. The experience of the last few years has added much to her power as a public speaker and her influence as a social reformer. Admirable as she was at the time Californians knew her years ago, she is even more so now, being more mature in judgment, more profound in thought and more susceptible to spirit influences of a high order. She is to speak to-morrow afternoon and evening in the hall of the Spiritualists' Union, 911 Market street.

WE NEED A STATESMAN!

This is the cry all over the country. The third term is dead. If Grant ever entertained the idea he has abandoned it. If he had not, the people would have abandoned him. In this hour of encroachment and aggrandizement the people naturally think of old usages. The best Presidents we have ever had have never sought a third term, and at this time it would be an innovation not to be tolerated. Unfortunately we have no prominent man who seems to pre-eminently deserve the place, or to whom the people may look with confidence to fill it with honor. It is certain that Grant is not such a man. He has been derelict in his duty. He has permitted corruption to crawl all around him, and never in any case has given it a public rebuke. He has never pointed out the slippery path of fraud to the people, nor has he set his face against those who have traveled in that path. Fraud and extravagance have thriven under his administration, and he has never raised his voice or wielded his power to arrest their progress.

Equally in vain do we look in either house of Congress for the man to fill the Presidential chair. Though there are some intelligent, unselfish and patriotic men in Congress, there is not one that commands the public confidence. There is no great leader. Formerly Statesmen made public opinion. Now the journals of the country mould the public mind, and even decide who shall be the prominent public men. This change is not perhaps to be deprecated, yet the results, as we see them manifested to-day, are not matters for congratulation. Scheming politicians and venal journalists have joined hands, and between the two the people have been deceived, and deprived of their just rights. Corrupt legislation has gradually brought the country into troubles not dreamed of by the fathers of the Republic. The nation is to-day a giant in bonds, and there are no means of escape short of a violent overthrow of those through whose acts the wrongs have come. We are giving millions annually to our great bankers out of the public purse by a false and pernicious system of finance. We have multiplied offices and increased salaries till the public burden has become intolerable. We have given the public lands in a manner to favor great land lords against the interests of the people. We have made fraudulent appropriations through bribed congressmen, till the treasury is depleted near to bankruptcy. And for years fraud and venality have so prevailed that the Republic is disgraced in our own eyes, and before all the world.

It is a matter for congratulation that our Pacific coast Congressmen are far better than the average. Sargent is an able and an honest man. Clayton is incorruptible, and the others are also men of good intentions. Next year Booth will take his seat in the Senate. He comes fresh from the people, under the influence of the cry for reform. He will probably act in Congress with the opposition. Should he redeem his pledges and fulfill the hopes of his constituents, he will, in this day of small fry politicians,

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be a prominent man, and fortune may give him the Presidential chair.

Jones, of Nevada, has thus far made an excellent record. Though a man of wealth, he is a true friend of the people. His speeches have been able, and his votes generally right. His name has been mentioned in connection with the second place on the Republican ticket, but with the present aspect of the political horizon, it is not to be presumed that he would seek such a position. If the opposition are united the Republican party cannot succeed at the next election.

COMMON SENSE is not attached to any political party. It is the friend of reform, no matter under what name. It takes little interest in politics, beyond its interest in the welfare of the people and of the nation, and refers to these facts not in a partisan spirit, but as an observer of current events. Let the right prevail.

COMMON SENSE STOCK.

We desire to sell immediately enough of the stock of the "Common Sense Publishing Company" to enable us to make the first payment for a Job Printing Office, a branch of the business the profits from which will sustain the paper until it becomes self-supporting, and this will be the case as soon as there are two thousand names on our subscription list. Some of our friends do not wish their names mentioned, but we feel at liberty to acknowledge the receipt of thirty dollars from Los Angeles. Mr. R. Montague, who writes, inclosing the money, says Mr. R. M. Hawkins and himself intended to send $10 each, but he adds: "Being an old man of 74 years, and at all times ready to pass over, I concluded to double my ten, hoping it will do you more good than it can me, and I wish you to issue my stock equally to Brother and Sister Dean Clarke." He closes his letter as follows: "Wishing you success in battling for the rights, advancement and happiness of humanity, and hoping that you will live to see the spiritual philosophy established upon a higher plane, the delight of the world," etc. Now these are the kind of friends that our enterprise needs to sustain it in its infancy. By-and-by, it will be beyond the need of such help, and instead of desiring to sell the stock at one-fifth its value, to obtain means for the payment of current expenses, we shall be earning a profit over all expenditures, and be able at the same time to publish a better paper and more of it. Then the stock will be worth at least five dollars per share, and will pay good interest on that sum.

The friends of Prof. W. H. Chaney will be glad to learn that he has returned to this city, and will probably remain here during the winter. He is to be found at 314 Bush street, Room 35. Read his card, at the head of the last column, on the last page. We are glad to announce that Prof, Chaney will write a series of articles for COMMON SENSE on the subject of Astrology, in which he will explain the causes of the disturbed condition of this planet to occur in 1881-2.

INDIVIDUALITY.

This was the subject of a lecture by Brother J. L. York, before the Spiirtualists' Union, on Sunday evening last. He commenced by saying that it is a beautiful order in nature that everything has a distinct organization and character of its own. Individuality is something to be cultivated. Marked individuality of character is the crowning glory of man. Fashion is the deadly enemy of individualism. He here gave some hard hits at the follies of fashion—not merely fashions in dress, but in social customs. The habit of young men of drinking, smoking, etc., just because other people do so, is ruinous. Do not ape anybody. Be yourself. Not to be yourself is next to being nothing. The speaker had often been remonstrated with for some peculiarities of speech or manner, and it is true, he said, he might tone himself down, become very staid and circumspect, and possibly some people would like that style better, but meantime what would become of York? Why, he would be sunk out of sight. He wouldn't be anywhere. No, said he, I can't do that. There is room in the world for *one* York, just one and no more. There may not be as much of him as one could wish, but such as he is that he will be. If he grows naturally, all right; but he will not assume to be what he is not. Not to utter one's best thought is suicide to the soul. What the world needs is deeper private thought and a more perfect individualism. He spoke very briefly of Spiritualism, saying in reference to Tyndall's address, that Spiritualists do not believe the spirit is without form and void. Spirit bodies are of matter, and Spiritualists of all religionists have the least to fear from such investigators as Tyndall, or rather they have the most to hope from them. A creed, to be of any use in developing individuality, should be expansive in its nature. It should be as broad as the universe, and should not be closed against any truth, whether new or old. Spiritualism, he said, might be a power in the land, if it would. It might have an influential press and eloquent advocates on the rostrum, but it could not have these without doing something to sustain them. We have, he said, a spiritual journal, the only paper on this coast that will not misrepresent our faith, but it is not supported as it should be. It is not large, but it is healthy, and bids fair to grow into a grand representative of our glorious philosophy, if only given a chance. He said Jennie Leys lectured here two months, and, notwithstanding her eloquence, the secular press ignored her presence in the city, giving no reports whatever of her lectures. [Brother York might have added also that Miss Jennie Leys herself ignored the only journal that did notice her lectures—COMMON SENSE. Probably she did not think of it. The time may come when we shall not *need* such aid, but we shall never see the day when a just acknowledgment from friends of the cause will not be kindly appreciated. We are all dependent, more or less, upon one another, and every child has to be helped before it can walk. COMMON SENSE will soon be able to stand alone, but it will always warmly remember its early friends.

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THE HEATHENS OF THE HEATH.

The *Heathens of the Heath* will be hailed with a hearty welcome by the thousands who have read *Exeter Hall* with pleasure and profit. It is, like *Exeter Hall*, anti-christian, and is humanitarian in letter and spirit. The opening chapters are perhaps too philosophical or anti-theological to be very palatable to the average novel reader, who dislikes dry reading; but to the thinker they will not be dry, as they contain many startling and suggestive ideas. They will probably form an excellent forerunner of the forthcoming work by Dr. Draper: "History of the Conflict between Science and Religion." The brief, interesting sketch given by Mr. McDonnell of the persecuting spirit of the church, in its endeavor to suppress free thought and enlightened investigation, must give his readers a desire for more.

The staid, steady philosopher will object to having his valuable time dissipated in reading a novel. What has he to do with fiction and idle fancies? Everything. The pathway to Truth leads through fields of fiction. We approximate Truth only through errors and falsehoods. New ideas must be imparted by parable, metaphor or fable till the mind becomes fitted to receive the idea itself without guise. Try a child; can you impress its mind with an important truth in any other way than by allegory based on child experience? The best of us are only rising from one fiction to another while earnestly searching for Truth. The novel and the newspaper are the popular mediums for instruction and amusement, and should be utilized in the interest of free thought. In this Mr. McDonnell has done a service for Liberalism, the value of which can hardly be over estimated. Those who have lived a life of ease amid home comforts may think his picture of British heathen somewhat overdrawn, but those who have traveled through the British isles will testify that a tithe of their miserable condition has not been told. The Staffordshire potteries, and the brickyards in the suburbs of Manchester and other large cities, will more than furnish examples enough. Indeed they can be found in San Francisco, though it is only a quarter of a century old.

He is terribly severe on the pernicious priestly rule in England and Ireland, both Catholic and Protestant. Orangemen will not be thankful for his vivid description of the Belfast Riots. In all of his pen pictures he displays at once the taste of the poet and the artist. Nor is Spiritualism forgotten, though only incidentally introduced. His medium Zingari, an old gypsy, is a skeptic in regard to immortality and a Hindoo in religion. Her prophecies are all singularly fulfilled. Many Liberals will deem this the one defect of the work, that, while it destroys one superstition it gives birth to another; that, while it destroys confidence in priests and the Bible, it provides a reverence for gypsy lore and divination. She causes lovers to see their future affinity in a mirror, fathers their absent sons, etc. We are as yet too ignorant of the philosophy of prophecy to criticise it justly. We know one on whose word we can place implicit reliance, and who, like Zingari, is skeptical regarding immortality, declares that he had a vision of his wife before he had seen her. These things, instead of being cried down as superstition, should be investigated till the governing law is better understood. Of conservative Materialists he says:

"Such people, you know, talk confidently of the immutability of the Laws of Nature, but when they see what is deemed a violation of those laws in their very presence, they still doubt and pronounce the thing impossible. Galileo could not convince the priests that the world moved; he was even forced to deny the theory himself, yet still the earth revolved as before; and though Materialists deny that matter can be affected by what is called spiritual agency, yet objects are still moved by the same unexplained influences, and still many of such skeptics remain as positive as ever."

Considerable space is devoted to the consideration of Hindooism, and must renew a decided interest in the teachings of the benevolent Christna, and increase the demand for such works as "The Bible in India." As a novel it is exceedingly interesting, apart from its philosophical purpose, and recommends itself to the lover of romance as well as philosophy.

On Sunday last, after Dr. Cox, the street preacher, had left his dry goods box on Sacramento street, and was driving away in his buggy, Elder Hopkins, an Adventist, and S. Stetson, a Free Thinker, began to talk to the crowd, when Cox turned his horse back to the spot, and began to ask questions. Hopkins and Stetson asked him to go away, saying they had not disturbed his meeting. Cox persisted, and Stetson told him he ought to be in jail for disturbing the meeting, whereupon a policeman arrested not Cox, but Stetson, and took him to the calaboose. Hopkins called Cox a political preacher and mountebank, and was also arrested. Then Cox took the box again, and harangued the crowd, amidst much confusion. One Patrick McSwegan, taking advantage of a lull, advised Cox to get a pick and shovel and go to work, when lo, a policeman arrested McSwegan. This is nothing more than might be expected of the police, but it was a little more than was expected when, on the following day, the Police Judge imposed a fine of five dollars each on Hopkins and Stetson, and thirty dollars on McSwegan, while the cause of all the trouble, Cox, was commended for his *forbearance!* That Judge has received the last vote he'll ever get from at least one person we know of.

J. L. York.—This gentleman is to speak in Sacramento to-morrow, the next Sunday in Woodland; from there he goes to Stockton, thence to Petaluma and Napa. Friends of progress in these places will be doing a good work by making preparation in advance, so as to secure large audiences. It is as yet uncertain on what day Mr. York will be at each of these places, but friends will be informed in time, and if there are other towns in the vicinity where arrangements can be made for lectures, he will probably accept invitations. Letters for Mr. York sent to this office will be forwarded without delay.

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LYCEUM FOR SELF CULTURE.

The meeting last Sunday was well attended. Dr. J. H. Swain opened the discussion on The Best Means of Self Culture by a scholarly essay, which gave evidence of careful thought and a comprehensive mind. He said self culture is learning, and applying the laws of self to self, in order to more fully utilize one's inherent powers. The best means are *all* means. Man is a microcosm. He can know only so much of himself as he perceives is related to things external. So that to know himself he must know all phenomena. There are the generic and individual laws of self culture. All men develope by the self-relating of their faculties to that which nourishes them. Each has its appetite. The desire of the eye to observe is its hunger. The growth of each is measured by the perfection of adaptation of food to its needs. This desire, common to the faculties, is love. The faculties are of different degrees of vigor to which their demands correspond, and require an intelligent will to harmoniously relate them. We must know how to relate all our functions with the world of things. Man has the power of generalizing laws. He conceives of them as perfect relations, and for bodies having the capacity they would be, but for others with less capacity they would produce discord. Principles are one thing, their application another. The teacher is most successful who aids the pupil by hints how to use his faculties. Weak organs cannot act like strong ones. The law must be modified and applied to existing states, not to what ought to be. The habits of our ancestors for millions of years are ingrained in our fibres. We cannot pluck them up like weeds. We are soil and plant. Each must be modified with reference to each other, and through each other. Hence the folly of attempting to legislate reforms into society, or change habits at once that are the result of ages of growth. The first and essential quality is self-reliance—respect for our own thought and judgment; to discard all authority but that of our own reason. All other judgments must be passed upon by ours. We need to become individualized. The more varieties the more wealth, power, refinement. The entire history of man is that of abject slavery. No one is free who depends on another for bread, and as society is to-day no one can be free. All that we are is inherited, so that our opinions are predjudices. The boy becomes a man only when he throws aside all opinions, and begins at the roots of his existence; questions every step up; becomes loyal to himself. Being unlike anyone else in the universe, his endowments must be to use according to the law of his nature. The experience of each is for himself. His well being depends upon how vigorously he exacts from all things the proper food for every faculty. No organization can hold such a man, for he contains them all, and makes use of them as his judgment dictates. The great man is he who makes his own rules—makes laws for others. Systems are strategic nets, made to catch minnows. It is singular that they who achieve success by removing the limitations others have imposed, reduce others to servitude by imposing their methods as limitations. They do not see that others should refuse to be governed by their methods as they refused to be ruled by any but their own. We must understand and be true to ourselves, and be able to measure our capacity so as not to waste time in fruitless effort. The Doctor then considered reading as a means of self culture, but no report can do justice to papers of this nature. They are to be considered as a whole.

The other speakers did not pretend to controvert what the Doctor said. Some of them were inclined to add to the means suggested in the address. It was generally conceded that a sound body must be sought, as well as a sound mind. The spiritualistic speakers vindicated themselves against the charge of insanity. There was a very general inclination to speak, and those who had assailed the spiritualistic ideas having spoken once on the same question, were shut out. One gentleman thought there is a means of self culture which had been entirely ignored. He said it is known that the human heart is depraved and desperately wicked, and there is but *one* means potent enough to reach it with saving grace. The fear of God, and the teachings of his word, are all that can reach the seat of the disease, or even produce a radical change. Another speaker said he did not see the case in that light. On the contrary, fear is a demoralizer; it never could be a source of happiness or content. As to that book, the Bible, its teachings are well calculated to deprave whoever listens to its counsels. David, the man after God's own heart, according to it, was a pretty specimen of self culture, and the entire book is replete with that which tends to lower the character of God and degrade humanity. One of the first objects of self culture must be to throw off all slavish fear and superstition, and give the mind scope to think for itself, and take for its facts not the teachings of that book, but of nature—

> "To find in starry sky and verdant sod,
> Leaves of that boundless book, writ by the hand of God."

The exercises closed with excellent music by Mrs. Morgan.

The subject seemed so absorbing that it was adjourned for consideration to-morrow (Sunday) afternoon, when Mr. Battersby will open the discussion.

These meetings are carried on with great spirit, though with good nature and good order. Ladies take part in the debates. Mrs. Hughes spoke to the question with great force and clear judgment. She said, "Think for yourselves, and you become at once self culturists."

The "Ad Interim Club" met at 11 o'clock A. M., last Sunday, as usual, at Social Hall, 39 Fourth street. Mrs. M. Lockwood read a very able and interesting paper on the question, "Is Jesus Christ the only Hope of Salvation?" After remarks by Dr. Pilkington, and Mrs. E. Hughes, Mr. Vincent recited an original poem, "The Emperor Dollar." The exercises concluded with music. Another meeting to-morrow at 11 o'clock.

Twenty-five cents admission is hereafter to be charged for admission to the Sunday evening seances at Charter Oak, to all not members of the society, who pay ten cents only. The object is probably three-fold—first to increase the receipts, second to prevent such crowds as usually attend, and third to increase the membership of the society;

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"THE ANCIENT BAND."—IS IT A VERITY?

EDITOR COMMON SENSE:—It was said by an inspired person, long ago, that "a prophet is not honored in his own country." I confess that my anticipations were not realized in the Exhibition of the original pencil portraits of the ANCIENT BAND, in the *Spirit Art Gallery* collection. During four months in which the Gallery was open, at a small admission fee, not a spiritualist lecturer, except Prof. Denton, but few mediums, and no officer of our societies, or prominent spiritualist, felt sufficient interest in the advent (*personally*, so to speak) of these Ancient Spirits, or even curiosity, to look upon their likenesses. They received about the same kind and degree of recognition as was accorded to the Nazarine by the "respectable" people of his day.

Of course, I became financially depleted and embarrassed. When the sheriff "got" me, a month's effort among friends, (?) failed to realize $10, on ample security. One person of means and influence, a rapping medium, and President of a Spiritualist Society, *generously* proposed to redeem the Gallery on condition that I would place them on the wall of her parlors, irredeemable for six months: meantime, my only resource for small pittance of bread-and-butter cut off, I might starve or go to the almshouse. Another leading spiritualist, formerly a Unitarian clergyman, declared that Mr. Winchester's claim of antiquity for a portion of the BAND was "preposterous!"

It would be asking for more space than I am entitled to, either on the score of public interest in the matter, or your personal and unselfish friendship, Mr. Editor, to enter upon the proofs in regard to the existence, on earth, of the pre-historic personages of the ANCIENT BAND, or as to the accuracy of the portraits; yet these proofs are abundant, and such as should be satisfactory to all spiritualists who are ready to accept *any* statement from spirits as reliable. If the skeptics can await the evidences of identity that will silence all doubt, and forever establish the 'verity' of these Ancients, their humble agent and themselves can also exercise the requisite patience.

The following extracts from a ringing letter recently received from that clear-seeing, sympathetic and earnest laborer in the army of Progress—SAMUEL MAXWELL, M. D. of Chicago—are well calculated to strengthen the hands and heart of one sadly weary in the prolonged conflict:

"You may rest assured of my earnest sympathy with you in the work in which you are engaged. Last night I was in a *seance* with a most excellent clairvoyant and clairaudient. I felt an unusual and very powerful influence, and at once the medium said: 'There comes to you, Doctor, a very ancient spirit,'—here describing his peculiar dress, and band about his head with the symbol of the intertwined serpents; also the same symbol on his girdle, and on his sandals: a white flowing robe, with a border of royal purple. Also, a female spirit, very ancient, wearing a robe bordered with blue, and a glittering crown upon her head.

"My own vision was partially opened, so that I saw them imperfectly; but, oh, such a sense of the grandeur of character that they had! It seemed as though all modern spirits were the little hills, and these the grand old mountains with their heads high in the heavens. I never realized such a sense of greatness as belonging to any human being.

"Even now, my brother, as I write, they are with me, sending their glorious magnetisms shimmering through my being. How beautiful! Such power: such vastness of comprehension: for, as I come in sympathy with them, they seem to have unlimited intellect, and such grand moral purpose to do good—to make the world better.

"Yes, brother, THEIR EXISTENCE IS A VERITY: one of the beneficent facts that shall aid all of us toiling millions of earth up the steeps of time, into the glories of the eternal. Let us thank the Divine Life, and take courage; pressing on in the work before us as best we may, resting assured that, though our efforts seem not to be appreciated, yet in the illimitable hereafter there will be found great rivers of influence whose springs are in those efforts.

"This Ancient spirit stated, by raps through another medium present, that he had been 4,300 years in spirit life, and that he was an Egyptian—one of the Magi. I now fully believe that he came ahead of your letter, I hope to form a further acquaintance with these ancient ones, for I am deeply impressed with their wisdom and power for good in this world."

From another letter, also recently received, I wish to make a few extracts. The writer is a lady (medium) now residing in Louisiana, through whom, at the Hope Circle in New Orleans, in 1864, an Ancient Spirit came, and commenced an auto-biographical history of an Age before the dawn of civilization; some half a dozen chapters of which my correspondent copied and sent to me. She writes:

"For all the obstacles and trials you meet with in the difficult and thankless labor you have chosen and been called upon to perform, will you accept the sincere sympathy of one who, during a long course of years, has labored among the brambles and briars of humanity, till her soul's clothing is sadly torn and worn, and she longs to array herself in the spiritual robes of a higher sphere.

"How much I thank you for those beautiful Photographs. Who can look upon those noble faces without receiving the conviction, doubly assured, of life immortal; as also its inseparable blessing—continued progression. Although, necessarily, they have assumed the look of earth, yet how each countenance radiates light from the spirit world.

"I have read the Biographical and Descriptive Catalogue with intense interest. As I become more familiar with this glorious BAND of Workers for the redemption of humanity, and contrast their efforts with every and *all* earthly mediums, I feel humbled, and at the same time exalted: humbled, that I with all the rest have done so little; exalted, that I am able to perceive our deficiencies.

"Impressions, clear as sunlight, crowd upon me, that the advent, *personally*, (by their portraits,) of these splendid types of ancient humanity IS LIFTING THE LATCH OF THE DOOR which leads to new and higher life for struggling, degraded humanity. And, surely, my dear sir, were envy admissible, *you*, as door-keeper, would be envied.

Speaking of the Biographical Catalogue of the ANCIENT BAND, my correspondent utters these Prophetic Words:

"It appears to me that this Publication will form a more important link in *connecting the Band with earthly mediums* than anything else could have done in the Past, or can do in the Future. Very few there are whose Mediumship is entirely independent of external manifestations; and I feel strongly impressed that *yourself* and those *associated with you*, are OPENING THE FLOOD-GATE through which a Mighty Stream of information will flow—producing *Changes in*

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Earth which the most abstruse Scientist, as also the most spiritually developed in this sphere, *have not yet dreamed of.'*

The "mills of the gods grind slowly." Spirits that, in part, were of the controlling Band of Jesus—whose teachings through that grandly developed Medium laid deep and strong the doctrine of the Fatherhood of God and the Brotherhood of Man—will, ere long, *demand* and *receive* the attention of the world. Their power will be felt in every vein and nerve of the public life. Their portraits will be "familiar as household words" in thousands of homes; and millions of sympathetic hearts will pulsate joyfully to the unfoldments of Knowledge, and the lessons of Wisdom, they have come to reveal and teach.

Yours, Fraternally, J. WINCHESTER.

San Francisco, November 15, 1874.

WHAT IS SPIRITUALISM?—This was the question for consideration on Sunday afternoon last at Charter Oak Hall. Mr. Hoke was the first speaker, but our reporter arrived too late to hear what he said. Dean Clarke, being called for, made some excellent remarks, to the effect that Spiritualism is an exponent of the principles of nature, it reveals the condition of the soul after the departure from this life; it is a religion, and as religion should be scientific, so Spiritualism, when fully comprehended, will be found to be the science of true living, embodying all that we understand by religion. There are Atheistic Spiritualists, but as a general rule Spiritualists believe the universe to be an evolution of divine intelligence. He referred to Tyndall, Huxley and others as co-workers in the task of freeing men's minds from superstition. Every physical science is a branch of spiritual philosophy. The universe is a combination of spiritual forces. Spiritualism, properly understood, teaches us the value of the laws of our being, the grand philosophy of life here and hereafter, and the necessity of making a practical use of all our powers and opportunities. Mr. Butler followed, saying that science and Spiritualism do not travel well together. Brief remarks were made by Mrs. Logan, Mr. Wright, Mr. Lewis and others, but we have no space for an extended report. The same subject will be considered to-morrow, the opening remarks to be made by Mr. Lewis.

The sale of the Lick property, so far as it has proceeded, brought $1,959,925, not including the San Jose property, and exclusive also of Catalina Island, which will be disposed of at a future sale. The Lick House sold for $920,000, which is much less than its value, and the sale of this portion will not be confirmed. The property remaining will probably bring the entire proceeds to $4,000,000, which will leave a clear two millions to be divided between the two societies, the Pioneers and Academy of Sciences.

The Mediums' Seance at Charter Oak Hall on Tuesday evening, is spoken of as very pleasant and satisfactory. The tests were good, and the music delightful. After the public seance a "circle for development" was held, and a young man not heretofore subject to "influence" was controlled.

The London *Spiritualist*, from which we are glad to quote liberally, comes to this office regularly, and we are under obligations to the publisher for a file extending several months back.

Phil Roach, the old Democratic war horse, is spoken of as a probable candidate for Governor. The Republicans are not hopeful, so the Democrats are looking ahead for the high places.

CHRIST THE HOPE OF THE WORLD.

DEAR EDITORS:—In the sixteenth number of your Liberal journal I noticed the heading of an article "Christ the Hope of the World." I read it with avidity, hoping to find something in accordance with my views on the subject. Though Brother Mackie owned there are gems of truth and beauty interspersed in the history of Jesus, yet no complete and permanent system of salvation was the result of his advent into this world, but like other reforms, merely a stepping stone for humanity in ascending the spiral column of endless progression.

Christ I understand to be the divine element in fulness and fruition, with which Jesus of Nazareth was so largely endowed; and by reason of which he was called "Emanuel," God with us! It appears that in the world's history the time had come when it was possible to introduce a new and higher system of things to the world's inhabitants. "Love your enemies!" "Do good to them that hate you," etc. In looking over the domain of earth for a suitable instrument through which the dwellers of the second sphere could make the announcement, none was found sufficiently clean and pure. So great preparation was necessary to produce the desired organization. The person of Mary, the mother of Jesus, was found to possess elements suitable for a basis on which to erect the spiritual temple for the new dispensation. It was the work of God! Father and Mother in Deity! The divine element was concentrated and brought to bear on Mary through magnetism of the heavenly hosts who surrounded and kept her in a state of spiritual ecstacy from the incipient stage of her child's being till birth, and probably through his life. This human form, doubtless, had a human father—was the Son of Man, as he styled himself. The teachings of wise and elevated spirits, through Jesus, will, when accepted and carried out in practice, save everyone so doing—not from errors committed, but from committing more. For deeds already done, the Christ power in the patient must cleanse and purify by sorrow and repentance. The death of Jesus, or any other person, can save nobody. Jesus and other martyrs were killed because the truth had not gained sufficient strength in the world to protect them.

Another subject, nearly akin to this, is the "resurrection," not of the cast-off material body, but the spirit-body, which is at death attracted by the spirit from the perishing body, and goes to make up the spirit's body, which is sometimes called the soul. In the life that now is, this is the connecting link between the spirit and physical body, and is composed of all the fine essences and emenations of the system. The only use of the material body is to aid in building up and organizing the spirit. All spirits and angels, except God, were from the human races, and had a lodgement in a human body on this planet or some other.

MARY ALLEN.

Colossi, Oswego county, N. Y.

The Boston *Investigator* says the mind of man ceases with the death of the organism from which it proceeds. It goes where motion goes when the wheel stops.

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FAUST—A TRAGEDY.

FROM A MANUSCRIPT TRANSLATION BY DON FULANO

[Faust and Wagner enter.]

FAUST—From their ice bonds unloosed are the stream and the rile,
By the gentle spring's loving and life-giving glance,
In the sweet vallies the bursting buds swell,
Hoary old winter lowers his lance,
Tottering with weakness returns to his hill.
Flying he launches some parthian showers
Of powerless, but bulleted ice on the flowers.
As they bud, the sun suffers no white to remain;
Forming and striving, all nature's sweet powers
Deck with bright colors the landscape again;
But since the chill plain is still wanting in blooms
She substitutes ladies in glowing costumes.
Turn round, my friend, and from this height
Regard yon town that lies in sight;
Out from the dark, dim, hollow gate
Press well dressed people, small and great;
Each seeks the sun, for by reflection
They honor God's son's resurrection;
Since they themselves have risen too
From the close dens in which they stew,
From artizans, and tradesfolk's cares,
From roofs and gables, dull, close lairs,
From the streets narrow, sunless night,
The churches dim, religious light,
Are they raised up to life anew.
Oh! see how actively the bustling troop
Thro' the gay gardens and green meadows glides;
While on yon river's bosom the trim sloop
And merry boat, jostling its neighbor, rides;
Laden so deeply one might fear 'twould sink,
The last light wherry pushes from the brink.
E'en from yon mountain's shady alleys
Gay vesture with the sunlight dallies;
Afar I hear the peasants' shouting,
This people's heaven I do not doubt in;
Contented here I shout "te deum,"
Here I'm a man, here dare to be one!

WAGNER—With you, good doctor, thus to walk abroad,
Is a great honor, is improving too;
Alone I would not care to venture on this road,
I'm such an enemy to this ado;
This fiddling, shrieking, rolling bowls about,
To me's as hateful as a Chinese gong;
The devil's own row makes the vulgar rout,
And calls it pleasure, dares to call it song.

PEASANTS UNDER THE LINDEN.

DANCE AND SONG—The shepherd by the day inspired,
In clothing gay his limbs attired,
Bright jacket, wreath and girdle;
The linden's shade the glad pairs fill,
And all were dancing with a will,
Juck-he-juck-he, juck-he-sa-heisa, he,
Thus went the squeaking fiddle.

He pressed with haste into the throng,
And stopped a maiden in her song
By thrusting with his elbow;
The lively damsel turned about.
And cried "Look out, you stupid lout—
Juck-he, juck-he, juck-heisa-heisa-he—
Be careful, prithee fellow!"

Wildly the circle wheeled around,
Left, right, they chassed o'er the ground,
Up every coat tail well goes;
They grew quite red, they grew quite warm,
And rested panting arm in arm—
Juck-he-juck-he, juck-heisa, heisa, he—
Upon their hips their elbows.

Not so familiar, if you please,
How many a maid betrothed, by these
Free manners hath been diddled;
Flattering he drew her still aside,
And from the linden far and wide,
—Juck-he, juck-he, juck-heisa-heisa-he—
A lively tune was fiddled.

OLD PEASANT—Good doctor, this is kind of you,
That on this day you don't despise us,
But—such a learned doctor too—
Come into all this crowd beside us;
Take then, good sir, our fairest mug,
Which we have filled with foaming beer;
I bring it, praying that this jug
Not alone quench your thirst, each tear—
Like drop, that in its foam pool plays,
Count one more added to your happy days.

FAUST—I drain this draught's refreshing wealth,
And give you thanks, and wish you health.

[The people gather round in a circle.

OLD PEASANT—In sooth it is well done of you
To seek us on our day of glee,
Did you not ever kindly show
In days of woe, your charity;
Full many a sturdy fellow stands
Now living here, whom once your sire
Snatched from grim fever's murderous hands
Quenching with skill its withering fire;
And you too, then a fine young man,
You bravely sought each house of woe.
Many a stiff corse was borne out then,
But you unscathed thro' each did go;
Many a hard trial did you share,
The helper helped that Helper there. (Points upwards.)

ALL—Health to this man, so brave, so tried,
May he, to help us, long abide!

FAUST—Thank we that helper, there in heaven,
Thro' whom alone true help is given.

[For Common Sense.]

LIFE IS WHAT WE MAKE IT.

BY H. WINCHESTER.

Life is ever what we make it:
As some nincompoop has said;
And, like physic, we must take it,
Till we're numbered with the dead,
And our spirits go a-kiting—
In an unknown land to tread:

So 'tis useless to be whining—
We had better take it cool:
Clouds have all a silver lining,
Said some hopeful, pious fool.
We, for one, have failed to "see" it—
Therefore don't indorse the rule.

It is sadder, far than funny,
How the world still jogs along;
Each one striving hard for money,
Both by sly deceit and wrong—
Like unto the heathen Chinee,
Bret made famous in his song.

But we've had our days of clover—
Now, alas, grown old and gray,
We shall soon be going over,
(So the truthful spirits say,)
Where we shall live on forever,
And have no "small bills" to pay!

Lower Lake, Cal.

What's more pleasant, spirits tell us,
When we do get "over there,"
Nary "mining sharp" will sell us,
(With an equal chance to share,)
"Feet" in richest ledge discovered,
In that country anywhere!

Experience teacher is of wisdom,
Said the bigamist of old:
But our wisdom has been purchased
By the paying out of gold:
For the lack of real knowledge,
We have, every time, been "sold!"

Thus for three score years and over
We have dabbled here and there:
Bought stocks of ye honest broker,
In grand castles built of air—
Which investments never panned out,
E'er a nickel to the share!

We should always be so happy,
With the things we have'nt got!
If Dame Fortune filled our coffers,
Other folks might "go to pot!"
All the world is delving, fretting,
For a something—none know what!

LIFE.

Life! we've been long together
Through pleasant, and through cloudy weather.
'Tis hard to part when friends are dear,
Perhaps t'will cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not Good Night, but in some brighter clime
Bid me Good Morning. —MRS BARBAULD.

Special Notices.

Do not fail to read Dr. Docking's advertisement, on the last page.

DR. BANCROFT'S treatment for Dyspepsia and General Debility has benefitted me more than all the medicine I have used for many years.
C. A. BRONSON, 519 Sycamore street, Milwaukee.
Dr. Bancroft's office is 204 Montgomery street, San Francisco.

For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try Dr. Every's Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

Send Austin Kent one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is AUSTIN KENT. Stockholm, St. Lawrence Co., N. Y., Box 44.

"THE WORD" is a Monthly Journal of Reform—Regarding the subjection of Labor of Woman, and the Prevalence of War as unnatural evils, induced by false claims to obedience and service; favors the Abolition of the State, of Property in Land and its kindred resources, of speculative income and all other means whereby Intrusion acquires wealth and power at the expense of Useful People. Since labor is the source of wealth, and creates all values equitably vendible, the WORD (not by restrictive methods, but through Liberation and Reciprocity) seeks the extinction of interest, rent, dividends and profit, except as they represent work done; the abolition of railway, telegraphic, banking, trades union and other corporations charging more than actual cost for values furnished, and the repudiation of all so-called debts, the principal whereof has been paid in the form of interest.
E. H. HEYWOOD, Editor.
Terms—75c. annually in advance.
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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, NOVEMBER 28, 1874. No. 29.

Signs of the Times.

Boston people are replacing the wooden Mansard roof with iron.

Bastian and Taylor, American mediums, are drawing large audiences in Holland, and much interest in Spiritualism has been excited there.

The Connecticut factory owners find that half-time demoralizes the operatives. The less they work the more they drink and gamble, and go to the bad generally.

The Evangelical sects favor prohibitory legislation with wonderful unanimity; and scarcely a convention is held by any of them without some resolution advocating it. The fact is significant.

The Dictator has come down a peg. Finding that he cannot himself get a nomination, he puts forward his friend Washburne. But Washburne, though a good man, is too late. Grant has killed his chance.

A landed proprietor named Korsnicki, according to a Posen paper, sent his carriage to Xions for his surgeon; but, the latter having given a ride to an excommunicated priest named Kubeczak, the owner burned the carriage and dismissed the surgeon.

At the Scientific School on Penekese Island, there are twenty-three male and twenty-two female students. During this term the ladies were the first to make original discoveries, and four or five had made actual contributions to science before any of the gentleman had hit upon a new fact.

Col. Ingersoll says, "Had such men as Robert Collyer and John Stuart Mill been present at the burning of Servetus, they would have extinguished the flames with their tears; but had the Presbytery of Chicago been there, they would have quitely turned their backs, solemnly divided their coat tails, and warmed themselves."

During the discussion of a bill for the abolition of capital punishment in Oregon one of the legislators said: "What society needs is the hanging of more criminals, to save the State the expense of feeding them." That man evidently got into the wrong seat when he took a chair in the State House. His place is in the school house.

Theodore Tilton has had more invitations to lecture this season than ever before, and in some instances he has been offered $500 for a single lecture. His invitations cover $20,000; but he has declined them all, thinking it would be in bad taste to set himself up on exhibition to coin money out of the curiosity and sympathy recent events have excited.

Professor J. H. Seelye, just elected to Congress in Massachusetts, is an ardent advocate of the Christian Amendment of the United States Constitution.

It is stated that the grave of Thomas Paine, near new Rochelle, which remained so long undisturbed, has been recently entirely obliterated by Simeon Lester, upon whose farm it was.

Miss Linda Gilbert is engaged in the good work of collecting libraries for prisons, and has already succeeded in establishing libraries of several thousand volumes each in the prisons of a half dozen western cities, also in the Tombs of New York.

A grand international congress is to be held in London to maintain the doctrine of Papal Infallibility, reassert the Pope's right to temporal as well as spiritual power, and declare it the bounden duty of all Christians to return to allegiance to Rome.

Over one thousand people listened to each of the lectures given by Cora L. V. Tappan, in Brighton, England. One thousand copies of the *Medium*, containing a full report of her lecture, were disposed of in Brighton, and the local press gave excellent reports. Spiritualism is becoming popular in England.

A Parsee, who recently lectured in the Eastern States on India said the missionary efforts made here are misdirected. What India needs is the light imported by modern science. She has superstition enough of her own. In fact, she is the parent of the very superstitions the christian churches are now so intent on sending back there.

A public convention is to be held in Boston, about the middle of December, in favor of the Christian Amendment. The favorers of this movement intend to present a petition to Congress in support of it, in 1876, signed by two millions of names. They reported 56,000 names, obtained in a few weeks, at their annual convention in Pittsburgh a year ago.

It is said that Mr. John Keely has discovered a new motive power that is destined to supersede steam. It is the result of twenty-five years' labor, and by its operation water is transformed by a mechanical process to vapor, without the application of heat, and yet the transformation produces a motor far more powerful than steam.

A combination ice and freezing house has been patented. The freezing apparatus is on the top of the ice-house, covered only by an awning. It consists mainly of a water-tank, from which the water flows in a thin stream down two inclined "cooling planes" into canvass boxes, in which it is left to freeze. The ice being solid, is removed from the boxes by the application of steam and deposited in the house beneath.

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[For Common Sense.]

RELIGION AND SCIENCE.—NO. 3.

REPLY TO REV. MR. PLATT, BY E. VOGEL.

CONCLUDED.

Unnatural religion is subversive, destructive of all human interests: First, The object of such religion is not the happiness of mankind, but the enjoyment of an imaginary future life. It is therefore in opposition to nature and science, and the conflict between the natural and the religious law has been, and must always be, the cause of a perpetual discord among men, and an unsurmountable obstacle to union. Second, Usurping the place of nature's law, and acting in the name of divine authority, unnatural religion has proved, and always must prove, the most potent and redoubtable despotism that could ever be invented for the tyrannisation of mankind.

The conflict between the spiritual and the temporal powers is almost as old as the church, and its magnitude is shaking the foundations of one of the mightiest empires of modern time. The terrors of religious persecutions and wars, of the inqusition, the command of belief under pain of excommunication and death, the affliction of nations under the assumption of divine rights by kings, they are all matters of history. Ignorance, superstition, corruption and demoralisation are necessary consequences of unnatural religion. This follows from its hostility to science and its teachings in opposition to the natural laws; such as the belief in wonders and in the effectiveness of prayer, the doctrine of the trinity, the salvation of mankind by the death of a God-man, the doctrine of the depravity of human nature. Human and religious interests not being identical, the powerful weight of the church will, in case of conflict, naturally be brought to bear for the protection of its interests at the cost of morality. This implies that religious moral laws are dead letters. The Christian nations are the most enlightened and civilized on earth, but their morality is the effect of the irrepressible laws of nature. Three qualities constitute the morality of an action: First, it must be spontaneous in accordance with the inner conviction of the actor. Second, it must spring from a higher motive, aiming at the welfare of fellow beings. Third, it must be conceived and executed with so much intelligence and enlightenment as to really achieve the good end proposed. The laws of religion are arbitrary, and cannot therefore be moral. They are not the result of the experience and convictions of life, but mere sounds and dead letters, carrying with them no vitality to inspire with and maintain the strong feelings which give confidence, self-abnegation, enthusiasm of purpose and energy of action. What virtuous deeds could be expected from him whose sense of virtue was derived from no other source than heresay?

Being direct commands, with promise of reward and threatening of punishment, the laws of religion imply the obedience of the child or the submission of the slave, leaving no opportunity for deserving praise, by shaping our actions for the benefit of our fellow beings; in other words excluding moral action. Being arbitrary they are impossible of execution, and paralyse human energy. "Love thy neighbor as thyself." Who could ever seriously entertain the idea of commanding love? and if love could be commanded, how could its indiscriminate practice remedy human depravity? Again, "Do unto others as you wish that they should do unto you." To be guided in our relations with fellow beings by our own feelings, would constitute us judges in our own cause, under circumstances when calm and deliberate judgment is impossible; that is, when we are acting under the excitement of passion, and when restraint would be most needed. These two fundamental laws of Christian ethics can therefore have no effect on the moral improvement of mankind; but by usurping the place of the natural law, they cannot but have a direct demoralizing effect. Development under the impulses of life is the condition of the prosperity of our physical, intellectual and moral nature, and the non-exercise of our moral faculties cannot result otherwise than in their feeble development, if not fatal loss. Human ingenuity and perseverance have achieved wonderful and highly gratifying results in rendering the elements of inorganic nature subservient to the happiness of man; very little progress, if any, has been made in the improvement of the relations between men. The progress has been in those departments of life the science of which has not been impeded by religion; the want of progress has been in the department of moral instruction which has been exclusively under the control and in the hands of the churches. Is this a mere coincident or is religion responsible, to a large extent at least, for the evils of our time: the infelicities of domestic life, the corruption of societies, the instability of governments, the wranglings and wars of nations? Let candid inquirers after truth, both of church and State, investigate impartially and seriously this subject, worthy their attention.

E. VOGEL.

We have for sale at this offiice a few copies of Col. Ingersoll's Lectures, a splendid edition; printed in clear handsome type on tinted paper. The volume, 253 pages, contains "The Gods," "Humboldt," "Thomas Paine," "Individuality" and "Heretics and Heresies." It is one of the soundest, and most radical works of the century. All Free Thinkers should read it.

HEATHENS OF THE HEATH.—Those who read the notice of this admirable work in last week's paper are informed that copies can be obtained at this office in paper covers for $1. each; cloth binding $1.50. They will be sent for this price post paid to any address.

The *Golden Age* referring to the fact that Mr. Tilton declines to lecture, says: "He does not need the artificial stimulants of public gatherings and the excitements of oratory to keep him from sinking in despair." That is a plain intimation that Mr. Beecher *does* need such stimulus.

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[For Common Sense.]

IS JESUS CHRIST THE ONLY HOPE OF SALVATION IN THIS WORLD AND THE NEXT?

BY MRS. C. F. WINDLE.

"The vessels on which you read sacred emblems turn out to be common pottery, but the sense of the pictures is sacred, and you may still read them transferred to the walls of the world."—R. W. EMERSON.

In order to a solution of this question, two inquiries naturally arise: First, Are we in need of salvation in this world and the next? Second, Who was Jesus Christ, by whom it is claimed that such salvation can alone be obtained?

With regard to the former of these inquiries: namely, as to our need of salvation, in this world at least, we may answer in the affirmative. To extend the query, however, beyond the present existence, would involve a necessity of the assurance that we are destined to a next world at all—a point upon which we have no data whatever of conjecture, still less of certainity. But we do need to be saved here. It is only necessary to recur to the pain to which human life is continually subject—from the twinges of the cradle to the fell grasp of the last destroyer—to recognize this truth. In short, that we need to be saved from pain, and its dread premonitor, fear, requires not to be argued. It is attested by the whole history of the race. The institution of propitiatory offerings and sacrifices to avert this evil of the human condition, in its various shapes of attacks by the elements, war, pestilence and famine, mark its earliest annals, and much of the modern prayer is framed with a similar intent. Consequently, could any means be introduced which might remove the danger of pain from us, in the multiplicity of forms and directions in which it perpetually threatens us; or, failing in this, render us superior to its inflictions, we might well hail it as our only hope of salvation.

Let us now see who Jesus Christ was, that we may ascertain whether such a hope is afforded us in him, according to a claim set up for something less than two thousand years, and forming the nucleus of our phase of civilization. When we turn to legitimate history for information on this subject, we discover that it contains no mention of such a personage, save in one instance. Tacitus, writing about the year 120, in describing the burning of Rome, in the reign of Nero, eighty years previously, tells us that this emperor, in order to relieve himself of the imputation of commanding the atrocity, charged it upon the Christians, and adds: "The founder of that name was Christ, who suffered death, in the reign of Tiberius, under his procurator, Pontius Pilate." But this historian, it may be remarked, is not considered reliable—very many of his other statements being at variance with established facts, and penned evidently from heresay, without an investigation as to their truth. The single mention of Christ, therefore, by so careless a chronicler, between two and three generations after the event alleged, cannot be entitled to any greater weight than that of mere oral tradition. There is also, however, a passage in the Antiquities of Josephus which is frequently adduced as attesting the historical existence of Jesus Christ, and the miracle of his resurrection. But this is now utterly rejected by critics as a spurious interpolation of the Christian church. Accordingly, it appears that the only accepted records of Jesus Christ we possess, are the four gospels of the New Testament, originally written in Greek, and produced, as it has been determined by investigation, none of them earlier than a century and a half after the era assigned to the events of which they treat. These four narratives, moreover, may properly be reduced to two—since, from the frequency of *verbatim* passages in the first three of them, and other parallelisms too great to have been merely the result of co-incidence, it is clearly apparent they have been derived from one common original. Thus then, we have only two accounts of Jesus Christ—that of Matthew, Mark and Luke, regarded as the same, and that of John—these two, further, differing materially upon examination, yet both, however, exhibiting a narrative of the supernatural and miraculous such as cannot possibly be accepted literally in the enlightenment of the present day.

Still, if we have no historical record of Jesus Christ, we have reliable testimony to the existence of the sect called Christians, as early as the first and second centuries. The Epistles in the New Testament of Paul of Tarsus, to the Romans, Corinthians and Galatians, exhibiting him in the middle of the first century as an apostle of Christianity, are regarded as undoubtedly genuine. The odium attaching to the Christians and their persecutions under the Roman emperors, are, furthermore, sufficient matter of history. Luctorius the historian, and the lighter heathen authors, Pliny, Juvenal, Martial and Marcus Aurelius, all refer to this sect in particular terms. Various undisputed writings of the earlier martyrs are, moreover, extant. Above all, the style of modern chronology both attests to the establishment of Christianity as an institution, and defines the epoch of its origin. We find therefore, beyond dispute, the phenomenon of Christianity appearing some eighteen hundred years ago in the Roman Empire, introduced seemingly by a few reformers of Jewish antecedents, who suffered persecution and martyrdom in its propagation and defence.

Now, as we have such meagre grounds for the recognition of Jesus Christ as a historical character, we must naturally ask: What was Christianity, as originally propounded and professed? For the appearance of the Christian sect, and the true meaning of the name, it is necessary to examine the spirit of the nation and period in which the denomination took its growth. For some five or six hundred years before the Christian era, the higher mind of the Jewish nation had manifested a tendency—as is evinced in the books of their prophets, and others of their writings—to disparage the old ceremonial of the law, and to indicate the dawning recognition of a higher law of God in the mind. It being also another new tendency of this period—derived probably from the Eastern associations of the captivity—to allegorize and personify mystical ideas, which could, indeed, find no other suitable mode of expression, this new evolution of the human consciousness was called the Wisdom of God. Hence, in writings bearing internal evidence of having appeared about that epoch, we are told of Solomon's asking of the Almighty the gift of wisdom, in preference to riches, honor or length of days. Later, this new Jewish conception, from a subsequent acquaintance with the notion of the divine Sophia or inner light of the Greek philosophy, transplanted to Alexandria the last few centuries of the ancient chronology, developed into the more definite idea of the Logos or Word. Philo, a learned Alexandrian Jew, who lived at the commencement of the Christian era, styled the Wisdom or Word of God in man, the Son of God; and, as indicating his conscious possession of it, designated himself by the latter appellation.

When the value of the spiritual faculty thus opening on the perception, not only in elevating, purifying and redeeming man, but also in sustaining him under affliction and sorrow, began to be thus actualized among the Jewish people, it was a natural step in the period of the mystical application of the scriptural allegories which produced the Cabala, to identify this Word with the Messiah of the prophecies, the Anointed One—the Christ, as it is in the Greek. The gist of the promises was newly rendered to

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indicate, not as hitherto, the advent of a national king, (and more readily so, as this hope was plainly becoming more and more futile) but the development of a new internal principal to govern the individual, bearing with it a Divine authority and sanctity beyond those of the written code. Hence, the Word became synonymous with the predicted Christ. Using it thus, Josephus, in his "Discourse to the Greeks on Hades," says: "For all men, the just as well as the unjust, shall be brought before God the Word; and he, in order to fulfill the will of his Father, shall come to judge, whom we call Christ." This is to say: The time is at hand when the human soul shall be evoked to be at once its own law and judge; the highest tribunal will be that of a supreme individualism or spiritual consciousness —the Father asserting himself in the Word, the divine coming to light in the human nature, the latter must be amendable to the former.

A further consequence was, that the Christ should finally come to be variously styled the Lord, the Redeemer, the Saviour of men, as well as the Word and the Son of God. Then, the allegory was extended to particulars. The new power in man was reported to the East by the rising of a star; the crafts of sorcery succumbing before the true potentialities of the realized soul were the Oriental Magi, led by the meteor, bringing their gifts to the feet of the infant Saviour; turning from pernicious ways by the inward law of grace was leprosy cured, a devil cast out, sin forgiven; the sudden perception of invisible harmonious relations throughout nature was the restoration of sight and hearing; the willing self-abnegation of love was triumph over death and the grave; and the calm exaltation resulting from a sense of peace and trust was an entrance into the kingdom of heaven, or the gift of eternal life.

Such symbolism being, of course, above the average mind, the myth of a divine incarnation in the person of an exceptional individual arose from it. That is to say, what the distinguished philologist of our time has characterized "a disease of language" took place; and thereupon, after the manner of previous mythology, followed all the legendry of the Gospels. Paul was evidently unacquainted with the supernatural nativity and miracles imputed to Jesus Christ in these narratives—a fact alone tending to show that they must have been produced after his day. His language in speaking of Christ, as well as of the "crucifixion" and "resurrection," is allegorical, embodying conceptions of a nature purely metaphysical and subjective. With that apostle, Christ was the "Power and Wisdom of God" incarnated in man, "to become his justification, sanctification and redemption;" the "crucifixion" was "death to sin with Jesus Christ," and the "resurrection" was becoming "alive unto God through Jesus Christ our Lord." The "blood of Christ" and the "atonement," as he alludes to these, were other symbols, directed to the idea of the supposed efficacy of sacrifice among the Jews—laying bare the principle of the human constitution in which this superstition arose: namely, that self-surrender procures its own recompense; that every one who would save himslef must lose himself; and that outward failure and contumely may be the necessary external conditions of an inward victory. In fact, Paul, in the fifth chapter of Romans, expressly explains that he *personifies Christ* as typical of a new spiritual order of humanity, which became developed at the historical epoch of his day, just as "Adam is the figure" of the previous order.

This is the original meaning, almost undoubtedly, in which "Jesus Christ" was declared to be "the only hope of salvation for this world and the next." It is, indeed, the sole rational manner of construing the expression. We are all of us sufficiently acquainted, however, with the very different interpretation which has been put upon it by theology. We know how the creeds of the churches have enforced upon society at large the acceptance, as literal facts, of the allegory of the historical development of man's subjective moral element, with the tissue of myths superimposed upon it, puerile and preposterous as such a rendering is, and only on a par with the vulgar beliefs among the ancients in their similar mythologies.

And therefore—in view of the wide-spread corruption from the original application of the declaration, that Jesus Christ is the only hope of our salvation—we must unhesitatingly conclude that it cannot be advisable any longer to retain this formula. It is true, no other principle can be recognized for the salvation of man than the spiritual faculty indicated in primitive Christianity. When, however, we perceive language to be diseased, it is high time for us to discard it. For the masses, the sense of the term Jesus Christ is that which has for so many centuries been affixed to it by theologians; and hence, to employ it now, although with the original meaning, can only be to perpetuate the error it has so long embodied, without a possibility of reviving generally the primitive signification. The two conceptions stand utterly opposed to one another; as idolatry and iconoclasm, loss and gain—the former representing self-coddling and stultification, the latter self-surrender and growth: and it is idle to suppose that the symbol which has been ignorantly transferred from the one to the other can ever again be restored. Besides, the phenomenon here referred to as a historical development of the human consciousness was not, in reality, confined to the rise of early Christianity. A general evolution of the spiritual perception, extending through different nations, seems to have taken place during the last century of ancient chronology. The Identiiy and Reaction theory of Plato was a previous statement of the doctrine of Logos; and the Greek philosopher gauged the quality of the minds of his day by their capacity of recognizing this truth—little minds being with him those that failed to perceive it; just as, in the New Testament, the same class are stigmatized as "lost" or "dead." Buddhism, which still earlier anticipated Christianity, was but another expression of the new born sense of an idealized life to supersede the purely physical one—the reconciliation of the natural with the spiritual man, as the conception was afterwards put by Paul. About contemporaneous with Buddhism was, too, the production of the Ta-hio or Great Doctrine, the Chinese classic of the reformer Kung-fu-tse, revealing the art of good government through self-dominion. Yet antecedently to all these, in the eighth century of ancient history, Zoroaster, among the Persians, announced as a newly discovered truth, that mankind are either the servants of Ormuzd (the principle of good) through virtue and wisdom, or those of Ahriman (the principle of evil) through folly and vice. Even in the wild Norse country we find, in the Scandinavian Eddas of a thousand years before the Christian era, a foreshadowing similar to that which marks the Hebrew prophecies, of the great redeeming principle about to be realized in humanity. The evening twilight of the gods; the grief of Odin and the rest of the Esir, conscious of their decay and their impending fall; the death of Balder, and the secret whispered by Odin in his ear on the funeral pile; the tragic end of the deities and of the world; the new world, devoid of the Giants, Dwarfs, and above all, of the Nornas or Fates; Odin's re-appearance in the more perfect shape of the free All-Father; and the resurrection of Balder—all these point to the recognition of the human will, "the belief in one's own power," as a newly-perceived source of man's future reconciliation with Nature. Thus, this mythology is no less significant than the legendry of Christianity, in expressing the sentiment of the latter: "My Father worketh hitherto; henceforth I work." In brief, the salvation pro-

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posed by the Alexandrian Jews through Jesus Christ was nearly simultaneously announced in other parts of the world under different styles and symbolisms. Wherefore, then, it may be asked, solely on this ground should we adhere especially to that particular designation of it?

Yet surely, it may be said, in conclusion, never has the saving principle at issue been more truly recognized by earnest philanthropists than at the present day. Nay, too, the practical modern mind has already framed for it a new title—one which is no longer mystical and symbolical. While theology has stamped the old symbol into a synonym for egotism, an enlightened humanity has translated it into the sacred watchword, INDIVIDUALISM, as "the only name under heaven, given among men, whereby they may be saved."

Mar's Bluff, S. C., October, 1874.

"FREE LOVE."

REPLY NUMBER TWO TO AUSTIN KENT BY GEO. W. LEWIS.

MY FRIEND:—In your first article you started out with the question "Free Love Defined." Upon that question I joined issue with you, hoping that you, the ablest advocate of that pernicious doctrine, would probe the subject to the core and present the matter in its true light. But, for some unaccountable reason, you have abandoned the subject and prefaced your reply with the "The Social Question." I propose, however, to traverse with you the original issue. And after you shall have fully and explicitely defined your position, after you shall have unequivocally stated what Free Love is, and what the doctrine proposes, I shall show you that the doctrine is repugnant to *justice*, to *reason*, to *good morals* and to every principle belonging to a noble, manly character. It is subversive of the dearest interests of humanity, and at war with civilization, and with the grandest possibilities of the race. But before entering into the arguments, let us have "Free Love Defined." In your first article you say: "The only essential meaning in free love is the *sexual emancipation* of women." You say that woman should have absolute freedom in her love relations. Your meaning is that woman should have absolute freedom in her sexual relations.

What is this freedom for which the advocates of this doctrine are clamoring? Is it a freedom *from* something? If so, what? Is it a freedom to do something? If so, what? Or is it a freedom from all restraints, and a freedom to do all things in the love or sexual relations?

In my answer to your first article, I said: "Free Love is but a synomym for Free Sexuality," and as you have not denied that statement, you probably accept it as a correct interpretation. In writing these articles in reply to you, I can assure you that I have no desire to misrepresent the advocates of "Free Love." My only purpose is to elicit from them, if possible, a definite and unequivocal statement of their fundamental principles upon that question. If, therefore, at any time, I misrepresent the expounders of that doctrine, I claim that in justice to the subject, in justice to yourself, and in justice to me, you should make the correction, by giving unequivocally the true principles of your faith.

Now, my friend, let us come directly to the question at issue. You, who advocate that cause, make frequent use of the words *free love*, *social freedom*, *sexual freedom*, and at heart you all repudiate and curse "monogamic marriage." In your first article you say, "It is better to go through marriage to *something wiser* and *better*, than to go *around it*." The interpretation of "Free Love" then must be that "something *better* and *wiser* than marriage." This statement of affairs can only be attained by ignoring the marriage vow, or doing away with the marriage relations, with family and home, and their exalted and holy associations. A true manly character is the reward, alone, of untiring effort and sleepless vigilance. It can never be attained by floating at random, or by following the promptings of impulse and passion. I regret that you associate Free Love almost entirely with woman. For I hold that in love relations and in sexual relations man and woman are equal as to their rights and liberties. The one should have no more freedom in these matters than the other. And I hold that the highest interests of humanity demands a perpetuation of the monogamic marriage relations in its purity: that when married, man and wife should have all the *freedom* to love each other, and to love supremely. But from that moment, yes, from the moment of their engagement, neither should continue in love relations with any other being on earth. It is this freedom and looseness in the marriage relations that makes desolate hundreds and millions of homes, and sends millions of hearts in sorrow to the grave. The remedy should consist in checking the evil, not in making it universal. "Free Love" proposes to make it universal, and to that end proposes to do away with marriage, with homes and with family.

You say that under the libidinous sway of Free Love, your "wife," your "mother" and your "sister" would not become promiscuous, and you say that my wife and sisters would not become "promiscuous." The presumption is that they would. Your wife and sisters as well as my wife and sisters are of the same nature as other human beings. And if from infancy they were left to the promptings of impulse and passion, we have no more reason to expect more of them than of thousands of unfortunates who are daily treading the downward road to hell. It is easy to follow the promptings of impulse and passion. It is only with toil, vigilance and perseverance that we can follow the dictates of the intellect and reason.

BRIEF COMMENTS.

1—The Heading referred to was prefixed by the editor, with no other design than to have something appropriate. The *true* meaning of the term Free Love is entirely unobjectionable, but the popular idea of the phrase is such that we confess we are not as anxious to parade it before the public as Mr. Lewis seems to be. We prefer to use words which cannot be so easily misinterpreted.

2—This is not a just deduction. Mr. Kent and many others who believe in Free Love, have as high an estimate of the family and home as Mr. Lewis can have.

3—This is simply owing to the fact that man already assumes the right himself to that freedom he denies to woman. Women are even rendered outcast by acts which in man are not considered censurable. We do not wish woman to follow man's example: but we ask that the same judgment be passed upon both for the same act.

4—This is precisely the doctrine held by those Mr. Lewis calls Free Lovers, and if he is not careful he will render himself liable to the appellation.

5—It proposes nothing of the kind: on the contrary, it proposes to sanctify marriage, to make home worthy the name, and elevate family life. Mr. Lewis asks what Free Love is, and without waiting for a reply, puts forth his own idea, which is a vile one, and assumes that all who believe in freedom must necessarily hold to something as detestable as that which he has in his own mind.—ED.

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COMMON SENSE is furnished to subscribers for Three Dollars per annum, in advance. Letters intended for the Business Department should be addressed:
AMANDA M. SLOCUM, Business Manager, 236 Montgomery st.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, NOV. 28, 1874.

To Spiritualists and Free Thinkers.

It is now more than six months since the first issue of this paper, during which time we hoped to be able to obtain a paying list of subscribers. There has been a gradual increase, and we have every reason to hope that, in time, the circulation may be so extended as to pay the expense of publication; but candor compels us to avow that it is yet far from that point. To prevent the failure of the enterprise, the original proprietors were compelled to form a Joint Stock Association, by means of which the paper has been sustained; and if the friends of Free Thought will take an interest in extending our circulation, it can soon be placed not only beyond all danger of failure, but in a condition so prosperous that the paper may be enlarged and otherwise improved.

The need of such a Journal on this coast is beyond question. If liberal ideas on religious subjects could find expression in our daily press; if reports of lectures and discussions by Free Thinkers received as much attention as is accorded to the sermons of the "orthodox," there would be less occasion for a journal of this kind: but every reader knows that it is the interest of the secular press to ignore or misrepresent Spiritualism and what is called Infidelity. The advocates of Rational Religion can find no hearing except from their own platforms, and through their own press.

We again earnestly request our friends to aid us, not for our sakes, but for the sake of the cause we represent. Buy a little stock in the Company, even if it is no more than five dollars, and send us the names of new subscribers wherever they can be obtained. We cannot afford to send agents all over the State. What is wanted is an active worker for the cause in each county. If we had only one such friend in each county our success would be assured.

We desire also to obtain the address of persons to whom we can mail specimen numbers of the paper free of charge. Send us the names of those who are known to hold Liberal opinions, and who might possibly subscribe if they knew of the existence of such a journal. In this way more can be done in three months to extend a knowledge of the paper among the people than would be accomplished in a year of unaided effort by the publishers. Who will send us the first list? No matter if you send the names of some who are already subscribers. That will do no harm, while every additional name may do good.

Do not make the excuse that Common Sense is not as large as the Banner of Light. Of course it is not; it is yet in its infancy, but it fills a place on this coast that the Banner cannot fill, and in time it may be as large and in every way as worthy of support. The Banner, the Religio, the Index, the Investigator and the Truth Seeker are all good, each in its place, but none of them occupy the field, nor can they fill the place, of this journal.

W. N. Slocum,
A. M. Slocum.

Prepayment of Postage.—On the first of January next all publishers of newspapers are required to pay postage in advance, and we notice that the *Banner of Light*, the *Religio*, and nearly all others of our exchanges ask subscribers to pay the extra cost. The postage on Common Sense, under the new law, will amount to fifteen cents per annum. As we are already publishing the paper at a loss, it may not be asking too much of our subscribers to reimburse the publishers for this extra expense, though no paper will be discontinued for lack of this extra payment.

It is reported that a medium for "materialization" has arrived in this city, from the East, and will give seances.

Woman Suffrage Convention.—It is proposed to hold a convention of the friends of Woman Suffrage in Mayfield, Santa Clara county, on Tuesday, December 29th, under the auspices of the State Women Suffrage Association, (Incorporated) of which Mrs. Wallis, of Mayfield, is President. The friends of the cause from this city will take the early train in the afternoon, and return on the following morning. It is hoped half-fare rates will be secured for those who attend the Convention. After supper, and a few short speeches, there will be a social and a dance. All the meetings of this kind heretofore held in Mayfield have proved highly successful and enjoyable, and it is believed that the proposed Convention will not be an exception. Good accomodations are promised at the hotel, at reasonable charges.

Lyceum for Self Culture.—The meeting of this Society on Sunday was largely attended and of unusual intetest. It was the most successful session since the occupation of the present hall, yet the *Post* says only forty people were present. Mr. Battersby opened with an address on the "Best Means for Self Culture," extracts from which will be given next week. Brief speeches were made by Mr. Badlam, Senior, Mr. Kinney, Mrs Hughes, Mr. Healy, Moody, Martin, and Lundi, and an excellent essay was read by Mrs. Ferree.

Miss Wandesforde.—This delightful vocalist is to have a benefit at Platt's Hall, on Thursday evening, of next week, December 3d. Mr. and Mrs. Fabbri, Mlle. Elzer, Mr. Makin and others will take part. We are informed by Fred Thal, who assists Charles Shutz in the management, that the programme will be very attractive and that the concert will undoubtedly prove highly successful.

The result of the Temperance Convention, held in this city on the 19th, was the formation of a Temperance Political Party—not a one-idea party, but a party of Reform, embracing among its objects not only high licenses and a new Local Option law, but labor schools, eight-hour law, etc. The platform favors Trades's Unions, the Patrons of Husbandry and other Labor organizations. The name of the new party is the "Temperance Reform Party."

Mrs. Addie L. Ballou has returned from Oregon in much better health than when she left California. She will pass the winter here, speaking in towns in the vicinity of San Francisco, though it is probable she would go to Santa Barbara, Los Angeles, San Diego and San Bernardino, if proper inducements were offered. She expects soon to visit Watsonville. Her permanent address is 605 Third street.

Dr. Paschal B. Randolph has arrived in California, and will spend about six weeks in the State. He will speak in in Sacramento, Stockton, Oakland, San Jose, and lastly in San Francisco.

Merritt C. Morey, formerly of Syracuse, New York, died in this city on Monday last, aged sixty-five years. He was a well known Spiritualist, the father of Mrs. Sproul. The funeral address was by Mrs. Laura Cuppy Smith.

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FRENCH COMMUNISTS.

The words "Cummunism," "Communist," have attached to them in the United States a widely different significance from that given them in France and Switzerland. To this fact may be attributed the periodical attacks of the English and American press on the very best and most intelligent class in the French nation, *i. e.*, the real republicans. In this country the word Communism has reference to a state of society in which all the property is held in common, and the word Communist is applied to an imaginary class whose aim is to destroy all right in private property. In France the word Commune is equivalent to our word District, and contains about 1,000 inhabitants; a city, therefore, contains several communes. Now, while in this Republic each county elects its own officers—judge, attorney, treasurer, clerk, supervisors and all petty officers—while each district elects its own school board, each city its own mayor, aldermen, tax collector, etc., in France every one of these officers, down to the smallest functionary, are appointed by the supreme authority of the State; the people only voting for the representatives and president, and doing that under an immense pressure of church and prefecture. Now, what the members of the French Communes fight for, is the right to elect their own local officers, and in so doing to educate themselves in political affairs as we have been educated by the same experience. It is the want of this political education which leaves the French people always so at the mercy of their leaders. They cannot put up a hospital or a court house but the general government must interfere and permit and approve, or forbid; a school cannot be established unless with the sanction of the general government. This keeps the nation in a state of permanent pupilage—a conditien against which the French Communists rebel. Then we listen to the slanders of English aristocrats, and revile those with whom we should be in most cordial sympathy.

HOME, FEMME HEROIC AND MISCELLANEOUS POEMS.—This is the title of a volume of verse by Jessee H. Butler, of San Francisco, published by Colby & Rich. The work consists of 236 pages, handsomely printed and elegantly bound in cloth. The author, in his preface, professes only to give "an expression of the common mind in unison with Nature, animate and inanimate, and of the universal Soul in its natural life, through all the common feelings and appreciations of the good, the true and the beautiful." The volume takes its name from the most lengthy poems, "Home," consisting of 188 stanzas and "Femme Heroic," a story in verse. The miscellaneous poems, however, contain many of the finer passages. The book has faults; it is not a work of genius, but it is unpretentious, challenging no criticism, but appealing in simple language to the higher and better feelings of our nature. It is full of spirituality, giving golden gleams of the summer land, and words of hope to those whose loved ones have gone before.

Copies may be obtained from the author, 650 Market street; also at this office. Price $1.50 plain, $2 gilt.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION in this city hold property valued at $120,000, on which is a mortgage for $60,000. The debt has been decreased during the year by contributions to the amount of $17,000. The Society receive $650 per month in rents, which is more than sufficient to pay the interest on the mortgage, leaving something over for Librarian, janitor, etc. The Churches and Christian Associations are all provided for; but no Liberal Society owns a Hall, nor is there any prospect that any of them will very soon. The Christians are a compactly organized power. The Liberals are all at loose ends—a vast mass of inert material. The respect accorded to Christianity is much less because of its supposed worth, than in consequence of its power politically, socially, and in business matters. Christians patronize Christians, therefore many who are not believers pretend to be, and the consequence is the country is full of hypocrites. The whole system is hollow, and the time will come when it will crumble like an egg shell. We have no fault to find with society for its shams. There is a cause for every effect, and we are content to accept whatever is, knowing that if it is not the best that *might* be, it certainly is as well as *can* be under existing circumstances. Time is the great modifier; and we who are sometimes impatient, might as well look at things philosophically, and accept what Fate has in store for us.

MRS. LAURA CUPPY SMITH. on Sunday last, gave two most excellent discourses in the hall of the Spiritualists' Union, a report of which had been prepared for this issue, but an accident which occurred too late for rectification, obliges us to defer the publication until next week. The lectures were just what many Spiritualists in this city need to hear; and as some never attend the meetings in that hall, we shall be glad to let them know what is said there. It will do them good. The subject of the morning lecture was "Stumbling Blocks," and Mrs. Smith showed clearly that bad as are the bars to human progress put up by the church, they are little worse than those some Spiritualists erect to stifle thought, retard the growth of liberal ideas and lessen the incentive to good deeds. Mrs. Smith is a radical thinker, and an admirable speaker, and no reformer should fail to hear her. She speaks again the same hall, 911 Market street, to-morrow afternoon and evening.

MEDIUMS' SEANCE.—The tests given at Charter Oak Hall on Tuesday evening were entirely satisfactory, while the vocal music by Mrs. Dean Clarke and Maud Richardson, assisted materially in producing the necessary harmony and good feeling. Mrs. Logan, who presides at the seances, is admirably adapted for the position, maintaining perfect order, and giving offence to none. She is also competent to direct the circle for development to which a portion of the evening is devoted. Another similar seance will be held at the same place on Tuesday evening.

The Conference at Charter Oak Hall to-morrow afternoon will be opened by Prof. Chaney, on the Prophecies. A very interesting discourse may be expected on Prophecy in the light of Astrology.

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For Common Sense.

JACOB'S LADDER.

Jacob's idea of the ladder was not altogether visionary. I mean the Jacob who married into Laban's family. The ladder is as crowded as ever. We see the people above us and people below. We think those below a stupid set for being so tardy in seeing the point and coming at once to our position. We think those above are going too fast. A man has taken the first step on this ladder when he concludes that his priest or minister or rabbi does not know it all. The second step is to conclude to investigate and decide for himself. Concerning Spiritualism the first step is to pooh pooh it; denying the existence of phenomena of any kind. Second step is to admit their existence and attribute them to electricity. The next is to attribute the phenomena to unconscious cerebration or mesmerism, or slight of hand. By-and-by he gets past all these explanations. I need not say what the next step is. There are all grades of evidence, from the obscure handwriting on the paper, to Prof. Wallace's objective proof. We think that those who are on the same step of the ladder as ourselves or only a step lower or higher, are amongst the elect. But we thought likewise when at the foot. What then is the moral? It is plainly to exercise patience with our plodding neighbors, or the others whom we think are going too fast. Human progress is under the dominion of law, and any attempt to hasten salutary changes—all spasmodic fanatical efforts—beget a reaction and result in failure. Once on a time, while thus philosophizing to an acquaintance, and alluding to Spiritualism, said he: "One world at a time." Considering that we have many thousands or millions of years ahead, people are going up the ladder quite fast enough.

Touching spiritual persons and things I prefer one communication from an embodied spirit to any number from our more etherial neighbors. When I am as high on the ladder as they—when I am on an equal footing—I will deal with them. Meanwhile I do not propose to miss this world by too great anxiety respecting the next. I'll deal with the embodied spirits now, but decline to be controlled by spirits in or out of the "form." E. Stevenson, M. D.

Virginia, Nev,, Nov. 19, 1874.

While we agree with most that our correspondent writes, and with him prefer not to be "controlled by spirits in or out of the form," yet we are unable to perceive why Spiritualism cannot be earnestly investigated without in the least interfering with the practical duties of life. Spiritualism prepares us for the next life by teaching us how to live this. No doubt there are those who fulfil their duties very well without taking any interest in Spiritualism. The main doctrine of the spiritual philosophy is "make the most of this life that you can"—that is, the best and highest possible use of all your powers and opportunities. It is not well to become so engrossed in spiritual phenomena as to lose interest in ordinary pursuits, but our friend should remember that the people who devote themselves to phenomena solely, are not Spiritualists, but merely spiritists. Spiritualism embraces a much wider field of action than does spiritism. Unfortunately, while spiritists are numbered by millions, the true Spiritualists of this country, and of the world, are comparatively few. The mass of the people have not yet advanced to the plane of Spiritualism; they are too low on the ladder. It is the duty of those who are above to look down upon them kindly, to instruct and encourage them to come out of their low condition.

[For Common Sense.]

THE RATIONALE OF HEALING BY PASSES.

By cutting a nervous cord the part below becomes paralyzed. After some time the nervous ganglions will expand, radiate and after due growth meet to connect, when the former senseless part becomes restored again to sensation. This becomes more plainly illustrated in many surgical operations by transplanting a piece of skin, or flesh, from one part, or from one body, to another to cover a wound. It soon begins to grow, like the grafting of a tree, in its new position. After it is perfectly united there will be no feeling in it for some time, for the nerves have no connection. In time this newly attached part becomes alive to feeling, because the nerves have grown, and have branched themselves to connect with the dormant nerves, and send their electric spark, the vitalizing element, in the numbed direction, which thereby becomes reanimated.

Of the real nature of nervous power nothing certain is known. Many eminent physiologists consider the same to be identical with electricity. Many facts seem to establish this theory, though others seem to oppose it. Yet an electric current will perform the work of a nervous current in a like manner. After death, as is well known, the electric current can temporarily restore the functions of the body. The dead man, thus operated on, will open his mouth and eyes, move his limbs, etc. Contrary, the brain (the great nervous centre) may be so disposed of as to act as a galvanic battery, which will produce a real electric current, to be used for chemical decomposition, or for sending messages by telegraph.

Though the exact nature of nervous power is not understood, this is evident, that as the clouds discharge their electricity by lightning to equalize, so human beings distribute their nervous power to one another. The fully charged nerve fluid of one body may draw over to a defected body, urge on to new life and produce a healthier circulation.

A patient will often be very liberal in compensating drug medication, (which always is doubtful as to effects) and hardly appreciates, much less remunerates, the vitality of the healer, a quality which outweighs the value of any drug. But people do want to *see* in order to believe. This seems to be a natural proclivity. Yet the electric spark hurries along the telegraphic wire unseen, and is not doubted as to the effect. It is safe to predict that hereafter, when knowledge becomes more disseminated, magnetic treatment will become the standard remedy for the most serious classes of disease. G. L.

"The Ancient Band" are to be placed on exhibition in Boston, the *Banner* says.

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[For Common Sense.]

ASTROLOGY—No 1.

BY PROF. W. H. CHANEY.

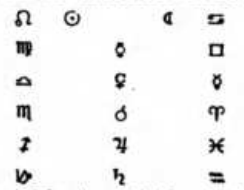
A few weeks since the editor of COMMON SENSE made such an allusion to Astrology as would have been sufficient to call forth a reply, had I not been so intensely occupied with other matters that I could not have done the subject justice. Again, on November 14th, a correspondent calls upon me for information touching the astral science, and having a little leisure I will employ it by giving a series of articles embodying such information as I conceive will prove acceptable to the general reader. As for teaching the science itself, I would no more attempt it in this way than I would attempt teaching a course of mathematics.

AN IMPOSTER EXPOSED.

But first I must dispose of the man who advertises himself as the "only living Astrologer." I called upon him on my arrival in San Francisco, more than a year ago, paid my two dollars and engaged a horoscope. It was the old story of fortune-telling—*a pack of cards!* Stifling my disgust under a pretense of being very deaf, I listened to his long list of generalities, a large majority of which would apply specifically to a large majority of men of my personal appearance. Herein, then, lay the secret of this mountebank's success. Keeping up my incognito, I asked several questions which would apply specially, and he made the most wretched blunders. For instance, he made me a good financier; skilled in music and rather forehanded or well off, if not rich, whereas I am an idiot in finance, unable to tell one tune from another, and always as poor as that historical bird known as "Job's Turkey." But the crowning test of his being an imposter in his business was in reply to my question whether I would ever become an infidel or Spiritualist. He assured me that it was simply impossible; that I was naturally a believer in the Christian religion, and that I would live and die in that faith. Now if there is a reader of COMMON SENSE who does not know me, either personally or by reputation, I will say to that person that I have been an infidel from my earliest recollection, except on two occasions, in my boyish years, when some ranting preachers magnetized and frightened me into "experiencing religion." Moreover, for nearly eighteen years I have been publicly known as a Spiritualist, have lectured in favor of Spiritualism and have been editor of a Spiritual paper, namely, the *Spiritual Age*, which was started by Prof. Brittain. So much for this charlatan who advertises himself as "the only living Astrologer."

ANTIQUITY OF ASTROLOGY.

Its great antiquity is proven by the fact that history is silent regarding its origin. Whenever Astrology is mentioned by the ancient historian it is always spoken of in as familiar a way as we speak of arithmetic, because every one was supposed to know what was meant. But Astrology is far older than any written language. Its symbols have been found graven upon Egyptian monuments, among the hieroglyphics, proving a puzzle to the savans, and even to Champollion himself, although readily interpreted by the Astrologer. Take for instance the following:



A person must be able to call these characters by name in order to understand the reading of them, which is as follows: Leo is ruled by the Sun; the Moon rules Cancer; Mercury rules Gemini and Virgo; Venus rules Taurus and Libra; Mars rules Aries and Scorpio; Jupiter rules Sagittarius and Pisces; Saturn rules Capricornus and Aquarius. It will be observed that the first character is Leo, and when we remember that both the Astronomers and Astrologers, in ancient times, commenced the list of the twelve zodiacal constellations with the one which occupied the point of the vernal equinox, we are made aware of the fact that the foregoing must have been engraved in Egypt not less than ten thousand, nor more than thirteen thousand, years ago. We arrive at this fact by calculating the "precession of the equinoxes," knowing the present point of colure, and knowing that the precession amounts to a fraction over sixty seconds of a degree of space per annum. Prof. O. M. Mitchell tested the accuracy of a calculation of this kind when he required his mathematicians to determine the exact day in the past when the Sun, Moon and Constellations of the Zodiac occupied a certain position, giving them the copy of a diagram taken from an Egyptian sarcophagus, whereon was a date pointing to the autumnal equinox, 1722 B. C. This date, however, he carefully concealed from the mathematicians. Their answer was, and their works proved it, October 7th, 1722 B. C. As Astronomers agree upon September 23 as the time of the autumnal equinox, it will be seen at a glance that the discrepancy for a period of nearly four thousand years, is only fourteen days. In the Astrological inscription which I have copied, the data is not full enough to determine the time of its construction with any degree of accuracy, for there is nothing to indicate whether it was at the time when Virgo had just left the point of the vernal equinox, or whether it was at the time when Leo was about to give place to Cancer, being a difference of 2,176 years, that is to say, this length of time is required for thirty degrees, or a whole constellation, to retrocess, or pass a given point.

A word more about this Astrologocal inscription. It corroborates "the zodiac of Dendera," which has so long been a puzzle to antiquarians, for there, too, we find Leo placed at the head of the Zodiacal Constellations. During the past year I have had a *fac simile* of this Zodiac made upon canvas, with a view of devoting a lecture to its explanation, but I am such a poor financier that at present I am unable to hire a hall and give the lecture. I will do so, however, should I recuperate, as I trust I may during the winter. But my sheet is full, and I must defer further explanations until the next number. I have now laid the foundation, and trust that the remaining numbers of this series will prove more interesting.

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MARVELOUS SPIRIT MANIFESTATIONS.

The *Evening Post*, of this city, recently copied from the N. Y. *Graphic* an article written by one Dr. Beard, purporting to be an *expose* of the Eddy family. The following is a portion of a refutation which also appeared in the *Graphic*, but not in the *Post:* It was written by a Russian gentleman now residing in New York. He says:

Dozens of visitors have remaineed at the Eddy's for weeks, and even for months. Not a single seance has taken place but some of them realized the personal presence of a friend, a relative, a mother, father, or dear departed child. But lo! here comes Dr. Beard, stops less than two days, applies his powerful electrical battery, under which the spirit does not even wink or flinch, closely examines the cabinet (in which he finds nothing), and then turns his back and declares most emphatically "that he wishes it to be perfectly understood that if his scientific name ever appears in connection with the Eddy family, it must be only to expose them as the greatest frauds who cannot do even good trickery." * * * Didn't the learned doctor say to Colonel Olcott while at the Eddys' that three dollars worth of second hand drapery would be enough for him to show how to materialize all the spirits that visit the Eddy homestead? To this I reply, backed as I am by the testimony of hundreds of reliable witnesses, that all the wardrobe of Niblo's Theatre would not suffice to attire the numbers of spirits that emerge night after night from an empty little closet. Let Dr. Beard explain the following facts if he can: I remained fourteen days at the Eddy's. In that short period of time I saw and recognized fully, out of 119 apparitions, seven spirits. I admit that I was the only one to recognize them, the rest of the audience not having been with me in my numerous travels throughout the East, but their various dresses and costumes were plainly seen and closely examined by all.

The first was a Georgian boy, dressed in the historical Caucasian attire. I recognized and questioned him in Georgian upon circumstances known only to myself. I was understood and answered. Requested by me in his mother tongue (upon the whispered suggestion of Colonel Olcott) to play the "Lezguinka," a Circassian dance, he did so immediately upon the guitar.

Second.—A little old man appears. He is dressed as Persian merchants generally are. His dress is perfect as a national costume. Every thing is in its right place, down to the "babouches" that are off his feet, he stepping out in his stockings. He speaks his name in a loud whisper. It is "Hassan Aga," an old man whom I and my family have known for twenty years at Tiflis. He says, half in Georgian and half in Persian, that he has got a "big secret to tell me," and comes at three different times, vainly seeking to finish his sentence.

Third.—A man of gigantic stature emerges forth, dressed in the picturesque attire of the warriors of Kurdistan. He does not speak but bows in the Oriental fashion, and lifts up his spear ornamented with bright-colored feathers, shaking it in token of welcome. I recognize him immediately as Saffar Ali Bek, a young chief of a tribe of Kurds, who used to accompany me in my trips around Ararat in Armenia on horseback, and who on one occasion saved my life. More, he bends to the ground as though picking up a handful of mould and scattering it around, presses his hand to his bosom—a gesture familiar only to the tribes of the Kurdistan.

Fourth.—A Circassian comes out. I can imagine myself at Tiflis, so perfect is his costume of "nouker" (a man who either runs before or behind one on horseback). This one speaks. More, he corrects his name, which I pronounced wrong on recognizing him, and when I repeat it he bows, smiling, and says in the purest guttural Tartar, which sounds so familiar to my ear, "Tehoch yachtchi" (all right), and goes away.

Fifth.—An old woman appears with a Russian headgear. She comes out and addresses me in Russian, calling me by an endearing term that she used in my childhood. I recognize an old servant of my family, a nurse of my sister.

Sixth.—A large, powerful negro next appears on the platform. His head is ornamented with a wonderful coiffure something like horns wound about with white and gold. His looks are familiar to me, but I do not at first recollect where I have seen him. Very soon he begins to make some vivacious gestures, and his mimic helps me to recognize him. It is a conjurer from Central Africa He grins and disappears.

Seventh and Last.—A large, gray-haired gentleman comes out attired in the conventional suit of black. The Russian decoration of Saint Ann hangs suspended by a large red moire ribbon with two black stripes—a ribbon, as every Russian will know, belonging to said decoration. This ribbon is worn around his neck. I feel faint, for I think of recognizing my father. But the latter was a great deal taller. In my excitement I address him in English, and ask him: "Are you my father?" He shakes his head in the negative, and answers as plainly as any mortal man can speak, and in Russian, "No; I am your uncle." The word "diadia" has been heard and remembered by all the audience. It means "uncle."

But what of that? Dr. Beard knows it to be but a pitiful trick, and we must submit in silence. People that know me, know that I am far from being credulous. Though a Spiritualist of many years' standing, I am more skeptical in receiving evidence from paid mediums than many unbelievers. But when I receive such evidence as I received at the Eddy's', I feel bound on my honor and under the penalty of confessing myself a moral coward, to defend the mediums as well the thousands of my brother and sister Spiritualists, against the conceit and slander of one man who has nothing and no one to back him in his assertions. I now hereby finally and publicly challenge Dr. Beard to the amount of $500 to produce before a public audience and under the same conditions the manifestations herein attested; or, failing this, to bear the ignominous consequences of his proposed *expose*. H. P. BLAVATSKY.

124 *East Sixteenth St., Oct.* 27.

Our Esteemed Friend, Laura Cuppy Smith, who never fails to speak eloquent words of sympathy to the oppressed in all conditions of life, has left for San Francisco by the overland route. Her God is the Humanity which she always recognizes in her brothers and sisters wherever she may be. We wish to express our thanks for the many kind words spoken and noble acts of disinterested benevolence rendered to the prisoner and convict. We hope to hear from her soon after her arrival, as she will probably visit the prisons, giving an account of the discipline in the different places. Success and our best wishes attend her wherever she may rest or roam.—*Prisoners' Friend.*

The "Ad Interim Literary Club" held their meeting, as usual, on Sunday at 11 o'clock A. M. at Social Hall, 39 Fourth street. Dr. Pilkington read an interesting paper on "God, Heaven, Hell, and the Devil." Prof. Chaney followed in some well-timed remarks concerning the origin of those words. The Club will meet again at the same hour and place to-morrow morning.

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IGNORING THE EVIDENCE.

Recently in Lurline Hall, Boston, a piano, on which sat six heavy men, was lifted from the floor, and floated in the air, only the hands of a medium being laid on it. Mr. Seaver, editor of the *Investigator*, who was present, says:

While freely admitting that the piano *did* move at Lurline Hall, we are not satisfied that the movers were spirits. We doubt the existence of spirits "out of the form," and cannot therefore believe they are movers. It seems that spirits cannot manage without human agency, yet we can go through our work without any spiritual aid. We print our paper by human means altogether, but if spirits were to throw our press out of the window, they would be compelled to "concentrate" their power with that of human beings in order to do the deed. That, however, would spoil, for us, the spirituality of the act, as we should conclude when we saw men at work destroying the press, that spirits had no part or lot in the matter.

The illustrative supposed by the *Investigator* is not to the point. Because he "doubts the existence of spirits," he may reasonably refuse to *concede* that they moved the piano; but to set the actual proof aside, as he does, and suppose a case which *might* happen, is an evasion of the facts which actually *did* happen. How does he know that his press could *not* be thrown out of the window without the aid of human beings? Judging from the moving of the piano, this *could* be done, and judging by the unfairness of the *Investigator*, it *should* be done. When a public journal is afraid to follow wherever the truth leads, it has no right to the name of *Investigator*. The Princeton *Word* answers Mr. Seaver as aollows:

The piano must have been lifted by some invisible force, acting through the medium. Is the fact that Mr. Seaver does not know what that force is good ground for him to deny the presence or existence of any invisible force at all, We think not. Pianos and six men are not lifted by nothing? or by a lady's passive hand alone. The case of his press being thrown out of the window by men whom he sees do it is not in point. If the press, while the men were sitting on it and a lady's hand only touching it, rose and floated out of the window, it would be analogous.

For Mr. Seaver to deny the existence of intelligent spiritual force because he "doubts the existence of spirits 'out of the form'" is equally unphilosophical. Because I cannot see electricity and "doubt its existence" is the electric telegraph therefore a hoax, and the belief that electricity propels messages over wires a "delusion"? Because the origin of life is yet inexplicable, is it therefore reasonable to "doubt the existence" of any spiritual force which produces animal and vegetable manifestations of life? Mr. Seaver asks to be "permitted to see the piano move when no hands are upon it." Will he show us where steam drives a mill without intervening wheels and belts. Because telegrams cannot be sent without the aid of batteries and wires does "doubting the existence" of electrical agency prove one a philosopher? Until I am able to give some plausible explanation of the spiritual phenomena my denial of the spiritualistic theory of their origin and nature tends to show my own lack of wit rather than ignorant credulity in those who have advanced a reasonable theory for explaining these phenomena. It is as foolish for free-thinkers to label spiritualism "delusion" as it is for Christians to say it is of the devil.

FOR FREE SPEECH.

Ed's. Common Sense:—In your issue of Oct. 24th, you state that a subscriber stopped his paper because you reported the lectures of Jenny Leys. Now, although I have so many papers that I cannot find leisure to read one half of their contents, and notwithstanding the time for which I subscribed has expired, I will *continue* to patronise Common Sense for the very reason that you not only report the lectures of the most liberal and radical speakers, but also allow such an equal chance with others to be heard through your columns, which some of your best patrons were fearful at the outset, you would not do. And inasmuch as you have now proved that you possess the moral courage to pursue such a fair, liberal and honorable course, I hope and trust that *truly* liberal subscribers will not only continue to patronise your enterprise, but also use their influence to induce their friends to do so. Social freedom being one of the most interesting subjects for discussion for one, I hope to often have the pleasure of reading the thoughts of those two of your most able and interesting correspondents upon that question.—Austin Kent and P. J. Healy. Yours for truth, lead where it may,

Colfax, Cal. Nov. 20th 1874. I. A. H.

Mr. Editor:—How is it that the daily press can never even approach the truth in reporting heretical meetings? The *Post* of Monday morning last speaks of a meeting of the Lyceum for Self Culture, in which there is only malicious slander and grotesque misrepresentation. It is true that much of the ridiculous and absurd may be seen at those meetings, for those who have eyes for that sort of thing, but there is also well spent effort and earnest purpose to accomplish good. Why is it that the *Post* never sees anything ridiculous or funny in a Catholic institution? While it has spared no educational or charitable institution, not Catholic, it has been kind and velvet pawed with Catholic enterprises. The Lyceum can be lampooned with with impunity as it is neither influential nor wealthy. Yet, if all who sympathise with the Lyceum and its purpose, all who are interested in land reforms and other reforms for which the *Post* sometimes plays the Champion, were not to read the *Post* there would be a falling off in the subscription list. The Lyceum may congratulate itself that last Sunday there was at least one who had "brains, ears and hair."

Yours etc. J. W. Mackie.

A Medium Wanted.—A friend in Weaverville, Trinity county, writes to this office as follows: "In a conversation of a few moments with a prominent lawyer of this place, it was suggested by him that I should write this note, asknig of you, or through you, to send us a "medium." I think we have been somewhat neglected in this isolated and benighted region. There are only a few believers in Spiritualism here, but good may be the result of the visit, and I think it would 'pay,' as our people are generous to a fault." Our correspondent does not say what kind of a medium is wanted, but those interested can obtain the necessary information by writing to B. F. Flinn, Douglas City, Trinity co., who is the most active reformer we know of in that county.

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FAUST—A TRAGEDY.

FROM A MANUSCRIPT TRANSLATION BY DON FULANO

[Passes on with Wagner.]

WAGNER—Oh! what deep pleasure must you, noble man,
From the high reverence of this crowd derive;
Happy the man who from his talents can
Draw such advantage whilst he's yet alive.
The father points you out unto his boy,
All question, squeeze, and haste to catch a sight,
The fiddle stops, the dancer quits his joy,
You move—they separate to left and right,
His cap on high tosses each peasant wight;
Scarce stop they short of kneeling down as well,
As tho' the Host were passing with its bell.

FAUST—A few steps further up to yon grey stone,
There will we rest from our long morning's ramble;
Here sat I oft, full many an hour alone,
Worrying myself with fasts and prayers most ample,
In hope how rich, in faith how firm!
With sighs, and tears, and hands wrung wildly,
I thought that fearful plague's last term
To wrest from heaven's God, listening mildly;
These people's vivas strike me now like scorn.
Oh! could you read on my crushed heart within
How little sire or son forlorn
Deserve such loud acclaim to win;
My father was an honest man, and grave,
Who about Nature, and her sacred round,—
In honor, yet to precedent a slave—
Worried his brains with thoughts more sage than sound;
Who in the company of sages
Locked in dark labratories wrought, *
And guided by old cyphered pages
All opposites together brought.
There was a lion red, an eager lover,
In a warm bath paired with his lily bride,*
And both were next, 'midst open flames allied,
Chased from one bridechamber into the other.
At length, when in gay hues they spied
The young Queen glowing in the glass,
That was their medicine; their patients died,
Yet no one questioned—who was saved, alas!
Thus have we both with hellish, vile receipts,
Upon these hills, and in the vales between,
Rivaled the pestilence in our sad feats;
I've given this trash to thousands well I ween;
They've passed away, and I must see the time
When people praise the murderer for his crime!

WAGNER—And yet why grieve about it now?
Can a brave man do more than this,
His art to ply as he did vow
With skill and conscientiousness?
If you, as youth, honor your father's age,
Gladly you'll cherish knowledge that he gives;
If you, as man, store knowledge still, a sage,
Your son may reach yet further whilst he lives.

FAUST—Oh! happy he, in whose heart hope infuses
Strength to strive upwards from this sea of error.
What one knows nothing of is what one uses,
Whilst what one knows, one can make use of never.
But this sweet hour of lovely calm no moe
Let us beclond with such sad thoughts; Oh! see
How, in the golden sunset's shimmering glow,
Yon woodbine covered cottages repose.
The sun sinks westward, our sweet day is dead,
Thither he hastens new life to inspire;
Had I but wings to raise these limbs of lead,
And ever follow his retreating fire,
Then might I ever see in sunset's gleams
The quiet world beneath my feet lie sleeping,
The treetops tipped with fire, vales steeped in dreams,
The white cascade its golden tear drops weeping;
The wild hill then with deep ravines dark shaded
Might no more stay my winged, Godlike flight,
But ocean's robe, with soft, warm bays deep braided
Should spread blue prairies 'fore my raptured sight.
At length the Sun-god sinks beneath the horison,
And this new fever wakes my slumbering sprite,
I hurry forth his glow to keep mine eyes on,
Bright day before, behind lugubrious night,
Blue heavens above me, and blue waves below;
Oh! beauteous dreams, too lovely whilst ye fade!
Alas! with spirit wings full well I know
No wings of feathers fellowship 'ere made.
Still 'tis inborn in everyone almost
To feel his spirit soar away above,
When overhead in deep blue ether lost
The skylark trills his sweet soft song of love,
When o'er the jagged pine clad height
The eagle sweeps with wings at rest,
And the crane wings his lonely flight
O'er swamps and lakes towards his nest.

WAGNER—I've oft myself been troubled with ennui
Yet never felt that sort of ecstacy.
I find I soon grow tired of woods and fields,
For your doves' wing I never felt much longing;
What nobler joys one's library now yields,
The eager sage with books and parchments thronging,
Then winter nights grow beautiful and sweet,
A holy life pierces like fireglow thro' you,
And should you ope some tome of wisdom meet
A heaven entire descends in light unto you!

FAUST—Thou knowest only one desire as yet,
Oh! never learn the other to discover,
Two souls alas! within my breast are met,
The one strives ever to divorce the other.
The one clings fast in sturdy love of sense
To this fair world with stiffening grapnels cleaving,
The other tries as hard to rise from hence,
For realms of soul this dim, dull dungeon leaving;
Oh, spirits! if there be such in the air,
Who hover, ruling space, 'twixt earth and heaven,
Swoop hither downwards from your pure homes there,
And waft me to new life in a new haven.
Oh! if a magic cloak were only mine,
And it could bear me off to strange new shores,
I would not sell it for those robes that shine
On monarch's shoulders in their gala hours!

WAGNER—Invoke not, pray, that well known ghastly band
Who stream in spreading flocks thro' ghostland's smother,
By whom all dangers for mankind are planned,
From one end of this earth unto the other.
From the harsh north, these spirits biting tooth
Gnashes upon thee o'er its barbed tongue,
From the dry east they rush withouten ruth,
To fatten on thy wasting, festering lung.
If the South sends them from its scorching waste
To heap their coals of fire upon thy crown,
So from the West their files come hurrying fast,
To freshen field and meadow, then to drown.
They listen gladly, since they joy in evil
Obey us readily, glad to deceive;
They wear the garb of heaven, so bland and civil,
And lisp like angels when they falsehoods weave.
Come let us hence—grey twilight wraps the world,
The air grows chill, damp mists are round us whirled;
At eve it is one values most one's home.
Why stand you thus as one astonished? Come!
What see you in the gloom your soul to trouble?

FAUST—See you, yon black dog scour thro' wheat and stubble?

WAGNER—I saw him long ago, he struck me not the least.

FAUST—Regard him well, for what d'you take the beast?

WAGNER—Why for some dog, who, after poodle fashion,
Worries himself his master's steps to trace.

FAUST—D'you notice how, instead at once to dash on,
He creeps in narrowing circles towards this place,
And—or I err—a whirl of fire behind
Seems flashed from the gyrations of his tail.

WAGNER—Aught save a coal-black dog to see, I fail;
Hallucination that will prove you'll find.

FAUST—Meseems he draws there light and magic loops
To form a future snare about our feet.

WAGNER—I see him slow and timid in his swoops,
Lest strangers, not his master, he should meet.

FAUST—The circle narrows, see, he's reached this place.

WAGNER—A dog you see, no ghost is in the case.
He growls and hesitates, and crouches flat,
He wags his tail—all dogs you know do that.

FAUST—Good dog! come here! Poor fellow then! Good beast!

WAGNER—The dog's a foolish animal at best,
If you stand still he looks up in your face,
You speak to him, towards your breast he'll spring,
If you lose aught, he'll find its hiding place;
Into the lake he'll leap your stick to bring.

FAUST—You're right in sooth, I do not find a grain in
The animal of ghost, it all was training.

WAGNER—E'en a wise man, in truth, hath often found,
His best friend in a clever, well trained hound;
Aye, he deserves that all should treat him kindly,
Who learns the tricks the students teach so blindly!

* May not the lion red mean cinnabar, and the lily chlorides of sodium; the preparation made by the process here figuratively described, being the hydrochloride or bichloride, both so constantly and deleteriously employed in allopathic practice? It is usually supposed, however, that whilst the former means native mercury, the latter signifies antimony, in which case some combination of these must be intended as the medicine so emphatically condemned by Goethe. Paracelsus, in his Tinctura Physicorum, uses almost the same terms in speaking of mercury and antimony. Calomel he also speaks of as the White Eagle. The Red Lion and the White Lily are generic, not specific, names for the ingredients; and although used by Paracelsus to refer to the above, may also be employed of other antagonistic ingredients of any preparation, since it was common with the alchemists to speak of this forced combination of opposites as a marriage. The expression here used then, would well apply to Calomel, at one time considered the sheet-anchor in all severe internal inflammations and fevers.

Special Notices.

Do not fail to read Dr. Docking's advertisement, on the last page.

For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

"THE WORD" is a Monthly Journal of Reform—Regarding the subjection of Labor of Woman, and the Prevalence of War as unnatural evils, induced by false claims to obedience and service; favors the Abolition of the State, of Property in Land and its kindred resources, of speculative income and all other means whereby Intrusion acquires wealth and power at the expense of Useful People. Since labor is the source of wealth, and creates all values equitably vendible, the WORD (not by destructive methods, but through Liberation and Reciprocity) seeks the extinction of interest, rent, dividends and profit, except as they represent work done; the abolition of railway, telegraphic, banking, trades union and other corporations charging more than actual cost for values furnished, and the repudiation of all so-called debts, the principal whereof has been paid in the form of interest.

E. H. HEYWOOD, Editor.

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, NOVEMBER 28, 1874. No. 29.

Signs of the Times.

An anti-vaccinating society has been formed in London, for mutual protection against the law imposing compulsory vaccination.

American manufacturers now make nearly everything as well or better than the European, but many of them put on French and English labels to deceive customers.

The *Golden Age* says Spiritualism, with all its crudeness, is confirming the world's shaken faith in immortality, and diffusing a new faith and feeling respecting the future.

At seances lately held in London spirit forms have been seen repeatedly in the same room with the circle, and without the use of a cabinet. They appear and disappear in the presence of the sitters.

A. T. Stewart has not abandoned his plan of opening a hotel for women. The building is not yet completed, Mr. Stewart having refused to submit to the exactions of working-men's organizations.

A dress reform store for women has been opened in Boston, and it promises to be a success. Among the articles sold is an under garment that combines two or three articles of dress into one gracefully fitting piece of drapery. On this arrangement the outside clothing is fastened.

Gen. Sherman asks for an increase in the army. The people are opposed to any increase. It is too large already. We do not want anything more than the skeleton of an army. Volunteers make the best soldiers in time of need. The Navy too, should be reduced. It is of little use, and very expensive.

Sixty thousand working-men and working-women are said to be out of employment, in New York city, and in a condition of destitution, with a rigorous Winter in prospect. This is a "sign of the times," which seems to continue year after year. Is there no remedy?

Horatio Seymour has declined to be a candidate for the U. S. Senate, which with him is equivalent to consent. He declined the nomination for the Presidency once, and with tears in his eyes protested that it was too bad to force him to take it, so it was. Yet he took it and was—defeated.

Brown, the "mind-reader," who visited the Eddy family utterly incredulous, closes a report by saying: "All who saw were convinced that what they saw was no hallucination. Some, of course, who are Spiritualists, believe that the appearances were materializations of the dead. To many others the whole is a deep mystery, inexplicable as yet. Of the latter I am one."

It is proposed to abolish titles of nobility in Denmark. The Lower House favor while the Upper oppose the measure, but it is gaining strength.

It is asserted that Bismarck is endeavoring to bring on another conflict with France, and that he is hastening the crisis that France may not recover from her reverses before the attack.

The Shakers at Lebanon Springs, Watervliet, New York, are making unusual efforts to recruit their numbers, while the Oneida Community people daily refuse applications. What is this a sign of?

Five students of the Regent's Park Baptist College, London, who were about to graduate for the ministry, have announced themselves rationalists. Three have joined the Unitarians, and the other two have declined to enter the ministry.

W. F. Jamison says a little observation and thinking show that Christianity is going to pieces, so far as ideas are concerned. As an organization it is strong, but as a system of ethics it is dead. It has become mainly a fashionable juggernaut for grinding working people beneath its ponderous wheels.

The Secretary of the Indiana State Association of Spiritualists asks for contributions to carry on the legal contest with the distant heirs of Robert Barnes, who left three-quarters of a million of dollars for the benefit of orphan children of Liberalist parents in Indiana.

Dr. Holland, editor of *Scribner's Monthly*, last month intimated that all who believe Beecher and other clergymen guilty of crime are fools. In the November number he calls them sensualists. We are waiting anxiously to see what the month of December may prove them to be in the opinion of this astute editor.

A New York daily says: "This is called an unbelieving age, a skeptical age, a material age, a critical age. But, notwithstanding all the epithets launched at the age, in no period since the world began have religious questions absorbed more attention or been discussed with more ability, earnestness and power."

The new motor said to have been discovered by a Mr. Keeley of Philadelphia, it is asserted, will be able to draw a train of cars twice across the continent with less than two gallons of water, which is used over and over again, without material loss, and this without the aid of fire, chemicals or electricity. None but very small vessels for generating the power are necessary, because the presure is said to be 7,000 pounds per square inch, a power which may be safely used in small vessels with thick walls.

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CURE BY SPIRIT AID.

Through the kindness of Mr. B. Shrafl, we are permitted to publish the following letter, which contains matter of interest not only to the person addressed, but to all Spiritualist and inquirers after truth:

SAN FRANCISCO, NOV. 20th, 1874.

Prof. J. R. Buchanan:—Ever since the first issue of the *Banner af Light* I have been a reader of its valuable pages, and have so often read your well digested articles that I seem to know you somewhat. In the number for November 14 you ask psychometers and clairvoyants to inform you of their remarkable cures, etc., etc. Although I am neither, yet I have an experience which might be of some value to your collection.

In 1865 I lived in Rockland, Maine; I had an old lady 69 years of age as my housekeeper, whom I had known for ten years previous. She was struck with paralysis about two years before I made her acquaintance. As she was a poor woman I befriended her, and let her read the *Banner* and other spiritual literature. When she came to my house in 1866 I held frequent circles, and she often expressed the desire to become a medium. We sat for development for sixteen months, twice a week, regularly, and sometimes three times, but apparently neither she nor I developed any mediumistic power.

She could neither shut her hands fully nor straighten her fingers; neither could she raise her hands to her head. In order to dress herself she had to sit down, bend her head forward and put her elbows on her knees, and in that manner push up her hands so as to throw her clothes over her head. She had to do the same in combing her hair. One morning, in the fall of the year, she came out of her room telling me she did not sleep any all night, such a queer sensation ran through all her body under the skin, just as if bugs were crawling all over her. I thought it strange, yet I could not give her any explanation. The next morning she told me the same. The third morning I had overslept myself, and I called her to get up quickly, as it was late. It had always required one-half hour for her to dress. I went to the stables to take care of my horses, being gone about fifteen minutes, but on my return she was already dressed. She told me she had, during the night, had the same feeling previously described; that on coming into the kitchen, after dressing, she put out her hands to warm them at the stove, and was astonished to find that she could straighten her fingers. She then raised her arms to her head and found she could do it, and so she went through other motions, and to her delight she had complete control of her limbs. She also observed that bunches on her wrist and arms, the size of half a walnut, had disappeared. After she had told me this, all in the greatest astonishment, I remarked: "Well, Mrs. Garland, I cannot account for it on any other hypothesis than that you have been cured by spirits, who have taken advantage of the harmonious conditions we are having at our house, and have thereby been able to affect you." For eight years previously she had taken no medicine, neither had I nor anyone else magnetized her.

While I was saying it must been spirit cure, her right hand was lying on the table; the first finger commenced to tremble, then the second, and soon the whole hand made the motion, striking the table three times, confirming what I said. This was such a strange proceeding to herself that she kept continually assuring me, with an anxious look on her countenance, that she was not doing it herself. I told her she need not fear that I would think so. The hand then made the motion that it wanted to write, and after I had given her a paper and pencil she wrote mechanically a short message, and when I came home in the evening she had written a very good message.

A few weeks after this development she became clairaudient. She could hear two or more spirits' voices at the same time, and tell what their conversation was. She had been brought up in the family of a Congregationalist minister, who then was President of Dartmouth College, where she had to recite every day a chapter from the Bible, therefore she knew nearly every chapter and verse by heart. When this clairaudience came to her, her guardians would say: "Sister, arrange your work to-day so that you can sit down by 9 or 10 o'clock, and we will bring to you a large band of spirits that were Methodists or Baptists, or some other creedists, and who have not laid off yet their creeds; their earthlife's creeds still cling to them, and we want you to instruct them." When the appointed time came she would sit down. The guardian then would say to her: "Sister we have come, and I will introduce you to Brother Mr. so-and-so, who will be the main speaker, yet others will take part in the discussion." Sometimes the spirits would open with a verse or chapter from the Bible, and comment on it for ten or fifteen minutes, then she would reply; or she would open the discussion and they would reply. Sometimes she would hear two or three contradict her at a time, and not only would she discuss the Bible with them, but all kinds of subjects. These discussions were very interesting, and were carried on with great earnestness and warmth, sometimes for two or three hours at a time. These discussions lasted for nearly six months, until she passed over to the higher life herself, and many and hearty were the blessings she received from the invisibles that she had brought to light through her teachings. I, or whoever was present, could not hear the spirit voices, but one could tell by her answers what the subject was. Sometimes she spoke with great animation, and the "seances" were exceedingly interesting.

B. SHRAFL.

In a note to the editor, Mr. Shrafl says: "Before Mrs. Garland passed over to the other life (April 27, 1867) I had frequent conversations with her about the change, and requested that if she should find the spirit world a real natural world, and that we as individuals retain our identity, our loves, desires and aspirations, only realizing them there in a higher measure, that she should give me a communication to prove it to me without a shadow of doubt. She promised she would, and how well she kept her promise I can prove, if you permit me so much room, Mr. Editor, in another article."

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[For Common Sense.]

THE PRESS—"COMMON SENSE."

There are but three modes of promulgating new ideas, or maintaining old ones, viz., the Press, Lecturers and Societies. While the two latter are well, our present civilization has placed the Press foremost. This is the age of newspapers—a reading age—yes, and a thinking one. Lecturers and Societies give ideas to the few, while the Press spread them to the many. Individuals and Societies have specialities, while the Press, though it may be special, yet attracts even unbelievers, as it can be the vehicle of your ideas as well as mine. There is a wisdom in all minds which lends an ear, at least to the Press, while to Lecturers and Societies a deaf one may be turned. Tyndall discoursed his celebrated address to a chosen few, but the Liberal Press scattered it to the millions. Think you that the chosen could have sown the scientific and rational seed in a lifetime, which the Liberal Press did in a day? All praise to the Liberal Press everywhere!

And now to the point. We, as men and women of the Pacific coast, who are seeking to enlarge the field of thought, have before us, as an expounder of "live ideas" and liberal thoughts, COMMON SENSE, which calls upon us to exercise our common sense in lending a hand with a will to advance its interest. Let every reader accept the labor, and render aid in thought, purse and goodwill to the best of each one's ability, and feeling that a Press on a strong financial basis has a power and influence in proportion to its financial strength as well as brains. The aiding in building up Liberal papers should be considered the first duty of every liberal thinking man and woman, for even while they are asleep labor and money is being expended for the scattering of those ideas which advance humanity in science, liberty, love and justice. Every man and woman who reads and thinks, knows what is in the air. And what weapon is mightier than the pen—what more potent than the Press? To your work my friends, and do your duty to humanity and yourselves. Yours, P.

At the close of his discourse on Money, last Sunday, Rev. Mr. Rexford spoke of the need of his society to build a church, and said:

"But if it is to be only a Church, and nothing more, let us have none of it. Every church should have some great practical charity connected with it. Churches are nothing of themselves, but only as they go hand in hand with some great practical benevolence that will uplift humanity and redeem it from poverty and vice. True Christianity should teach man not how to get safely out of this world into another, but how best to develope physically, mentally and morally so as to make the best of this life. If we act well one part on this earthly stage, the future will take care of itself."

That is the principal doctrine set forth in the meetings of Spiritualists. It is our faith that the way to prepare for the next life is to make a proper use of this.

A letter from Eureka to Mr. York states that Fannie Allyn is having large and delighted audiences there.

THE INFLUENCE OF MUSIC.

BY B. SHRAFL.

What is more deeply interwoven with the sympathies of human nature than music? What will more touchingly express the feelings of joy or sorrow, hope or melancholy? Music speaks with irresistible power to the feelings; it is the choicest language of the heart; it touches chords in the depths of the soul which lie beyond all other influences; it banishes cares and low thoughts, and gives us glimpses of heaven. See what power it exerts over the warrior when fatigued with forced marches under a scorching sun, or drenched with rain or cold, and possibly oppressed with hunger. Then, in the fierce battle, after struggling all day, fortunate to escape death or wounds, he is so tired as almost to drop to the ground, the command comes from the general to make another attack, and the band plays a stirring national air or march, then you can see the effect of that music—how it rouses men to deeds of valor and heroism, of which they would have been incapable without its inspiring strains.

Look at the criminal, no matter how low and depraved he is, when he hears a sweet, soft strain of music, how it touches his higher nature, and awakens better feelings in his soul towards his fellow-man, and brings back to his mind a mother's love and caresses, and the sweet little songs she used to sing for him. His innocent childhood days are recalled, and he is the better for it. Or go into a church or cathedral, and listen to the grand organ. What can inspire a more sincere and deeper feeling of religious devotion than to listen to the soft and, by degrees, swelling tones, as the melodious sounds burst forth from that wonderfully constructed instrument, with such a power and grandeur, as if coming from a thousand human throats, so as to fill every niche and corner of the building? Language is inadequate to express the feeling it gives, soothing the troubled soul, and lifting it up to the throne of the Infinite, there to worship him in spirit and in truth, giving us a foretaste of the human harmonies which our emancipated spirits shall enjoy after we lay off this mortal clay, and roam the blessful fields of the spirit world.

Nathan Burgess, the murderer of Joseph Robbins, confessed in open court, in Terre Haute, Indiana, that knowing Robbins had been paid his month's wages that day, he shot Robbins through his window. After waiting to see if the sound of the gun had aroused any one, he went to the house to rob the corpse, when he heard Robbins praying, and heard him say: "Oh God, have mercy on the one who did this. Spare him, for Jesus' sake." The *Index* says: "Let us pay a tribute of unfeigned reverence to such Christianity as transfigured the dying hour of this poor murdered man. The superstition of it is all lost in the glory of his great forgiveness, which was every whit as noble as that of his deified Master, and sprang from a fountain older than he, the human soul."

A correspondent desires to know the address of the Dawn Valcour Community. It is Box 13, Winooski, Vermont.

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ASTROLOGY—NO. 2.

BY PROF. W. H. CHANEY.

ASTROLOGY AND THE BIBLE.

It is claimed that our Bible is the oldest of all books, and although I grant it for the purpose of a consideration of this subject, still I hold myself in readiness to maintain against all comers that our Bible is chiefly a compilation from more ancient writings, wherein were veiled in riddles and allegories the mysteries of science, more especially that of Astronomy. But Astrology was thoroughly known and practiced thousands of years before the Bible was written. That both Astronomy and Astrology are older than the Bible, appears from the Bible itself. Take, for instance, the Book of Job, one of the oldest in the Bible, being from a Chaldean M.S., wherein the constellation Scorpio is personified and represented as a man. This must have been written about the time that Scorpio was projected from the summer to the winter regions, called also "the war in heaven," when the old serpent was cast out; and by calculating the precession we fix the time at least six thousand years ago.

It may be objected that a written language was unknown at so early a date. I reply that in a very interesting work published in London in 1868, by J. P. Lesley, an American, on the origin of man, Mr. Lesley proves conclusively that the Egyptians had a written language seven thousand years ago. Then why not a written language at Bayblon, "the glory of the Chaldean empire," six thousand years ago? Because the Israelitish barbarians were unlettered at that date, is no evidence that their neighbors had not already achieved many of the triumphs of civilization. According to their own showing, the Israelites led nomadic lives, tending their flocks by day and pitching their tents at night, like the Modoc, always watching for a chance to steal or murder, at a time when the Babylonians and Egyptians were rearing those immense superstructures whose awful ruins still whisper of the glory of the illustrious past. No tongue can so speak as do the desert sands, sighing through the lone colonades that once guarded the Helliopolis of Egypt. The Israelites the authors of the oldest book! As well say that the Digger Indians were the authors of the Declaration of Independence! And who knows but this may not actually be the case, a thousand years hence, should some descendant of the Diggers then write a book? But to return from this digression. In the allegorical dialogue between God and Job, the former says:

"Can'st thou bind the sweet influence of Pleiades, or loose the bands of Orion? Can'st thou bring forth Mazzaroth in his season? or can'st thou guide Arcturus with his sons?"—Job xxxviii: 31, 32.

The constellations here named, Pleiades and Orion, have been known in Astronomy by the same names for thousands of years, and are so known to the present day. The same may be said of Arcturus, the brightest star in the constellation Bootes, also called Adham, Adima, Adam; the common name is "the Celestial Herdsman," being personified in Genesis as the "first man," because in picturing the hieroglyphical character which we see at present on all celestial globes, this was the first man, as Virgo, (which comes to the meridian just before Bootes, and therefore leads him to his "fall," that is, to go down the western slope of the sky,) was the "first woman," baring the rib story.

"Can'st thou bind the sweet influence of Pleiades?" The ancient Astrologers taught that all the fixed stars falling within the zodiac exerted an influence in Nativities, notwithstanding the science deals almost exclusively with the signs of the zodiac, planets and luminaries. The influence of these stars was various, according as they were aspected by good or evil planets. Thus, if the Pleiades were aspected by Mars, storms, shipwrecks, etc., resulted; but when aspected by Jupiter or Venus, then the "influence" was harmonious. It was evidently in this light that the question was asked which is quoted at the beginning of this paragraph. Furthermore, this question establishes beyond controversy the fact that whoever wrote it held to the doctrine of "planetary influences," which is only another term for Astrology. If the Pleiades had no "influence," then the author stands convicted of blasphemy for having put an absurdity into the mouth of God himself.

In Greek and Roman Mythologies, which I rank the same as our Bible, Atlas had twelve daughters, seven of whom constituted the Pleiades, a constellation in the neck of Taurus, commonly called "the seven stars," or "seven sisters." Only six of these being visible to the naked eye, the other was said to have been lost; hence the poetic and allegorical lament for "The Lost Pleiad." The remaining five daughters of Atlas constitute the Hyades, a constellation in the face of Taurus in the shape of the letter V. Atlas himself was assigned to the posision of holding up the heavens, lest they might fall, when "every one could catch larks." His name has been perpetuated by tradition by being applied to a representation of all the constellations, as an "atlas of the heavens." So, too, in Geography we apply his name to the maps.

Hence we discover in the Bible not only the same ideas advanced in the pagan Mythologies, but even the same *names* are preserved. To account for this coincidence we must accept of one of the following conclusions: First, Mythology was copied from the Bible. Second, The Bible was copied from Mythology. Third, Both the Bible and Mythology were derived from the same source, and therefore the coincidence is not surprising. The first of these conclusions cannot possibly be true, for the Greek and Roman Mythologies are derived from the Persian, Chaldean, Egyptian and East Indian Mythologies, where they had an existence in legend, in hieroglyphics, engraved upon monuments and written in the Sanscrit language for thousands of years before the Hebrew language was spoken; and of course the Bible worshipers dare not claim an antiquity for it greater than the language in which they claim that God gave its inspired truths to man. From these considerations it is evident that both the second and third conclusions may be true. That the third is true I have not a doubt.

The verses quoted from Job are sufficient to establish the

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fact that both Astronomy and Astrology were known before the Bible was written. But aside from this proof there are hundreds of passages confirming my statement—passages wherein the words Astrology, Astrologers, etc., occur. The "wise men" of the New Testament were Astrologers, and the term should have been translated *magii* instead of "wise men." The ancient *magii* were the scholars and philosophers of the past, the term including Astrology just as much as the word "Science" now includes mathematics.

A LESSON FROM HISTORY.

In May, 1831, that distinguished author and accurate observer of men and things, Robert Dale Owen, furnished for the columns of the *Free Inquirer* (a paper then published in New York city) the following account of the workings of marriage and "placements" as they are found, side by side, among the Haytians. It refutes, as he claims, "one of the vulgar accusations against our species, that, but for the restraints of indissoluble marriage, the world would be a universal brothel."

"Ever since the revolution which established the independence of the Haytian Republic, a custom has prevailed in the island which is not found elsewhere; and which has not, so far as I am aware, attracted that attention from the philosopher and the moralist which I conceive it most emphatically to deserve. I mean the custom which the inhabitants designate by the word *placement*. Those who choose to marry, are united as in other countries by a priest or magistrate. The difference between *placement* and marriage is, that the former is entered into without any prescribed form, the latter with the usual ceremonies; the former is dissoluble at a day's warning, the latter is indissoluble, except by the vexatious and degrading formalities of divorce; the former is a tacit social compact, the latter a legal, compulsory one; in the former the woman gives up her name and her property; in the latter she retains both.

"Marriage and placement are in Hayti equally respectable; or, if there be a difference, it is in favor of placement; and, in effect, ten placements take effect in the island for one marriage. Petian, the Jefferson of Hayti, sanctioned the custom by his approval and example. Boyer, his successor, the present President, did the same; and by far the largest portion of the respectable inhabitants have imitated their Presidents and are placed, not married. The children of the placed have, in every particular, the same legal rights and the same standing as those born in wedlock.

"I imagine I hear from the clerical supporters of orthodoxy one general burst of indignation at this sample of national profligacy; at this contemning of the laws of God and man. * * Learn that although there are ten times as many placed as married, yet there are actually fewer separations among the former than divorces among the latter. If constancy, then, is to be the criterion of morality, these same profligate unions—that is, unions unprayed for by the priest and unpaid for to him—are ten times as moral as the religion-sanctioned institution of marriage.

"But this is not all. It is a fact, notorious in Hayti, that libertinism is far more common among the married than among the placed. The explanatory cause is easily found. A placement secures to the consenting couple no legal right over one another. They remain together, as it were, on good behavior. Not only positive tyranny or downright viragoism, but petulant peevishness or selfish ill-humor are sufficient causes of separation. As such they are avoided with sedulous care. The natural consequence is, that the unions are usually happy, and that each being comfortable at home is not on the search for excitement abroad. In indissoluble marriage, on the contrary, if the parties happen to disagree, their first jarrings are unchecked by considerations of consequences. A husband may be as tyrannical as to him seems good; he remains a lord and master still. A wife may be as pettish as she pleases; she does not thereby forfeit the rights and privileges of a wife. Thus ill humor is encouraged by being legalized, and the natural results ensue—alienation of the heart and sundering of the affections. The wife seeks relief in fashionable dissipation; the husband, perhaps, in the brutalities of a brothel.

"But aside from all explanatory theories, the fact is as I have stated it, viz.: that (taking the proportion of each into account) there are ten legal separations of the married to one voluntary separation of the placed. What say you to that, my reverend friends? How consorts it with your favorite theory that man is a profligate animal, a desperately wicked creature? That, but for your prayers and blessings, the earth would be a scene of licentiousness and excess? That human beings remain together, only because you have helped to tie them? That there is no medium between priestly marriage and unseemly prostitution?

"Does this fact open your eyes a little on the real state of things to which we heterodox spirits venture to look forward? Does it assist in explaining to you how it is that we are so much more willing than you to entrust the most sacred duties to moral, rather than legal, keeping? You cannot imagine that a man and a woman, finding themselves suited to each other, shall agree, without your interference, to become companions; that he should remove to her home, or she to his, as they found it most convenient; that the connection should become known to their friends without the agency of banns, and be respected, even though not ostentatiously announced in a newspaper. Yet all this happens in Hayti without any breach of propriety, without any increase of vice; but, on the contrary, much to the benefit of morality and the discouragement of prostitution. It happens among the white as well as the colored population.

"Do you still ask me, accustomed as you are to consider virtue the offspring of restrictions—do you still ask me what the checks are that produce and preserve such a state of things? I reply, good feeling and public opinion. Continual change is held to be disreputable; and where sincere and well-founded affection exists, it is not desired; and as there is no pecuniary inducement in forming a placement, these voluntary unions are seldom ill-assorted.

"When our nature is blackened and abused, and when we are told that we are altogether vile and unclean until washed in the consecrated waters of theology, or purified by the searching influence of the law, let us appeal in its defense to facts like these."

Frances Power Cobbe, in an address refers to Goldwin Smith's article on Woman Suffrage, and calls Smith the "Knight of the Rueful Countenance" though he did not use a lance in his attack, but ran down the road, picking up mud to throw at the women. She said he had found out some immoral novels written by women; but, as a professor of History, it might have occurred to him, that, if women wrote immoral things, men acted them. She then considered his argument. First, that women should not vote, because they are too weak; and secondly, because they are too strong—strong enough to overturn all institutions. These, she characterized as Mr. Smith's "Kilkenny cat arguments," that devoured one another.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, DEC. 5, 1874.

Deferred Articles.—We are again obliged to leave over a number of interesting articles, some of which are already in type, including "Self Culture," by Jas. Batterby; "We are a Million," by Satan jr.; "Stumbling Blocks," a lecture by Laura Cuppy Smith; "Husband Catching," by Rustic; "Christ and Montezuma Expected Daily," by J. L. Hatch; "Spiritual Experiences," by Q. X.; an editorial article on The Conflict in Europe, another on "Materialization," and a half dozen poetical contributions.

The Tuesday evening seances at Charter Oak Hall are increasing in interest and attendance. The tests are excellent, and the developing circle at the close highly successful.

The friends of Laura Cuppy Smith will find her at 526 Chestnut steert, where she will doubtless be glad to see them without ceremony. She has no "reception days."

This evening, *Saturday*, Dec. 5*th*, Professor W. H. Chaney is *to* give a lec*t*ure on *the* Evils and Dangers of Romanism, a*t* the Hall of *the* Young Men's Chris*t*ian Associa*t*ion. Go and hear him.

Dr. P. B. Randolph has taken rooms at No 20 Montgomery street. He is to commence a series of lectures a*t* Dashaway Hall on *S*unday a*ft*ernoon, and will undoub*t*edly have a large audience. His "flight*s* of ora*t*ory" are something wonderful.

We received too late for publication this week a letter from S. B. Brittan, publisher of the *Quarterly Journal of Spiritual Science*, correcting an item in Common Sense which stated that it is proposed to raise money for *his* aid. The error was merely typographical, the word "his" should have been *its*, meaning the *Journal*, not Mr. Brittan personally, as was evident from the context. We have on several occasions given unstinted praise to the *Journal*, as the most able exponent of the Spiritualistic Philosophy ever published, and have expressed much regret that the Spiritualists of America have failed to give it adequate support. Next week Mr. Brittan shall speak for himself.

J. L. York.—The people of the Southern part of the State will be glad to learn that this gentleman will spend several months in their section. He left on the steamer on Wednesday, for Santa Barbara, where he will remain during December, going from there to San Bernardino, and probably thence to San Diego. Mr. York's audiences in Stockton, and Sacramento, were very large, and his addresses gave great satisfaction.

POLITICAL PARTIES.

We hear of the formation of all kinds of political parties. There is one on Temperance, one on Finance, there are the old parties, the Grangers, the Railroad party and the Woman Suffragists. But there is no party for the laboring and middle classes. They are supine amid accumulating evils that threaten to ingulph them and the country in lasting ruin. We have now enjoyed political freedom for nearly a century. During that time we have had an unexampled national prosperity. The great breadth and richness of our national domain have increased our numbers, wealth and power to colossal proportions. We have invited the whole world to come here and help us develope the vast resources of our country. They have come—the representatives of all nations—white, black, brown, copper-colored, yellow, all who choose, and so far there has been ample space and opportunity for all. Fortunes have increased; millionaires have sprung up among us; our material progress has been unexampled; but what do we behold? As some us have become enormously rich, so others have become most abjectly poor. We have done nothing to solve that great question of adjustment between capital and labor, whose neglect has plunged the masses of the working people of the older countries into hopeless misery. The same evils are pressing at our doors. Our capitalists say, give us more cheap labor! Give us negroes, Chinamen, anybody who will work cheap, and enable us to pile up larger fortunes. And the laborers are supine and indifferent. Already every avenue is filled. Labor is unemployed. The poor suffer. They beg. They steal. Their daughters prostitute themselves for bread. Their children are ragged, dirty and unschooled. Their young men cannot, dare not, marry, for fear of want. Their young maidens are neglected and sliding childless to the grave. A million of our own race who should be born every year, are not, because circumstances will not permit. And still our rich cormorants call for cheap labor, cheap labor, cheap labor! They pay five thousand dollars to a foreign priest for a gorgeous marriage ceremony, and flourish their silks and diamonds before those of their own race who lack bread, and they will give none. They are acquiring the wealth and falling into the same folly, extravagance and heartless disregard of the poor that characterize the aristocrats of the old world. The poor are also gradually sinking into the same helpless poverty that degrades the poor of Europe. And yet no one proposes to stop this evil. There is no party proposing to prevent this wide difference in human condition. It is not strange that the rich do not seek a remedy. And yet it is. If the rich were wise, they would see to it that the poor are not utterly degraded. When the cottage is the abode of wretchedness and misery, the palace will hardly enjoy its luxuries in security. But it is not only strange, it is monstrous that the poor, the working men of California, pay no attention to these premonitory symptoms of their approaching degradation. Legal robbery gathers the wealth, leaving the mass of the people struggling in want.

Well, perhaps you say, What remedy is there? Is it for *you* to inquire, *you, poor man.* The rich man's daughter is loaded with presents of silks and diamonds, with a million dollars in gold to begin the world with. Your daughter

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cannot marry because you have nothing to give her, and her lover finds it difficult by honest work to obtain adequate support. The rich man's daughter will die childless perhaps, enervated by luxury. Your's will do the same, too poor to raise a child. And you do not even ask if there is no remedy for these evils. You do not propose to apply one if it could be found. You do not organize with your fellow working men, and say this shall not be any longer. You say nothing and you do nothing; and the whole world is amazed at your blindness and stupidity. The land of your country is being grasped by the few, while the many have no place to lay their heads, and you put no veto on the process, though your own children will shortly be homeless. There is a peaceful remedy for all this misery, present and to come. Let it be applied soon, lest the heat of discontent that lies latent now become fierce flames of revolution quenchable but in blood.

The Boston City Government has voted $5,000 for soup to be fed to the poor during the winter. This, is well, but how much better it would be to spend a few thousand dollars to assist the poor to earn their own living; better still to so educate the poor that by combination of labor they would never come to want. Capital, under prevailing systems, has more power than is either just or necessary. This power *seems* to be a law of nature; but the seeming is only because centuries of usurpation on the part of capitalists have fixed the evil firmly in its seat. Nature never decreed that a few of her children should monopolize all her gifts. All human laws should discriminate against wealth instead of for it, as is now the case. The people, in this country, *make* the law, and when they are intelligent enough to see the injustice of our present system, they will change it. Industry should never be taxed. Trade should never be taxed. The property of the poor should be exempt, but the surplus wealth of the rich should pay all the expenses of Government. And these expenses should not consist, as now, in sustaining useless armies and navies, and hordes of office holders; but they should be for free schools, hospitals, orphan asylums, etc., for railroads, telegraphs and other internal improvements owned by and controlled for the general government. Our voters should be men and women of intelligence and good moral character, who have passed the examination of a competent tribunal. Such a state of affairs may be a long time hence; but when that time comes there will be no more soup houses, for there will be no necessity for them.

Rev. E. L. Rexford, the new pastor of the Universalist Church of this city, is proving himself not only a man of ability, but of much liberality. With Rev. Mr. Stebbins, whose sermons are full of the highest spirituality, overflowing with love and charity; Rev. Mr. Ijams, a bold, earnest, honest man, a good thinker and entertaining speaker; Rev. Mr. Carpenter, a liberal though not a profound man; Rev. Mr. Rexford. Rev. Mr. Dunn, and several others, the people of San Francisco are favored indeed. They are neither compelled to listen to the crudities of our popular debates on religious subjects, nor obliged to feed on the dry husks of "orthodox" theology; but are priviledged to a choice between the teachings of a half dozen men who are as eminent for their scholarship as for their earnestness in reform.

SPIRIT MANIFESTATIONS.

The statements of Dr Beard, with regard to the Eddy manifestations, have been denied by hundreds of persons present at the seances. A large number of papers have published denials from various correspondents. The *Evening Post* of this city gives extracts contradicting Beard. We copy a small portion as follows:

Dr. Beard's theory—and, in fact, the only supposable theory consistent with the belief that these manifestations are not what they purport to be—is that Wm. Eddy, with sudden changes of costume, represents all the spirits. Colonel Olcott says he first applied the test of measure, having made a height scale, and in a good light the spirits suffered themselves to be measured, Mr. Pritchard, a respectable and wealthy citizen of Albany, laying his cane over the head of each. He gives a table of measurements, varying from 6 feet 2¼ inches in the case of the spirit Santum, to 4 feet in the case of Carrie Arnold. "Honto" measured 5 feet three inches. Colonol Olcott then procured one of Howe's standard scales, certified to be set true and in perfect order, and got Mr. Pritchard, before mentioned, to do the weighing. Honto weighed 88 pounds, but by request, made herself lighter, weighing the second time 58 pounds, and on third trial 65 pounds. Thus, without any change of clothing, and all within the space of ten minutes, this spirit, who weighed at the beginning at least 50 pounds less than any mortal woman of her size and height should weigh, reduced her materiality to the extent of 30 pounds, and, after holding it there several minutes, increased it 7 pounds. An affidavit, sworn to by Mr. Pritchard, is given, in which he corroborates all these statements. Colonel Olcott tells many other curious things, some of which, if correctly stated, destroy Dr. Beard's theories. In the light seance, guitars and musical instruments were held above the curtain and used, and hands wrote names and moved about in such ways as to prove conclusively that they did not belong to the medium, etc.

General Lippitt makes a statement, concerning the Katie King materializations in Philadelphia, in which he says:

The Doctor then produced six oranges, and began putting them into her hands, which she held out to receive. But all at once appeared several other pretty and delicate hands under hers, some of which evidently belonged to very little children. These eagerly grasped the oranges, securing three or four of them; when oranges and hands at once disappeared. Afterward Katie reappeared and handed out to Mrs. Holmes one of the oranges, and also a bouquet of palpably earthly flowers, but whence obtained no one knew.

Gen. Lippitt says: "All of the spirits, except Katie, had more or less a fixedness of look and immobility of features. This was even the case in some degree with John King while he was talking with us. Yet, if these were puppets, it is not easy to understand why they were not all made to look equally natural. And, as to Katie King, no one who who saw her could be made for one moment to believe her to be a puppet. Unquestionably, if she were one, there has been no such creation since Prometheus' time, and the exhibition of her as such would alone suffice to secure to these mediums an ample fortune. Certain it is that she was either a young girl of living flesh and blood, or else a spirit clothed in what was real flesh and blood to all the senses. * * * I closely watched Katie King's countenance through an opera glass every time she appeared, and I invariably saw that, on her face being first visible, the eyes, as well as her other features, were perfectly natural

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and the *Atlantic* has an article from Robert Dale Owen, in which he argues that the spiritual phenomena are consistent with the idea of the universal reign of law. The *Graphic* is publishing long letters in reference to the Eddy manifestations, and one can hardly take up a first class Eastern newspaper or periodical without finding some reference to Spiritualism. This state of things calls for such investigations as will set the matter completely at rest. Men of the highest character and attainments should no longer hesitate at investigations which will be conclusive, for if Spiritualism is a humbug, it is certainly a growing humbug, and is humbuging a large number of people. If spirits can make their existence tangible to our senses, let us know it. If the whole thing is a fraud, it is time it were conclusively exposed.

The *Chronicle* says: "Whatever we may feel inclined to believe in regard to these marvellous narratives, apparently so well attested, one thing at least is clear, namely, that the time has at length arrived when the "phenomena" will engage the serious attention of men of science, and an earnest attempt to discover a purely natural and scientific solution of the mystery attending them will be made by persons qualified for the task."

"An attempt to discover a purely natural and scientific solution!" That would be like "discovering" the existence of man on this planet. Spiritualists have always contended that these manifestations *are* purely natural, and that they are scientific. Science is not something *made* by a few devotees of scientific investigation; it is the *truth* as manifested in nature, no matter who recognizes or refuses to recognize it. It is not limited to things we call material. Its domain is the universe, and its study embraces all the phenomena of nature.

The great difficulty in the way of the advancement of the spiritual theory among learned men has been mainly in the use of terms. The word Spiritualism has not clearly expressed what is meant by those who use it. Naturalism would be a much better word. Spirit, as used by Spiritualists, does not mean something in contra-distinction to matter. It *is* matter, and Spiritualists have always contended that there can be no manifestation of soul except through matter. A few men of acknowledged scientific attainments, refused, like Spencer, "from apriori reasons," to investigate anything claiming to be of a "spiritual" nature. Spirit, with them, was nothing; and "nothing" was not worthy of investigation. They arrogated to themselves the sole authority in matters scientific; and, although assured over and over again, that Spiritualists never claimed the existence of spirit apart from matter, yet they continued to treat the most important natural phenomena of this age with contempt. Truth, however, depends upon no man's opinion. It is truth which decides what science is, not men claiming to be scientific who decide what is truth. Men may assert time without end what the truth is *in their estimation*. That does not make it so; and Truth, in the end, asserts itself, overriding all human opinion, triumphing over all puny limitations.

"DELL DART, or Within the Meshes," is the title of a new story by Rowena Granice Steele, which she sells for fifty cents each. It is a California story, founded on facts.

in their appearance, the eyelids having all the appearance of those of a living person; but several times after her face had been a little longer visible than usual, the eyelids lost their mobility, the whites of the eyes became glassy and began to prolong themselves downward, looking like viscid masses about to roll down her cheeks. Of this change she always seemed to become suddenly conscious, hastily withdrawing her face from the window, at which, after a few moments, it would appear again with the eyes as natural as at first."

So well established have become the proofs of these manifestations, that the press of the country generally are treating them respectfully. The Rochester *Democrat*, in an editorial article, says:

What is this force or power? Does it really exist as thousands aver, or is it fraud or hallucination? The subject is agitating the public mind as never before, and the investigation will go on until some rational solution is reached. But the explanation of Dr. Beard, like the toe-snapping theory of the Burns, years ago, solves nothing; the weight of testimony is against them. Crookes, Wallace, Owen, Prof. Hare, and other scientific men investigated months and years before even venturing an opinion; but one seance is sufficient for Dr. Beard. Many persons admit the phenomena on investigation, but fail to adopt the spiritual hypothesis. They are looking for some new law or force in nature to account for all they see and hear. Let really intelligent and scientific men investigate and give an opinion, and the people will be glad to listen to them; but Dr. Beard's nine columns of egotism have not helped the matter.

The Chicago *Times*, in a lengthy article on the present aspects of Spiritualism, says:

Though the moderate phases of Spiritualism have been known and commented upon for over a quarter of a century, they have had a fair discussion in print only about two years. But the dailies, weeklies, monthlies and quarterlies of repute, in America and Europe, are vigorously making up for lost time. Robert Dale Owen has been at some pains to catalogue the prominent newspapers and magazines printed in the English tongue which have recently given fair mention of the Spiritualistic phenomena. A private letter from him shows that the list covers nearly every publication of any value or influence in this country and Great Britain. All of the great newspapers in New York, Philadelphia and London treat Spiritualism as they do other current topics; give impartial narrations of its effects, and candid comment as to its causes. The Atlantic Monthly, foremost of American magazines, has invited and accepted two articles upon the subject from Robert Dale Owen. The illustrated papers of the country are giving pictorial representations of "materialized" forms—"Katie King" and others. The London *Fortnightly Review*, an old established magazine, has published long essays upon the general subject. So, too, have *London Society*, the fashionable magazine of that metropolis; the *Quarterly Journal of Science*, and other favorite British periodicals.

The *Evening Post* of this city, compelled by the force of public opinion, gives facts for, as well as against, the spiritual theory, and says:

One thing is certain—these manifestations, or reputed manifestations, are attracting more attention now than ever before, and that from a higher class of observers. Two of our foremost magazines this month give considerable space to the believers in Spiritualism. The *Galaxy* has an account from General Lippitt, of the Holmes manifestations in Philadelphia—a portion of which we quote on another page,

DEBATE AT SOCIAL HALL.

The meetings of the Society for Self Culture continue to be well attended, and are, baring some crudities of thought, instructive and interesting. The music by Mrs. Morgan is of itself sufficient to attract an audience. On opening the meeting the President stated that the Society, when it went into the hall, was $51 in debt, but that the debt had been reduced to $27. He urged a liberal contribution, to clear off the debt, offering to give $5. Mr. Knight gave $2 50. The other sums were small, but nearly enough was raised to wipe out the debt.

Dr. John Allyn opened the discussion with a written essay. He was followed by Mr. Faber, who talked of the Bible, told in what self culture does not consist, and was just getting to the subject, when the gavel fell and Mr. Lundi took the stand, apparently for the purpose of declaring that there is no such thing as self culture.

Mrs. Ada Ballou, being invited to speak, briefly referred to the wandering from the subject of those who had preceded her, then said the first means of self culture is to learn how to think; how to trace causes to effects, and effects to causes; how to deduce correct conclusions from known facts; in short to learn the logic of thought. The great study of man is man. Take any individual, and after judging clearly as to his character, then trace back even through the lives of his ancestors to ascertain what produced certain characteristics. Consider not only the circumstances by which he has been surrounded, and his physical and mental organization, but his ante-natal condition, and the character and tendencies of his proginators, then we are enabled to form an estimate of all the elements that entered into the formation of his character. In this way we can judge the best means for the culture of the human race, and measureably also of self culture.

Mr. Knight made a pleasant little speech to the effect that that course of conduct which results from a determination to make the most of yourself is self culture, no matter what it may be. We draw from every source, from every surrounding that which enters into and makes a part of ourselves.

Mr. Kenney made a rambling speech in which he asked many foolish questions about Spiritualism, all tending to show his utter ignorance of the subject. He wanted to know why the spirits did not help him build a stone wall at—not San Quentin, but some other place where the speaker was obliged to work for a living. He wanted to know why old Ben Franklin, when he materialized in New York, did not go down to the Astor House, and exhibit himself? why did not Lincoln go to Washington and visit the bloodthirsty villain who now disgraces the chair of State? [This language was deservedly hissed.] He wanted to know why the spirits did not *stay* materialized, and declared the "whole thing a humbug."

No one considered the speech worthy of reply, though Mrs. Ballou did remark that when Mr. Kenney desired to have the spirits pile stones for him, it was quite likely that the exercise was a benefit to him; that he needed physical culture then, just as it is evident that he needs mental culture now.

Mr. Klein preached a sermon on the fear of God, and Mr. Allyn closed with a short speech. Then Mr. Stetson was allowed three minutes, which he used by saying that the field for self culture is like a field for grass to grow. Let it alone and it will spring up spontaneously. The human soul sucks in inspiration from all its surroundings, and would unfold harmoniously if not cramped and warped by the bars and limitations which are thrown around it. What mankind needs, he said, is universal co-operation for mutual benefit. Look at an atom of matter as it floats in the air, and you see it at the mercy of every wind that blows; but aggregate such particles of matter, and you make a world, which swings in majesty through space, filling its appointed mission, obedient to law, one of the members of a universe of worlds, as we are members of the human race. Combined, we are a power, and have the means of endless advancement; disintegrated, we are weak, inefficient; and hindrances instead of helps to each other. Therefore, if we would progress, we must seek the advancement of the whole human race; must co-operate for the good of all; must be less self-seeking and more humanity-loving; must keep the mind and heart open to receive all the good that Nature, our bountiful mother, is ever ready to pour out to those who hold themselves in readiness to receive her gifts. The short speech of Mr. Stetson contained whole sermons in epitome. It was overflowing with suggestions; it had pith and vim, soul, sense and reason; but not one in ten heard it. He touched chords that should have found a response in every heart, yet scarce a soul was stirred. The sweetest music of the day fell on unattentive ears.

THE OVERLAND MONTHLY FOR DECEMBER.—This noble magazine has now reached the close of the thirteenth volume. It is a credit to the State, and has been mainly instrumental in making the literary reputations of several California celebrities, including Bret Harte, John Muir, Stephen Powers, Charles Warren Stoddard, Prentice Mulford, Joaquin Miller, Ina D. Coolbrith, and others. The articles in the present number are: "Violets and Violin Strings" (concluded): "Commercial Corporations;" "The Origin of Mineral Coal;" "In Santa Maria;" Torcello," by Joaquin Miller; "The Cabin at Pharaoh's Ford;" "John Stuart Mill and Mrs. Taylor;" "Shacklefoot Sam;" Studies in the Sierra," by John Muir; "Novarro;" "The California Indians," by Stephen Powers; "Bancroft's Native Races," by J. Ross Brown; "John Dobert;" "A Myth of Fantasy and First Love; "Etc;" "Current Literature." John H. Carman & Co., Publishers, San Francisco. Sent for $4 per year, postage prepaid.

For sale at this office—Allan Kardec's Book on Mediums, price $1.50; Col. Ingersoll's Lectures, price $2.; Heathens of the Heath, price $1.50; Startling Facts in Spiritualism, price $1.50; Jessee Butler's Poems, price $1.50 and $2.; Social Life, a Story for the Times, by Marion Todd, and various other works recently published.

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AD INTERIM SOCIETY.

On Sunday morning last Dr. Pilkington read a portion of an essay on Free Agency. He was followed by Prof. Chaney, who denied that we are free, and also held that the name itself is a contradiction. An agent cannot be free; as soon as he becomes free he ceases to be an agent. He spoke at considerable length, and much to the gratification of the auditors, on faith and good works, holding that the whole philosophy of life consists in works.

Mrs. Hall made a few remarks on the necessity of better government and improved social conditions, holding that criminals are made such by society, by their own organization and the circumstances by which they are surrounded. The fundamental inquiry should be, "How can people be better born?"

Mr. Burns believed the term Free Agent to be a misnomer. No man can be really free. We are governed by circumstances, and until we arrive at a state where we can control the laws of nature, we must be governed by them, and consequently cannot be absolutely free. We are subject to law, and hemmed in on all sides by the limitations of nature.

Mrs. Hughes said, just in proportion as we grow spiritual so can we rise not superior to the law, but in power by making use of the law. Knowledge is the source of power. Brief remarks were made by various others, and the same subject will be considered again to-morrow morning, when Mr. Pilkington will conclude the reading of his essay.

Butler's Poems.—The following is a portion of the notice given by the *Banner* to the volume of poems by Jessee H. Butler of San Francisco:

The book is a wonder in these modern days of mere romance and sentimentalism, in that in it the author seeks to appeal to the home element—so much neglected in our times—which is inherent in all. His choicest inspirations are drawn from scenes of the fireside—although in the book matters historic and classic also claim limning from his pen—and it is refreshing to read a collection of versifications which has for its object the elevation of quiet pictures of life before the eye of the present generation, in place of the hurly-burly of passion, the rush of business, or the confusion of warfare.

Copies of this book may be obtained at this office. See advertisement on the first page.

E. P. Smith, the Superintendent of Indian Affairs, has made his annual report on the condition of the various tribes, and recommends the continuance of the reservation and bounty policy. Is'nt it about time for our Government to do away with this folly? Give each Indian 160 acres for cultivation, but not vast tracts for hunting grounds. The Indian territory should be open for public highways and for peaceful settlement. Let the Indians have all the rights belonging to white citizens, and no more. Then let them earn their living, or starve. This country belongs to civilization, and there is no more reason for surrendering any part of it to wild Indians than there is for giving it up to wild beasts.

An Eye Witness.—Mrs. Laura Cuppy, on Sunday afternoon, gave her experience at Moravia, greatly to the satisfaction of her highly interested audience. She stated that she remained at the house of Mary Andrews, the medium, a month on her first visit, going again a few months subsequently. She saw large numbers of spirits, including that of her first husband, who was perfectly recognized. Even some little tricks of expression, which she had forgotten, were recalled. She was much affected by the interview, and what is more strange, he also: *his lips quivered, and his eyes filled with tears.* He spoke to her recalling memories of her youth, and slowly melted away before her sight. A number of other spirits came which she recognized, and there were hundreds recognized by other visitors.

The editor of the *Boston Investigator*, in one issue of his paper, admits that a piano was moved in his presence, with no other apparent contact than the hand of a medium resting on its top; but after witnessing this himself, he, the next week, publishes a statement made by some unknown person in Providence, that the medium moved the piano with her knees, and that a gentleman of Providence illustrated the manner of doing it, thus exposing the humbug. So it seems that the editor of the *Investigator* thinks more of the word of another person than he does of the testimony of his own senses in a case where the word denies and the senses affirm a fact which he wishes to confute. Furthermore, because one person moves a piano with his knees, why forsooth, that must be the way another person moves it. There's logic for you; and from an *Investigator* too!

Victoria Woodhull, who has been seriously ill, in Philadelphia, is recovering, and has again gone to Europe. It is said she has been harrassed nearly to death's door by the slanders and persecutions of a Dr. ———, a man who formly assisted in the editorial department of the *Weekly*. Col. Blood is the mainstay of the paper, but in case of Victoria's death, it is doubtful whether he could sustain it. The public predjudice against it is very great, and hard to withstand; but if those who must condemn would but read it, they would soon learn that it contains more grand thoughts and important facts than any other journal in America. It deals in living truths, not ephemeral ideas and occurrences that have no bearing on the problems of life.

Some friends have called our attention to articles that have recently appeared in the *Post* favorable to Spiritualism, as proof that our strictures on that paper were undeserved. As the articles appeared *after* our criticisms were published we do not see that the fact proves anything. We know many friends of the *Post* who have protested against such manifest unfairness. Possibly that may account for the change of base. But no matter what may be the cause, we are glad to see the daily press beginning to treat Spiritualism with respect. It is a sign of growing intelligence on the part of the press as well as growing power in the ranks of Spiritualism.

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MATERIALIZATION.

If there is any truth whatever in any of the various suppositions of materialization, then this truth means that the day of the resurrection is approaching. Not that single day of twenty-four hours, in which God by voice shall call forth those who have done good to the resurrection of life, and those who have done evil to the resurrection of damnation, but a period, an age, in which this is to be done by the voice of God working in natural ways and by natural laws. There is a germ of truth in every doctrine that persists in the minds of the race, age after age. From time immemorial an idea of some form of resurrection has found place in the minds of a large proportion of the race, each individual, perhaps, having it in some different form; but it was, and is, resurrection at last—the reappearance of the spirit rehabilitated in garments of flesh. Accepting this idea and applying that of the phenomena of materialization, it is easy to conclude really what the resurrection means, and how it is to come about. So, then, Spiritualists and all others who believe that there has been or that there may be a materialization of a single spirit for the space of a single second, must necessarily believe that when there are proper and perfect conditions the reappearance may be permanent, because materialization is not undertaken by spirits merely to satisfy mortals that spirit existence is a fact; it is to bring about great and radical changes in affairs and their manner of conduct in both spheres; it is to bring to earth the government of heaven; it is to make humanity like the angels in heaven, who neither marry nor are given in marriage; and finally to unite heaven and earth in the millennium.—*Woodhull and Claflin's Weekly.*

The last number of the eighth volume of *The Journal of Speculative Philosophy*, published in St. Louis, contains several articles of much thought and research. Professor Tyndall is severely handled both by a contributor, Thomas Davidson, and the editor, Wm. T. Harris. Davidson, who does not discuss the bearing of Tyndall's address on religion, but confines his criticism to questions of historic fact, shows that Tyndall borrowed most of his ideas, and that he makes great mistakes. He concludes his criticism as follows: "While, therefore, I entirely sympathize with Prof. Tyndall in his manly and determined opposition to dogma and authority, and in his demand for the free and unprejudiced discussion of all questions, I cannot but be sorry that he has diminished the weight of his own authority, and thus injured a cause which is that of all earnest truth-seekers, by trying to draw conclusions in regions of thought where he is an entire stranger, and by being thus entrapped into making a display of carelessness in regard to matters of fact and of incapacity to grasp philosophic truth."

It was the old Puritan custom to make ministers of pious boys and educate the tricky, lying reprobate for a lawyer. And if there was one too lazy to work or study he turned out a merchant. To this day we are following that same example, and reaping the bitter fruits of this mistaken policy. As a nation we have gradually given up to the lawyer every place of honor or trust within the gift of the people. Presidents, Governors, Secretaries, Senators and Congressmen! Nineteen in twenty are lawyers, and to-day there is not five men in Congress practically identified with the farming community. Scarcely inferior to the lawyer are some of the merchants, traders and money changres of our country. Would to God, the teacher of men would again drive them from the temple of holiness.—*Alfred Taylor.*

BRIEF EXTRACTS.

Nathaniel Hawthorne, who was not a teetotaler, says, in his *English Note Book*: "Brewers' draymen are allowed to drink as much of their masters' beverage as they like, and they grow very brawny and corpulent, resembling their own horses in size, and presenting, one would suppose, perfect pictures of physical comfort and well being. But the least bruise, or even the hurt of a finger, is liable to turn to gangrene or erysipelas, and become fatal."

Thomas Davidson, a materialistic philosopher, who writes for the *Journal of Speculative Philosophy*, says: "Alfred R. Wallace, whose reputation as a naturalist is almost equal to that of Darwin, and who is as much entitled to be called the discoverer of the Darwinian theory as Darwin himself, has come to be a believer in Spiritualism on grounds entirely illogical." This is Mr. Carpenter's *opinion*, but facts are what must decide, when philosophers disagree.

Nelson Holmes, one of the mediums of the Holmes family, Philadelphia, says the most virulent opposition they have met with has been from other spiritual mediums. He denies that any "expose" took place while visiting at Blissfield, though he says the house was nightly surrounded by a mob, who played all sorts of tricks, among others pretending to catch the spirit, a boy in girl's clothing. All the pretended exposures occurred outside the house, and had really no connection with the mediums.

How any body can believe in the spirit-life and not pour all his or her energies into channels for reforming and making the world better, is an anomaly which is utterly incomprehensible to us, * * yet that class of Spiritualists who regard Spiritualism as phenomenal facts, from which no conclusions are to be drawn or deduced other than that spirits exist, and, under proper circumstances, do communicate, rest upon that fact satisfied, while the vice and miseries of the world are let alone to run rampant through the race.—*Woodhull and Claflin's Weekly.*

Prof. Huxley has been relating the case of a French soldier whose left parietal bone was fractured by a ball received in battle. The paralysis which ensued has now passed away, and the Frenchman now leads two lives—normal and abnormal. In the former he has full possession of his faculties and is eminently honest; in the latter, while the appearances are much the same, he has only the sense of touch in a state of activity, and steals with all the activity of the most obdurate kleptomaniac. The normal life lasts about twenty-seven days each month, and lapses suddenly into the abnormal, which holds during the remaining days.

"The exclusive pretension, long set up by theology, to dominate the whole field of knowledge, seems now to have simply passed over to the material sciences." This spirit of dogma—born of self-sufficiency and intellectual narrowness, and producing the appropriate fruits of scorn and intolerance—may be expected to exhibit the same repulsive features in all ages. History, too, may be expected to repeat itself in this as in other matters. The theologians were so blind that they could see nothing but worry and disturbance in Galileo's tubes and glasses; and Professor Tyndall is hardly to be blamed if he can see no more in tilting tables and spirit-photographs. But there is a curious irony of fate in its selection of a distinguished physicist of our own day to dance unconsciously to the same tune as the persecutors of Galileo unconsciously danced to three centuries ago. One would never have anticipated that the dogmatic spirit had been driven from the camp of theology, only to find a home in the camp of science.—*James Martineau.*

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FAUST—A TRAGEDY.

FROM A MANUSCRIPT TRANSLATION BY DON FULANO.

FAUST'S STUDY. [Faust enters with the dog.]

FAUST—Deep shades of evening now are thronging
O'er field and meadow till day breaks;
With holy horror, mixed with longing,
In us the better soul awakes;
All wild desires within us sleeping,
With every fierce, unruly deed,
The love of man awake is keeping
In us the love of God indeed.

Be quiet, doggie, run not thus around,
What do you snuffle at beside the door sill?
Behind my stove lie quiet on the ground,
Here's my best cushion if you like the floors ill.
For since out on the hill, in freedom's riot,
You've pleased us with your springing and your speed,
A welcome guest if you'll be only quiet,
I'll pet you kindly in your houseless need.

Ah! when once more in one's snug study
The friendly lamp sheds cheers rich wealth,
So in one's breast hope's gleam glows ruddy,
If the heart really knows itself.
Prudence once more begins to advise us,
And hope again begins to bud,
With joy towards life's stream we raise us,
Aye! to the sources of life's flood.

Growl not, my doggie, from the heavenly music,
Which now holds captive every feeling,
Thy brutish voice the concords stealing;
Men sneer we know at all that's new, stick
Not to murmur at the beautiful
And good, to which they're so undutiful;
Do dogs, too, growl at all that's fair and healing?

Alas! I feel now, spite most earnest wishes,
Content no longer thro' my bosom gushes;
But why should fount so sweet so soon run dry,
And we waste yet in thirst's expectancy?
Of this I've had experience sufficient;
Yet 'tis a want that we may soon renourish;
We learn the supernatural to cherish,
We long for Revelation's light omnicient,
Which nowhere burns with such a glorious flame
As in the gospel's page—tale worth its fame!
I feel a longing its foundation text
Once more to open, and with reverence meek
To translate honestly the sacred Greek
Into my darling German, noblest language next.

[He opens the New Testament and begins to read.]

"In the beginning was the Word," I here find writ—
Here am I stuck, who'll help me fathom it?
Impossible to rate the "Word" so high—
I must translate it otherwise, I'll try.
If by the spirits "help the sense I've caught
Written it stands—that's it no doubt—the Thought:
Bethink you well, I pray, of that first line,
Let not your pen race o'er those words divine.
Is it then Thought that all things works? Of course
It ought to read, meseems, far better—Force!
Yet whilst I write this down I feel a hint
That I shall never stand by it in print;
The spirit aids with counsel, 'twas our paction,
I see my way, and write contented—Action.

[For Common Sense.]

MYSTERIOUS DREAMS.

What are these dark, mysterious dreams,
That o'er our brain as vapors play?
Realities they often seem—
Sometimes they're sad, and sometimes gay.
Whence come they, whither do they go—
These silent atoms of the air?
Who can answer—ah, who can know
What's passing by us everywhere?

We dream of life, of love and power,
In every varied form.
They come and go, and change each hour,
As floating ideas newly born.

Ah! is it that around us wave
Echoes from the further shore,
To sport upon the brain and give
The newest light from over there?

Or do they bode of things to be,
Or those that are past and gone,
As floating echoes of the sea
Of thought, from every human form?

San Francisco, November, 1874. COSMOS.

To Spiritualists and Free Thinkers.

It is now more than six months since the first issue of this paper, during which time we hoped to be able to obtain a paying list of subscribers. There has been a gradual increase, and we have every reason to hope that, in time, the circulation may be so extended as to pay the expense of publication; but candor compels us to avow that it is yet far from that point. To prevent the failure of the enterprise, the original proprietors were compelled to form a Joint Stock Association, by means of which the paper has been sustained; and if the friends of Free Thought will take an interest in extending our circulation, it can soon be placed not only beyond all danger of failure, but in a condition so prosperous that the paper may be enlarged and otherwise improved.

The need of such a Journal on this coast is beyond question. If liberal ideas on religious subjects could find expression in our daily press; if reports of lectures and discussions by Free Thinkers received as much attention as is accorded to the sermons of the "orthodox," there would be less occasion for a journal of this kind: but every reader knows that it is the interest of the secular press to ignore or misrepresent Spiritualism and what is called Infidelity. The advocates of Rational Religion can find no hearing except from their own platforms, and through their own press.

We again earnestly request our friends to aid us, not for our sakes, but for the sake of the cause we represent. Buy a little stock in the Company, even if it is no more than five dollars, and send us the names of new subscribers wherever they can be obtained. We cannot afford to send agents all over the State. What is wanted is an active worker for the cause in each county. If we had only one such friend in each county our success would be assured.

We desire also to obtain the address of persons to whom we can mail specimen numbers of the paper free of charge. Send us the names of those who are known to hold Liberal opinions, and who might possibly subscribe if they knew of the existence of such a journal. In this way more can be done in three months to extend a knowledge of the paper among the people than would be accomplished in a year of unaided effort by the publishers. Who will send us the first list? No matter if you send the names of some who are already subscribers. That will do no harm, while every additional name may do good.

Do not make the excuse that COMMON SENSE is not as large as the BANNER OF LIGHT. Of course it is not; it is yet in its infancy, but it fills a place on this coast that the BANNER cannot fill, and in time it may be as large, and in every way as worthy of support. The BANNER, the RELIGIO, the INDEX, the INVESTIGATOR and the TRUTH SEEKER are all good, each in its place, but none of them occupy the field, nor can they fill the place, of this journal.

W. N. SLOCUM,
A. M. SLOCUM.

Special Notices.

Do not fail to read Dr. Docking's advertisement, on the last page.

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E. H. HEYWOOD, Editor.

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, DECEMBER 12, 1874. No. 31.

Signs of the Times.

Rev. Dr. Bartol has writen to the *Graphic* commending a thorough investigation of spiritualistic phenomena.

Liebig the chemist proved that oatmeal is nearly as nutritious as beef, and that it is richer than wheaten bread in the elements that go to form bone and muscle.

The ladies of New York have generally ceased carrying their purses in their hands while walking in the street, so many have had them snatched from by thieves.

The public debt of New York city is $150,000,000, and there is nothing to show for it but the public buildings, worth at the most $20,000,000.

John Keyser, of New York, who owns a tract of land near Aiken, S. C., has given a large portion for a colony for the benefit of poor emigrants.

Beecher and his counsel are still fighting to postpone the suit brought against him by Tilton. The last decision in the case is that Tilton must furnish a "bill of particulars."

Twelve States have adopted compulsory education laws: New Hampshire, Vermont, Massachusetts, Kentucky, Rhode Island, New Jersey, Michigan, Kansas, Texas, Nevada, California, and New York.

The rapid decline of Christianity in England is attributed mainly to the influence of Spiritualism and the opinions of men of science. It is believed that Spiritualism will in time result in a scientific religion.

In an Omaha street fight a rough was mortally stabbed by a fellow of his own kind. When asked who his assailant was, the dying man replied: "D'ye think there's anything mean about me? He was a square boy, and I ain't a-going to squeal on him."

Some of the wealthy and highly respectable people of New York petition the Police Commissioners to order closed all theatres and concert saloons on Sunday evening. The clown at Talmadge's church may continue to exhibit as usual.

Woodhull & Claflin's Weekly assumes that the only means now left for the salvation of the Republican party is a declaration in favor of woman suffrage. Whatever party gives to woman the franchise will be the dominant party in this nation for a quarter of a century.

Rev. John P. Newman, of the Methodist church, a blatherskite of the first order, but a favorite of Grant, is still travelling in Europe on a pleasure trip at the expense of the U. S. Treasury, and is engaged in purchasing out of his stealings a stock of fancy goods, for sale on his return. Thirty thousand dollars worth of his shipments have been seized in New York for non-payment of duties.

Egg-carriers, made from California tule grass, are said to be the best means of egg packing yet discovered.

The *Unitarian Review* for November contains a valuable article by S. R. Calthrop on Religion and Science. Mr. Calthrop is a thorough evolutionist, but applies the doctrine to religious facts and forms.

The Laramie *Sentinel* says the ballot for women in Wyoming has worked admirably. Formerly riots were common on election day, and corruption in politics was the rule. Now there is peace, and what is better, honesty.

Prof. Tyndall maintains that typhoid fever is transmitted and propagated solely by matter that has been in contact with a typhoid patient, and never from decaying animal and vegetable matter. But this does not render proper drainage and ventilation any the less important.

There is said to be a Treasurer of a manufacturing company in New England who receives $50,000 per year salary. The workmen probably do not average $500 per year. This one man receives as much for handling money as one hundred workmen get for handling the material by which the money is made.

Mr. Conway says the English radicals represent a definitely religious movement, though widely differing in opinion, and that there is nothing like an equal amount of character, learning, and ability, enlisted in defending Christianity against them.

Mr. Frothingham has written a letter on the Sunday amusement question, which just now attracts unusual attention, which he closes in this common-sense way: Our Sunday is too precious to be sacrificed either to the "world, the flesh, and the devil," on the one side, or to theology and the church on the other. It belongs to man, humanity, to culture, intelligence, the refreshment and invigoration of the rational faculties, and to the instrumentalities by which they are reached.

The President's recommendation, that the country return to specie payments, is a good one, but the proposed repeal of the legal-tender act, giving up to banks the issue of the circulating medium, is merely a proposition to play into the hands of the monied men of the nation. The issue of money, or its representative, is no part of legitimate banking; that power should belong to the Government alone, which could thereby save the interest on at least $600,000,000, and could also save the value of notes lost, or destroyed by fire, an item which alone counts up a million or so each year. The bankers and brokers own this Government, from the President down.

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For Common Sense.

WE ARE MILLIONS.

So says the Rev. Mr. Platt in his effort to "lift the pall from millions of bewildered and solemized hearts." The concession is generous, and has a pleasing effect on the doubting soul who has never heard his case brought up in the pulpit bar, only in derision and mockery; it has seldom been conceded in the pulpit that there were honest doubters of the soul's immortality and the existence of God, but says the eloquent pastor, We are Millions.

It is truly a noble endeavor, that of attempting to answer in the affirmative "the soul's most solemn question, If a man die shall he live again?" The most skeptical have, at times, longed with eagerness beyond description for a realization of a certainty of a future life where the loves and hopes of the heart arise from graves of anguish and sorrow; and who can paint the disappointments in all their sinking weariness, when the troubled soul has listened to dry theologic assertion, commanding faith where hope was losing ground, and left the edifice doubting more than ever.

But here is a change! Science is drafted into theological service. Neither Peter nor Paul, nor even Jesus, is reiterated in our ears with arguments stale and useless to the honest doubter, but Science, in its most modern and advanced enfoldments, is placed upon the witness stand in favor of immortality. The scientific capital in the argument is the doctrine of Evolution, the Conservation and Correlation of Forces, and Eternal Progession. If the argument has been understood by one of the "millions," it is as follows: As everything has come into existence by progressive development, through the agency of the conservation and correlation of forces, which have been demonstrated to be indestructible, and that the mind, unlike other forces, is "individual, unabsorbable," and therefore cannot be destroyed, but must remain forever obedient to the universal law of eternal progression, so "surely, if the universally admitted principle of science be that the inferior impersonal force of the soul cannot be lost, how much stronger is the certainty that the supreme, individualized personal force of the soul cannot be destroyed, but must live on, and forever, as soul!"

Now this is very pleasing to the skeptic, and might be satisfactory were he sure of one or two assumptions made. One is, that matter does not influence mind, or that mind-force is incontrovertable into an impersonal force; the other is, the doctrine of eternal progression. Most writers when treating on this subject, forget that there is an eternity to the past as well as the future. A beginning is assumed, evolution has a beginning in the chaos of atom and molecules, but, once begun, scientists know of no power that can stay the eternal progress of things evolved. Forces are not only indestructible but they cannot be created. If it be true that once a force always a force, it is also true that once a force it has always been a force. It is a necessary truth that eternal things must in themselves be perfect, or at least incapable of improvement, whatever their qualities may be they must be immutable in them all.

Forces being uncreated, what becomes of the doctrine of eternal progression, for eternal things cannot progress. If they who imagine eternal progression possible will only reflect for a while on its correlative doctrine, the eternal retrogression of the past, he will not dream of the eternal progression of the future. For if all things are to progress eternally in the future, they must have been always progressing in the eternal past. If one past eternity has been spent in making us and our world what we are, what is there to hope for in the future eternity? The whole thing is absurd. Eternal progression is a contradiction in terms and can never be logically true. But it is also true that existence proves the eternity of that existence. Matter and its forces being in existence, must always have been in existence, and will always be in existence. There is a logical necessity in admitting that no force, not even mental force, can be destroyed, but neither can it be created.

If the mental thought which pens this article will be in existence a century hence, which may easily be admitted if not proved, then it must have been in existence a century ago—an eternity ago. Not as a progressive force or agency, but as a productive force. And what is the produce of force? Birth, growth, maturity, decay, death and dissolution. We know of nothing else by either reason, experience or analogy. Forms change continually, but the principles underlying those changes are unchangeable because they are eternal. Forms are evanescent because they are not eternal, but had a beginning and must have an end. We are forms, organizations subject to the same law, and must be dissolved, and return to where we were and what we were, but the principle which makes us men and women in our inception is eternal, never had a beginning nor will it ever have an end. In this sense we are immortal, but so is a mosquito. The thought producing power which governs our actions can never die, but will identity, as we know it, survive our dissolution? As we do not remember the past eternity of our existence, is there any likelihood that our organic memory will be continued after disorganization?

SATAN, JR.

ATOMS OF THOUGHT.

BY L. D. S.

Justice to self is justice to all. Conjugal love is the life-giving principle. It not only gives life to the child, but it is the vivifying element to men and women. It is the life of life. As the spring sun vivifies the seed, so conjugal love vivifies the seed of good in the soul. When husband and wife do not grow better in every sense of the word, then they have not real conjugal love.

The perfume of a flower alters the face of the universe. Our experiences are the mile stones which tell how we are progressing on the journey of life. Facts are recorded long before a recognition of their bearings is possible. All things grow into recognition. First realization of facts, then realizations of the bearings of facts. The intellect, the spiritual and moral natures should keep time in their development. When two souls recognize each other it needs no priest to bind them. When true love binds two souls God himself cannot put them asunder. Life is the principle of matter.

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SPIRITUAL EXPERIENCE.

COMMUNICATIONS FROM THE SPIRIT OF A PERSON STILL LIVING.

It was in the summer of 1852, on our ranche among the foothills, that I made my first attempt to hold communication with friends on the other side. Those were lonesome days for women, long enough removed from old associations to feel a deathly need of sympathy. The country swarmed with men, and often months would elapse without the rancher's wife seeing one woman. It is not to be wondered at therefore that, cut off from communion with friends in the body, I should eagerly have seized on this newly invented method of getting news from those dear friends who had passed to the other shore. The first "circle" was composed of my husband, one hired man and myself. Jack Barlow, the hired man, was an English sailor, under twenty-five, an honest, industrious, good hearted, illiterate fellow, whose cross was signed to an agreement with my husband to work for him on his ranche for one year at the rate of $60 per month. His name and very evident good character were all we knew of him.

It did seem such a farce for a grown woman to be engaged in such a performance as this, that I begged to be allowed to repeat the letters mentally, while Mr. X. and the man kept their hands on the table. This being agreed to, the table at once began to tip in response to certain letters, and this was spelled,

MARY PETERSON.

Mental question by me.—Friend of mine?
Ans.—No.
Ques.—Friend of Jack?
Ans.—Sister.
Ques.—Married?
Ans.—No.

"It is no use," I said impatiently. "It's nothing but lies. Here's a woman professes to be Jack's sister; says her name is Mary Peterson, and she is not married. Now, of course, if she were not married her name must be Barlow."

"No, ma'am," said Jack with some hesitation, "she is my sister."

"Well, but your name is Barlow," urged Mr. X.

"No, sir," replied Jack, without looking up, "my name is Peterson, Jack Peterson; I ran away from a whale ship, sir, and I was afraid they'd be after me."

"Oh, pshaw!" said X., "nobody's going to trouble you. Stick to your own name. You're all right." [This he did, and afterwards married by it, and has a large family of Petersons.]

This being settled, and silence secured, the table tipped out what follows:

"I have a child, a girl, seven years old; I want Jack to get her."

Ques.—Where is she?

Ans.—In Mole street, in —— England; a bad place. He must take her away.

"Is there a street called 'Mole street' in —— England?" I asked Jack.

"Yes, ma'am, and it's the worst street in the town."

"Did your sister have a child, Jack?"

(It was a pretty difficult task to ask this question.)

"Yes, ma'am, she did."

"How old would the child be now?"

Jack stopped, meditated a little, and checking off the years on his five fingers replied,

"She must be in her eighth year now, ma'am."

I explained that she wished him to take the child away from her evil surroundings.

"Tell her I'll send fifty dollars next month and have her taken out of that house, and in the fall I'll go and fetch her here."

Here the sitting closed. Every few days after this, in hopes of getting word from our own friends, we sat at the table, and each time the name "Mary Peterson" would be spelled out. Being tired of this we dropped the thing for several weeks. On the next trial Mary Peterson came to say that her little girl was very ill with brain fever, and she did not believe she would recover. In a few days she said she was dead.

"Was she with herself?" I asked. *Ans.*—No.

I then wrote a guarded letter to Jack's parents at ——, England, asking after the health of the sister and her child, and in reply was told that the child had died at the time, and as described, but that the mother had married an English soldier. ["Women of the town" are the only ones who are willing to marry a man who is paid but sixpence a day beside his board and clothes.]

We could only conclude that Mary Peterson (whose soul doubtless was as pure as seed wheat, and whose mother love suffered as she realized her child's evil surroundings,) had, in a trance, or in sleep, slipped her bark, so to speak, and sought to get her brother's assistance. Q. X.

[Why not conclude that some spirit friend of Jack had assumed the sister's name?]

MERRIT C. MOREY.

A letter from Mrs. Laura Cuppy Smith in relation to the funeral ceremonies of Mr. Morey, was received too late for insertion last week. In it she corrects the statement that the funeral address was given by her, and says:

The funeral address was pronounced by Mrs. Eliza Howe McKinley, and was merely supplemented by myself with a few remarks. I may add that the occasion was rendered peculiarly affecting from the fact that Mr. Morey's daughter, Mrs. Sproul, so favorably known as a medium to the San Francisco public, has sustained a bereavement rendered more severe from the singularly pure and gentle character of her father, the tender and absorbing nature of the love he bore her, in common with his other daughters, and her absence from all relatives and near friends in this her trial hour. Surely all kind and true souls will cluster around our excellent sister in her loneliness, and by their sympathy soothe, if they cannot assuage, her sorrow, for though for her Faith is lost in sight and Hope in certainty, she cannot but mourn the loss of the physical presence so dear to her. LAURA CUPPY SMITH.

A good home is the best club a man can belong to.

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ASTROLOGY—NO. 3.

BY PROF. W. H. CHANEY.

ASTROLOGICAL DESCRIPTIONS AND PREDICTIONS.

Almost all persons suppose that Astrology teaches that we are "governed by the stars," that is, the man born under Mars is of a fiery, warlike nature, for no other reason than because so born. This a grave error, committed first in malice by the enemies of the science, but transmitted and kept alive through ignorance. It is true that two persons born at the same moment will be much alike, and subject to a similar fatality. Take, for instance, the case of a man born at the same time as George III, described in the *Spectator* as a "wonderful coincidence."

This man belonged to the laboring class, but rose a little above the rank of his brothers and sisters by beginning the business of a grocer on the same day that George was crowned king. The two men were much alike in disposition, but differently described by their contemporaries, for when the king had an odd fit, the courtiers call it "insanity," whereas in the grocer, similarly affected, it was called "meanness." This idiosyncrasy prevails even at present, for I observed in New York city that when Auguste Belmont drank so much brandy that his legs doubled up and allowed him to sprawl out on the sidewalk, the millionaire was sent home in a carriage, and next morning the papers would contain sympathetic notices on account of "Mr. Belmont having been taken suddenly ill;" yet if the same thing happened to a poor laboring man, the guardians of the law would beat him with their clubs, send him to the station house on a dray, and the next morning the papers would say he had been *drunk*. In like manner the king was crazy, bnt the grocer was mean.

Both king and grocer married on the same day; their wives were the same type of women, allowing for the difference in rank; their fortunate and unfortunate periods were similar, and finally both men died on the same day. In this Addison recognized only coincidence, but the Astrologer recognizes law.

Blame not the stars for what we are, for they are no more responsible than the finger board which reads "five miles to Joppa." The finger board merely indicates a fact that another cause has determined. In like manner the stars only indicate facts that other causes have produced. Ante-natal conditions have made us what we are, and like a finger board, the stars merely point out our attributes, peculiarities and characteristics. To accomplish this, Nature must possees infinite intelligence, noting every event in the universe, interested equally with an atom as a world. To this infinite intelligence must be added infinite power and infinite presence. Or, to state the proposition theologically, she must possess omniscience, omnipotence and omnipresence. All scientists and philosophers admit this proposition in substance, if not in words. Hence the conclusion is inevitable that Nature possesses the *ability* to vary the period of gestation, by hastening or retarding it, in order that a child may be born at a time when the celestial monitors will indicate exactly what manner of being it is. I go further; I maintain that it *cannot* be born at any other time without shaking that grand philosophical structure which has been reared upon the basis that law is fixed and eternal.

If the factors are 4 and 6, the product *must* be 24. But if the factors are only 2 and 3, not even the Christian's God can make the product more than 6. In like manner the conditions of two parents at the period of conception, represented by the figures 2 and 3, can no more expect their offspring to be the equal of a child born from parents whose conditions would be represented by the figures 4 and 6 at the time of conception. God Almighty himself could not make these two children equal. Hence they will not be born at the same time, even though conceived at the same instant. The books record well authenticated cases where there has been a difference of more than three months in the period of gestation. Was this chance? The philosopher must answer in the negative. Then why this difference? There must be a cause, for no event is straggling. My explanation furnishes an answer, and I challenge the savans to dispute my conclusions in a public debate.

When corn has been planted, not all the Gods of pagans and Christians, not even Nature herself, can change the crop to one of potatoes. So, too, where a child has been conceived, both parents being Asiatic, God could not cause a Caucassian child to be born, because it would be in violation of law. In like manner, where the conditions of the parents are such that a thief or murderer has been conceived, God cannot change the conditions so that anything but a thief or murderer can be born. But God, or more properly Nature, can do this: Write "thief," or "murderer," as the case may be, all over the head, and body, and limbs of the unborn child. We know this to be true. Phrenology proves it; physiology corroborates it, and comparative anatomy demonstrates it. I go farther. Not only is the unborn child thus marked and labelled by the hand of Nature, but foreseeing the future, she causes the birth to occur at a time when her celestial watchmen are pointing out the exact character that will be unfolded. There is no more difficulty in accepting this proposition than there is in admitting that Nature stamps the character upon the brow and body.

The stars, then, must be considered as the *indicators* of the sort of persons born, and not as the *causes*. So, too, in the happening of events: Fortunate and unfortunate periods, the transits, directions, parallels, etc., of the planets do not *cause* the changes and vicisitudes of life, but simply indicate them. Therefore, even when we know in advance of an evil period, we can no more change it than the mariner can avert the storm which his barometer admonishes him is approaching. The most he can do is to take in sail, and in every way be prepared for it. And thus it is with the Astrologer, or the person for whom the Astrologer calculates the future. Foreseeing or pointing out the evil period simply affords opportunity to prepare for it. But in our weakness of judgment, very often the means which we employ for our protection culminate in our destruction. The same may occur also with the mariner. Nevertheless I consider it equally important in both cases to know the future, for I have observed many cases where persons have profited by knowing of the approach of both good and evil periods.

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] For Common Sense.]

JESUS CHRIST AND MONTEZUMA EXPECTED DAILY.

The last time set by the Second Adventists for the appearance of Jesus in the clouds of heaven—the twenty-second of August, 1874—has passed safely. No sound of "the last trumpet,"—no "flaming fire"—no call of "come ye blessed." But the Adventists are not discouraged. With a persistency and hopefulness worthy of a better cause, they still watch for his appearing soon—whether it be "at midnight or at cock-crowing, or in the morning."

What a strange and humiliating fact it is, that thousands and tens of thousands of Americans, in the last half of the nineteenth century, educated in our common schools and higher educational institutions, and apparently possessed of ordinary intelligence, should be found day after day, bending under the weight of this singular superstition—watching for "the resurrection morn," and listening with eagerness for the sound of his coming who, as they idly fancy, will lift them up to reign with him forever! There is a similar superstition among the Aztec Indians of New Mexico, and it is curious to see how close, in many respects, is the likeness between the features of this particular religious dogma, as seen among these semi-savages, and the civilized and comparatively educated Adventists of the United States.

James Roann Reed, in the third chapter of his interesting account of his recent "Rambles" through that southern region, says of the Aztecs:

"Their religion is a simple and confiding faith in the appearance of a great King or Saviour—Montezuma—who they believe will appear at some future time to lead his chosen people to great spiritual and temporal honors. He will come, so they believe, just as the rising sun darts his first rays from the far East, and will be mounted on a white horse of incredible speed. Each night a solitary guard is mounted, whose duty it is to watch for the first gray tokens of the dawning, and sound a roaring note should Montezuma be discoved approaching, so that he shall not find his people asleep. Their respect for the name of Montezuma is very great, and they cannot bear any slighting allusions to him." However absurd "their affections for their hero-god," Mr. Reed says it was evidently extremely sincere and "deep-rooted," and nothing evidently was further from their mind than that their worship of Montezuma and their fond anticipation of his personal coming and reign was a gross idolatry and silly superstition.

How exactly this is true of those among us who are looking daily for the advent of the man-god, Jesus, I need not say, nor how forcibly we are reminded by this account of the watching and waiting continually kept up by our neighbors, the millenial Christians, for the personal coming of the bridegroom—for the white horse which John saw in prophetic vision, and "him that sat upon it," whose "eyes were as a flame of fire and on his head many crowns."

But the difference in this superstitious worship of Jesus Christ and Montezuma is in this: in New Mexico, among the Aztecs, Montezuma is worshipped and looked for by *all;* in the more enlightened United States, the worshippers of Jesus, and lookers for his second advent, though somewhat numerous, are yet a very small minority.

J. L. Hatch.

HUSBAND CATCHING.

Editor Common Sense:—I thought perhaps bits of sublunary matters, interspersed among the dignified and meritorious articles in Common Sense, might claim some one's notice by their very audacity in gaining admission into thoughtful literature. It was very impolite and ungentlemanly in Deacon Jones' pup to waltz with the kitten in prayer time, but that act immortalized the deacon's whole family. Without flattering myself that I shall ever attain notoriety equal to theirs, I will proceed to tell you of a woman who has lately been publicly airing her opinions on "woman's duty." She thinks the chief end of woman is the pursuit of a husband: in her own words, "Girls should be educated to think that marriage is necessary to the highest enjoyment of life." Then after they get a husband they must stay at home and take care of him, because their refined and sensitive natures would be bruised in battling in the busy haunts of the world. It is evident that she is newly married, and perhaps after years of battling with her husband and children, her "sensitive nature" may be toned down, so, that if poverty or misfortune should come upon them, she might assist her husband pecuniarily in whatever direction her talent might lie.

All honor to the thousands of women who to-day are filling lucrative positions of trust and usefulness, and thousands of others who are qualifying themselves by the pursuit of science, literature and art, to do with their might whatever their hand findeth to do in the varied and busy walks of life; and let those who have no higher aspirations bury their one talent in a napkin as soon as they have been successful in husband catching. Rustic.

San Jose.

THE SOCIAL QUESTION.

Editor Common Sense:—I dont care to say much on this subject. It is unnecessary. Give Woman pecuniary independence of Man, and no more will be required. Her intuitions will do the rest. It will be done in the best way also, which will be woman's way. I know one way at least in which she will *not* do it—marrying for a home, or daily bread.

But how is a woman to become pecuniarily independent of Man? Give her equal pay for equal work. Make it equally honorable for her to engage in all legitimate enterprises. As to what she is best adapted, let her decide that by her intuitions also. As to being or continuing to be a helpmate for man, she can be that also. Have I the right key. E. Stevenson, M. D.

Virginia, Nev. Dec. 7, 1874.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, DEC. 12, 1874.

MISS R. AUGUSTA WHITING, a distinguished Inspirational Speaker from the East, will speak at the Hall of the Spiritualists' Union, to-morrow (Sunday) afternoon and evening, at 2 and 7½ o'clock. Subjebt of afternoon lecture, "The Mission of Unrest;" evening, "Death the Angel of Life." E. H. F. MACKINLEY, PRES.

Do not fail to read the interesting and instructive article on Astrology, by Prof. Chaney, on page 366.

Those of our readers who failed to hear the orator, Dr. P. B. Randolph, on Sunday last, must be sure to go to Dashaway Hall to-morrow, Sunday, afternoon. He sways an audience like a reed in the wind.

MRS. ADDIE BALLOU.—This lady gave an admirable address before the Self Culturists, on Sunday last. She is still in the city, waiting for engagements in the interior. Societies desiring an able and eloquent speaker can address her, Box 666, San Francisco.

The Exhibition by the Children's Progressive Lyceum, on Monday evening, was the most sucessful yet given by the school. The performance was highly creditable to all who took part in it, and two or three of the young ladies surprised their friends by exhibiting a degree of dramatic talent not suspected.

There seems to be no lack just now of Radical speakers in California. Mrs. Laura Cuppy Smith has taken up her residence in San Francisco for the winter. Miss Jennie Leys is in one of the Southern countries. Mr. York is in Santa Barbara. Mrs. Addie Ballou is in this city at present, and Miss Augusta Whiting has just commenced a course of lectures before the Spiritualists' Union. At its close, about the first of January, the latter will go to any part of the State where her services may be required.

It gives us pleasure to announce that Mr. Brittan will continue the publication of the *Quarterly Journal of Spiritual Science*, which commences its third year in January, with better prospects than heretofore, the circulation being larger and the legitimate income of the *Journal* considerably increased. Our readers who desire to obtain one of the best of Spiritual publications can obtain what they wish and at the same time aid the good cause, by sending $3 to S. B. Brittain, Box 3806, New York City.

MISS AUGUSTA WHITING

This lady commenced a course of lectures in the Hall of the Spiritualists' Union, on Sunday last. Her first sentence, on Sunday evening, was this: "We claim for Spiritualism all of truth which has come to humanity from any source whatever." She then proceeded to give some reasons for the assertion that Spiritualism has during the last quarter of a century exerted greater moral power than all the teachings of all the theologies of mankind, from the earliest ages. We give, in our own language, the substance of her remarks as follows: The doctrine of individual responsibility, taught by Spiritualism, is adapted to a higher state of morality than the world has ever known. Spiritualism has kindled the beacon lights of thought on many an eminence where skepticism had built its stronghold; and has awakened new life in many a soul sunk in the bonds of superstition. It has shown its moral power in its ability to stand against all opposition, and in sending out its messages of joy and encouragement in every direction, cheering many a sorrowing heart and attacking evil wherever met, no matter how deeply intrenched in the very ground work of society.

These were the main ideas of her discourse, though not the words used. They are gems culled from a heap of rubbish—the few bright thoughts separated from a dreary hour-and-a-half of platitudes.

Miss Whiting is a sister of the late A. B. Whiting, who, as an inspirational speaker, stood, perhaps, second to none in America. Many who knew him personally or by reputation, and who went to hear his sister with expectations heightened by the memory of his eloquence, were very much disappointed. Her discourse in the evening contained very little that was new to her intelligent audience, which included at least one dozen persons capable of making a better address without any preparation whatever. The lecture, in fact, was very poor, both in matter and manner. It is with much regret that we feel compelled to say this, It may seem cruel; but it is the truth, and we think it better that one person shall suffer, than that the community at large be deceived. Pecuniarily it is the Society that will suffer. Miss Whiting is under engagement and will be paid, as it is right that she should be; but it is not right to deceive our readers as to the qualifications of any speaker. She is, no doubt, an estimable women. We have never heard a word against her personally, but much in her favor; and this fact makes our duty as a teller of the truth still more painful. We would gladly aid her in any work she is fitted to perform, but she can never fit herself for the rostrum, for so entirely does she lack natural qualifications that no practise can ever overcome her deficiencies. She has no personal magnetism, but stands before her audience like an image of brass, awaking no human interest, appealing to no human sympathy, the force of her utterances so broken by the barrier between her and her hearers that her choicest words fall lifeless on the ear.

It is possible this notice will raise up friends in her behalf; as there are people ever ready to call truth persecution, turning upon the one who utters it as if he were

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guilty of a crime. There are also some who will have the curiosity to hear a speaker who is so thoroughly unfit for her profession; therefore we shall look for a larger audience than usual to-morrow, and we sincerely hope that some kind spirit may so inspire her with eloquence, as to make all that is here written appear to be untrue.

PROF. CHANEY ON ROMANISM.

The lecture by Prof. Chaney last Saturday evening, at the hall of the Y. M. C. A., was well attended, and listened to with much interest. He commenced by declaring himself the friend of civil and religious liberty, but having no affiliation with any sect of religionists, he could not be accused of bigotry or fanaticism in his opposition to Romanism, which is based entirely upon political considerations. The forms and ceremonies of the Romish Church were thousands of years older than the Church itself. An extract from the *Bhagvat Geeta* was read, showing that the Brahmins of India, more than three thousand years before the Christian era, had the rosary and counted the beads in a manner similar to the papists of today. The letters I H S were explained to have been of Greek origin and therefore pagan.

The writings of the early Christian fathers were read and criticised. Constantine was shown to have been a most cold blooded murderer, who, after having murdered his wife's father, the husbands of his two sisters, his nephew, his wife, his own son, and a few others, went to a pagan priest to confess and obtain absolution, but before he had finished his bloody recital the priest turned from him in horror, declaring that for such as him there could be no forgivness. A Catholic priest hearing of the matter sent word to Constantine that "the blood of Christ cleanseth from all sin." This was the kind of a priest that Constantine wanted. This event led to his embracing Christianity, and subsequently, like a good Catholic, he caused Sopator, the pagan priest who refused to shrine him, to be put to death. Such was the character of the most eminent man, or rather monster, who aided in founding Romanism.

The lecturer showed that the Roman Catholic Church was begun in fraud, lying and deception, and that it has held its own to the present day. He quoted from Mosheim, proving that the early church fathers held that it was not only justifiable but commendable to lie and deceive, if by so doing the Church could be benefitted. Catholics might swear falsely against Protestants, and it would be right, and pleasing in the sight of God, while to kill an excommunicated person was held to be no murder. The papists of today not only adhere to these horrible dogmas, but they claim infallibility for the Pope, looking to him as above all law, state or national, and therefore ready to commit high treason, or any other crime, at the bidding of the Pope or his understrappers. Hence, Romanism is a dangerous political element in any free country. Instead of being elated, the speaker was alarmed at the recent Democratic victories, for although they rebuked the corruption in the Republican party, yet they brought in power a still more dangerous combination, the Democratic party having long since surrendered itself to the dictation of the Romish Church. He said if people could be aroused, there would be no danger; but if not, then a few, a very few, might wake up some morning to a scene of horror too awful for contemplation.

Want of space prevents anything like a report of the lecture, which was listened to with marked attention, eliciting frequent and earnest applause. It was evident to all that a crisis has been reached in the history of Romanism, and that we are upon the eve of an important era, either for weal or for wo.

THE SOCIAL QUESTION .

We have received several communications on the Social Question, which we decline to publish, for the reason that the subject is not treated in a style suitable for publication in a family paper. Correspondents have already had great latitude on this subject. We have no objection to the most radical treatment of the question, but it should be done philosophically, and without grossness. The subject can be discussed in an inoffensive, and yet thorough manner, by those who are capable of properly treating it, and we are not disposed to give space to any who are not.

We would be very glad to publish instructive articles on Stirpiculture, but it seems almost impossible to obtain anything on this and kindred topics free from objectionable phraseology. The subject is second to none in importance ; it is deserving of earnest study, but in a family paper little more can be done than to urge its investigation, without entering into partsculars. The details seem better fitted for books and private lectures than for the columns of a reform journal.

We are not at all squeamish, but if a journal for the people is to accomplish any good, it must be made so acceptable to the people that it will meet with support.

Harry Grannice, a young man of 25, residing in Merced, Cal., on the 7th inst., shot and killed Edward Madden, editor of the Merced *Tribune*, in consequence of an intimation in the *Tribune* that Rowena Grannice Steele, mother of the assassin, is familiar with houses of ill fame, she having alluded to them in a small work recently published by her. The deed, which was committed in a very cowardly manner, was the result of false notions of pride and honor held by young Grannice. If what Madden wrote was true, killing him did not prove it false; and if false he injured himself more than he did her by publishing it. "Two wrongs never make one right."

We are glad to learn our Friends at Charter Oak Hall last Tuesday evening had an interesting time. Short appropriate speeches were made by Prof. Chaney, and Mrs. J. A. Logan. The vocal and instrumental music by Mrs. Dean Clarke and others, was fine. Miss Maud Richards gave some splendid tests. Other mediums aided in the enlightenment of investigators, and it was a very harmonious and satisfactory meeting. We hope that on next Tuesday evening the Hall will be filled.

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A LETTER FROM S. B. BRITTAN.

EDITOR COMMON SENSE:—The following brief editorial paragraph—in your issue of October 24th—without some qualification or explanation is likely to lead to a misapprehension of the facts in the case:

"Prof. S. B. Brittan having sunk his entire fortune in endeavoring to establish his *Quarterly Journal of Spiritual Science* on a paying basis, it is now proposed to raise money by contribution for his aid. Money may be sent to Mary F. Davis, 24 East Fourth street, New York."

It has never been so much as intimated by the undersigned, either publicly or privately, that he had expended an "entire fortune in endeavors to establish his *Quarterly Journal.*" The Circular recently printed, with the names of some twenty distinguished ladies attached, gives no warrant for such a conclusion. It briefly recites the facts, that, "*by successive misfortunes,*" I had lost every thing I possessed; and that inasmuch as the JOURNAL is not a financial success, it was proposed to aid in defraying the necessary expenses of its publication, as one would subscribe for a Course of Lectures, a public Reading Room, a School House, or a Pulpit Minister. Instead of any such statement of the facts, in your summary notice, I am *myself* presented as an object of charity, whose claims are of so little consequence that they are disposed of in five lines. As a rule I like to take COMMON SENSE views of things, but must regard this as an exceptional case. You will, therefore, indulge me in a brief statement and a very different construction of the facts.

The truth is when I projected the Quarterly I possessed property valued at over $25,000 above every incumbrance and all indebtedness; but in the course of the year I lost everything, including the house that was the property of my wife. Having commenced the publication of the JOURNAL I was unwilling to abandon the enterprise, and thus disappoint the expectations of its friends. By the personal sacrifices of two Ladies in New Jersey and the generous assistance of one noble Man in Connecticut, I have been enabled to continue its publication in spite of the adverse state of the times, and other discouraging circumstances which I will not mention in this connection. It has now reached the termination of the Second Volume. During these two years the subscriptions have not equaled the actual cash expenses by some $2,500, which fact suggests the questions, *Are we a reading people, and do we care to improve the periodical and other literature of Spiritualism?* Shall we furnish occupation to the scoffers by our persistent neglect to honor a great cause, and to properly recognize the instrumentalities of its progress?

I do not propose to trouble the public with the details of my personal and family misfortunes, since I ask nothing for myself. It is unseemly even for a public man, to force his private griefs upon others. These are often of so delicate, painful, and sacred a character, as to indispose a man of ordinary sensibilities to offer them as themes for careless commentaries and ungracious reflections.

With your permission I will define the position I would occupy before your readers. Know, then, that I am not an applicant for charity, since I can labor with my hands. If, then, any one flatters himself that he is making personal sacrifices to *support me*—when he subscribes three dollars for a magazine that will compare most favorably with any four or five dollar quarterly in the country—I beg of him to restrain his sympathies, keep his money, and leave the JOURNAL and its editor to the chances of life or death. On the contrary, whoever is broad enough to see the subject in its proper light, and all who are generous enough to be willing to share my responsibilities in the work of sending out such a minister to plead with men for the truth's sake, are cordially invited to follow their convictions of duty by their most zealous co-operation in the further prosecution of this work. The churches pay for millions of Bibles, and scatter them broadcast over the world. They supply Public Libraries, Reading Rooms, Marine and Merchant Ships, the inmates of Hospitals, Asylums and Prisons. Why should not Spiritualists do the same? Is their gospel not worth having; or is it so good that they must keep it all to themselves? We yet wait for such practical answers to these questions as we shall not be ashamed to see recorded in the history we are unconciously making. Sooner or later the day of judgment comes to every people, and in the full and impartial view of that record we shall be tried by posterity. Yours respectfully,

S. B. BRITTAN.

QUESTIONS FOR ANSWER.—The *Spiritual Scientist* asks the following questions:

1. In what respect, and to what extent, does the action of a disembodied spirit upon our organism differ from that of an embodied spirit?
2. Under what natural laws, and in what manner, do disembodied spirits act upon inanimate matter?
3. If emanations from our body are necessary for certain manifestations, how do they contribute to the result?
4. Can embodied spirits act upon inanimate matter in the same way, and if not, why not?
5. In what respect does the vision of a conscious medium differ from that of other persons?
6. Can this state of vision be produced, and how?

We would be glad to have persons friendly to COMMON SENSE furnish us with articles on these or kindred subjects.

THE November number of the *Camp News*, sent to us by our friend J. S. Heald, contains an editorial declaration that the "Patriotic Order Sons of America," of which it is the organ, cannot include any who do not believe in a God, and a *personal* God at that. No one can be admitted who does not accept the Bible as the divinely inspired "Word of God." Furthermore, the editor says the Order is opposed to the removal of the Bible from the public schools. This looks as if the Order instead of being "the friend of every true principle of American liberty," as it professes, is really the enemy of religious freedom, and in the trying times soon to come, it will be a dangerous institution. What has our friend Heald to say to this?

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STUMBLING BLOCKS.

The following is a brief sketch of a lecture recently given before the Spiritualists' Union in this city by Mrs. Laura Cuppy Smith:

The speaker first referred to the blocks put in the way of human progress by the church, which she said has a mortgage on the youthful and the feminine intellect of America. Women are in bondage to priestcraft; it is still considered respectable to belong to the church; it is a good advertisement for business men, and husbands and fathers concede to wives and daughters when requests are made for pecuniary aid to build up the church.

The public institutions of the country, as a general rule, are under the dominion of priests. Many of the prisons and hospitals have orthodox chaploins. In Massachusetts prisons Liberal tracts are not allowed, and Liberal speakers are not permitted to offer consolation to the accused. The prisoners are told that they are conceived in sin and nurtured in iniquity, and they have no hope of reformation. Human goodness is characterized as a "filthy rag," and no hope held out except through faith in Jesus. Humanity, she said, cannot rise so long as belief in the innate depravity of man prevails. This doctrine, which inculcates an utter faithlessness in humanity, is the most dangerous ever taught. It stands in the way of human progress everywhere.

Mrs. Smith spoke of the degradation and want which are found in our great cities, under the very shadow of Christian churches; of the great value of church property and its exemption from taxation, and of the immense revenues of Trinity Church of New York City, much of it derived from the rents received by the church from liquor dealers and keepers of dens of licentiousness. It has large revenues from vice and crime, yet does nothing to mitigate the sufferings of the poor. Last winter she was in New York when there was so much suffering among the destitute, many of whom died of hunger and cold. She wished to see the doors of Trinity broken in, fires built in its furnaces, and the poor invited to enter for warmth and shelter. The "House of God" should be a house for humanity: but the religion preached and practiced in the churches is a sham, a bitter mockery.

The Young Men's Christian Association, another stumbling block, is purchasing large lots of land all over the country, erecting little houses on them, enough to exempt the property from taxation, and then begging for means to build. As soon as money enough can be obtained from the people for this purpose they will rent the portion not used by them, and have an income, from which in time they will become wealthy, and a power in the land.

Wherever Free Thought attempts to rise, the Christian church tries to strangle it at its birth. The speaker said she has no quarrel with the church, but is opposed to the shams and pretences of these people in the name of Christianity. Christ denounced such hypocrites when on earth, and should a second Christ appear the Christians would be the first to cry "crucify him." She advised parents to keep their children from attending orthodox Sabbath schools, where they have the shackles of superstition fastened upon them.

She then spoke of the stumbling blocks to progress put in the way by Spiritualists, who fear the cause will be injured by the advocacy of unpopular reforms. They are fearful of public opinion, and wish to make Spiritualism eminently respectable, consequently they deprecate what they call "side issues." All who follow such teachers are in danger of worshipping an issue more than the truth. Spiritualism must be large enough to embrace all of humanity; if not, the speaker preferred to be called a humanitarian. Spiritualism properly represents every phase of reform. It means a great deal more than mere phenomena. Phenomena will be valuable, so long as skepticism exists, but it can never take the place of spirituality and love of humanity.

Spiritualism is the open door to vast possibilities. It embraces every subject that pertains to the life of man, here and hereafter. It is a living, practical faith, not a mere belief in something which has no bearing on our every day life and conduct. How can any Spiritualist consistently say this or that subject shall not be discussed on a spiritual platform? Spirits are daily leaving this world in all stages of development. They need our help as much as we do theirs. How can a medium be prevented from expressing the views of whatever spirit may take control? Such repression is in direct opposition to the fundamental doctrines of true Spiritualism. To talk of side issues in Spiritualism is to talk nonsense. Everything that concerns the welfare of humanity belongs to Spiritualism, which is or should be the science of life. The social question cannot be ignored. It is an important consideration in the problem, "What is right living?" Mrs. Smith here considered the meaning separately of the two words Freedom and Love, one the greatest means of progression, the other the divinest attribute of humanity, yet, united they have become the synonym for all that is vile. She is not prepared to surrender her right and duty to discuss such a theme. "As to the opinion of the world," she said, "I count it nothing in comparison with my own sense of right and the approval of my own conscience. The remaining years of my life are devoted to humanity; and if the Spiritualists deny me a platform I'll take a door step. I will never cater to a debauched public opinion."

"The day is coming," she said, "when the broken ranks of Spiritualists will be called upon to unite with Liberalists of all kinds, against the common enemy."

She urged the necessity of greater earnestness in the prosecution of all works of reform. We need a prison reform in this country, and a reform in the administration of justice in our courts; we need a reform in the treatment of the poor and degraded classes; we need a reform in our judgments of acts which concern the sexes, that one sex may not be condemned and outlawed for that which in the other is not esteemed a crime. We need a reform, too, in our treatment of discharged convicts, that they may be raised out of their evil courses, instead of forced to remain in them by our uncharitable treatment.

Pictures of the summer land may be very pleasant for some Spiritualists to contemplate, but many who look forward to the delights of a heavenly life will be grievously disappointed. So long as sorrow and misery continues in this world, so long will their counterparts exist in the world to come. So long as miserable, degraded souls leave this life, for another, so long will there be misery and degradation in the lower spheres of spirit life, and the only way to make our fancied heaven a place of real bliss is to get rid of the evils that weigh us down here. The pictures sometimes drawn before you of the joys of heaven are but the relics of orthodoxy; the same old book with a new cover; they are the fanciful features of a false theology—the old seven-by-nine heaven of our antiquated churches. It is time for Spiritualists to outgrow such nonsense as this, and look life, as it is, sternly in the face, ready to bear its burdens, and do what can be done to improve it.

Col. Higginson says the advocates for Woman Suffrage may have a thousand defeats and grow stronger every time. The day of victory will come at last because truth is sure to succeed in the end.

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MATERIALIZATIONS IN SAN FRANCISCO.

On Tuesday of last week, Harry George, editor of the *Evening Post*, attended a seance at the house of Mr. Pearson, and on the following day gave in the *Post* an account reflecting on the honesty of Mrs. Sawyer, and ridiculing the believers in her mediumship. On Friday evening the editors of COMMON SENSE were present at a seance at the same place, and on Saturday morning the writer took to Mr. George the following letter, thinking he would be willing to give both sides a hearing, but publication was refused on the ground that it would be advertising a fraud. Our readers can judge for themselves:

EDITOR POST: Last evening I attended a seance at No. 111 Ellis street, the medium being Mrs. C. M. Sawyer, who recently arrived here from the East. I had been informed that she came here "to make money," and being suspicious of one who I was told had no higher object than that, I determined to see her, and, if I found her a fraud, to declare her such. I procured a place on the Committee acting with Dr. Horn. We examined the small room where the medium sat, locked the side door leading to an adjoining room, and I also tied a rope securely around the knob, and thence around the bedstead, so the door could not be opened. This door opened into a room occupied by an old personal friend, a lady I have known many years, and whose word is perfectly reliable. She assured me after the seance, that she had sat in the room during the entire evening. There was, therefore, no mode by which assistance could reach the medium. Dr. Horn tied Mrs. Sawyer, and I added a few knots, putting the rope over the chair back. Soon after retiring from the room, various musical instruments which we had left out of the medium's reach were played, and several hands were exhibited at the opening in the door. I then went in with Dr. Horn, and finding that the rope I had placed around the chair back had been slipped off, I tied it down to one of the rounds with another cord, and knotted it in a peculiar manner. After further manifestations, the rope was thrown against the door, it having been unfastened, thus destroying the test. I declared my dissatisfaction at the result, and was invited to tie the medium again, but declined, stating that I would prefer to sit in the cabinet with her. This was granted, and three of us went in, and so arranged our hands that no one could move without the others knowing it. The medium sat close by, securely fastened, and, having her head against the shoulder of a lady, one of the three invited to go in. It was utterly impossible for the medium to make any movement without notice. During the time we sat there our hands, heads, and faces were repeatedly touched by hands, some of which were small and velvety, some large, hard and bony; some were warm, some cold, and voices were heard differing entirely from that of the medium, and several feet distant from her. The musical instruments were floated around the room, playing, meanwhile, and sometimes hit our heads, and thumped against the wall. We also saw little balls of light that danced in front of our eyes, not two feet distant. We retired from the room, and others took our places, with similar results. Afterwards hands and arms were again exhibited at the opening in the door, and a bouquet was lifted by one of the hands and taken inside. This hand and arm had a waxen appearance; it was much whiter than the medium's, smaller, and more graceful in form. But the most satisfactory test to me was the fact that, for a single moment, it rested outside the curtain, after the curtain itself had fallen to its place, proving clearly it was not attached to a body.

Faces appeared only two or three times during the evening, and were indistinct; none of them were recognized. They had a phosphorescent appearance, as did also most of the hands. Only the hand which seized the bouquet had the appearance of flesh, and that was waxlike. The medium was not well, and the circle itself was not harmonious; the ill feeling being caused mainly by attempts to check the remarks of those who came to investigate.

At the close of the seance, and almost instantly after the exhibition of a bare arm at the window, I found the medium so securely tied that it required ten minutes hard work for me to unfasten the knots. On the ropes there were encircled a number of iron rings, of various sizes, and a chair had also been fastened by the ropes through the rounds, and tied so tight that the medium could not move without pain. Each hand was tied separately, in the center of the rope, so securely that it was impossible to slip them out; then the rope was run through the rings and the chair, and fastened behind her back, in a manner impossible for *her* to accomplish with her hands so tied in front. After taking off the rope there was left a deep indentation *entirely encircling each wrist*, showing that it was not the pressure of her hands on the rope that caused it, but the tightness of the rope itself.

There are many circumstances omitted here, through fear of making this communication too lengthy, but I must add that if all were minutely related, it would be clearly seen that it requires a great deal more credulity to believe that this woman performed all that was done, than it does to believe that the manifestations actually are what they purport to be. If she can speak in the various tones we heard, and as if coming from a point distant from her, she is the very best living ventriloquist, and could earn more money with less abuse than she now receives, by assuming ventriloquism as a profession. And if she can exhibit a bare arm at the window, and then in an instant be found in the back part of the room, tied with dozens of double knots around her wrists and body, and her hands discolored from the stoppage of circulation, she would throw Blitz in the shade as a slight-of-hand performer.

Respectfully, W. N. SLOCUM.

San Francisco, December 5.

The following letter was placed in type for last week's paper, but in the hurry of "making up," it was accidentally omitted:

On Sunday evening, the 29th ult., as no public notice had been given, there were but five persons present. The room in which the medium sat was small, containing a bed, table and chair. The room was examined by those who desired, and found to contain no machinery of any kind. In this "cabinet" the medium took her seat unfastened. About two minutes after the door was closed the spirit voice of Maud, the little Indian girl, was heard, saying "Good evening folks, how do you do?" Soon a manly voice was heard to say: "Open the door." It was opened, and we found that the medium was securely tied around both wrists, and the rope extended around her waist and tied to the chair behind. But a few moments before we had seen the medium sitting in the chair untied. The door was again closed, the guitar was played, bells were rung, the guitar was put through the opening and hung upon the shelf. Then hands, of various sizes, and arms, some of them complete to the shoulder, were thrust through the aperture, the index finger often pointing to those outside for whom it was intended. The arm of

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Achsa Sprague (so announced by Elan, the controlling spirit,) was laid upon the shelf in such a manner as to prove that it was attached to no mortal. Fifty or more arms and hands appeared. Then came faces, twenty-five or thirty; none of the spirits, however, were able to speak. Relatives and friends of all present appeared, and were announced as such by Elan or Maud. Numbers of tests were given, three of the spectators, the writer among the number, were called into the cabinet, when, being seated at the table with the medium, with our hands placed alternately on top of each other, the guitar was played, floating in the air, placed upon our heads, etc.; our hands were shaken, foreheads patted, etc. All this time the medium was firmly tied and apparently in a trance state.

On Tuesday evening the writer was present at another seance, held by the same medium, when there were twenty-two persons present. A committee was chosen, and the test conditions were very strict. Nearly all the phenomena appeared as on Sunday evening, but less in quantity, and no faces ware exhibited. The medium was afflicted with a severe cold. Mrs. S. holds her seances at present at 111 Ellis street, but will soon remove to more commodious quarters.

C. F. FRENCH.

THE NEW SCRIPTURES, ACCORDING TO TYNDALL, HUXLEY, SPENCER AND DARWIN.

GENESIS—CHAPTER 1.

1. Primarily the Unknowable moved upon cosmos and evolved protoplasm.

2. And protoplasm was inorganic and undifferentiated, containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.

3. And the Unknowable said, Let atoms attract; and their contact begat light, heat and electricity.

4. And the Unconditioned differentiated the atoms, each after its kind; and their combinations begat rock, air and water.

5. And there went out a spirit of evolution from the unconditioned, and working in protoplasm, by accretion and absorbtion, produced the organic cell.

6. And cell by nutrition evolved primordial germ, and germ developed protogene; and protogene begat eozoon, and eozoon begat monad, and monad begat animalcule.

7. And animalcule begat ephemera; then began creeping things to multiply on the face of the earth.

8. And earthly atom in vegetable protoplasm begat the molecule, and thence came all grass and every herb in the earth.

9. And animalcule in the water evolved fins, tails, claws and scales; and in the air wings and beaks, and on the land they sprouted such organs as were necessary, as played upon by the environment.

10. And by accretion and absorbtion came the radiata and mollusca, and mollusca begat articulata, and articulata begat vertebrata.

11. Now these are the generations of the higher vertebrata, and in the cosmic period that the Unknowable evoluted the bipedal mammalia.

12. And every man on the earth, while he was yet a monkey, and every horse while he was yet a hipparion, before was an oredon.

13. Out of the ascidian came the amphibian and begat the pentadactyle; and the pentadactyle by inheritance and selection produced the hylobate, from which are the simiadæ in all their tribes.

14. And out of the simiadæ the Lemur prevailed above his fellows and produced the platyrhine monkey.

15. And the platyrhine begat the catarrhine; and the catarrhine monkey begat the anthropoid ape, and the ape begat the longimanous orang, and the orang begat the chimpanzee, and the chimpanzee evoluted the what-is-it.

16. And the what-is-it went into the land of Nod and took him a wife of the longimanous gibbons.

17. And in process of the cosmic period were born unto them and their children the anthropomorphic primordial types.

18. The homunculus, the prognathus, the troglodyte, the autochthon, the terragen; these are the generations of primeval man.

19. And primeval man was naked and not ashamed, but lived in quadrumanous innocence, and struggled mightily to harmonize with the environment.

20. And by inheritance and natural selection did he progress from the stable and homongeneous to the complex and heterogeneous; for the weakest died and the strongest grew and multiplied.

21. And man grew a thumb for that he had need of it, and developed capacities for prey.

22. For, behold, the swiftest men caught the most animals, and the swiftest animals got away from the most men; wherefore the slow animals were eaten and the slow men starved to death.

23. And as the types were differentiated the weaker types continually disappeared.

24. And the earth was filled with violence; for man strove with man, and tribe with tribe, whereby they killed off the weak and foolish and secured the survival of the fittest.

[*Correspondence of Evening Post.*

Madame Blavatsky, closes a letter in relation to the Eddy family as follows:

"On the last night that I spent with the Eddys I was presented by George Dix and Mayflower with a silver decoration, the upper part of a medal with which I was but too familiar. I quote the precise words of the spirit. 'We bring you this decoration, for we think you will value it more highly than anything else. You shall recognize it, for it is the badge of honor that was presented to your father by his Government for the campaign of 1828, between Russia and Turkey. We got it through the influence of your uncle, who appeared to you here this evening. We brought it from your father's grave at Stavropol. You shall identify it by a certain sign known to yourself.' These words were spoken in the presence of forty witnesses. I have the decoration in my possession. I know it as having belonged to my father. More, I have identified it by a portion that, through carelessness, I broke myself many years ago; and, to settle all doubt in relation to it, I possess the photograph of my father—a picture that has never been at the Eddys, and could never possibly have been seen by any of them—on which this medal is plainly visible."

The Vigilance Committee of Truckee had all orders issued by the Committee signed 601. D. B. Frink, one of their number, editor of the Truckee *Republican*, was accidently shot by one of his brother Vigilantes, while endeavoring to capture some "roughs" in a hotel. By a singular coincidence it has been found that the petition for letters of administration on Frink's estate is registered No. 601 in the Probate Court.

Simeon Lester, on whose farm, in Westchester, New York, the body of Thomas Paine was buried, says the body was taken to England forty years ago. The monument which was erected near its former resting place, remains undisturbed.

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FAUST—A TRAGEDY.

FROM A MANUSCRIPT TRANSLATION BY DON FULANO*

If I'm to share my room with thee,
My dog, please cease that symphony;
Such a companion, ever growling,
Near me, I never could endure;
One of us two I'm sure
Must now be shown the door;
Unwillingly I here retract my welcome,
Here's open door, my friend, come quit the cell, come!
Ah! what do I behold?
Can this be natural? Hold!
Is this some shadow, or reality?
Is doggie swelling in his animality?
He lifts himself with power;
This is no dogs's shape that I see, I'm sure;
Why what grim spectre have I brought in thus?
He looks now like a hippopotamus!
With fiery eyes, and horrible fanged mouth,
Ah, you are he in sooth!
For halfbred hellhounds such as this,
Solomon's key were good I wis!

[SPIRITS. In the passage singing.]

Within there one is caught,
Stay within all, follow not,
As cunning fox in cruel trap
Mourns this hell lynx his luckless hap.
But take you care,
Hover hither, hover thither
Upwards, sidewards, downwards, either,
And he has escaped the snare.
Can you but aid him,
Leave him not fading
In his close prison;
Since he's given all of us,
Both great and small of us,
Many a lesson.

FAUST—To exorcise him first, I'll speak o'er
That potent old spell of the four.
Salamander, glow burning,
Undine, do you flow out,
Sylph do you go out
Kobold shall bestir him.

Who doth not know
The elements flow,
Peculiar power,
And properties dower
No Lordship inherits
Over the spirits.

Burn away to ashes, Salamander,
Flow together rushing, Undine,
Shine in meteor flashes, Sylphe,
Bring your sweeping brush in,
Incubus, Incubus,
Step forth now, be revealed to us.

None of these four
Make the beast sore,
He still lies quite quiet, and grins in my face,
I have not yet touched one hair of his grace.
I'll yet try his patience
With worse objurgations;
Art thou—thus at ease—
One of hell's refugees?
Then look on this emblem (holding up the cross)
Before which they bend them
Those black troops below.

With bristling hair it swells up now!

Abandoned being,
This emblem seeing,
Dost recognise,
Its meaning wise,
The underived son,
The unspoken Word,
Through all the heavens poured,
The wickedly pierced one.

Behind my oven crouched it lies
Swelling to elephantine size,
It's spreading fast thro' all my room,
It will disperse in vapors soon:
Rise not to the roof I bid,
Crouch at thy master's feet when chid,
Thou seest I threaten not in vain,
To scorch thee with holy fire, I'm fain;
Await thou not the threefold glowing light
Await thou not my strongest objurgation's might.

[Enter Mephistopheles, who, as the mist falls, steps from behind the stove, dressed as a traveling school divine.]

MEPHISTO.—What would my Lord? Why all this profanation?
FAUST—This was the kernel of my doggie then?
A traveling divine, the joke provokes a smile.
MEPHISTO.—I bow before you, wisest of wise men,
You certainly have made me sweat awhile.
FAUST—How are you called?
MEPHISTO.—Meseems the question's small
For one who treats the Word with such contempt,
Who, caring naught for semblances at all,
Would but the search for essences attempt.
FAUST—Well, you fine gentlemen full often date your
Cognomens altogether from your nature;
Where such is all too plainly pictured, when
As Liar, Fly-god, Snake, you're known to men.
Come then, what are you pray?
MEPHISTO.—Part of that force
Which ever wills the bad, yet must do good per force!
FAUST—What by this riddle would you fain disclose?
MEPHISTO.—I am the spirit destined to oppose,
And rightly too, since all that may arise
Is worthy of the shock by which it dies:
'Twere better perhaps nothing at all were made.
Thus are those forces which by you are said
To be but evil, demolition, sin;
The very elements I revel in.

FRATERNAL LOVE.

BY JESSIE H. BUTLER.

Fraternal Love! visible sign
Of the pure heart! In that rich mine
Lie treasures twinkling like the stars!
That jewel in the hand of Mars,
That won fair Venus from her seat!
And placed the goddess at his feet!
Thou priceless pearl! O, could we see
This sad, sad world striving for thee!

Thou purest One! to thy fond breast,
God's little ones were fondly prest;
The sisters' cries, the widows' tears,
Moistened thine eyes; thy listening ears
Drank in the sorrowing tide which flows
From human wrongs and human woes;
And thy kind lips dropped gentlest dew,
To mould the human heart anew.

How long, thou laboring world, how long
Ere the full harmony of song,
Shall flow and echo, far and wide,
Like Earth's free air and Ocean's tide?
O! never yet, since angels sang
That loving song, "Good will to Man!"
Has the grand chorus echoed back
Its music through the starry track.

How long, O God! before thy plan
Shall give a brotherhood to man?
Make all Earth's sons thy chosen race;
Fraternal love on every face;
And brothers' woes, and brothers' tears,
Find none but sympathizing ears?
When hoarded millions cease to rise
To vex the Holy One? whose eyes—

Pass them not by (the haughty crew),
Whose proud eyes lifted, scarcely view
The toiling millions, without hope,
'Mid the oppressor's hordes, to cope
Successful for life's common boon;
And the wide world hath scarcely room
To give each son a tranquil spot,
For lucre blights the common lot.

Religious forms, and codes of state,
Do not avert the common fate;
The ermine and the sacred gown
Bring not the promised blessing down;
For that upholds the ancient way,
And this must please the rich and gay;
One talketh learnedly and long;
The other whines, and winks at wrong.

Both bound by custom, lucre, place,
To feed and fatten on the race;
Both teach contentment, thus to bind
The burdens tighter on mankind;
Both flatter, with a visor'd face;
Both wink at wrong, and boast of grace:
While one doth wield the oppressor's rod,
The other thunders like a God!

The sacred canon passeth by
The "postern of a needle's eye;"
And Dives smiling, looks around
Where Lazarus crawls upon the ground;
While mansions, tall and stately, rise
For rich man, 'neath the smiling skies,
The poor must still, as ever, wait
With dogs, around the rich man's gate.

Ye bards of free and fearless verse!
Who dare the wrongs of man rehearse,
(For Freedom, since the ancient time,
Hath dwelt among the sacred Nine;)
Raise your bold numbers, and proclaim
Your burden!—like the ancient flame
That burneth ever warm and bright
With sons of song,—"The human right!"

Freedom and love, and holy song,
Shall yet redress each human wro[illegible]
Religion, reason, justice, yet
Shall bounds to pride and lucre set;
And in this world of busy strife
Shall the great boon of human life
Be fetterless, and Man shall see
In each a Brother, just and free!"

[From "Home, Femme Heroic and Miscellaneous Poems."

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Do not fail to read Dr. Docking's advertisement, on the last page.

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, DECEMBER 19, 1874. No. 32.

Signs of the Times.

Mr. Gladstone's pamphlet has had a very large sale. One hundred and sixteen thousand copies were printed, and nearly all have been disposed of.

The physician of *Brittan's Quarterly*, having read with great care Frances Rose Mackinley's "Psyche," says the author is sick and recommends low diet and cold baths.

Wm. H. Harrison, of the London *Spiritualist*, proposes to issue an illustrated Spiritual monthly, provided subscribers sufficient to pay expenses can be obtained.

Congressman Storm, of Pennsylvania, proposes to amend the constitution so as to make the Presidential term six years, and render the President ineligible for re-election.

The manner in which the word "fabulous" is used by California newspapers will soon change the meaning of the word. It is a favorite in California talk, but is not used in its proper sense once in a hundred times.

Reverend Wm. Gill, an orthodox clergyman, has just published a book in exposition and defense of Evolution and Progress. It is a remarkable work to come from such a source, and is another indication of the change which is taking place in the public mind in, as well as out of, the church.

President Barnard, of Columbia College, predicts that the metric system of weights and measures will be in use throughout the civilized world before the year 1900. It is already used throughout Europe, except in England and Scandanavia, and throughout America, excepting Canada and the United States.

Forty New Orleans school girls left the High school last week because of an attempt to admit colored girls to the graduating class. They were willing the dark skinned girls should go through the lower grades, but there must be a line drawn somewhere, otherwise one of the Dinahs might come out at the head of the first class, and that would be awful. It would be disgusting, so it would.

The *Golden Age* says, "The scientific discoveries of the last fifty years have accumulated so fast that it has been impossible to co-ordinate them in any coherent system of religious philosophy, and minds have been dazzled and overwhelmed by the rapid accession of light. The material suggestions and speculations which naturally followed have had a horribly benumbing effect on religious faith, and have chilled the springs of moral energy and human sympathy in the hearts of hundreds." Yes, and just at this time comes the new influx of spiritual truth, the new evidences of

Garabaldi declines to accept the $1,000 annuity offered him by John Anderson.

Neal Dow is still lecturing on temperance. He is in England now, recommending to the law makers and people a prohibitory law.

Governor Giddings of New Mexico, in his thanksgiving proclamation, tells about "magnifying God." What queer ideas some people have of the Almighty.

Miss Burdett Coutts has given another proof of her humanity by giving over fifty prizes in money to London carters, wagoners and donkey-drivers, who satisfied examiners that their animals had been well-cared for and humanely treated.

Prof. Newcomb says scientific inquiry is much more active in Europe than in America. He says there is no sufficient incentive to scientific pursuits in this country. Our people are devoted to money getting, and our scholars are not students of science, but delvers among dead languages, searchers after mere words.

Prof. Draper says the Ecclesiastical spirit no longer inspires the policy of the world. "The history of science is not a mere record of isolated discoveries; it is a narrative of the conflict of two contending powers, the expansive force of thehuman intellect on one side and the compression arising from traditionary faith onthe other."

Elizabeth Cady Stanton, in the *Golden Age*, asks: "Should any man of common sense expect a class of American citizens, who are taxed without representation, denied the right of trial by jury, forbidden to enter our colleges, compelled to teach school at starvation wages, and snubbed generally and everywhere, to feel cheerful, good tempered, and full of fun in the nursery?"

John William Draper, LL. D., in the preface to his last work, "History of the conflict between Religion and Science," not yet out of the press, says there is in Europe and America a great and rapidly increasing departure from the public religious faith, and that while among the frank this divergence is not concealed, there is a far more extensive and far more dangerous secession private and unacknowledged.

In writing the history of the conflict between religion and science, Dr. Draper recognizes the fact that the people of civilized countries have come to the brink of a great intellectual change. Much of the frivolous reading of the present day is to be supplanted by a more thoughtful literature. His book, he says, is but the prelude to a body of literature which the events and wants of the times will

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For Common Sense.

LAW, LIBERTY, LICENSE.

A fig for those by law protected!
Liberty's a glorious feast!
Courts for cowards were erected,
Churches built to please the priest.—Burns.

Four hundred years ago, America was unknown; whether the antipodes existed was not determined, except by the adverse decision of the Church; the earth was flat and stationary, around which the sun, moon, planets, and the whole universe of stars revolved. The Pope of Rome held the mental growth of Europe in his iron grasp, and determined the boundary of thought and experiment. Kings ruled only by his permission, and the allegiance of the subject was at his disposition. But the discoveries of Columbus and the Portuguese navigators determined the existence of the antipodes; Copernicus and Galileo put the earth in motion, and centralized the sun; Luther questioned the papal authority, and nations declared themselves emancipated from the yoke of Rome.

Protestantism then declared the Bible to be supreme authority, to question which was the greatest offense possible, as had been the questioning the authority of the Pope. Liberty of opinion in regard to scripture doctrine was what each Protestant sect contended for, against the Pope and against each other: and bitter was the contention. Blood flowed, and the incense of martyrs burning ascended to heaven, sacrificed by Protestants as well as Catholics. Kings still reigned by right divine. This right, at last, was doubted, until the result was the emancipation of the American Colonies from the serfdom of kingly authority. Only those who then lived could realize the terror produced in the masses by the efforts of the clergy in behalf of kings. Scripture was quoted; from nearly every pulpit was heard withering discourses from the texts, "Be subject unto the higher powers," "The powers that be are ordained of God, "Rebellion is as the sin of witchcraft." A rebel was as vile a character as a heretic. It was a crime to possess a copy of Paine's Rights of Man, and publishers and sellers were prosecuted.

But the authority which the Protestants put up in the place of the Pope was also disputed. Society was aghast. The entire social fabric of Christendom had been reared on the foundation of divine authority, as revealed in the Bible. To doubt this was to remove all moral obligation from the people, to sap the foundations of social order and virtue, and throw the world into anarchy and disorder.

The world has in part outlived its fear; it has learned that kings are dispensable; that doubt regarding the divine authority of the Bible does not necessarily render a man depraved, but on the contrary

"Ye'll get the best o' moral works,
'Mang black Gentoos and Pagan Turks
Or hunters wild on Ponotaxy,
Wha never heard of Orthodoxy,"

And in the pulpit, to-day, in the very strongholds of biblical authority, are sentiments uttered which, eighty years ago, consigned the name and memory of Paine to theological infamy.

A man may now be an atheist, and have no dread of an officer's warrant, though still considered a dangerous element in society.

This is the Age of Freedom, so we boast. Thought is not fettered! "Free Speech, Free Press, and Free Schools," is our motto. But our freedom lies principally in the boast—"That keeps the word of promise to our ear, and breaks it to our hope." The battle of freedom still goes on, however,

"For freedom's battle once begun,
Bequeathed by bleeding sire to son,
Though baffled oft, is ever won."

It seems that while we *will* have full freedom for ourselves, the freedom of our neighbors must be defined by our limitations. Our ideas must prevail. We are all anxiously endeavoring to be Popes to the full extent of our power. So it seems by our proselyting actions. Instead of discovering and teaching *how* to think, and furnishing facts and subjects for thought, we are more anxious, in our self-conceit, to teach what to think—which is what *we* think. Now, that is not freedom. No man has a right to the name of freeman until he can honestly in his affections place all on an eqality as regards belief and opinion.

Liberals denounce the illiberality of Christians in the most illiberal manner. Christians have no charity for those outside their little folds, and very little for those inside. We are sovereigns in this Great Republic, and are simply the bootblacks of legislators and lawyers; like the king in olden times, we become the stepping-stones for popes of our own making, on which they may rise upon the political horses they ride to power; and yet we are free.

Papal authority, biblical authority, kingly authority, have each been, in part, deposed in America, and our next step must be to save us from ourselves, to dispute our individual authority.

Marital authority is what is now agitating society. The weak-kneed tremble for the safety of social virtue if the sacredness of our matrimonial obligations be subjected to a crucial investigation. Just as it was when the sacredness of the Bible was put to the test. Take away the Bible, and away goes all moral obligations, was the cry a half a century ago, and is yet faintly reechoed over the land. Take away the marriage ceremony by lawyer or priest, and away goes all respect between man and wife, and they who were virtuous before will now lead lives of shame and degradation, says prudery, to-day.

The integrity of the matrimonial obligation does not depend by any means so much upon how we are married, as it does upon the parties married. If men and women are not faithful themselves, no form of marriage, though celebrated in the most pompous sacred manner, in the most sacred places, by the highest dignitaries known to the reverence of man, will make them faithful to each other in the observence of the most sacred vows.

The discussion of this subject cannot be stopped. It will overleap all boundaries, and will find its level in the culture and moral feeling of the age.

Our freedom and morality does not depend upon legislation, but rests upon what we are ourselves. Criminals will not be eliminated by punishment, though they may be restrained, but their existence might be prevented by a wise course of education and personal practice.

In order to be free ourselves, we must be more respectful to the opinions of others, and in building the tower of knowledge which will reach the heavens, let us not burden its erection by forbidding the humblest builder from placing his little brick there, and thereby make a Babel of our best efforts, to the delight of the authority-bound.

Nor will the mean, petty cry, "stop my paper," come from a Liberal, because an opinion counter to his own has been published, even though it be on the vexed social question.

Yours for the freedom to be good, true, and honest.

Sharp, Jr.

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PIANO MOVED WITHOUT VISIBLE POWER.

EDITORS COMMON SENSE:—Having noticed in your excellent journal, recently, some account of the performances of Mrs. Belle Palmer, of Washington, D. C., in raising a piano with six men seated upon it, also some remarks of the Boston *Investigator*, that in somebody's opinion the piano had been moved by the lady's knees, I steal a few moments to give you some account of what I saw the lady do in the winter of 1866-67.

Myself and wife were invited by the celebrated medium, Major Thomas Gales Foster, to attend a select party at the Clarendon Hotel, on Pennsylvania Avenue. On arriving at the hotel, we found about forty persons assembled in the public parlor, including members of Congress, etc. Mrs. Belle Palmer being present played or *improvised*, as she declared, *Scena*; it seemed to picture the march of troops, a battle, with the roof of musketry, drums, etc., the booming of cannon, the cry of the wounded and of victory. Its conception was fine, and its execution fair; (it was said that Mrs. Palmer did not claim to play the piano in her normal condition,) but in the midst of the battle scene, there was a discharge as of gunpowder, as if in the piano, which raised it some eighteen inches from the floor. I expected to find the piano shattered by the shock, but a subsequent critical examination, the next day, failed to enable me to discover the least sign of gunpowder, or of injury. The medium then asked half a dozed gentlemen to sit on the piano, which they did, and then invited all who wished to come and place their hands under the piano, a large Chickering, with three heavily carved legs, two at the broad or open end, and one at the back or other end. I and my wife, in company with nearly all present, placed our hands under the piano, on the narrow or one-legged side, when the medium placed her finger under our respective hands, one at a time, and the piano was raised about eight inches from the floor. There happened to be a wounded soldier present on crutches, and the medium went with him to the other, broad or open end, and when he placed his hand under the piano the medium placed her finger under it as usual when up went the piano as before, leaving it resting only on one leg; of course, the six gentlemen were still sitting on it, the medium stating that they supplied the battery power which enabled her to do as she did.

Being somewhat sceptical at the time, but an earnest investigator, for Truth's dear sake, I went the next day into the same public parlor, and tried my best to lift the piano, but could not, at either end, nor could I see any signs of any mechanism or wires having left marks upon the frame. Now, suppose each man weighed only one hundred and fifty pounds, and the piano six hundred more, it would require a much stronger knee than I know of to move it, and pretty stout wires. I make this explanation for what it is worth, not caring a continental whether it is credited or doubted. I should have been as likely as anybody, perhaps, to doubt it if I had not seen it, though recognizing fully that there are more wonders in heaven and earth than are dreamt of in our philosophies. A large number of friends who see this will give me credit for veracity, doubtless, but will think, perhaps, that I was psychologized or mesmerized, or something of that sort, and *fancied* I saw what I narrate. Friends, think what you please, it is immaterial to me. I am not proselytizing, nor do I care what you may think; I *know* what I know, and that is sufficient for me.

With regard to another article, as to President Lincoln's belief in Spiritualism, I would say I was at that time connected with the Internal Revenue Bureau of the Treasury Department, and was intimately acquainted with Rev. John Pierpont, well known in Massachusetts and elsewhere as a poet, preacher, medium and truly honest man. He was at that time stuck up in an upper room of the Treasury building, and kept at petty clerical labor, which justly chagrined him. He gave me to understand that he was at times called for by Mr. Chase and the President, more to see "what reliance could be placed in Spiritualism, than in any recognized belief in it." From his remarks I inferred that the President inclined to the belief that it had higher objects and purposes than to be a substitute for a mere telegraph wire, in which opinion he is heartily joined by

Yours for the Truth,

GEORGE G. W. MORGAN, 742 Harrison street.

San Francisco, Dec. 6, 1875.

All defeats in a good cause are but resting-places on the road to victory.

Belief is not the subject of individual will, but is the inevitable result of those unfoldings of life which come before our cognizance.

To the contemplative soul there is no littleness; the least of things is infinite.

If calumny assails you, don't turn moody and misanthropic. Bide your time. Disprove the slander if you can; if not live it down.

No matter how deeply you may have got into hot water—always provided that you did not help the Father of Lies to heat it—your case, if you are made of the right sort of stuff, is not desperate.

Beecher says that as a farm free from weeds is not a good farm,—it must have a crop of grain—so a man free from vile habits is not a virtuous man; he must have some positive goodness.

The world gives back every man the reflection of his own face. Frown at it, and it will turn sourly at you; laugh at it and with it, and it is a jolly companion.

Admit that our knowledge is but a sand-grain to a globe in comparison with the infinitude of truth; yet it is valid as far as it goes.

To live a brave, helpful, grand life which fills out the circle of our nature, we must have faith and hope, and lofty aspirations, and a feeling of assurance that life has a meaning and will reach its goal.

All our popular systems of education deal with words rather than things, and stuff the momory at the expense of observation. Our boys and girls are not trained to see and to think, but to recollect and recite.

It is our duty as men and women to make this life as good as we can, to live as well as we know, and to do those things only which bring happiness and peace to ourselves and to others.

"There will always be sects and the spirit of sectarianism, until people shall come to see that character is higher than creeds, and a holy life better than a holy ceremony."

President Eliot of Harvard College, says, in a letter to the *Graphic*, "No time to investigate spiritualism, and no inclination either; for the phenomena included under that vague term seem to me uninteresting, and indeed for the most part trivial and uninviting to the last degree!"

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ASTROLOGY—NO. 4.

BY PROF. W. H. CHANEY.

MAN SHOULD BE ABLE TO PREDICT THE FUTURE.

A false education has taught us that "the future belongs to God," and that it is blasphemus for man to even attempt to pry into it. Trained from earliest infancy in this belief, probably nine-tenths of the people of the United States are disposed to doubt when they hear it asserted that the future can be predicted. They occupy a position similar to the people before the time of Galileo. Educated in the doctrine that this earth was flat, they looked with abhorrence upon all who maintained that it was a sphere, and when Galileo was imprisoned by the Pope and Cardinals for maintaining that it moved in an orbit around the sun, revolving upon its axis at the same time, the common people felt that this early martyr to science was properly punished. I have not a doubt that there are millions in the United States to-day, who, should they hear me assert that man ought to, or can, predict the future, would look upon me as an enemy of God, and foolishly imagine that they could win the favor of that God by injuring me through any means, fair or foul.

I start with the proposition that man *should* be able to predict the future, whether he *is* or not. I base this upon all the anologies of Nature, wherever, in her ample domain, I have been able to explore. Commencing with the vegetable, I observe that it predicts the future, growing in a way best adapted to the contingencies of that future. In New England, if the winter is to be mild, the corn husks grow loosely about the ear; if severe, then they grow closely, uniting beyond the upper end so compactly as to exclude even the rain. The Indians observed this much before America was discovered by Europeans, and it was one of their "signs" for judging of the weather, the seasons, etc.

Fishes predict the approach of a storm, the changes of seasons and many other things: Serpents and birds do the same thing. Rats desert a building when its destruction pending. Ground squirrels and gophers abandom bottom land that is to overflow the following spring, but remain if it is not to overflow. In Maine the wood squirrels lay up a large store of nuts in the fall, if there is to be a hard winter, but are not so provident if the winter is to be open or mild. Captain Kane's bull dog lost his coarse hair in the arctic regions, and in its place came out fur as fine as a beaver's. This was a case where Nature herself predicted, and in her bountiful care provided for the contingency. The otter, or any furred animal, taken to the tropics, soon loses his fur, receiving in its place coarse hair. When there is to be a high flood in the spring, the muskrats and and beavers provide for it months in advance, by choosing high ground for their houses: If there is not to be much of a flood, then they build on lower ground:

I might multiply facts of this kind, but deem these sufficient to make out my case. Suppose some one objects, that in the cases cited, it was not the power of prediction, but that inctinct with which God in his merciful providence saw fit to endow the lower order of animals for their protection: Well, that is a poser, sure enough! It is also a fair specimen of the clerical logic with which, from our earliest recollection, they have been accustomed to silence all spirit or inquiry or investigation. Therefore, I take pleasure in answering the objection, hoping that others may profit by the example, and learn to reason.

Prediction simply implies a knowledge of the future, and it is not of the slightest consequence whether that knowledge is instinct or reason. Such quibbling is on a par with the swell clergyman, who corrected a gentleman who inquired how he traveled, by replying, "I did not travel at all; I came in my own private carriage." No matter whether the knowledge is instinct or reason; whether it comes from God or the Devil; whether it is exercised by an animal or human, so long as it foretells the future *it is prediction.*

We next consider that knowledge in the animal is based almost entirely upon instinct, while in man it is based almost entirely upon reason; it therefore inevitably follows that what the former does through instinct, the latter accomplishes by reason. This proposition requires no proof. I next lay down that it is just as necessary for the well being of man that he should be able to predict as the animal: further, that, as reason is a higher order of intelligence than instinct, it is far more rational to conclude that man has been endowed with the power of prediction than the animal. Intelligence in both man and beast has been found to be in the proportion of the brain to the spinal marrow, increasing as this difference increases. Thus, in the fish, the brain is to the spinal marrow as two to one; in the serpent, as two and a half to one; in the bird, as three to one; in the mammal, as four to one, and in man, as twenty-three to one! Therefore, to assert that God has conferred the power of prediction upon the lower order of animals, yet denied it to man, not only sounds illogical, but blasphemous.

The animal predicts by the aid of instinct; the man who advestises himself as "the only living Astrologer," tries to do the same. So, too, Brigham Young, and the whole school of modern prophets, from the Indian medicine-man to the aristocratic fortune-teller, who turns up a tea cup or cuts a pack of cards. And all these must fail, for the simple reason that instinct in the human is so much more feeble than in the animal. The status of the infant proves this, for, during the first few months of human life we are incapable of exercising one particle of reason, being dependent entirely for all our intelligence upon instinct; and mark, what imbeciles ws are—greater fools, even, than sucking pigs! There you may see the exact amount of intelligence put forth by the fortune-teller, for not one of them knows any more about the future at forty than when an hour old, aided only by instinct. Instinct never expands, never progresses, never learns anything, never makes a mistake. These characteristics all belong to reason. Whatever knowledge an animal may gain by experi-

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ence or training comes through its feeble reasoning faculties, not its instincts.

If man would predict the future he must do it entirely by the aid of reason. The barometer predicts, but it is exclusively a product of man's reason. There are, so to speak, natural barometers, but we cannot read them by instinct. When the mariner perceives the mercury rapidly falling he knows that a storm approaches, even though there is not a cloud in sight; if very ignorant, he may imagine the barometer as the cause. When the astrologer observes that Mercury is about to transit the disk of Saturn, he knows that there will be thunder, lightning, and electrical disturbance; this is one of Nature's barometers or finger-boards. Thousands of them having been learned, they constitute the science of astrology; but to learn them, man must exercise his reason. Astrology is founded purely in the laws of induction; that is, the pointers have all been learned by observation, the same as it has been learned by observation that when the mercury rises in the barometer fair weather approaches.

SELF CULTURE.

The following are brief extracts from an address by James Battersby before the Society for Self Culture:

The cultivation of the mind includes among its means, whatever has the effect of enlarging and invigorating its faculties, and whatever delivers them from the trammels and impediments which hinder their free and beneficial action, so that the imagination shall be a prolific mother of healthful and well favored thought; the understanding an acute and jealous guardian, lest any illegitimate notions be received into the family, and cherished there as truths; and the conscience sitting a severe and incurruptible judge, impartially pronouncing sentence on all the mental offspring, and inexorably carrying his judgments into effect, unseduced by his handmaids, the passions.

The objects to be proposed in the cultivation of the mental powers is knowledge—acquaintance with facts—and next judgment, that we may estimate correctly whatever is presented. Now to obtain this culture one of the best means is to make as large acquaintance as can be with other men's thoughts, together with as great an exercise of our own as possible, and in order to be profitable, reading and reflection should be united. Either without the other will fail of obtaining the great end which should be had in view. A mere swallower of books is no more likely to become wise and cultured than is a glutton to be healthy and strong. Mark this well: Information simply is not knowledge; much less is it wisdom, any more than food is chyle or blood. We must exercise reflection on facts—information must be digested. Again to insure culture men's minds, specially those that are active and energetic, should be furnished with a copious supply of wholesome nourishment derived from books which, if read much and in the true spirit, the result will be mental vigor. You will not suppose by much reading, I mean the running over of many books—for that is mere mental dissipation—but he who has thoroughly mastered and appropriated one good author, has made a greater step in the path of self improvement, than if he had devoured the contents of a whole library, without reflection or attempting to ponder or retain what he had read. A child who has been taught to stand, or to take three steps, has made a greater progress in the art of walking than if he had been carried over the whole globe.

I am well aware, my friends, of the folly of prescribing any one method as applicable universally. The infinite variety of circumstances, tastes and talents forbids such hedging up of the path to knowledge; and genius commonly by a certain happy divination, discovers for herself the way and means that shall conduct her most directly to the point proposed; yet as genius is not a universal or even common gift, we may venture to make further suggestions appropriate to this head.

The first and most necessary preparation for making advancement in knowledge, is the habit of attention, or the power and custom of keeping one's mind fixedly and continuously directed to the matter before it. To generate and strengthen this power, nothing conduces more than the study of the great book of nature, which should be persued by all to some extent. All studies, however, demanding a close application of thought, have the same tendency, though none, I think, in the same degree as the one I have mentioned. In this there is no liberty of base passions, but only appeals to our understanding—to the highest and best and divinest in us. Finally, one of the very best means of self-education is the Lyceum for Self Culture. I believe that controversies are great sources for discovering and diffusing truth. I know that disputations and heated debates are not good, but when men and women enter the arena wedded to no notions, and seeking only for truth, then will the contestants march to victory, and yield their nature to truth, goodness and affection.

[For Common Sense.]

RESPECTABILITY.

When people are troubled with that disease, Respectability, they are in a miserable plight morally. It is suprising what an effect it has. Why if the shadow of it only passes over some it at once deprives them of all manly and womanly independence. At once their moral knees begin to tremble and their backbone becomes decidedly cartilaginous. When a soul is troubled with respectability it seldom has room for self respect. The two do not agree. As a general thing when self respect takes up its abode in a soul, respectability departs. A good departure, for the absence leaves room for the soul to grow.

If Beecher had not been troubled with the disease of Respectability he would not stand before the world to-day a poor, weak coward, sacrificing all the manly attributes of his soul. However, there is *one* good thing the love of respectability prompted him to do. It made him acknowledge that Mrs. Tilton was the seducer instead of the seduced. A compliment to Mrs. Tilton which at once proves her mental caliber. Think of it: A woman having mental and physical charms sufficient to overcome such a paragon of virtue, talent and respectability as Henry Ward Beecher! We no longer look on her as weak, pitiful, a something to excite contempt and scorn, but she rises in our view a woman beautiful, self reliant, mentally strong, loving and triumphant in love; while Beecher is the poor pitiful object so much despised—the seduced! And why? Because seduction implies deficiency of self respect. He parted with self respect, and respectability has made him a moral coward.

L. D. S.

The arrows of wit ought always to be feathered with smiles: when they fail in that they become sarcasms.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, DEC. 19, 1874.

☞ DR. P. BR RANDOLPH, and Mrs. Addie L. Baliou will speak at Dashaway Hall, to-morrow at Dashaway Hall. Miss Augusta Whiting at 911 Market, aft. and eveng.

The *Golden Age*, New York City, is one of the most valuable exchanges that come to this office. It is full of good things.

Mrs. C. M. Sawyer, the medium for materializations, has left 111 Ellis street, and until a permanent place is secured, will give seances at Mrs. Cotter's, No. 10 Stockton street.

Rev. Mr. Noble says there can be no conflict between science and religion. He is right in that, but unfortnnately what he means by religion is Christianity.

The meeting of the Ad Interim Society last Sunday morning was the most interesting yet held. Another to-morrow at 11 o'clock, No 39 Fourth street.

That reverend mountebank, Hammond, the "revivalist," as he is called, (the children frightener would be more appropriate) is on his way to California again—engaged by the Presbytery of San Jose. It is a sad indication of lack of sense in the people who call for such mental pabulum as this fellow can give.

Inspirational poems, speeches and good music were listened to by an intelligent audience in Charter Oak Hall Tuesday evening. Several lecturers and test mediums were present. Next Tuesday evening in addition to the regularly advertised entertainment. Spirit photographs will be exhibited to the audience. Investigators will find it to their advantage to attend.

We are glad to inform our readers that Miss Whiting's lectures last Sunday were better than on the previous Sunday, and her audience, which was of the usual number, appeared to be satisfied. What she said was in the main good; but the best feature was brevity. The evening lecture was only half the length of her discourse of the 6th inst., while it contained quite as many ideas. In our absence a friend promised to furnish a report, but has not done so.

The *Spiritual Scientist* proposes the formation among wealthy Spiritualists of an association for the scientific investigation of spiritual manifestations of which materializations takes a front rank. It thinks members of the secular press might institute an inquiry that would result in obtaining valuable information.

THE INDUSTRIAL BROTHERHOOD.

Some weeks since, we published the platform of principles put forth by this Order, and cordially recommended them to the attention of the workers of California. We have had several inquiries concerning the institution of a Lodge in this city, and to obtain information we wrote to Wm. Dunn, of Sacramento, the State Deputy for California, without receiving a reply. Afterwards, we wrote to Jordan Cox, of Windsor, Sonoma County, who has recently been appointed deputy to organize lodges in Oregon. He promptly responded, sending us a copy of the Constitution and other information. The object of the organization is to effect a combination of the industrial classes, and their co-operation to secure the rights and privileges necessary to enable them to enjoy the blessings of our republican institutions. The organization is not political, yet it is hoped by fostering a public sentiment favorable to its objects to secure the abrogation of unjust laws, and the passage of others favorable to the producing classes. No religious test is permitted. Mr. Cox is about proceeding to Oregon, to organize lodges in that State, and he is desirous of entering into correspondence with persons in this city preliminary to the establishment of a lodge here. He says:

Before any great progress can be made in the rural towns of the State, the Order must be organized in San Francisco. Our Lodge (Windsor, Sonoma co.) would like to inaugurate an 'order system,' by which we could obtain our family supplies at wholesale from the city house. I start for Oregon, the first of the month coming. I hold a commission as State Deputy for that State. I would like to open direct business relations between every lodge I organize, and a central agency in your city.

Will not Captain Smith, or some other of our active friends of the laboring man, write to Mr. Cox?

The workingmen have an organ here now, in *The Labor Advocate*, and they should organize at once.

The Labor Advocate is the title of a weekly journal, the first number of which has just been issued in this city, the object being to advocate the interests of all classses of producers, farmers, miners, mechanics and laborers. It is a neat looking sheet, terms $2.50 per year. Of course it has not met with a very warm welcome from the press. Its projectors could not have expected that. They will find they have much to contend against to establish such a journal on a secure basis. The people interested are largely in the majority, but they lack organization. They are diverse in their ideas, and do not pull together harmoniously. But an organ, if properly conducted, will greatly aid them in the attainment of their just rights. It will enable them to compare views, and in time they will perhaps succeed in agreeing upon a line of policy. When they can do this success is achieved, for they have the power. All they want is the knowledge how to nse it. Success to them and their paper.

Mrs. Laura Cuppy Smith speaks before the Spiritual Society in Sacramento to-morrow.

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A DISGRACE TO "CIVILIZATION."

The destitution among the workingmen in the Pennsylvania coal regions is a shame to the nation in which it exists. The only real use of governments is the protection of the people; but governments, as they exist all over the world, seem to be for the protection of property in the hands of the few who have the ability to grasp it. What right has any man or set of men to monopolize the coal beds nature has provided for *all* her children? Why have not these starving people the right to go into the mines, and take out the coal for their own benefit? Let them try it, however, and the officers of the law, with the entire army of the United States at their back, would be ready to seize and imprison the poor wretches. Some capital is required to work mines, and to take the product to the market, but this is an obstacle easily overcome by co-operation. The only real obstacle in the way of the independence of willing laborers is the law, which says: Mines, and lands, water—all the natural resources of the country, and nearly all the products of labor—belong to the few who hold by virtue of inheritance or greed. And this is called Government in the XIXth century! Government! it is legalized robbery. But people do not think of its enormity so long as their mouths are fed and their bodies clothed. It is only when want stares a man in the face that he begins to inquire why it is that willing hands cannot earn honest bread.

Bye and bye there will be a day of reckoning, and after a wild struggle, in which many innocent will perish, another order of things will come out of chaos, and civilization will take a new start. We advocate no upheaval; we merely prophesy it, regretting the necessity. We warn against it, and would even beseech man to be just to his fellow, but one might as well whistle to the wind for all the effect it will have. The evil is ingrain in constitutions, established in law, and permeates the whole social fabric. Think of it, you who read, and sneer at it if you will, but the day of retribution is at hand.

"The Lyceum," a Liberal paper for the young, published monthly, at Toledo, Ohio, closes with the December number its first volume. It is an excellent journal for the children of Liberals and Spiritualists, full of sensible matter, including much that is calculated to incite the reader to efforts for self improvement. It is an eight-page sheet, handsomely printed, and costs only seventy-five cents per annum. See advertisement, on the last page of this paper.

Of the $500,000 subscribed to start the New York *Republic*, only $40,000 was paid in; that was swallowed in eight weeks, and the paper suspended. It is said that it will be recusitated, but there are few who believe it. Great newspapers are not now established as the organ of a few men, they are the outgrowth of a public want, and must serve the public need rather than the purposes of individuals or even of a party.

Truth is a good thing, but it is very unpopular;

WOMAN SUFFRAGE JUBILEE.

The friends of Woman Suffrage are to have a good time at Mayfield, Santa Clara County, on Tuesday evening, 29th inst. There will be speaking, a supper, sociability, and a dance. The affair is to be under the auspices of the State Woman Suffrage Association, (incorporated,) of which Mrs. Wallis, of Mayfield, is President. Visitors will be there from all parts of Santa Clara and adjoining counties, and a large delegation will go from this city. Laura De Force Gordon, of Stockton, S. J. Finney, of San Mateo, J. J. Owen, of San Jose, Laura Cuppy Smith, Mrs. Pitts Stevens, and others, will make ten-minute speeches. Arrangements have been made by which those going from this city can save half the fare. Tickets may be obtained from the Secretary of the Society, Mrs. McKoom, 118 Post street, and also at this officce, the fare to go and return being only $1 50. It is hoped that a delegation of at least one hundred will go from San Francisco. A car will be specially provided for their accommodation.

ANOTHER CHANCE FOR SETTLERS.

A land sale on the colonization plan is to take place near Los Angeles, on the 18th of January, when the Sausal Rodondo and Centinela ranches are to be sold at auction in subdivisions ranging from five to one hundred and sixty acres. General Shields and Wm. H. Martin, who conducted the Lompoc sale so successsfully, are the managers. The property consists of 25,000 acres of land, lying within a few miles of the flourishing city of Los Angeles, and about six miles from the Wilmington railroad. J. Ross Browne, who recently visited the tract, speaks of it in the highest terms. He says there is no better tobacco land than the alluvial portions of the ranch, and cotton is an established success. There is now upon the tract an orchard of about three hundred acres, containing orange, lemon, lime, fig, walnut, almond and olive trees, and a nursery of young orange and lime trees. Some of the orange and lime trees are in bearing. It is contemplated by the company to lay off a town on the Centinela Creek, at a point commanding a view of Los Angeles on the one side, and the Pacific Ocean on the other. Arrangements are also in progress for the opening of a port on the shore line of the property, and the construction of a railroad from the embarcadero through the entire ranch to Los Angeles.

The new postal law is made an excuse by some publishers for a large increase in price. The proprietor of a little monthly we know of, the postage on which cannot exceed by weight three cents per annum, charges twenty-five cents extra to subscribers, on account of postage, and calls the pre-payment act a bad law. It is certainly a good law for him. It is also good for the public, and for the Post Office Department. The postage will be paid in the centers of population, and small officers will not be troubled with trifflnig accounts, the revenue from which does not repay the cost of collection.

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LAURA CUPPY SMITH'S LECTURES.

Mrs. Smith has given four admirable discourses in this city, one of which is sketched on page 371. In her other lectures she spoke of social reform, prison reform, etc., practical subjects for the times.

In her second lecture, she said ignorance is the curse of society to-day; it designates as vulgar, truths which should find utterance on the lips of mothers to their children, but a false modesty prevents, and thousands of daughters are left to learn from the vulgar insinuations of older companions, that which their parents and teacher should explain.

Mrs. Smith spoke at considerable length in favor of one judgment for both sexes. She said. "I will never call a sister debased, while the man who made her what she is, is respected. She would invite her sister," she said, "to take her place beside the man who visits her by night and condemns her by day." Sons should be taught to prize moral and physical purity in man as highly as men profess to admire it in women; and no young woman should be willing to touch the hand of any man who has led a sister down to social degradation; the same purity should be demanded in the one that is required of the other. Woman should take her place in society neither above nor below man, but by his side—his equal. Woman's strength lies in her womanhood; she does not need to imitate masculine qualities.

She spoke of her visits to houses of prostitution in New York, for the purpose of obtaining information that might enable her to arrive at a just judgment of the causes of woman's degradation, and also with the hope of affording in individual cases some relief. She had become convinced that the tendency to debauchery is frequently inherited; these women are the daughters of libertine fathers. The mothers of many were pure-minded women, but they married rakes, and the sin of the parent is transmitted to the child. If the ministers of America, insiead of preaching regeneration, would instruct their hearers on *right generation*, they would accomplish much more good than they now do. It is very well to be "born again," but it is much better to be born right, in the first place.

She urged the cultivation of the affections, the pure feeling of love for our human kind, and the elevation of the baser passions. It is the abuse, not the proper use, of our faculties which is injurious. This idea of crucifying the affections is monkish, abnormal and unwise. The trouble to-day in the world is, not in loving too much, but in not loving half enough. True love can do nothing to degrade or sully the purity of the object loved. Love should be the basis of marriage, and no true marriage can exist without it, no matter how many priests proclaim the bonds; the bond is not of the law, nor of the church, but of love, and this no priest nor justice can give; they may legalize, but cannot create.

There is strenuous opposition by some people to the discussion of social questions, but she had always found that those most opposed to it are either the grossly ignorant or the grossly impure, and she cited the case of a certain editor who denounced the efforts at social reform in unmeasured terms, and who refused to allow a report of a lecture on the subject to "contaminate" the pages of his paper, yet on inquiry as to the manner by which that editor came to wear a wax nose, she learned that he had lost a portion of that useful organ by investigating the social evil.

If Spiritualism is worth anything, she said, it is because it enters with redeeming power all the dark avenues of life, encouraging the weak, lifting up the fallen, and turning into brighter paths the vile and degraded; it is the religion of humanity. The only mode of salvation is through reformation, and reformation comes through charity, kindness, and instruction. The man who sends a loaf of bread to the poor is a hundred times more religious than he who on bended knees prays God to feed the starving. We must be God's instruments for the accomplishment of good. We should think less of the "Summer Land," and more of the winter land of sin and wretchedness. Make your spiritualism a practical thing, then you will have less time to spend in bickerings about radical and conservative teachings. Here is work for you at your very doors, thousands of poor and unhappy people to be aided and comforted. Virtue is acting out our highest convictions of duty, and whoever does this is not only aiding his fellow-beings, but is cultivating in his own soul the germs of an angelic life.

Another lecture by Mrs. Smith, entitled "Thoughts for the Hour," we would be pleased to sketch for our readers, but have no space this week. Reports and communications crowd out nearly all editorial and selected matter.

Mrs. Smith is one of the most earnest, instructive and entertaining speakers in the Spiritual ranks, and the various Spiritual and Free Thought organizations of this Coast cannot do better than to engage her services. Her address is 526 Chustnut street, San Francisco.

A NEW MAGAZINE.

Rev. Samuel Watson, of Memphis, Tenn., is about to commence the publication of a monthly to be called *The Spiritual Magazine*. Memphis, although not the "Hub of the Universe," is near the centre of the Great Republic, and as Mr. Watson has money as well as brains, it is believed that the magazine will be a success. It is said he can afford to lose $10,000, and not mind it. He will advocate Spiritualism from a Christian standpoint, and may possibly enlist a large class who would not read ordinary spiritual publications. *Gates Agar*, it will be remembered, had a very large sale, while *Dawn*, a story in every respect superior, still remains neglected on the booksellers' shelves. One is a Christian story with a spiritualistic squint—the other openly Spiritual, without any attempt to win favor from church people. One was acceptable, and profitable—the other shocking, and of course unprofitable. But *Gates Ajar* did a good work. It spread the way for something better. We hope Brother Watson's *Spiritual Magazine* will do the same.

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SELF-CULTURE AT SOCIAL HALL.

At the meeting, on the 6th, Dr. Quinlin read an original poem, "Spirits of the Mountains." He stated that it was written when partially unconscious, while living in the mountains. We infer he was in a trance. It was well read, notwithstanding the Doctor hastened to the conclusion, at indications of impatience by the President. The sentiment was good, poetically expressed, and very creditable to its author, whether in or out of the form.

Mrs. Addie Ballou opened the debate. She considered man as a trinity of body, mind and spirit.

She said: That, in order to cultivate any thing, we should understand its nature and its needs. Man is a triune being in component parts. First, the basic or physical, without which he could not have being, and through which for a time the other nature is sustained; Second, the intellectual, a grade higher, and immortal because characteristically a part of the entity of the undying; Third, the *Spiritual* or sentimental, called or designated the heart sympathetic relation of man to man. As much of the growth of the immortal, while here, depends upon the health and usefulness of the basic, it is not provident to attempt to force the growth of the intellectual and spiritual at the expense of the physical, though a proper care of it is necessary. A high state of intellectual culture may also be induced by careful study, and yet not be the ultimate or fullest culture. The Spirit which feels for humanity's sufferings might be almost barren of good to self. The first great lesson to learn for the higher culture of self, aside from the physical, is to learn to think independently—to learn to trace effect back to cause, and we would, by thinking more, and by coming *en rapport* with the individual, gain a fairer and juster estimate of the causes which lead to what we call immoralities, and their consequent misery; and thus, with greater charity, we could measure the faults of others. Neither is it the best method of self-culture to always shrink from contact with guilt, because we need the lesson of contrast to keep goodness by us, and we need to have temptations, that we may put them away, and thus grow strong in the experience. The great need, then, is to know what will most speedily and surely bring us into the harmony of that development or culture where we can be physically, mentally and spiritually most perfect and most wise, and through wisdom, charity and health, judge of humanity as the saintly who have gone before judge of us.

Mrs. Ballou's treatment of the subject showed her to be both a thinker and speaker.

Mrs. Hughes thought we needed more quiet, to be alone at times, for high thought, and suggested that a few minutes between each speech be devoted to silence.

Mr. Healy then took the stand, slowly repeating an aphorism of the preceding speaker, that silence is golden. He appeared to be imbued with the spirit of the sentiment, uttering short sentences, and making long pauses, to which the President and some others took exceptions, they evidently believing that Mr. Healy's object was solely to make sport, which certainly is not in consonance with the objects of the Society for Self Culture. They were unwilling to make allowance for Mr. Healy's peculiarities, and it was decided that he was out of order. He remarked that he had nothing to say, but had been requested to read a few verses from the Scientific Bible, which might prove satisfactory to the many who were disinclined to hear the old Bible quoted. After reading three verses, it occurred to the President that *reading* was not in order, and Mr. Healy was thrown upon his own resources. Mr. Healy termed this action of the Lyceum tyrannical, violating the spirit of liberty and equality. Whereupon Mr. Knight arose, and was allowed to use five minutes in rebuking the former speaker, though it was evident to the reflecting part of the audience that all the disturbance was the result of the intolerance of a majority of the body itself, who allowed Mr. Healy no opportunity to enlighten them, for which Mr. Farrell censnred them in turn. Mr. Lundi spoke with his usual elegant diction. Mr. Batesrby concluded with some forcible remarks. The President complained of the want of order, and for some reason, not very plain, blamed Mr. Healy, styling his remarks a scurrilous attack on the Bible, though we heard nothing that anyone could take exception to. The article Mr. Healy attempted to read was, perhaps, intended as a burlesque on scientific nomenclature and methods, though most readers might be willing to accept it as a really scientific exposition of the processes by which man has arrived at his present state. It certainly contains nothing which can justly be construed as a travesty of Scripture. The reader will find it on page 373 of last week's issue.

Mr. and Mrs. Todd.—A letter from Port Huron, Michigan, says: "Benjamin and Marion Todd are here, lecturing every Sunday before the Society of Spiritualists. Large audiences greet them, and are interested. Benjamin Todd, as is well known, is a pioneer in the cause of Spiritualism, and an able and courageous champion of social freedom. He has raised his voice for truth from the Atlantic to the Pacific. In California he is well known and respected. As a speaker he is just what is needed, and his boldness and originality of thought are gaining him respect among all classes of people. His companion Marion Todd, is a a lady of refined intellectual culture, and her lectures are the utterances of an earnest heart."

Prepayment of Postage.—On the first of January next all publishers of newspapers are required to pay postage in advance, and we notice that the *Banner of Light*, the *Religio*, and nearly all others of our exchanges ask subscribers to pay the extra cost. The postage on Common Sense, under the new law, will amount to fifteen cents per annum. As we are already publishing the paper at a loss, it may not be asking too much of our subscribers to reimburse the publishers for this extra expense, though no paper will be discontinued for lack of this extra payment.

An Awkward Pass.—Some missionaries in India paraded a convert, as they supposed, before a meeting to testify to the efficacy of prayer. He said he was muchee sick, and prayed earnestly that he might be better next day to attend to some particular business. The doctors had given him up, but he recovered most miraculously—no doubt in answer to prayer. The congregation cried "amen," "bless God," and the ungrateful dog said it was Brahma he prayed to, not God. The missionaries groaned.

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The Ministerial Union want another revival here. They are about to send for Rev. Mr. Moody, of Chicago, who is now evangelizing in Scotland, and Rev. Mr. Sankey, a "sweet singer in Israel," who is said to be able to take the "shine" entirely off Phillip Phillips, the holy minstrel, who, by the way, is also said to be here, though his dulcet notes have not been heard in public since his arrival. Well, well! when will grown up people get over child's play? With Hammond and Moody, and Sauky and Phillips, crazy Grant and the tent-howlers, San Francisco will be well supplied in the line of sensational Christianity. Where is Beecher? Alas, he cannot come; he is engaged at a thousand dollare a night in a performance one grade higher than the poor tom-foolery of these penniless tramps who, as Mother Poage says, travel around with one suit of clothes on their back and one change of linen in a carpet-bag (the dirty fellows,) and not enough money in pocket to take them to the next railroad station. That is what they *say;* but, of course, it is not so. Old Steele took thousands of dollars out of this State, and Mrs. Van Cott gobbled up a goodly pile in a very short time, while Phillips, Moody, Hammond, etc., have all had a prior trial of California generosity. The saints will not suffer, so long as fools are plenty. Let them come.

In Rochester, N. Y., recently, a Sunday school teacher attended a materialization seance determined to expose the humbug, and thus do the Lord service and shame the devil. After the medium had been securely tied in the cabinet with ropes, a heavy leather belt was strapped around her waist and hooked to the chair. When the curtain dropped, as the tying committee were leaving the cabinet, this belt was thrust out, and was caught by one of the committee, who tried to pull it away, but could not. The Sunday school teacher rushed up, seized the belt, and tore down the curtain, where he found the medium still fastened in her chair, apparently asleep. The belt remained in his own hand. Whose hand it came from he could not ascertain, but went home to think about it.

One of the most absurd reasons ever given for refusal to investigate Spiritualism is the assumption that it is evil, and therefore should be let alone. This is a reason which can be urged only by those who are steeped in superstition. It is also a reflection on the ruler of the Universe. Is spiritual manifestation a *fact*? That is the question, and if a fact; and it be productive of evil, the sooner we investigate, learn to understand and seek to provide against the error which it teaches, the better.

The Davenport brothers are traveling in South America, and "astonishing the natives" with their spiritual manifestations. They have been "exposed" so often they have got used to it; the Eddys have also been "exposed," and Bastian and Taylor, now in England have been "exposed," as has also Home, Mrs. Hollis, and in fact nearly every medium in the country, but it don't seem to hurt them any. They go right on with the work the angels have given them to do, and leave results to take care of themselves.

MISS AUGUSTA WHITING

EDITOR COMMON SENSE:—Your cutting criticisms upon the lecture of Miss A. Whiting has given surprise and pain to many of your readers in San Francisco.

You denounce the lady in unmistakably plain terms, (1) forgetting she had just passed a long, tedious journey, and was a sister woman in a strange land, and entitled at least to our sympathy and consideration.(2)

I had the pleasure of hearing Miss Whiting's discourse, and liked it, because she proclaimed solid truths, which could not fail but to interest every one who loves the religion of which she is a sincere and painstaking exponent.(3)

Miss Whiting is far above the level of hundreds of inspirational speakers, and those who went to hear and inwardly digest the lecture found much food for sober reflection, and went away weighing well her words.(4)

If you, Mr. Editor, will make a mental winnowing of what you call the "chaff" of the discourse, you will find plenty of Golden Wheat.(5)

Hoping you will find space in your columns for thess ltnes, I am, veiy respectfully,

Yours for the right, LENA CLARKE.

December 15, 1874.

COMMENTS.

1. We did not denounce the "lady"; on the contrary, spoke in high terms of her personal character. It was as a speaker solely that we referred.

2. "Sympathy and consideration" is just what we gave her, and offered to aid her in any work she is fitted to perform; but, because we had a litile sympathy for her audience, as well as herself, those people we referred to who are always ready to call truth persecution, begin to buzz.

3. Nonsense! Four-fifths of her audience, who were not asleep, were bored to the verge of desperation, and many wished to go out, but remained and suffered martyrdom rather than hurt the feelings of the speaker by leaving. These people have full as much love for Spiritualism as those who boast of it more. For our part, we certainly have too much love for it to praise without stint every one who feels "called" to advocate it.

4. This is an intimation that we went there *not* "to hear and digest," which is not true. We went to hear Miss Whiting, expecting to give her lecture, as we hoped it would deserve, a most favorable notice.

5. We did make a "mental winnowing," and gave to our readers all the good we found. If Miss Whiting or any one else will give us a fair report of the lecture referred to, we will publish it, to show how much "wheat" there was in it.

Finally, we advise other friends who have talked about the "personality" of our notice of Miss Whiting, to reflect on the meaning of the word "personal," and then read again the article complained of; they will find that all that was *personal* was highly commendatory.

Rev. Mr. Noble says the first step towards a scientific religion is to turn men's thoughts Godward. We beg pardon; the first step must be to turn men's thoughts towards suffering humanity. God, if there be any, is able to take care of himself, and no man can truly love the Unseen, until he has first learned to care for his own kind.

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AN UNRULY SPIRIT AT CHARTER OAK.

The Sunday evening performances at Charter Oak Hall are generally so similar that we do not usually report them *in extenso*, but the following is somewhat out of the usual order:

The first spirit to respond was the paternal ancestor of a Mr. Guttenberg. He announced his presence by rapping with a distinctness that was felt all over the hall. The place and time of death, etc., were given with exactness, although the questions were put in German, and as the medium does not understand that language the answer was a double test. After satisfying himself of the correctness of all his answers, Mr. G. determined to ask the old man "a clincher." "Am I your son?" he asked in a very anxious but determined manner. She spirit father mildly rebuked his putative offspring by a respectful silence. The presiding officer then told Mr. G. that the question was out of ordre.

Several other spirits were called, and answered questions correctly. The spirit of Charles Howes was questioned by several ladies and gentlemen who knew him in earth life. Among others the well known Christian Stockbroker Mr. Klein asked if "Jesus Christ is the only hope of salvation?" which was promstly answered in the negative. "Is the Bible the only inspired word of God?" from the same, was negatived from spirit land. "Do spirits give lying communications?" Yes, sometimes." "How shall we know whether spirits lie or not?" By their fruits shall ye know them.

At this junction a friend whispered to Mr. K. the possibility of "Caledonia" being depressed at the morning "board," and thus summarily dampened his theological ardor. Several other spirits responded to the names written, some of the writers reluctantly recognizing their spirit friends, and some positively refusing to do so—the spirits, no doubt, being poor relations, and a satisfactorily evidence of their death was all the writer could stand. Some of them left the hall on the response being given.

Mrs. Cummings—who is usually controlled by the spirit of a gentle Piute, Mahala—became powerfully influenced by the spirit of the deceased uncle of a gentleman, who promptly recognized his relative by the vigorous manner in which he hurled the choicest gems from his vocabulary of profane expletives. The chair endeavored to tone down the remarks of the spirit, but it was of no use; he kept right on, praying a blue streak. His nephew explained that such conduct was singularly characteristic of his paternal uncle; that he swore everywhere, even in the presence of ladies. Some one asked this spirit if he had progressed any in spirit life? "Not a God damn bit," was the emphatic reply. "Do you desire to progress?" No definite answer. The spirit met with such a cool that he soon retired, and another spirit took possession of the medium, and explained that the "guide" thought best to permit the spirit to manifest, thinking it might be for his benefit; that such exhibitions are less objectionable in private, but that in this case opportunity might not soon occur again, and it was deemed best to give the spirit a show, in hopes he would receive good advice, and be benefitted.

The President stated that it was the first time in that hall that such an unruly spirit had communicated, and she hoped it would be the last. The proper time for undeveloped spirits to return is at private seances, where they can receive more benefit and do less harm.

The Chinese, more than any other nation, have reduced the saving of fertilizers to a science.

THE USE OF RICHES.

Rev. E. L. Rexford, on the 22d ult. preached a sermon which we intended to print that week, but the *Chronicle* gave a report in advance of our publication day, which spoiled its freshness for most of our readers. As, however, the following extract from our report differs somewhat from that already published, we make room for it.

Personal wealth, is not inconsistent with true development of character. On the contrary, honest money-getting, if pursued not as a finality, but as a means to a great end, should enlarge the heart and expand the soul. It is not a trivial thing to be the owner of millions—to possess that, which if rightly applied, would redeem thousands of suffering beings from destitution, wretchedness and crime. Shall a man be greater than his money, or shall his money be greater than he? Shall he be labeled all over with his millions until there is nothing seen of him but his dollars, or shall he crowd his life so full of great and noble deeds, that they shall grow into him and become a part of him so that his gold shall derive a lustre from him and not he from his gold? For when he dies, he can take none of his transient wealth with him, but his spiritual wealth thus acquired will follow him when his icy hand shall have forever relaxed its hold on houses and lands and earthly title-deeds. A young nan whose father, a very wealthy man, had recently died, was asked, how much his father had left. The answer was striking, and would point a moral. "He left" said the son "*all he had.*"

There are scores of rich men in this city who count their fortunes by hundreds of thousands. Suppose, instead of their present system of selfish, ostentatious extravagance, which is vitiating the public sentiment, and demoralizing the community by setting up false standards of life, they were to exercise the keenness and sagacity which enabled them to amass their money, in deriving means for the improvement of the condition of the poor, and thus become public benefactors. What a changed city would this become!

Every rich man should be in part at least his own Executor—he should not only know before he dies, how his money is to be appropriated, but he should himself begin its distribution while living. The need for these charities is on every hand. Let those however who would be their own Executor, remember it is better to stop the lamentations of the living, than give voice to the dead. It is better to help the living to live well than that the dead should live again in bronze or marble.

Special Notices.

Do not fail to read Dr. Docking's advertisement, on the last page.

For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

Subscribers and Advertisers who change their residence without notifying the Business Manager are expected to pay the full amount agreed upon.

A purchaser is wanted at this office for a Sherman & Hyde Piano—the best instrument sold for the price—entirely new; also one of the celebrated Standard Organs, manufactured by Peloubet, Pelton & Co., New York. Inquire of A. M. SLOCUM.

Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try Dr. Evory's Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

DR. BANCROFT'S treatment for Dyspepsia and General Debility has benefitted me more than all the medicine I have used for many years.

C. A. BROMSON, 519 Sycamore street, Milwaukee.

Dr. Bancroft's office is 204 Montgomery street, San Francisco.

Send Austin Kent one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is AUSTIN KENT. Stockholm, St. Lawrence Co., N. Y., Box 44.

Farmers, do you know that the Babcock Fire Extinguisher is a sure exterminato of gophers, squirrels, etc., and that it will effectually kill insects on fruit trees, with little trouble and scarcely any expense. One charge of the machine will exterminate all the squirrels in a hundred-acre field. A new machine, in perfect order, and with six charges, can be purchased at this office. Address COMMON SENSE, 236 Montgomery street.

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MATERIAL AND SPIRITUAL.

The following lines were designed to show the effect of Materialism and Spiritualism on character—that a belief in a future existence enobles and elevates, while a denial of it, and a belief that *this* is the only life, tends to selfishness. The writer has endeavored to set this forth by the soliloquy of a materialist, who has a wife of the opposite nature and belief. The characters, of course, are imaginary. The author, in a letter to the editor, says he makes no pretence of poetical ability, either natural or acquired. He knows nothing of the rules of verse-making, and cares nothing for them. He writes as he feels, and in a way to accomplish his object, and, of course, does not deem his unpretentious lines worthy of criticism.

A SOLILOQUY.

BY JORDAN COX.

This is a world of stern realities.
Immortal mirage lies along our way.
This rising spiritual light casts ghostly
Shadows to unsettle and confuse.
Dimly we see the true in this twilight
Chasm, 'tween two dark eternities, the past and future.
Bright-eyed science bridges the space
To distant constellations, measures
Their distance, the spectrum their elements
Disclose. The telescope and microscope
Render all, from sidereal sun to molecule,
An open book; no Spiritual is seen—
All is tangible matter, solid, fluid, seriform,
And law supreme the only deity
Before whom all bow in cheerful worship,
Or are broken 'gainst the law they would ignore.
Beautiful law! No pardon; penalties extreme
Scourge us to wisdom's ways. My wife agrees
To this, and woos its teachings with angelic grace;
But she hears immortal voices I do not—
And sees familiar faces, long since dead,
With eyes fast closed, which I cannot see,
With orbs wide staring to discern. Senses
The best of all refuse to show to me the merest shadow,
Yet she gives names, and dates, and sketches
Of history as true as holy writ;
And with some magic lens takes photography
Of spirit realm. O, if ever nomadic
Arab charmed his nightly circle with his
Hasheesh-inspired tales, she has me:
Ah, led me up through flowery paths, hills,
Quiet silver lakes, terraced mountains, houses
With walls translucent, bedecked with gems, towered,
Fantastic-beauty clothed; society ideal
Too high for earth.
These facts and fancies do
Allure my heart and stagger reason.
Yet I know 'tis all unreal; 'tis very bosh.
If I had not proof that my better half
Is a real, physical, human being,
I should think I had wedded a citizen
Of some spirit sphere in which she still lives half her time.
If gods took now daughters of men to wife,
As anciently, I'd have to take the rest of life alone,
For sure some god, allured from heaven, would
Make his home with her, and roam both worlds
In happy sympathy. I'm chained to earth.
The winds of inspiration blow in vain—
My moorings are secure 'gainst aerial storms.
But, what holy warmth of love inspires her soul when talking
Spiritual to a clod like me. Never holy prophet's lips
Were touched with sacred fire in so divine a sense!
I walk, and talk, and live in her ideal,
A moment at a time. 'Tis irrational,
Bosh, romance; I would investigate
The airy realm but 'twould portray my weakness.
I fear, in fact, to explore the enchanted realm
Of dreams and goblins. If human evidence is any worth
The facts overwhelm reason, and lead it
Captive to the airy camp, horse, foot, artillery,
And press it into service on the other side.
I fear, I doubt—I'll still deny, and live
On cold negation. I wonder if Spiritualists
Ever fear to trust their spirits as Rationalists
Do their reason. If he who doubts is damned,
I'm damned with doubts born of the grace of reason,
Legitimate bantlings clamoring for proofs
Yet seem insatiable.
This is my world;
Let others dash this life for a shadow,
And lose the substance here, ghost-gazing
Weaklings, unfit for either world.
Yet, my faith-blessed wife, living in the clouds
Half her mysterious life, with perfect body,
Mind, and rounded spirit, reasons straight home
To a conclusion. has no indecision
Born of doubt, is better qualified for life's
Duties here than I, I must confess.
I wish to progress here; she rises here to rise
In other spheres, and rises as she raises
Others up—is happy as she others
Happy makes. I'm blessed, I'm blessed!
Were all like her, we'd need no other world.
Heaven would sit on all our hills and vales
With transcendent glow, and Eden be restored.
She unfit for other worlds! She honors both;
My selfish, sensuous self for neither fit.
Indeed, I hold her down to this crude earth
By my own density. She may, in the good
Future, assist my ballast to unload, until
I shall lose my earth polarity, and accompany
Her in her excursions to the land of souls,
And then return to bless, as she is doing;
But, if this is the only life we shall enjoy,
I'll live for it, and of earthly inspiration
Take another draught, to give me concert pitch,
Pure, from the hills along the haunted Rhine.

Beside the silver river, I'm watching for a gleam
Of little shining garments across the flowing stream;
For tiny, dainty footprints upon the golden sand;
I'm waiting for the life-boat to bear me to the land.

FAUST—A TRAGEDY.

FROM A MANUSCRIPT TRANSLATION BY DON FULANO.

FAUST—You call yourself a part, yet here you stand entire!
MEPHISTO.—Discreetest truth I speak to you. Oh, sire!
If perhaps mankind, poor trampery world of fools,
Be taught that 'tis a whole in its own schools,
I'm of that Part a part, what was the whole, before;
Part of that darkness, which the daylight bore:
The daylight proud, which now, from mother night
Would filch her rank, her room, and her birthright.
Yet can it ne'er succeed, howe'er it strives,
Material bodies hold it fast in gyves;
From them it streams, each colored by its rays is,
A body stops it in its onward way,
I trust then, that with very short delay
Light and material forms will go to blazes.
FAUST—Ah! how your noble metier I fathom—
In gross you can't destroy one atom,
And so attempt the business in detail.
MEPHISTO.—And truly I must own in that I fail;
All that the Nothing doth oppose
The Something, this round world, and those. [pointing to the stars]
Despite of all I've undertaken,
They've always chanced to save their bacon,
Spite floods, cyclones, storms, earthquakes, and volcanoes,
Both sea and land, unscathed as on first day goes;
And that damned trash, the brute and human nation,
Of them I can make nothing, that I'll swear;
What thousands have I buried here and there,
Yet ever comes fresh blood in circulation:
And thus 'tis ever, one might grow insane;
Air, water, earth, all prove my arts are vain:
From drouth and moisture, as from heat and cold,
A thousand germs are every hour unrolled,
So that unless I'd paid the flames especial care,
I should find nought reserved for mine own share.
FAUST—And you would shake those devil's fists
Doubled in saucy impotence,
Against the power of Providence,
Which makes and mends, still active, as it lists.
Pray why not drop this futile game,
Thou curious bastard son of Chaos?
MEPHISTO.—Well, really, we'll think o'er that same
Next time, if you'll not now delay us.
May I, please, meantime, take my leave?
FAUST—Truly, I don't see why you ask;
I've learned to recognize you, I believe;
Pray come and see me, when you like the task.
Here is the window; there my door stands wide;
The chimney's also at your service quite.
MEPHISTO.—Must I confess it; ere I move outside
One trifling obstacle stands in my light,
The ghost's foot drawn on your door's sill.
FAUST—My Pentagram disturbs you, eh!
Come, tell me then, you child of Hell,
If that thing stops you, how d'you enter, pray?
How could that catch so wide awake a wight?
MEPHISTO.—Regard it well, it is not drawn aright,
That outer corner of it, master mine,
Stands as you see, a trifle open yet.
FAUST—Thus chance has woven you a pretty net,
And you are now my prisoner, I opine.
Quite undesignedly the deuce I've caught.
MEPHISTO.—The dog, as he sprung in, remarked it not,
But things look different on this side of the wal
The devil can't get out, it seems, at all.
FAUST—Why don't you use the window for your exit?
MEPHISTO.—Because, this rule, all ghosts and devils vexes,
"Where'er their entrance, there their exit, too"—
The first is our free choice, the last an obligation.
FAUST—Hell holds a law-abiding nation!
That's good, in sooth, and so a pact with you,
Firm and secure, might thus be entered into?
MEPHISTO.—What ere we promise, you shall surely win, too;
Not one iota shall be shaved, 'tis true;
But that's a process intricate, somewhat,
And we'll explain next time the how and why;
Just now, I beg you, most respectfully,
Permit me to vacate this spot.

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, DECEMBER 26, 1874. No. 33.

Signs of the Times.

Over three hundred women are attending lectures at University College, London.

Wm. T. Clarke says Mrs. Grundy has papers enough already. She can't have the "Golden Age."

The King of the Hawaiian Islands met with a very cordial reception in Washington. The people are evidently hoping to annex the Sandwich Islands.

The tunnel between New York and Jersey City has been commenced. The water is one hundred feet deep in the Hudson at the point of crossing.

Miss Sarah B. Morrison, a graduate of the State University of Indiana, was recently elected a teacher in that institution, but the students refused to recite to her.

Indecent dancing in places of amusement in London has been suppressed. The can-can, and other French dances are not allowed. Vulgarities in theatres are also prohibited.

The Pacific Railroad people say that within thirty years the Government will be repaid for all its advances to aid that road, the country will be filled up along the line, business will be good, and everything lovely.

All the Powers having accepted the invitation to the international Code Conference, Russia has issued a circular asking them to present their recommendations as to the time of meeting.

The Vicksburg massacre grew out of the fact that the whites had resolved that "niggers should not hold office." Northern papers, generally, sustain the injustice of the whites, and take pains to distort the facts.

Rev. Joseph Stittim, of Westchester, Pa., is on trial for the seduction of a young girl of his congregation. She has become insane in consequence, but in her sane moments she says he justified the act by the scriptures.

Hepworth Dixon has had small audiences in San Francisco, and on Monday evening there were so few present he refused to read. He will appear again after the holidays; meantime the curious can go to Dashaway Hall, and hear Addie Ballou and Dr. Randolph.

A few hundred years ago any one had a right to whip a woman, unless she was married, then, being her husband's property, he had the sole right of chastisement. The proverbs of that day show the utmost contempt in which the wife was held, being full of contempt, insolence and absolute scorn. Times have changed.

M. Leitre says Christianity is losing ground; that faith has declined everywhere.

While the woman suffragists in Michigan polled 50,000 votes, the prohibitionists polled only 5,000.

An improved kind of steam car or carriage, adapted to street locomotion, has been brought forward in England.

England has appointed a Commissioner to attend to the interests of English exhibitors in the Centennial Exhibition to be held in Philadelphia.

The French government has decreed that no army officer can marry unless the bride has a dowry of at least 25,000 francs. The limit was formerly 10,000.

The demand for a graduated tax on property is gaining ground, though little is said about it in the press. When the people are thoroughly awakened, the press will speak.

It is said that the present market value of the mining stocks owned by Flood & O'Brien is over $100,000,000. The stocks held by them have doubled in value during the month of December.

Seven women are candidates in Boston for positions in the School Board, which is composed of twelve members. It is believed that at least five of the seven will be elected. Some have no opposition.

Carl Shurz thinks the mistress of a house has more influence than a congressman; but he does not propose to become a dishwasher himself, influence or no influence. He'd rather have a seat in the Senate.

Scientists and Spiritualists agree in one thing at least. Neither believe in the supernatural. The Spiritualist believes that the continuous life of the spirit is just as natural as the death of the body. He does not recognize in nature any departure from established law.

The Montgomery, Ala., *Advertisir* speaks of the white members of the Legislature as Mr. Smith, Mr. Jones, etc., while the colored members are referred to as Tom Smith, Bill Jones, etc. The editor says he does this as a matter of convenience, to avoid repeating the word "colored."

There is considerable opposition among the Spiritualists of London to the continuance of the National Association of Spritualists. Wm. Howitt and others object, because the dogmas of the Christian faith are excluded, and on the other hand, some object because the tendency of the Association is to produce sectarian bigotry. The London *Spiritualist* says the Association will stand, notwithstanding the objections.

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[For Common Sense.]

PROOFS OF ANOTHER LIFE.—No 2.

BY B. SHRAFL.

With your permission, Mr. Editor, I will continue my articles to prove our existence hereafter. After the old lady died, (referred to in my letter—see page 352,) her daughter, who came to take care of her during her short illness, went home to Paris Hill, Maine, and I kept at my business as usual, and, being very busy, I had hardly bestowed a thought to the subject. In September, the same year, I made a pleasure trip to Niagara Falls, and on my return came by the way of New York, where I stopped a few days. In my travels around the city, I called in the *Banner of Light* "Branch Office," on Mr. Chase, who kept it. While conversing with him, a gentleman came in, who, in the course of conversation with Mr. Chase, said he was going over to see Dr. Fred Willis. I asked permission to accompany him. Arriving at the house, we went up one flight of stairs, Dr. W. living on the next floor above, and passed several doors, one of which was open. My guide, looking in, and seeing a gentleman standing in the middle of the room, addressed him: "How do you do, Charlie?" and stepped in a few steps and talked familiarly to him, I remaining outside the door. After a few moments conversation, this Charley, whom I had never seen before, said, pointing to me: "It is singular, what a number of great reformers you have with you. There is Luther, with his grand, bold countenance, J. Wesley, J. Murray, (one whom I have seldom seen,) Henry Zschokke and others; there is another now coming in the foreground; what a beautiful, almost feminine, countenance he has, quite a long nose, high forehead, long, curling hair, with a cloak thrown over his shoulders. Do you know him?" I answered: "I really don't know." He quickly said: "He is holding up a paper. I should say it is music, I see letters appearing on it. I will spell it out as they come." So he commenced slowly: "*Rondo, Capricioso, by Felix Mendelshohn Bartholdy.*" This was to me a very good test, as he had been described to me precisely like it before, three or four times, through different mediums, in different places, to all of whom I was an entire stranger. "And," again said he, "there is an old lady here." Giving a full description of her, he added: "Ah, how she loves you; no mother could love her child any more than she loves you, yet she is not your mother, she will give her initials on my arm," and pushing up his sleeve, two letters. E G, formed on it, while I was looking on. "She will write you something;" and, turning to the table, seized a pencil and wrote rapidly a communication, undersigning the name in full, "Elizabeth Garland." All this time we were standing at the table in the middle of the room. I did not know yet who this Charley was who gave me these remarkable communications, until afterwards he told me he was Charles Foster the medium. Readers will remember him as the one who gave Mr. De Long and many others such good tests when he was on this Coast.

Now, I consider this a good test. First. I did not go to Foster to get a test, as I had no idea that he lived in the same house; second, I had never seen him before, nor since, neither did he know anything about me, nor the gentleman who was with me, who was also a stranger to me, and whom I have never since seen. He could not have read it from my mind, as I had not thought on either of the three tests he gave me. The only reasonable explanation which I can give is, that my spirit friends, who watch over me as well as over every other human being, perceived there would be an opportunity to give me a positive proof of their guardian care over me through the mediumistic powers of Foster, and improved the chance unknown to me, and therefor so much more convincing, as they well know how skeptical I always have been, and am to this day, although I have sat in many hundreds of circles and have often seen others receive tests who were fully convinced by evidence which to me would not have been worth anything. Whenever I received convincing proof, it was always in such an unexpected manner that it was beyond a shadow of a doubt; as I question spirits out of the form as to their truthfulness, etc., just as thoroughly as I would were they in the human form, and never accept the *ipse dixit* of any; and, therefore, the charge so often brought against believers in Spiritualism, that they are credulous, falls to the ground. In another article, I will give you a second test from the same lady, proving the test through Foster, if I do not infringe too much on your valuable space.

SPIRITUALISTIC INQUIRIES.

Spiritualistic phenomena of all kinds attract more attention than ever. The new phase of the manifestations is not only specially wonderful in itself, but it throws new light and interest back over all former exhibitions. Those who witness the "materializations" are generally awed and appalled at first, and rather disappointed than convinced; they grow on the spectators, after two or three experiences, and the spiritual explanation of them is so much simpler and easier, and more in accordance with the facts than any other which has been offered, that it is not surprising it is so generally accepted. Not the least remarkable thing in connection with these materializations is the fact of their gradual development. At the first appearance an apparition is usually frail and spectral, and hardly half formed; slowly it gains completeness, and bears a stronger light, while its movements are more natural and energetic, and its communications more satisfactory. These facts accord with the theory propounded by the apparitions, but they raise a whole thicket of interrogations which the incredulous insist on having answered before they believe the initial wonder. However these marvellous manifestations are caused, they certainly challenge rigid scientific investigation, and it is hardly creditable to American science that they have been ignored so long.—*Golden Age*.

It seems strange that corporations have so little faith in a certain old fashioned contrivance for securing fidelity in their servants, called kindness. There is no patent on it. It makes no noise and was never counterfeited. But after millions of trials for thousands of years, it has stood the test and has never been improved upon.

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For Common Sense.

ASTROLOGY—NO. 5.

BY PROF. W. H. CHANEY.

MAN CAN PREDICT THE FUTURE.

Having proved by rules of logic that man ought to, and therefore can, predict the future, I come next to a demonstration of the fact. I have been led to pursue this course because I have learned from experience that the skeptic is never satisfied with demonstrative proofs until the way has been prepared through logical reasoning. To illustrate:—Horace Seaver has published in the *Investigator* that he saw a heavy piano move, with six heavy men seated upon it, while Mrs. Youngs was playing upon it, there being no contact between the medium and piano other than her fingers upon the keys. But Seaver has never yet had what is to him the *logical* proof of immortality, and hence this *demonstrative* proof, amply sufficient to convince thousands of other minds, did not weigh a feather with Mr. Seaver. I know him well—he has one of the noblest souls, but because he can't see his soul, why, he can't see it in that light.

I have many times demonstrated the truth of Astrological prediction by writing out the nature of the event before it transpired. Others have done the same in thousands of instances. The downfall of Napoleon Bonaparte was predicted and published by the English Astrologers years before it occurred. So, too, of Napoleon III. I have a work on Astrology, published in 1856, wherein the author gives the horoscope of Louis Napoleon, and predicts his downfall in the later years of life. The Astrologer with whom I studied predicted the downfall of Gen. McClellan, and published it in Philadelphia at a time when "Little Mac" was the idol of this nation. The Philadelphians were so indignant that they talked of mobbing my old preceptor, denouncing him as a rebel.

In 1651 William Lilly, a distinguished English Astrolcger, published a number of hieroglyphics, one of which represented two men digging graves, near them two coffins, and in the back ground three dead bodies tied up in sheets. This could bear but one interpretation, namely, there were not enough living to properly care for and bury the dead. The hieroglyphic which followed next to this represented a fire, with men pouring water upon it, while over the fire appeared Gemini, the twins, with their heads downwards. On the left was a horoscope. The meaning of this, too, was very plain to the Astrologer, for it had long been settled that Gemini ruled London. There could not be a doubt that a fire in London was predicted; but Lilly dared not publish his predictions, having been so often imprisoned on the charge that he committed the evil himself in order to verify his prediction.

In 1665 occurred the great "London Plague," and in 1666 the great "London Fire." Then it was talked over that Lilly had predicted both events, and such an impression did it produce on the public mind that Parliament felt obliged to notice it. A summons was issued, commanding Lilly to appear before a committee, of which the following is a copy:

Wednesday, 22d October, 1666.—At the committee appointed to enquire after the causes of the late fires:—*Ordered*, That Mr. Lilly do attend this committee on Friday, the 24th of October, 1666, at two of the clock in the afternoon, in the Speaker's chamber, to answer such questions as shall be then and there asked him.

ROBERT BROOKE.

On receiving this summons Lilly became frightened; being now quite old, he dreaded another imprisonment, and thought to escape by flight. But a noble lord, who had long stood as a friend to the poor Astrologer, knowing that no harm would come to him, persuaded Lilly to appear before the committee. A copy of the proceedings is too lengthy for insertion here, but any person calling upon me may see the full account, together with a *fac simile* of the hieroglyphics.

The poet Dryden was an Astrologer. When his oldest son, Charles, was about to be born, Dryden handed his watch to a lady, imploring her to stop the watch and pass it to him, in another room, the moment the separate life of the child commenced, for this is the true data of birth. The lady did so, and Dryden set about calculating the nativity. He discovered that the child's life would be in great danger when seven, twenty and thirty years old. These predictions were all fulfilled. Charles escaped the first two, though seriously injured in both cases, but was drowned in the Thames when the time came round for the third.

Valentine Naibod, an eminent Astrologer of the middle ages, having discovered an aspect approaching in which he would be in danger of losing his life by a sharp instrument, resolved to thwart the evil by shutting himself up. Accordingly, having laid in a good supply of provisions, he barricaded all the doors and windows in the most thorough manner. Afterwards, some banditti, chancing to pass that way, imagined that there must be immense treasures in a house, since so much pains had been taken to keep out thieves. They attacked the place, and having forced an entrance, poor Valentine rushed towards them, with a view, as was supposed, of explaining the situation, but not understanding his motive, a bandit thrust a spear through his body, so that he perished precisely as Astrology had foreshadowed.

But we need not explore the dust of the dark ages for evidence to establish the truth of Astrology. I proclaim myself to the world as an Astrologer, ready at any time to give tests of its truthfulness. The only conditions that I make is to be furnished with a full data of birth, namely: the sex, race or nationality; the year, day of month, hour and minute of birth as near as possible, and the place where born. It is not necessary for me to see the person, or receive even the slightest hint as to what sort of a person it is. I have thus tested the science before public audiences in hundreds of cases, and am ready under any and all circumstances to have it tested, for if false, I am as anxious as any one to find it out.

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I cannot afford to give my time for private tests to every one that applies, else I should have no time for anything else. But let a committee be appointed, or let from twenty to one thousand persons meet, and invite me before them. One day's notice is all that I ask, for I will even defer business rather than disappoint them. There may be a number of private parties made up, and I will give them each a night—one night a week for the next two months. Who speaks first for a test?

[For Common Sense.]

"THE IRON-CLAD PLATFORM."

This is the name that has been applied to the platform of our spiritual friends who meet at Charter Oak Hall, because (as they admit) the platform is not *free*. The following incident illustrates its "iron-clad" nature:

On the thirteenth of December, at the two o'clock conference, I stated that the word "holy" meant the sun, being derived from the Greek *Helios*. The *pro tem* President, Mr. Lewis, contradicted me, denying that it had any such meaning or derivation. I repeated my declaration, citing Rev. Robert Taylor as my authority, and he repeated his contradiction, saying that all the authorities were against me. There the matter dropped until the following Sunday, when I read my authorities, which are hereto subjoined. He replied, saying that I was wrong, and that "holy" was derived from a Greek word, which he pronounced *hagaos*. I demanded of him the meaning of *hagaos*, and he replied "holy." I then inquired the meaning of holy, and he answered *hagaos*. I said holy meant the sun, and he denied it, but failed to give any other definition but *hagaos*. I then attempted to give the equivalents of "holy" in the various German languages and dialects, to show that in *all* of them the definition had relation to the sun, but the acting President, not Mr. Lewis, called me to order. I insisted that I was in order, speaking to a privileged question, having been flatly contradicted in a statement that was true, and that I was now entitled to show it. Mr. Lewis interposed, telling the acting President that he did wrong by not stopping me in the first instance. I replied that it was useless for me to say anything more where the Vice President was permitted to contradict me, and then when I attempted to justify myself to be choked off. It was a little too "iron-clad" for me, and so I departed. But I am anxious to ascertain the truth, and hence make this publication, inviting criticism from linguists. If I am wrong, I will recant and apologise.

I do not contradict Mr. Lewis in his assertion that *hagaos* is the Greek for holy, for I find that the Greek *hagatheos* means "hallowed, most holy," according to Liddell and Scott, but in my hasty search failed to find *hagaos*. But because I did not find it I will not say there is no such word, for then I should be imitating Brother Lewis, who evidently contradicted me because he did not know that "holy" was derived from the Anglo Saxon *halig*, which means the Sun, or pertaining to the Sun, and as both the Greek and Anglo Saxon languages belong to the "Sanscrit Family," there is not a doubt in my mind that *helios* and *halig* are from the same root, since both have the same signification. But Brother Lewis is merely playing the quibbler. The real issue is this. Does the primary definition of Holy mean the Sun, or pertaining to the Sun? But beyond an emphatic denial, Brother Lewis would not meet this issue at all. The following points were made as authority for my position:

THE HOLY GHOST.

Rev. Robert Taylor, the best educated clergyman that England ever produced, and one of the finest modern linguists, says: "The word *holy* is but an affectedly solemn and religious cant utterance of the word *hely*, purposely adopted to conceal its real meaning and derivation from the Greek word *helios*, which signifies the Sun, as the Greek word is from *heli*, which is, My God, that is, the Sun." In corroboration of Mr. Taylor, who held an opinion differing from our worthy Vice President, I submit the following:

1. *Sanctum sanctorum* means "Holy of Holies." *Sanctus* is the name of the Sun in the ancient Sabine language, and every word compounded, or derived, from *sanctus*, means the Sun, or pertaining to the Sun, or something of the Sun. Hence, the argument takes the form of a syllogism, thus: Holy means *sanctum*; *sanctum* means the Sun: ergo, Holy means the Sun.

2. Jove, Jehovah, Jupiter, Adonis, Ammon, Hercules, Osirus, Æsculapius, Apollo, Dionysius, Phœbus, Bachus, Pluto, Baal, Bel, El Belus, and numerous others, are the names of the same pagan deity, and that deity was the Sun. He took a different name and character in different months and seasons, as water takes the different names of dew, frost, rain, shower, brook, stream, river, ice, snow, pond, lake, etc. In summer the Hebrews said the Sun was the God of fire, of fiery indignation, riding through the heavens in a chariot of fire. His goings forth were from the east to the uttermost parts of the earth. The same Sun was cast into hell during winter, when they called him devil and all sorts of vile names. Hell has the same meaning as *helios*, the Sun, being the fire that is never quenched. The Greeks had different names for the Sun in this wise: In summer he was the "Olympian Jupiter;" in winter the "Stygian Jupiter;" when hidden or concealed, "Jupiter Ammon." He died and was buried at the winter Solstice, rose from the grave and ascended into heaven at the vernal equinox, and then he was "Jupiter Easter." All these things long before the Christian era.

3. Neither Webster nor Worcester give any Greek root for the word "Holy," so if our worthy President is correct with his *Hagaos*, then both these eminent lexicographers may as well take a back seat, since both were stupid enough to derive "Holy from the A. S. *halig, haleg, halic, hali*, from *hal, halo, halu*. From *haleg* the English Astrologers derive *hyleg*, "Giver of Life." The Sun is *hgleg* when in a "hylegiacal place." The Christian phrase, "Giver of all Life," is a perversion of this Astrological technicality, having been originally applied to the Sun as the author of all life on our planet, vegetable as well as animal. *Hali* is a close approach to the Greek *heli*. *Halo* is a direct transfer to the English language from the Anglo Saxon. Pictures of Jesus represent him with a "halo" about his head, that is, a circle of light, or the Sun's rays.

4. With the word "Holy," Webster compares "hale," "heal" and "hallow." The "hale" man is one on whom the sun shines, not one confined in shadow and darkness. The ancients taught the importance of sunshine for the recovery from disease. Hence, to "heal" was to give a sunbath, and so effective did this often prove that "heal" came to be used in the sense of "cure," the same as "cash" formerly meant a "chest," but because money was kept in it came in time to signify money. The word "hallow" is somewhat similar in meaning." "Hallowed be thy name"

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was the apostrophe of an old pagan prayer addressed to Saturn," the "Father of Time," as the "Father in Heaven," thousands of years before the time of the Christians. Hallowed, *i. e.*, *haloed*, meaning to surround the name with a halo, or circle of light.

5. "Ghost" and "ghastly" are from the same root. In some of the languages belonging to the Sanscrit family the word "gust" is the equivalent of "ghost." "Gust" means "air in motion;" or, as Bosworth say: "The first signification of both 'ghost' and 'spiritus' is, 'a breathing, a blowing." To ascertain the nature of a "holy blowing" we consult Acts II, 2, and find it compared to "a rushing mighty wind," proving the Holy Ghost to be a first class blower of some kind, and I insist that by every anology cited it is evident that "Holy" has a meaning pertaining to the Sun. In plain English, then, Holy Ghost means "Sun Gust." The Holy Ghost makes its annual appearance in Judea about the first of May, baptizing the earth with that gentle zephyr which brings "healing in its wings." In June and July the same Sun baptizes the earth with fire that "burns like an oven, saith the Lord." John the Baptist is the dropsical patient when the Sun transits Aquarius in January, baptizing the earth with water. John and Jesus are cousins, and so they should be, for John is "the voice" and Jesus "the word," near enough related to be brothers. In spite of all these, and numerous other proofs, our worthy President denies that "Holy" has any reference to the Sun, while I think it has. Who is right? W. H. CHANEY.

[For Common Sense.]

ASTRAL INFLUENCES.

Professor Chaney will please accept the thanks of V. S. for being so prompt in his response to the heavenly call. But as no prophet ever yet appeared who did not meet with opposition I have determined that Professor Chaney shall not be an exception to the rule.

The Professor denies that the configuration of the stars at birth has any influence, and affirms that this "grave error was committed first by the enemies of the science, but transmitted and kept alive through ignorance," and that the stars are only indicators.

Let his affirmation be first examined. The oldest work in existence on Astrology is the Tetrabiblos of Claudius Ptolemy. In it we find the following words:

"From these premises it follows that not only all bodies which may be already compounded are subjected to the motion of the stars, but also that the impregnation and growth of the seeds from which all bodies proceed, are framed and molded by the quality existing in the Ambient at the time of such impregnation and growth."

Ptolemy nowhere in his work speaks of the stars as indicators apart from the idea of causation, but affirms repeatedly that the stars are causes of effects on everything on the earth.

Ptolemy, however, does not affirm that they are the sole causes of formation and character, but notices the existence of terrestrial as well as celestial causes, a fact often lost sight of by astrologers.

The very first words in the Introduction to Wilson's Dictionary of Astrology, are, "That the stars have an effect upon the earth and its inhabitants, is as self-evident a truth as that they have an existence. * * Every sublunary event has its origin in planetary influx; and, as Locke justly observes, 'the change or removal of any orb, although incomprehensibly distant, would cause things to put on a very different appearance.' The dispositions, habits and fortunes, not only of men, but of every organized being that does or can exist, are derived from the same source; and the infinite variety of causes operating against each other, in which the less is, of course, overcome by the greater."

Why does Partridge say "I need not use arguments with you to persuade a belief in starry influences," if he knew that they were only indicators? It is needless to quote further; the best friends and ablest advocates of astrology have labored to prove that the stars are causes, and as such, indicators of effects produced.

It would be puerile to attempt to prove to the Professor that all things have a corresponding influence on each other; no one is better acquainted with the fact that certain perturbations in the orbit of Uranus led to the discovery of Neptune. These irregularities in the motion of Uranus indicated the existence of another planet, because they were caused by it.

Perhaps the Professor has been led to his erroneous conclusions to avoid the doctrine of inevitable fate, the vain and useless task of nearly all astrologers.

Why not boldly accept the seeming conclusion, inevitable destiny? For necessity rules us all. We are each the culminating point of an eternity of preceding causes, all indispensable to what we are. So, whether causes are mundane or supramundane, we cannot change one of them, or avert any of the effects produced by them.

Whether the stars really influence us, as taught by astrology, I will not now discuss, as the Professor can do that better than I, providing he means influence when he says indication.

As the doctrine of Incarnation is now agitating the Spiritual world, I will, the stars willing, give the astrological doctrine of reincarnation in a future number of COMMON SENSE, which will also illustrate the reason why, in a Spiritual sense, people are born under certain stellar configurations. VOX STELLARUM.

In England, when a man makes a scientific investigation or discovery, he is considered a valuable member of society; in America, he may work until he is gray, without public recognition, and we may add, that, if he investigates such a scientific subject as the proofs of immortality, in England he is applauded, while in America he is derided, and called "luny." The fact is, Americans, with all their boasted independence, are the veriest trucklers to public opinion that exist on God's footstool. They are utterly contemptible in their unmanly fear of Mother Grundy.

The difference between Northern and Southern loafers is that the former are generally despised by the industrious of all classes, rich and poor, while the latter are the gentlemen of the South, the sons of rich men or those who have been rich. They are too lazy to work, too proud to steal, and too ignorant to engage in any occupation which they consider respectable. All manual labor, in their estimation is menial, and fit only for "niggers."

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AMANDA M. SLOCUM, BUSINESS MANAGER, 236 Montgomery st.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, DEC. 26, 1874.

MASS MEETING AT MAYFIELD

To be holden TUESDAY December 29th, under the auspices of the California State Woman Suffrage Association (incorporated). Tickets have been procured from the railroad company, $1 50 the round trip. They can be had at the office of the Association, 118 Post street, room 15: also, at the office of COMMON SENSE, 236 Montgomery street, and at the San Jose Depot. Prominent speakers have been engaged, and good singers secured. The entertainment to close with supper and a ball. The public generally are invited. A good time guaranteed.

☞ Owing to the continued illness of the Business Manager of COMMON SENSE, (still detained in Santa Clara,) the necessary absence of the editor, and the impossibility of getting any suitable person to conduct the paper, it is deemed best to omit the issue for next week. As this is the holiday season, we trust our readers will be satisfied with the arrangement.

When we adopted, a few weeks ago, the plan of marking on the wrappers of subscribers' papers the date from which subscriptions are due, it was supposed that those who had not paid in advance would remit the amount due. Very few have done so. We need every dollar which is due, and again earnestly request our friends to pay what they owe. In a few cases, the paper has been ordered stopped by people who voluntarily subscribed for it eight months ago, but who have never paid a dime for it. We hope there are very few more of this class to hear from; but, to save such the trouble of notifying us, we now give notice that after the first of January no paper will be sent to any person excepting those who pay in advance. We shall regret to lose any of our readers, but the only safe way of conducting the newspaper business is to require payment in advance.

The editor of the *Scientific American* shows his utter ignorance of spiritual philosophy by asserting that "it denies the conservation of matter and force; demands a reconstruction of our chemistry; and finally professes to create matter and force out of nothing, and annihilate them when created." After this utter falsehood as to what Spiritualism is, it is not strange that the editor proposes to lasso materialized spirits, throw Scotch snuff in their eyes, and squirt ink at them with a syringe. The same spirit of ignorant inquiry would lead to the smashing of the chemist's bottles, to prove there is no such thing as chemistry.

We have received from that radical and clear-headed thinker, Austin Kent, another letter addressed to George W. Lewis, which we prefer to pass over to that gentleman without publication. Although we approve of much that Mr. Kent says, we do not altogether like his manner of saying it. He writes just as one might in a private letter to a friend; but not as one should for the columns of a family journal. We toned down all of his letters which we published, and he took it in good part; but when we did the same with the letters of our friend Lewis, he demurred so strongly that we concluded to publish no more on the subject, pro or con. Nevertheless our columns are open for any philosophical treatise on the Social Question, couched in proper language, although we are convinced that most of our readers would prefer not to have even that. While we receive few requests for articles of this nature, we do have remonstrances without number, and as we publish a paper for the people as well as for the cause of Truth, we feel bound to give the people what they demand.

SUNSHINE.—This is the appropriate name of a bright little monthly, of twenty-four pages, for children, published by Mollie K. Simons and S. Estelle Hammond, of Santa Clara. It it handsomely printed on tinted paper, is illustrated with wood cuts, and well filled with prose and poetry, calculated to interest and instruct the young. As it is the only magazine for children published on this coast, it ought to find adequate support. Address, Box 228, Santa Clara.

An item found its way into the paper last week without correction, and of course, the errors were more absurd than would happen once in a hundred times when a proof is taken. Lankey was changed to *Sauky*, Brother Poage to *Mother* Poage, and Mr. Earle to *Old Steele*. As all these gentlemen are ministers of the Gospel, the paper appeared to be more than usually irreverent.

The tranquility of society, says Draper, depends so much on the stability of its religious convictions, that no one can be justified in wantonly disturbing them; but faith is in its nature stationary—science is in its nature progressive, and eventually a divergence between them must take place.

The *American Artisan*, which has just closed its eighteenth volume, is one of the best publications devoted to Art, Science, Inventions, etc. in the world. It consists of 32 large quarto pages, profusely illustrated, published monthly, $2.25 per annum.

The *Popular Science Monthly* was designed to interest the non-scientific public, and to create a taste for scientific literature, and an appreciation of scientific knowledge in the reading community. It has answered the purpose admirably.

Large numbers of people in San Francisco are now purchasing holiday presents, a fact which seems to indicate a fair degree of prosperity.

A number of the friends of *Woodhull's Weekly* in this city are about to contribute one dollar each in aid of that journal.

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A FRAUD.

All the San Francisco dailies, without exception, eagerly seize on the story of fraud in connection with the "Katie King materializations" in Philadelphia, and assume that it is proof positive that all reports of materializations are false. It would be as reasonable to assume that, because a dishonest person may pretend to have laid a telegraphic wire across the ocean, and the pretence is exposed, therefore there is no such thing in existence as the Atlantic cable. All of the papers, also, connect the Philadelphia performances with the manifestations in London, with which, in fact, they had not the most remote connection, except in name. The London Spiritualists have from the first repudiated the genuineness of the Philadelphia Katie King, and we gave extracts from the Spiritual journals of London months ago to this effect.

It is shameful that any human beings can be found capable of the meanness of perpetrating a fraud of this nature, and especially shameful that such persons are Spiritualists and genuine mediums, as the Holmes are known to be, but the shame is wholly upon them, not on the cause they assume to uphold.

Robert Dale Owen and Dr. Child publish the following cards in the *Banner of Light:*

Circumstantial evidence, which I have just obtained, induces me to withdraw the assurances which I have heretofore given of my confidence in the genuine character of certain manifestations presented last Summer, in my presence, through Mr. and Mrs. Nelson Holmes.

ROBERT DALE OWEN.

Philadelphia, Dec. 6, 1874.

I give notice that I will no longer receive applications connected with the seances of Mr. and Mrs. Holmes, now in Philadelphia, the manifestations being unsatisfactory.

HENRY T. CHILD, M. D.

No. 634 *Race st., Philadelphia.*

We do not feel disposed to blame Messrs. Owen and Child for the course heretofore taken by them. In fact, it is rather creditable to their honesty and high sense of honor, that they were disposed to believe the Holmes, and not suspicious that it was possible for any one to trifle on a subject as sacred as this. But, having given minute accounts of the "appearences," they now owe it to the public to make a close investigation as to the *modus operandi* of the fraud, and make a full expose of the manner in which they were deceived. The cards they publish are quite unsatisfactory.

One thing, however is certain, that this exposure proves nothing whatever concerning any other alleged Spiritual phenomena. The evidence of the genuineness of the Philadelphia Katie King was very slight in comparison with that given in London, and nothing to the mass of testimony concerning the Eddy materializations. In Philadelphia, only one "spirit" appeared; in Chittenden, they come by hundreds. Large numbers have also been seen at the seances of Mrs. Hollis, Louisville, and also at the house of Mr. and Mrs. Mott, Memphis, Missouri. At the latter place, the spirit of a young man appeared and asked that his mother, residing in St. Louis, be sent for. Rev. Isaac Kelso gives a detailed account of this incident in the St. Louis *Democrat*. He says the mother came, and had many affecting interviews with her son, a boy of eighteen, who committed suicide a few weeks previous in St. Louis. She brought a younger brother of the deceased, a child of three years, who also recognized his brother, shook hands with him, kissed him, and seemed to have no idea that he was not living. Several other materialized spirits came and caressed the boy at the door of the cabinet, in which there was no person in the form excepting the medium.

The following is the manner in which the New York *Graphic* refers to the forthcoming volume to be published by Colonel Olcott, concerning the manifestations at the house of the Eddy family, in Chittenden, Vermont.

Whatever may be one's private opinion in regard to Spiritualism, there can be little doubt that the subject is beginning ta assume the most formidable proportions, and that it can neither be sneered, nor laughed, nor coughed down any longer. Quite recently, some very noted people have changed from skeptics into devoted adherents of Spiritualism; and though the occurrence of frauds among some of the mediums is admitted, a reference is made to manifestations where fraud was impossible, and which science, as it now stands, is incapable of explaining. Among this latter category of marvelous facts, Colonel Olcott unhesitatingly classes the Eddy "materializations," and has enforced his opinion with an ability, grace of style, and clearness of statement to which the readers of *The Daily Graphic* will cheerfully bear witness. There can be little doubt that, in presenting to the public an amplified edition of these letters, Colonel Olcott will secure a very wide circle of readers, and add a most valuable contribution to the literature of Spiritualism.

WE have received a communication in which the writer dissents from the inference deducible from a remark of Laura Cuppy Smith, concerning the degradation of prostitutes. Our correspondent maintains that the "degraded" are those who are *forced* into such relations. There is truth in this, and we would gladly publish the letter, but we feel assured that our readers do not want to listen to reflections on the marriage system, and we have not money enough to publish a paper for our own gratification. While we will not pander to a debased public opinion, we yet cannot run so directly counter to public sentiment as to cut off thereby our entire means of usefulness. The struggle is hard enough as it is.

AN INTERIM CLUB.—At the meeting of this Association last Sunday, an essay on Self Culture was read by Mr. Post, followed by a discourse on Social Freedom, in which Dr. Pilkington, Prof. Chaney and others took part. The same subject to-morrow; 39 Fourth street, at 11 A. M.

The entertainment given for the benefit of Mrs. Hughes, at Social Hall, although not yielding much pecuniary profit, was a very pleasant affair. Mr. Waldron, who exerted himself to make it a success, is deserving of much credit.

Truth is a good thing, but it is very unpopular; and as to the naked truth it is absolutely shocking. The majority of people will not look at it twice.

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OUR TREATMENT OF CRIMINALS

A large audience assembled at Dashaway Hall, on Thursday evening of last week, to hear what Mrs. Laura Cuppy Smith had to say about that little understood and much abused class—our criminals. Her lecture, delivered without notes, though too long (one hour and a half) was listened to with marked attention. She claimed that the discipline of our best prisons is fatally defective in their assumed chief function, the reformation of the offenders, tending to degrade and confirm these unfortunates in their vicious ways, This, she said, is largely due to the monopoly of spiritual teachings enjoyed by the evangelical sects. Liberal thinkers are not allowed to talk with or preach to prisoners, as are the Christians. She claimed that self-respect is the basis of virtue; that all the instruction permitted criminals declares them either totally depraved, or unworthy of respect or regard, which destroys all ambition to reform, added to which, the uniform refusal to employ released convicts, forces them back to crime. She contended they respond to kindness as readily as others, and are no worse than thousands who constitute the much larger class who escape detection. She related touching incidents of prison life, going to show that the outlaws need only fitting opportunity to exhibit the best qualities of our kind. The convicted criminal is driven by society to greater degradation, while the unconvicted, because of better treatment, do not sink so low, and often reform entirely. This and much more she sustained by the logic of reason and facts. She does not think much can be done for this class through legislation. More rapid measures for relief are needed. She urged Liberals to organize so as to make practical application of their advanced ideas, especially in the direction of aiding released convicts to gain a living, to develop in them self-respect and self reliance; to sustain them in all possible and practicable ways, until they became self supporting. She said our Christmas gifts are a bitter mockery—the rich and fortunate exchanging benefits, while the abject, and miserably poor starve, body and soul, for the crumbs of bread and kindness given to dogs. The earnestness and pathos of her statements and appeals for succor for these castaways moistened many an eye, and roused the latent tenderness in the hearts of all her auditory. Yet her discourse, so noble in sentiment, so excellent in style, and on a subject so vitally important to the interetts of society, received no notice from our City press. Columns are given for the details of a wrestling match, or a horse race, but not a word for a lecture which moves the hearts of all listeners, given by one who goes "into the depths," not for our delectation, but for our lasting benefit, and to furnish food for reflection and warning. Shame on such a press. There is no word which can express our contempt for it.

Professor Newcomb, of the Naval Observatory, Washington, asserts that the time of the earth's rotation on its axis is not strictly uniform. For twenty years prior to 1860, the rotation was slightly slower than the average. Since 1860, it has been accelerated.

POPULARITY.

[For Commen Sense.]

It is not popular to be somebody. It is popular to be only something. By being somebody, I mean personal ownership—the possession of one's own faculties and their untrammeled exercise. By being something, only, I mean the opposite of all this—allowing others to dictate what you shall do or say, or believe.

The great mass of mankind are willing to sacrifice their manhood for popularity, and they think they are driving a good bargain. They are willing to appear to believe in religion what they cannot believe, and heap derision on others more independent than themselves. In Europe they worship the divine right of kings. In America we worship public opinion.

If kings had a divine right, and public opinion were infallible, it would be no harm to worship the truth. But public opinion is very fallible; it is formed from its caprices and prejudices, and its ignorance. Right well, spoke Mrs. Laura Cuppy Smith, when she said: "As to the opinion of the world, I count it nothing in comparison with my own sense of right and the approval of my own conscience." Why sacrifice to that which with the same breath which elevated you will also cast you aside?

And right here let me say that, if the public, or any portion of it, or my friends, or any portion of my friends, frown because I give COMMON SENSE and the Spiritual philosophy a helping hand, they will have their pains for their trouble.

Having investigated the said philosophy and applied the process of *exclusion* to the phenomena during a period of seven years, I am left without any option in the premises; and I will stand with equanimity all the unpopularity which may accrue from an advocacy of the truth as I know it.

E. STEVENSON, M. D.

Virginia, Nev., Dec 13, 1874.

The same difficulty seems to attend the publication of radical sentiments in England that meets the spiritual papers of America. Of the dozen or more Free Thought and Spiritual publications in the United States, not more than two or three are profitable. All the others are published at a loss. In a recent number of the *Medium and Daybreak*, of London, Mr. Burns, editor and proprietor, being ill from anxiety and overwork, publishes a card, in which he says: "What I venture to ask is that those who owe me small sums of money will send it in without further delay. A long list have been applied to repeatedly, and now is the time for them to be honest and generous—both at the same time—and pay their debts into the bargain. Mrs. Burns is exhausted with work by day and watching by night, and any kind act extended to us now will be appreciated. I cannot submit myself to a premature death just for the sake of a few pounds, especially when it is in the hands of persons who owe it."

Every human spirit bears the impress within itself of every thought, feeling, emotion, word and action of a life.

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CO-OPERATION—INDIVIDUAL SOVEREIGNTY.

At the weekly meetings of the Friends of Progress, in this city, it is usual for members to read short essays, or make brief speeches. The following is an article read at the last meeting, by Mr. M. E. Morse, in defence of his ideas of Co-operation and Individual Sovereignty:

Intelligent people co-operate in business, form companies and associations, which sometimes run into monopolies, and oppress and degrade the many, while the few aggregate immense wealth. If this wealth could be participated in by the whole people, as is our free school system, uniting the interests of all in organizing industry on a grand scale, so as to include the welfare and happiness of each man, woman and child, the millenium might become a reality instead of a prophecy. But why cannot all co-operate and secure the benefits of united effort, as well as the intelligent few? Simply because our system of society and business is based upon opposition of interests, and the mass are too ignorant to comprehend the divine law of compensation and reciprocity, which would secure individual happiness by contributing to the happiness of all. Unity of purpose, intelligently directed, gives strength and power to achieve, to overcome all obstructions; but unity of numbers, without unity of purpose and intelligent direction, is a source of weakness, and, with the crude notions of democratic equality prevailing among the incapables, who are apt to be the egotistical, disappointment and failure is sure to follow, and disgust and disintegration ensue. The organization of this Order, or of any order or association, is subject to the same criticism, and may be used as an illustration. The declaration of individual sovereignty, contained in the preamble to the constitution, and embodied in the ritual, which of course has been accepted by the members as they have been initiated, seems not to have been very thoroughly comprehended; for, if understood, it would entirely preclude the desire, and certainly the attempt, to enforce by a vote of the majority, any rule of action repugnant to a single member. There are persons, too, who profess to believe in social freedom and inalienable rights, (only another name for individual sovereignty,) who prate of the sacred obligations of marital contracts, as though the human spirit, in its spontaneous search to supply its own needs, according to its inherent inalienable rights, was less sacred than the legal bondage imposed upon it from without.

Some people seem entirely unable to see that out of the human spirit itself, if left free from ignorant meddling and handling, there would flow Order, Harmony, Love, and Good-will as naturally as the heart beats, the lungs inhale the free air, and magnetic attractions and repulsions bring to us what we need, and send from us what is hurtful. You who are afraid to trust yourselves and Nature, may hedge your lives within the narrow limitations of your own circumscribed mental vision to your heart's content, but remember, this Order says, to both man and woman, "hands off, we are a law unto ourselves, the Divine Proceeding in our own lives shall not be interfered with from without."

Ferdinand Papillion says the palate distinguishes four savors, sweet, sour, salt and bitter—all else, which is called taste, are olfactory sensations; it is odor, not taste. By closing the nostrils when eating, this is proved, and this accounts for the fact that people with colds in the head or with chronic cartarrh do not fully enjoy savory food.

Ten thousand people are said to be starving in Nebraska.

WHAT IS CAPITAL?

EDITOR COMMON SENSE:—In your last week's issue, in an article entitled A Disgrace to Civilization, you say: "Some capital is required to work mines and take their products to market." What is capital? The surplus products of labor, you will say, either in the form of money or property. The latter cannot be used for the purposes above named, except as security for money. Then money, and money alone, is the capital referred to.

Now, I deny that money has ever been used for the purposes referred to, namely, as an auxillary of production, or that it is necessary for that purpose. What we have always used to work mines, farms, mills, and sail our ships, is credit, and nothing else, except to a very limited extent.

Formerly, we used the credit of individuals, issued in the form of bank paper, for currency. Now we use the credit of the nation for currency. This, of course, belongs to the people, and should be loaned to them to prosecute their industries; and, if any distinction is to be made, should it not be in favor of those whose needs are greatest, and more especially if they are public benefactors? But what does our Government do? It loans over three hundred millions of its credit to rich bankers, without recompense, and if the proposition was made to loan a few thousand dollars, to enable these starving miners to work and earn bread for their suffering families, it would be laughed to scorn. The vampires who gorge upon labor, while laboring operatives are starving, are the ones who receive these favors from our Government. WORKMAN.

The following notice of Miss Whiting's discourses on the 13th inst., was brought to our office after the paper had been printed. It was kindly furnished by Mrs. Mackinley, the President of the Society:

Miss R. Augusta Whiting spoke before the Spiritualists' Union, last Sunday, to an appreciative audience. Her theme in the afternoon, "The Mission of Unrest," was ably and logically treated. Her illustrations were very fine, containing gems of rare beauty. She claimed the old idea of heaven as a place of perpetual rest was a fallacy, and inconsistent with the functions and activities of the human mind, and that, admitting the possibility of such a condition, it would be, not a heaven of peace, but a state of misery in comparison with which the fabled torments of the damned would sink into insignificance; that the soul's unresting energies are the surest guarantee of our immortality and the pledge of that continued progress which alone can render that immortality desirable. In the evening, the subject was "Death, the Angel of Life." There was a fine original poem given at the close.

DR. YORK'S LECTURES.—This gentleman, who has been lecturing under the auspices of the Spiritualists' Union, has been listened to by large and increasing audiences. The subjects of his discourses have been: Open Questions, Inspiration, Wasted Force, and Temperance. This (Thursday) evening he will lecture upon "What shall be done with our criminals?" Dr. York is a talented, earnest, and forcible speaker, and his presence adds materially to our opportunities for useful evening entertainment.—*Santa Barbara Index.*

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A MEMORIAL.

To the House of Representatives of the United States:

Almost a century has elapsed since the fathers of our country framed the Constitution, which was, for their time, a master-piece of political wisdom, elaborated according to their best knowledge, and in the most zealous endeavor to create a permanent republican government, that might guarantee to the citizens the greatest scope of individual freedom compatible with public welfare; a government which might by its example, ultimately revolutionize the oppressed nations of the globe, and establish an asylum of liberty extending its hospitality to all who would flee from the fetters of despotism and take upon themselves the responsibility of republican citizenship.

Although we, the undersigned, citizens of the United States, acknowledge with a feeling of profound gratitude the merits of the framers of the Constitution, we are nevertheless constrained to express our conviction that the development of liberal political views which the more general study of the philosophy of universal history has brought about since the revolution, and a consideration of the future of our Republic, demand imperatively *a thorough revision of the Constitution*, with the aim to make our government what the founders, owing to the then powerful existing circumstances, did not dare to make it, that is, as nearly as practicable, in view of such a large expanse of territory, a *purely democratic republic*.

A hundred years ago the principles of universal liberty and equality would have been rejected by the slaveholders, so that a consistent adherence to that fundamental democratic principle on the part of the best minds in the constitutional convention would have prevented the Union, which in those times was the uppermost desire of the patriots. Therefore, slavery was suffered to remain in the "land of liberty" long enough to engender that most deadly civil war, which not many years ago threatened the the destruction of the Republic and the institution of a barbarous oligarchy; slavery, the moral cause of the present sad condition of affairs in the Southern States, where murder, anarchy and local despotism are the order of the day.

A similar policy of expediency, prompted by the fear of abuses on the part of the uneducated masses, caused the direct democratic control of the government to be withheld from the people, and behold the consequence: the most shamless corruption parading at the seats of government and in the halls of justice almost throughout the country.

This is a sweeping assertion, but it will be sustained by the people from Maine to California and from the northern frontier to the Gulf.

It is our firm conviction that next to the development of a system of popular education, that will elevate the moral character of the people, the principal and most efficient means of insuring a permanent reform in public morals would be a remodeling of the Constitution according to the principles of purely democratic republicanism.

The overwhelming majority of our people have acquired an average degree of education which makes it perfectly safe to entrust to their hands the direct sovereign control of all branches of the government; the public mind is more reliable than the mind of individuals, and the law of self-preservation will be sure ultimately to guide the people to do what is best, even though occasional errors, (as is the case with individuals,) may not be entirely avoided. Under the present laws, when the voters have elected their representatives to State legislatures or to Congress, they are absolutely deprived of the right of self-government for the whole term of office held by said representatives, and have no efficient means of enforcing their will if the latter choose to ignore it or act contrary to it. The history of our State and National Legislatures furnishes ample proof of this assertion.

In our opinion, all the members of legislative bodies should be elected by the people directly, and be made directly responsible to their constituents; all important enactments should be approved by a popular vote before they become laws. Cæsarism should be made impossible by the abolishment of the offices that rear and nurture it.

And the universal principle of liberty and equality, that has at last been justly applied to the colored citizens, although the great majority of them are as yet in a state of utter ignorance, should also be extended to the female citizens; for as long as one half of the people are deprived of the right of self-government, we cannot boast of having established a democratic republic.

The Swiss republic has passed through a stage of development similar to that of the United States in the present day. Its constitution had long before been decidedly superior in many respects to those of other countries, and was long considered the best. But after the Swiss people had been enlightened by experience in regard to the defects of that former constitution, they resolutely planned and carried out a thorough revision of the same—and have improved it so that it may now be called a model in many respects and especially in regard to those regulations which provide for a control of the Executive by the legislative assemblies and which secure the necessary influence of the people on legislation. In this very relation, more than in any other, the Constitution of the United States has proved defective.

Our country is termed a democratic republic; accordingly the will of the people should direct the legislation and administration at all times; but in reality the people have only the right to elect (in some cases not even directly) those who are to have the privilege of making the laws and of exercising the powers which the whole people must obey. After the elections, the chosen representatives become, in fact, independent masters of the nation's fate for a number of years, and the people have no efficient constitutional means of controlling them or preventing them from legislating contrary to the popular will or detrimental to the common interests. By electing a representative the citizens actually abdicate their sovereignty and lay it down at the feet of those who in a truly democratic republic ought to be simply their agents and servants. In any ordinary business transaction an agent is dependent upon his employer, and may be discharged whenever he acts contrary to the latter's interests. Yet in legislation and the administration of public affairs—the most important business that society has to transact—the agent is made the ruling master, and the employer is changed into an impotent spectator.

Our country has suffered severely from the consequences of this incongruity, and it is high time that we profit from the bitter experience of the past. Many a resolution has been adopted and many a law enacted by Congress that would never have gained a majority if the people had had the decision in their own hands; as, for instance, in the case of the Back Pay Grab, many laws favoring monopolies, the atrocious squandering of public lands, etc.

The antagonism between the acts of our legislators and the wishes of the people is most plainly shown after each session of Congress, when a testimony of satisfaction at the results of its labors is rarely heard.

Owing to their long-continued habit of ruling, the opinion seems to have become prevalent among congressmen that it is the people's only task to elect the rulers in order to obey them. Several Senators expressed themselves plainly to that effect during the last session.

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The time has come for the citizens to assert their sovereignty.

The cardinal issue of the day should be a reform of the Constitution by which the representatives would be made directly responsible to and dependent upon their electors, which would furthermore afford a safeguard against the possibility of the enactment of any laws contrary to the will of the majority of the people.

We therefore demand that amendments to the Constitution be laid before the people of the United States, in the proper form and manner, proposing,

1. That every member of Congress shall be directly responsible to the electors of his district, the majority of whom, if he does not meet their expectations or justify their confidence, may at any time recall him or replace him by a successor. The *modus operandi* of this regulation is to be defined by a special law.

2. That no important law shall come into force until it shall have been sanctioned by the majority of the people.

3. That the Senate (a mere copy of the aristocratic House of Lords in England and other monarchies), whose members are not elected directly by the people, be abolished, and its privileges and duties, so far as they do not become superfluous, be transferred to the House of Representatives.

4. That the offices of President and Vice President of the United States be henceforth abolished, and that the powers now vested in them be transferred to an Executive Council of seven members, to be separately chosen from among all the citizens of the United States, and to be separately and jointly responsible to the said legislative body, and subject to be dismissed by the same.

5. That Article XV of the Amendments to the Constitution be amended by inserting the word "sex" after the word "color."

We are well aware of the wide-spread conservative prejudice in favor of the old time-honored institutions which we propose to have amended or abolished, but we are also convinced that if the great and good men who founded our Republic were to-day living, they would be among the first to join us, for they were great thinkers and would not be blind to the fact that political as well as physical things are subject to the universal law of evolution and development. They would concede that like unto the most beautiful natural crystals that have ever been investigated by science, the political jewel which they bequeathed to us is capable of greater perfection. We can in nowise better honor their magnificent inheritence than by endeavoring to heighten its beauty and usefulness to mankind.

For the sake of our beloved country's welfare we recommend this memorial to your earnest consideration.

A method of preserving grapes from autumn until the following summer even, has been originated in France, and put into extensive practice. The grapes are kept on the vine until the first frosts appear. They are then cut with a portion of the stem extending two or three knots below the bunch, and two above it. The upper end is then covered with wax, to prevent the evaporation of the liquids contained in the veins of the wood; and, after removing all the unsound grapes, the lower end of the stem is inserted in a small, elongated bottle, filled with water, and having a bit of charcoal at the bottom. The space between the stem and the tightly-fitting cork through which it passes, is filled with wax. The bottles, with their contents, are then placed on shelves in a dry room, as close together as they can conveniently stand.

J. L. York will deliver a course of liberal lectures in Ventura, during the first week in January, 1875.

BRIEF EXTRACTS.

The Panama railroad was constructed at a loss of 81,000 human lives by malaria, equal to one human being to every yard of road.

In the salt mines of Hungary and Poland, the galleries are supported by wooden pillars, which last unimpaired for ages, from being impregnated with salt.

The only way to end the race of dyspeptic, neuralgic mothers, is to educate a generation of complete women, not toys nor slaves, but reliable, responsible human beings.

The church has never led in any social reform that has the good of universal humanity at heart. The sects are too busy in propogating their faith to pay much attention to the needs of humanity.

Radicals are open to the charge of coldness and selfishness. Would to God that, in the holy cause of intellectual and spiritual freedom for all mankind, they had a little of the zeal and missionary spirit which the Church displays in promoting her own ends.—*Index.*

Mapleson, the London impresario, offers to give Jenny Lind's daughter four years' instruction under the most eminent Italian masters, and $2,000 per year, provided she will contract her services to him for six years as an opera singer.

Saint Peter was the only one of the remaining eleven that denied his Christ thrice before the Pharisees; that is just the reason why, of all the apostles, he is the most revered by the Catholics, and has been selected to rule over the most wealthy as well as the most proud, greedy and hypocritical of all the churches in Christendom.

She is not the best hostess, who is ever going to and fro with hurried action, and flurried manner, and heated countenance, as if to say: "See how hospitable I can be;" but rather the one who takes your coming with quiet dignity and noiseless painstaking; who never obtrudes attention, yet is very attentive all the while; who makes you, in one word—the most expressive word in the English tongue—to be at home. There is no richer, deeper, larger hospitality than that.

T. W. Higginson does not approve the system of separate education which is to be carried out at the new Wellesly College, which is exclusively for women, and will be under the exclusive control of lady professors. He says: "This system will only deepen and perpetuate that one-sided and monastic character which is the bane of separate education, at any rate, but which is now tempered at Vassar by the residence of cultivated men with the proper accompaniment of wife, baby, and family ties. So forced and unnatural does the whole policy of separation seem to me, that I would almost as willingly send my daughter into a convent for education, for four years, as into a Protestant palace of celibacy, called a college.

When, twenty-five years ago, Agassiz ventured to assert the dverse origin of the human race, theology attempted to expel him from his chair. It has followed every savant into his laboratory or observatory, and insisted that whatever they might find they must teach nothing that did not accord with the creeds. Most of our colleges are sectarian, and were a professor at Yale, or Bates, or Oberlin to declare himself unqualifiedly in favor of Darwinism, for instance, he would find his chair too uncomfortable for occupancy. The professor thinks what he pleases and holds his tongue, or stops exploring dangerous ground. This tyranny of theology must be broken before we can ever have original scientific research and a frank, full statement of its results.—*Golden Age.*

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[For Common Sense.]

NEVER GIVE UP.

BY I. A. HEALD.

Respectfully dedicated to the advocates of freedom and progress everywhere—particularly as applied to woman.

Never give up! Whate'er thy position,
Where'er on this planet thy lot may be cast;
'Mid life's varied ills, fulfill thy true mission,
And victory will perch on thy banner at last.

Never give up! Earnest words fitly spoken,
A motto well chosen to battle with crime,
'Till the victims of wrongs and oppression have broken
Their shackles, and passed into freedom sublime.

Thy labor for years may have ended in sorrow,
Still there's work in this life that must surely be done;
Though hope has gone down with the sun, yet, to-morrow
May bring you a victory most gloriously won.

Then never give up! But onward forever,
Let your watchword be while life shall remain;
Show friends that are true, your highest endeavor
Shall be, their confidence now to retain.

Yes, onward still, though slanders assail you,
For they can injure you but for a while,
Use no such defense, 'twill never avail you,
Slander is but the coarse food of the vile.

Then never despair,, though dark days come o'er you,
There's sunlight and shadows wherever we roam;
Press onward to duty, which now lies before you,
Shadows will vanish and brighter days come.

Advance guard of progress, then make no concession,
Your cause is God's truth, let justice be done;
Brave spirits then forward! True friends of progression
Will honor and bless you when freedom is won.

What, though the world in a false light may view you,
Though you may have drank from life's bitterest cup;
Success yet awaits you, if you are true to
Yourselves, and the motto of Never Give Up.

FATE.

Why should man struggle early, late,
When all he is is fixed by fate?
For everything that comes and goes,
Goes, comes at its appointed date.
The wind is measured as it blows.
The grains of sand have each their weight.
Only the fool can say he chose
The woman that is now his mate!
And so with friends and so with foes,
The rising and the falling state.
'Tis idle to support, oppose,
To open or to shut the gate.
What is we see; but no one knows
What was or will be small or great.
Nothing is certain but the close,
And that is hid from us by Fate!

—R. H. STODDARD.

LET WOMAN TAKE THE LEAD.

BY A NATIVE JERSEYMAN.

[Read before State Convention of Spiritualists, at Trenton, N. J., Nov. 29, 1874.]

For ages past the men have led,
In Church, and State, and Home;
And battle-fields been strewn with dead,
To gild Ambition's dome.
But now the great transition comes,
Earth's slaves are being freed—
Love's light is kindling in our homes;
Let Woman take the lead.

Man's forte is force—centrifugal—
And to destruction tends;
A woman's, love—centripetal—
Which all life's forces blends.
The reign of force has had its day,
And scattered wide its seed;
Love claims the harvesters to sway,
With Woman in the lead.

In fields of scientific art,
Hath man achieved high fame;
And now, within the realm of heart,
Would woman gild her name.
The homeless millions of the world
Call loudly for Love's meed;
Let prejudice from power be hurled,
And Woman take the lead.

FAUST—A TRAGEDY.

FROM A MANUSCRIPT TRANSLATION BY DON FULANO

FAUST—I pray you, a few moments more remain,
Tell me some story, you must know full many.
MEPHISTO.—Let me go now. Soon will I call again,
Then you may ask me, and I'll tell you any.
FAUST—No snare have I about you cast,
Did you not seek the trap yourself?
Who holds the devil, let him hold him fast,
Not soon a second time he'll trap that slippery elf.
MEPHISTO.—Well, if you choose, I'm ready, quite, to stay
And bear you company, this evening, here,
On the condition that I drive away
Ennui, with arts that I at least hold dear.
FAUST—I'd like to see them, that you're free to do,
So that your arts be smart and pleasant too.
MEPHISTO.—You'll find, my friend, each hour and minute
Hath more delight compressed within it
Than in a year of common hue;
These songs my clever spirits sing you,
The lovely pictures that they bring you,
Are no mere empty comedy;
Your sense of smell will be delighted,
Your palate, too, will be requited,
Your senses shriek with ecstasy;
We've no rehearsals for our play,
We're altogether—sing away.

SPIRITS.

Dark roof so sombre, now,
Arched o'er his head,
Burst thou asunder now;
Blue ether shed
Kindlier influence,
Stretched o'er instead.
Let the thick thunder clouds
Melting to tears,
Unfurl their sullen shrouds,
Each star appears.
Softer suns soothe his sense,
Twinkling o'er head.
Bright spirit beauty of
Heavenly children;
Wavering duty, soft
Hover, bewildering;
Yearning affection, too,
Follow the lead.
Ribbons like gay flowers
Deck each green alley,
Flutter in neat bowers,
Where lovers dally,
Deep in reflection, too,
Oh life indeed!
Thick tendrils, muster ye
Bower on bower;
Heavy grape clusters, the
Sweet purple shower
Cast in the wine presses
Deep, clammy hollow.
Foaming wines gush out now
Bubbling in fountains;
Hissing they rush out now
Leaving the mountains:
Brothers, the time presses,
Follow, oh, follow!
Leaving the steep blue hills
Lying behind them,
Murmuring in deep blue rills
Thro' gems, we find them.
Widened to miles they lie
Bound green hills pouring;
And the bright forms that fly,
Sipping their nectar,
Dart towards the sun on high,
Vigorous as Hector,
Dart toward the isles that lie
Nodding in glories;
Where we hear merry ones
Shouting in chorus,
And see these very ones
Dancing before us.
Free o'er the meadows see
Every one wanders,
Some climb the hills so high,
Some swim the lakelets,
Some through blue ether fly,
Each heart would slake its
Life-joy in shadows;
Though distance sunders ye,
Striving to pierce those wee
Loving stars wonders.

MEPHISTO.—He sleeps; all's well, my merry, clever children,
You've safely soothed him with your strains bewildering.
I'll owe you something for this concert's fun dears—
You're not the man to hold the deuce it seems;
Play on his senses with phantasmic dreams,
Submerge him in delusion's sea.
To break the spell of these enchanted beams,
A rat's tooth would be welcome now to me:
I need not long conjure the beast, I think,
There scratches one, he'll hear me in a wink.

The Lord of rats and frogs, and mice,
Of flies and bedbugs, and of lice,
Commands thee to come forth instanter
And gnaw the door-sill in a canter,
Where he shall smear it now with oil;
Ah, there you come—jump to your toil;
Be sharp, now, you will find the corner
That bothered me, sticks out before there—
Just one more bite, and I can pass the door—
Now, Faust, dream on, friend, until we meet once more.

Send Austin Kent one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is AUSTIN KENT. Stockholm, St. Lawrence Co., N. Y., Box 44.

Special Notices.

Do not fail to read Dr. Docking's advertisement, on the last page.

For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

Subscribers and Advertisers who change their residence without notifying the Business Manager are expected to pay the full amount agreed upon.

A purchaser is wanted at this office for a Sherman & Hyde Piano—the best instrument sold for the price—entirely new; also one of the celebrated Standard Organs, manufactured by Peloubet, Pelton & Co., New York. Inquire of A. M. SLOCUM.

Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try Dr. Ivory's Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

DR. BANCROFT'S treatment for Dyspepsia and General Debility has benefitted me more than all the medicine I have used for many years.
C. A. BRONSON, 519 Sycamore street, Milwaukee.
Dr. Bancroft's office is 204 Montgomery street, San Francisco.

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, JANUARY 9, 1875. No. 34.

Signs of the Times.

The experiment of co-education of the sexes in the Michigan University has worked admirably so far, and we have as yet heard no unfavorable report from our California University.

Dr. Draper's History of the Conflict between Religion and Science was published simultaneously in New York and London, and is soon to be published in Paris, Leipsic, Milan and St Petersburg. Translations into the Continental languages are in rapid progress.

James Freeman Clarke has recently married a couple who protested against the yoke before submitting their necks to the bow. The lady would not surrender her name, and took occasion to utter her formal dissent against the legal status of women under marriage. But she submitted nevertheless.

The annual sale of pews in Beecher's church held this week, amounted to over $70,000. Fifty thousand dollars were paid in premiums over the regular price of the seats, meantime Beecher is on trial at suit of Mr. Tilton, in which case much difficulty has been met with in efforts to secure a jury.

Four conservatives claiming seats in the Louisiana Legislature were last week forcibly ejected from the State House by United States soldiers, a sign of the times not very encouraging to lovers of civil liberty. There was no just occasion for such interference, and the Executive, who placed Federal soldiers at the service of a usurping Governor, should be taught that he is not yet autocrat, though this is his second term.

Professor Baker of Philadelphia, has recently made a discovery of metallic paint, intended for application to "journal boxes" on railroad cars. The paint when heated to about 160 degrees Fahrenheit turns from its original color, which is a deep clear red, to a pure black; and immediately on cooling it resumes its redish hue. The journal boxes being covered with this metallic paint, train hands detect at a glance whether a journal has heated or is heating.

T. B. Taylor, M. D., reports that at Carbondale, Ill., recently, Dr. Vincent Hinchcliffe was shot by "bushwhackers." The murdered man's wife was the first to reach the spot where the body lay. She found his arm and neck broken, and six bullet holes in his breast. The shock caused the premature birth of a child, (dead) which bore all the marks of the murdered father, and was born with a broken arm and neck. Can scientists explain?

The Kingdom of Heaven is no more. It departed this life in Boston recently, without sign, aged ten years.

The Russian Government has completed negotiations with a Russo-English company, for the construction of a canal from Cronstadt to St. Petersburg. The work of construction will occupy six years and will cost $5,530,000.

The immigration into the United States during the year just closed was considerably less than that of the preceding year. The number from Germany fell from 159,000 to 97,000, and the Germans are the most valuable portion of our adopted citizens.

An invoice of flour, in paper barrels, from Winona, Minnesota, was received in Philadelphia last week, and attracted much attention, being the first ever received in that style of package. It was manufactured by the "patent process."

There is a light house in England, using an electric light, which throws forth a beam of light equal to 800,000 candles, while the light-houses of America give only the equivalent of 200 candles. England is ahead on the light question certainly.

Barrels are now made from one stave each. This is accomplished by turning a steamed log, of the length of a barrel, against a sharp knife of the requisite length, and thus cutting it into a continuous sheet of wood of the thickness of a barrel stave.

The *Popular Science Monthly* notices favorably a work just published called "Outlines of Cosmic Philosophy, based on the Doctrine of Evolution." The rapidity with which such works are coming into favor shows clearly the change that is taking place in public opinion.

Justice Leonard, of New York City, recently committed to prison a boy of seven years on complaint of the boy's father, the offence being that the boy stole five cents with which he was sent to buy beer. That father and the "justice" ought both of them to be in prison in the boy's place.

In the matter of co-education of the sexes in our colleges, it is generally admitted that the female students work under disadvantages. The question to be decided is whether this difference is removable, or permanent, whether it is the result of temporarily unfavorable conditions or of the actual constitution of the sexes. When women get equal wages for equal work, when they have the opportunity to become pecuniarily independent of man, it is believed that many of the differences now observable will disappear.

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[For Common Sense.]

MATERIALISM VERSUS SPIRITUALISM.

In that very ably conducted but inadequately supported quarterly, *Brittan's Journal*, for October, appear editorial comments on the attitude of Materialists towards Spiritualism, and a retort for the Boston *Investigator* on the motto about "Trumpets" and "Angels," which has been agitating those journals with all the wit and force of Lord Dundreary's remarks on the proverb: "Birds of a feathah flock togethah."

The attitude of Scientists generally towards the phenomena, on which is based the hopes and faith of millions, is confessedly absurd, and unworthy of honest investigators and truth seekers, but the attitude of Spiritualists towards Materialists is not what it should be, even though some Materialists may look upon Spiritualists as lunatics governed by whim, caprice and impression, instead of reason and cultivated judgment. In this respect, however, Materialists are generally more charitable and just to Spiritualists than their co-believers in immortality, Christians.—Public lecturers and writers on Spiritualism rarely mention Materialism without a libel of the grossest character; even that elegant and forcible writer, S. B. Brittan, cannot speak of it without adjoining the adjective "bald" (whatever that may mean—to me it is a more insolvable conundrum than the "Trumpets,") or hinting that its only effects are

"To creep and grovel on the earth."

To believers in immortality the Materialist is a hog, only governed by brutal instincts, with no higher aspiration than selfish, sensuous gratification. From the Christian I have long since ceased to hope for justice; to him the Infidel, the Materialist, the Atheist must always appear as a monster condemned to the everlasting wrath and vengeance of an offended deity, one in whom can dwell no good thing, and meriting in this life the contempt and ostracism of every Christian community. From the Spiritualist I hope better things yet to come. I expect the time will come when Spiritualists will cease to bandy the epithets, coined by Christians, against unbelievers.

In the Common Sense there lately appeared a poem illustrating "that a belief that *this* is the only life, tends to selfishness." Now, in behalf of Materialism, I appeal to the candid judgment and experience of Spiritualists whether they have found Materialists to be really such degraded, sensuous, selfish beings as they represent the Materialist of their fancy to be. Do they make worse husbands, wives, citizens and neighbors than others who believe in immortality? But what is there in Materialism that it should be continually subject to such choice adjectives as gross, bald, grovelling, etc., etc.? The first reason usually given is, that it places its adherents on a level with the "beasts which perish;" if "a man hath no pre-eminence above a beast, as the one dieth so dieth the other," then because he is like the beast in this respect, like the beast he must be in all respects. I cannot think this presentation of the case is ever put in sober earnest. Everyone knows that man has a pre-eminence above a beast, though both may die alike, and alike depend on eating, drinking, sleeping and exercise for life; though they live alike and die alike, or even possess immortality alike, there is a difference between them, and a superiority that belongs to man. Tigers are cruel, lambs are innocent, dogs are faithful, doves are loving, foxes are cunning, because such is their nature. Man is intellectual, is benevolent, social, affectionate and loving because it is *his* nature; and according to the degree of his natural qualifications so must he act, whether he believe in immortality or not. I do not assert that belief has no effect upon our actions, it certainly has, but belief itself depends upon our natural constitution; there are people who are by nature Methodists, Presbyterians, Episcopalians, Spiritualists, Deists, Atheists, etc.; and though they be educated in the Catholic, Mohammedan or Hindoo faith their belief and practice will be characterized by those peculiarities which divide Protestantism and philosophy into so many sects and parties.

Another reason commonly given is, that if this life were all, that if beyond death justice could not overtake us, either in the form of rewards of merit, or punishment for crime, then every inducement to do well, or to avoid injustice and wrong, would be taken away; our only care would then be to "eat, drink and be merry, for to-morrow we die"—no matter at whose expense or what expense. I for one, as a Materialist, repudiate such sentiments, and I have never met a Materialist who entertained them. They—all the well doing Materialists I have known—do well because it is their present interest to do so; they perform duties in which are involved self sacrifices because of the nobility of their natures, for Materialism has its list of heroic martyrs as well as Spiritualism, by whatever name known; they avoid injustice to others, because they would have others be just to them, and because of that self respect which will not stoop to degrading actions. Does a belief in another life furnish higher, nobler motives? Are those who do good because they look for reward in the eternities, or to avoid punishment in a world to come, free from the charge of selfishness? Has the patriot who dies for his country, the martyr who loses his life for his faith, the man who daily does his duty as he knows it, but has neither faith nor hope nor fear of a life yet to come; or the parties who do the same deeds because of the cheering prospect of reward in heaven or the spirit world, the greater claim to unselfishness? And surely it will not be asserted that men and women have, without a belief in immortality, not done these noble deeds; at least the Spiritualist will surely not say this.

One of the spots on the Christian faith is its appeal to our selfishness for the performance of what is deemed by Christians to be the noblest deeds: "Seek ye first the kingdom of God and its righteousness, and *all these things* shall be added unto you." I have a greater admiration for the saint, spoken of by Bulwer, who would not tell a lie even to gain heaven. The nobler man is he who acts nobly regardless of consequences, or whether there be consequences. But neither the conduct nor character of believers or unbelievers prove any doctrine true or false. Because all, or almost all, who depart this life from the gallows have a belief in a life after death, not only then, but also when they did the deed which brought them there, it does not follow that a belief in immortality makes murderers, though it does prove that such belief does not prevent murder and other crime, or, in such cases, furnish sufficient motives for better conduct, nor does it prove the soul's immortality false. Nor is Materialism proven to be false even were all Materialists "bald," selfish and groveling, any more than Spiritualism would be false were all Spiritualists free-lovers and adulterers; or Christianity, were all Christians narrow-minded, bigoted and uncharitable. Fair play, friends. No good is done to any cause by libelling its opponents. Give the Devil his due.

SATAN, JR.

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ASTROLOGY—NO. 6.

BY PROF. W. H. CHANEY.

When I cast a Horoscope for the moment of one's birth, and calculate the Nativity, this is called "Genethliacal Astrology." When I hear that a house has been robbed, a man killed, or any important event, about which I desire further information, I note the time of hearing the news, and cast a Horoscope for that moment the same as though a child had been born. Then I read the Horoscope by rules entirely different from those that apply to Nativities. This is called "Horary Astrology." When, by still different rules, I calculate events for this earth, such as earthquakes, plagues, etc., it is called "Mundane Astrology," one branch of which, treating upon the rise and fall of empires, the overthrow of governments, etc., is called "Political Astrology." In this number I propose to treat upon

MUNDANE ASTROLOGY.

The dignitaries of the Roman Catholic church, especially the monks, preserved a knowledge of Astrology for hundreds of years before the revival of letters. Being quite expert in Mundane Astrology they often gained credit for being the prophets of God, through whom he breathed his holy spirit, inspiring them to forsee the future. So, too, by Horary and Genethliacal Astrology they were able to make predictions which in the course of time were so exactly fulfilled that the ignorant masses naturally accepted of them as the chosen servants of the living God. In order to keep up the deception, and pass for inspired prophets, these deceivers were the most determined enemies of all other Astrologers, declaring Astrology to be of the devil, and those who practised it, *outside the chuich*, were dragged to the dungeon, the rack, and the burning stake.

Evil for the earth is indicated by the evil configurations of the malignant planets, and good by a favorable configuration of the benefics. In order to determine the location on the earth where the effects will be felt, it must be known what part of its surface is ruled by each sign of the Zodiac. Thus, a train of aspects wherein Mars is chief, may indicate a conflagration. If this culminate in Gemini, I should expect the evil for the whole United States, and also for London, for Gemini rules both. If in the sign Cancer, then the city of New York will be threatened, for it is ruled by Cancer.

In the beginning of 1871, being in Oregon, I calculated a train of evil aspects which would culminate in Cancer during the latter part of June and fore part of July, indicating earthquake, money panic, riot and railroad ascident. I stated the facts in my public lectures in Auburn, Baker City, El Dorado and Malheur, and also wrote them to an eminent banker of New York city, one whose name well is known on this coast, long before the time arrived for the fulfillment. I have a letter from this banker, subject to the inspection of any one, wherein he describes the fulfillment of my prediction, as nearly correct. There was this discrepancy, however; instead of an accident to a railroad, it occurred to a ferryboat, when hundreds were killed or injured. But this was quite similar to a railroad accident. There was an earthquake, a money panic and riot as predicted, the earthquake coming ten days before the time I set, the riot two days later, while the money panic was on time. This banker has paid me hundreds of dollars for calculating for him, but has a dreadful fear of being ridiculed, hence the reason that I withhold his name.

The predictions of M. L. Knapp, M. D., published in the *Medical Journal* in Oct. 1872, to which a correspondent of COMMON SENSE alludes, in the issue of Nov. 14, pertain to Mundane Astrology, and are doubtless correct in the main, so far as projected by Mr. Knapp. But there are two important omissions, namely. he does not name the sign of the Zodiac, nor the country ruled by that sign, in which the several planets will gain their perihelion. Hence, no particular spot of earth is indicated; so millions may be dreading the evil effects who are not in the slightest danger, and millions may not be expecting it on whom the evil is destined to take effect. I have waited for two years, hoping that some Astrologer more deeply learned in the science than myself would finish up the work of this prediction, but thus far all are mum.

I disagree entirely with Mr. Knapp about the effect of Jupiter's perihelion. He considers it evil, whereas I am positive that it is favorable. It is the conjunction, opposition or quartile aspect of Saturn to Jupiter which denotes evil, not Jupiter himself, who, uncontaminated by the evil rays of the malefics always proves the harbinger of good. But Jupiter, the sun or Moon afflicted by a malignant ever denotes evil, according to the sign in which the configuration culminates. This will be better understood by my stating the exact configurations on which I based my prediction for New York city in 1871.

The Sun and Jupiter in Cancer, the ruling sign; Saturn was in Capricornus, in opposition; Mars in Libra, in quartile to all three. The Sun and Jupiter denoted *Money*; Saturn rules land, the *earth*, etc., while Mars denotes all kinds of *violence*. Hence I predicted money panic, earthquake, riot and railroad accident. I fixed the scene for New York, because Cancer rules that city.

The perihelions of Uranus, Saturn and Mars will cause evil to such places on the earth as are ruled by the Signs of the Zodiac in which the planets are transiting at the culmination, but I look with more dread from the conjunction of Saturn and Jupiter in the year 1881, occurring as it does when they are both so near their perihelion. From the time that Saturn and Jupiter are in conjunction till they gain an opposition, is about ten years, and ten years from opposition to conjunction. Thus, every ten years the Astrologer looks for important changes of some kind, usually evil, on the earth. So, too, in some Nativities, (not all,) where this configuration occurs in an angle. If on the Midheaven, the person is disgraced or becomes bankrupt, or something of the kind. If on the Ascendant, health fails or death ensues.

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The next conjunction of these two planets will prove more serious than it has for hundreds of years. It culminates the last of April or first of May, 1881. I have not taken pains to calculate it accurately, but it will operate some months both before and after. It occurs in Taurus, which rules Ireland, Persia, Great Poland, Asia Minor, the Archipelago and Southern parts of Russia. Taurus also rules Dublin, Mautua, Leipsic, Parma, Franconia, Lorraine, the islands of Cyprus and Samos and the port and vicinity of Navarino. Hence I predict that these countries and places will be afflicted in 1881. Furthermore, persons having Taurus on the Midheaven of their Horoscopes suffer serious losses and misfortunes. Those with Taurus on the Ascendant will be in danger of sickness or death, and so on for the other ten points of the Horoscope, according to the place of each, some, in which the evil will scarcely be felt, and others where it will be serious. In my own Horoscope, evil is threatened for my wife in 1881: also that I shall have trouble in public matters.

[For Common Sense.]

POLITICS AND RELIGION IN THE GRANGES.

BY A. GAYLORD SPALDING.

It is evidently a wise regulation to exclude from the Granges all exciting and bitter debates and discussions of partizan politics and sectarian religion, which tend to distract and divide the Order; since the success and prosperity of any people or enterprise require a spirit of harmonic unity and co-operation, firm and unwavering, that the winds cannot shake. But the principles of true politics and true religion are very different things. We want a new political and religious dictionary for workingmen. When politics means home interests, and every day duties of labor, production, wealth and comfort, then it properly belongs to the Grange. We also need a new defining of religion. When that is made to consist of love, affection, brotherhood, sisterhood, it at once becomes most heavenly in its character, and fit for the Patrons and the family.

The politics of party, as understood by professional politicians, is of course wholly unsuited to Grange exercises, because the principle of equity and brotherhood is not its basis. Its motive is selfish, and its methods a continual conflict for personal station and aggrandizement and the spoils of office. It is rough, heartless, wrangling and unprincipled, and consists of cunning tricks of leadership and caucus management, election days, and counting votes. It is the politics of lottery speculators, and not of the common people; of salary grab and monopoly, and not of plain, honest production; of the small-souled trinket peddler, and not of the fair and sober farmer, mechanic and worker.

The religion of sect, like party politics, is a thing of popular aristocratic professional church leadership—of theological dogmas, controversy and speculation. It gives an easy living to men in high seats of sanctimony, who pick their bread from the hard toiling class. It is not the religion of humanity, and not the kind for the Grange. It dwells too much in the clouds of mixed and debatable theologies, and soars too far above the heads of common minds and common sense. We want the *practical*, with less theory and Sunday formulæ, and more real solid work of moral reform and social improvement; less of costly and gaudy steeples, and more of home culture. That is sensible Grange religion.

Partizan editors and leaders are highly gratified with the fact that the Granges are non-political, and expect, therefore, to retain their party leadership, as heretofore, and secure the offices and emoluments right along, under the old names. The late election is claimed as a glorious democratic triumph. But is it not a mistaken interpretation? Aye, that is the delusion of it. Certainly, it is a different sort of democracy, so far as the Grange vote is concerned. There has been a considerable of a land-slide under our very feet, and we stand on advanced ground. Some don't seem to know it, yet so it is, nevertheless. With the Grangers it is now a democracy with an equal rights plank. The reform element is infused, which commends it.

Woman suffrage is a grand and happy feature of the Grange. Woman, in the old parties, has no recognition as a part of the human family, except as a mere subject, but is kept down as something *below* the human. But now she rises up, and is welcomed to the Grange, to its politics and its new government. Her domestic services fit her most admirably for government housekeeping, and such a cleaning out of the Augean stables of masculine corruption will be marvelous in our eyes. Our bachelor-hall government will be changed by the new order from a house of moral disorder to a ladies' parlor and home of industry, refinement, frugality and economy. Man without woman is but half man. With her help corruption must fall, and monopoly cease.

The Grange philosophy remodels our old politics in all its practical arrangements, and brings the ruling power home to the people. It individuates them, and makes each one personally responsible. Home strength and manly dignity are self-sustaining, and more important to the country than any outside law. It is its own law, and if united it is public law. Unite then, workers—combine in a compact body. Organize, co-operate! We have sense enough among the people, scattered round, confused; but it must be transferred from the city to the country—from the delicate professionals to the rough-skinned industrials. The farmer's home is made his royal palace. The November election is past, and we wait a whole year for another. But the workingman can never wait so long for the political wagon. He requires his daily meals with his regular toil, and to depend on legislators and congressman is a discouraging life delay. The home is a little world—a kingdom—to every family.

Let us understand that co-operation kills all monopoly. The Grange saves the farmers, and all should therefore come into Granges and lodges. Dairy associations are co-operative, and when cows co-operate all can eat cheap butter and cheese. The world is a big monopoly of kings, presi-

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dents, governors, money and professions, to be subdued by co-operation. The post office is a grand example of universal co-operation, most perfect and beautiful. A letter goes thousands of miles for one cent, or three cents, when, if a man carried his own mail, his correspondence would cost a fortune! So all things are cheapened by co-operation. Banks are cruel monopolies; the few are rich; the many poor. Apply co-operation to finance, and every workingman will have plenty of work and money.

Love is co-operative. Marriage co-operates the sexes, and equal rights make it happy. Woman's ballot will equalize. Death, death to monopoly! Lawyers monopolize law, and doctors medicine, and rob the ignorant masses. The priest monopolizes religion, and lives nice and easy, fine and cozy, with very little work. Co-operation is our remedy. There is no monopoly in heaven. All are in the Grange. Anti-monopoly is the essence of Grange politics and Grange religion.

What a mighty revolution in a single day, as it were, and that without blood! Now, instead of a king, with his sword to awe his subjects, we have thousands of farmers with the plow, mechanics with their tools, and women with the needle, broom, cookstove and cradle—each and all armed with the ballot. The hand that holds the bread is the power that makes the law. The farmer's granary is his bank; he holds the key, and should govern the transportation. Under Potter law, or no law, the right belongs to the people—the common people. This is true democracy.

Now, it is plain that such discussion is eminently appropriate to the Grange in its county councils, and in the newspaper. It is friendly and brotherly, and requires unchecked and unlimited free speech. Let it rouse up the sleeping apathy of all drudged laborers over the whole land. The idea is strange and absurd, that Grangers have tied their own hands or choked their own mouths in any true sense of politics. The reform movement is really both political and religious, practically. Theologically, none but *free religion* can succeed in the Order. Toleration is freedom.

Champlin, Minn., December, 1874.

[For Common Sense.]

PROOFS OF ANOTHER LIFE.—No 3.

BY B. SHRAFL.

November 4th, 1867, the old lady, Mrs. Garland, gave the following communication through the *Banner of Light* circle, through Mrs. Conant, and which was printed in the *Banner* January 4th, 1868. I will give her own words with some omissions:

I want my children in Paris (Me.) to know I can come; they ignored the beautiful philosophy of Spiritualism when I was here; they said I accepted a delusion, and that I should awake from the dream to be terribly disappointed. I want them to know that I have realized in my spirit home all I expected to, and all my angel guardians told me I should. I am happy here, oh so much happier than I should have been had I not had the beautiful faith before death that I did have. * * * I was sixty-nine years here in the earth life; I passed through many very trying scenes. I am glad I have suffered, for the joys of my spirit home now are so much greater than they would be had I never suffered. * * * I was Elizabeth Garland, and died in Rockland, Me.; I want my children always to look upon Mr. Shrafl as a friend; I died at his house; he was as kind to me as a son would be. * * * I was a medium; my friends in spirit talked with me; I used to hear them talk and sing, and had a variety of manifestations. (On the question by the chairman, Mr. White, if her friends persecuted her on account of her belief, she answered:) Oh! yes, they did, but they hurt themselves more than me; they drove me right into a pleasant place to die. I ought to be very thankful for their persecution; I am; and I want them to know that Spiritualism did not hasten my death, it only smoothed the way—Good day.

During her illness we often talked together of her change for the other life, of which she always spoke with pleasure, as one preparing for a pleasant journey. She promised me that if she found the other world a real natural world as this, (only spiritual) that she would communicate it to me whenever a favorable opportunity offered, especially at the *Banner of Light* circle, through Mrs. Conant, (who is a trance medium, and entirely unconscious when controlled by the invisibles. How well she kept her promise the two communications fully prove; the first through Foster, four months after her change, unthought of, and uncalled for by me; the second one two months later, through Mrs. C. as promised to me, but given when I was not present; in fact I had forgotten about it in the press of business. These two communications positively prove to me that we live after the change called death, and if *one* human being lives, *all* must live. Secondly, that we retain the faculties and characteristics which we possessed when in earth life, whatever they were, good or bad, that we carry them with us, and therewith proving our individual identities, which she in her case fully proved to me. I am aware of the objection some may raise, in asking what positive evidence I have that it was her? Suppose that it was not her, but some one else, that would not invalidate the positive evidence of an after life. But in this I am convinced it was her by the peculiar characteristics which I had known to be hers for many years; also from the evidences she gave:

First—The promise she made before passing over that she would communicate to me, which promise she fulfilled, verbally as well as by writing, giving in both instances her full name.

Second—Giving not only her name, but also my name and residence, and that she died at my house.

Third—That her children live in Paris, (Me.) and speaking of their opposition to her belief, which was true.

Fourth—That she carried the same affectionate feeling with her that she had towards me—like that of a mother towards her son—which she so strongly expressed in both communications.

Fifth—Proving also in her communication that she was a medium when in earth-form, and that she heard spirits sing and talk, which was true.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, JAN. 9, 1875.

MRS. LAURA CUPPY SMITH lectures before the Spiritualists' Union, 911 Market street, to-morrow afternoon and evening. See notice of subject in daily papers.

FREE RELIGION.—"The Actual Religious Battle, or Free Religion versus the Old Creeds," is the subject of a lecture to be given at Mercantile Library Hall to-morrow evening, January 10, by Prof Vander Naillen, Principal of the School of Civil Engineering, 606 Montgomery street, and late Secretary of the Free Religion Society of Chicago.

☞ We this week send specimens of COMMON SENSE to many persons who are not subscribers, and we earnestly request all who would be glad to sustain such a paper to send us their names *and the money*. If you cannot send $3 send $1, or even fifty cents. The postage is paid at this office, but we are willing to accept it from our subscribers, if offered. It is only fifteen cents per year.

The usual Mediums' Seance will be held in Charter Oak Hall next Tuesday evening, under the direction of Mrs. Logan. The Sunday evening seances have been temporarily discontinued, partly on account of the ill health of Mrs. Foye, and partly to afford the spiritualistic friends of Dr. P. B. Randolph to hear him speak from a spiritual platform.

Another farce has been commenced in Spain. A proclamation has been issued informing the people that the nation has chosen Alfonso, son of the ex-Queen Isabella, seventeen years of age, to be King of Spain. Will the time ever come when the people will begin seriously to inquire who it is that assumes to act in their name and select their rulers, and why?

WE received too late for this issue a communication from Geo. W. Lewis, entitled "Helios versus Hagios," being a reply to Prof. Chaney. It covers twelve pages of foolscap, and probably, when printed, will not be read by one in ten of our subscribers. Had we dreamed that Prof. Chaney's article would draw forth a reply so voluminous and so full of learned words, we would have rejected it, but having given one side we feel bound in justice to give the other, then shut down on the matter. COMMON SENSE is not intended to serve as a vehicle for long dissertations on mere words. It is a paper for *ideas*, and the more pointedly they can be expressed the better.

We are requested by Dr. Swain to give notice that he will receive and forward donations to Woodhull and Claflin's Weekly.

THE subject of Spiritualism has been under discussion before the Society for Self Culture during the last month, and is still up for consideration. A few good speeches have been made, for and against, but most that has been said is not worthy of report. There has been much denunciation, and very little calm comparison of views; not much apparent desire to get at the truth, but a great deal of effort to carry a point and get the better of an antagonist. The spirit that actuates most of the speakers is one to be deprecated, as tending neither to earnest inquiry and self culture, nor to the instruction of others. One of the best essays presented was at the close of last Sunday's meeting, an argument adverse to Spiritualism, by a young man named Hester. We regret our inability to obtain it for publication. Although opposed to our views, it was so fairly and so ably written that we would gladly give it greater publicity. To-morrow the discussion will be opened by Mr. Lundi, an opponent of Spiritualism. The question is, in substance, "Is the phenomena of Spiritualism worthy the attention of men of Science?"

Philadelphia journals speak in high terms of the inspirational lectures of J. J. Morse, of London, who is spending a few months in this country. He will speak in Boston, New York, Chicago and other cities. From reports of lectures given by Mr. Morse in England, and the favorable accounts of him since his arrival in the United States, we judge that his discourses are of a high order. We have several of Mr. Morse's orations in pamphlet form, also an essay on inspirational speaking, the latter containing so much valuable information that we shall, as soon as we can find space, give extracts for the instruction of our readers on this little understood subject. Mr. Morse, we believe, ignores some of the questions on which the Spiritualists of America are so divided, and consequently draws large audiences from all classes wherever he goes. He would without doubt receive a warm welcome in California, if his engagements permitted him to visit this State.

The Grangers Association of California has issued a large 24 page monthly, called the *Grangers' Guide*, which has some good matter very badly arranged. The "make up" of the paper shows a lamentable want of taste, and the editorial, if there really is any, is scarcely distinguishable from the advertisements. The entire sheet presents the appearance of a paper published for the purpose of making money by the use of the Grangers' organization; whereas it should be an exponent of the views and a defender of the interests of the laboring classes. It would exert more influence, and accomplish more good, if it did not advertise at all, but it certainly should not make advertising its principle object. The first number is not worthy the powerful organization under whose auspices it is published.

The *California Agriculturist* is the very best Farmers' paper published in this State. It is a monthly, only $1.50 per year. It is worth double the money. Address S. H. Herring & Co., San Jose.

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MATERIALIZATION IN SAN FRANCISCO.

The seances of Mrs. C. M. Sawyer and Mr. Jones, now held at 1145 Mission street, are increasing in interest, and the manifestations gradually growing in power. The report published in the *Chronicle* of a seance at which Senator Jones, Detective Lees and others have attended, although in some respects true, was unjust in the intimation that there was any evidence of fraud. No "expose," as claimed, took place. The simple fact was that the party was composed of persons most of whom were fully convinced in advance that the demonstrations must be humbug; that they could not be anything else.

The spirit, of itself unfavorable to manifestations, led to tedious and in some respects absurd preparations to prevent fraud, lasting an hour and a half, during which the magnetic power, as well as the patience of the mediums, was exhausted, and of course the results were unsatisfactory. The "conditions" required were not there, nor could they be had in such a circle. The "investigators," if such they can be called, did not clasp hands as required by the rules, did not keep quiet, nor was any effort made to secure a calm state of mind and harmonious feeling, all of which are as essential to success as electric batteries and unbroken wires are necessary to secure the transmission of messages by telegraph. Nearly all the requirements for success were ignored, and then because the manifestations were not produced in the way they demanded, the mediums were denounced as humbvgs. On an evening succeeding this, one of the attaches of the *Chronicle* was again present, and witnessed some excellent manifestations. When asked if he was not satisfied, he replied no, he was not, *because he could not ascertain the modus operandi of the humbug*. If he could have proved a fraud, he would have been satisfied. That is what he went there for, not to ascertain the truth, but to establish his own opinion.

Since the so-called "expose," the editors of this paper have attended a seance at the house, 1145 Mission, and the materializations were much more distinct than on previous occasions, while there appeared to be no reason for suspecting the mediums of fraud. Various faces appeared at the cabinet window, and answered questions by signs. One evening a spirit purporting to be the mother of a German present, spoke to him in the German langurge, which is not understood by the medium.

Some fault is found by skeptics because the cabinet is not placed in the room with the circle, so that it may be examined on all sides; and we admit that this would be far more satisfactory. Why it is not done has not yet been explained, further than that there is not room. We think that some time, when there is a small circle, the request should be complied with.

We do not say the materializations are genuine *beyond a doubt*, for we have not yet had sufficient opportunity for investigation, but we do unhesitatingly assert that no fraud has as yet been discovered. When such is the case, we desire to be the first to expose it.

THE HERRING-HATCH LIBEL.

In answer to inquiries for information concerning this matter, although somewhat late in the day, we give the following brief statement: S. H. Herring and others were publishers of a Local Option paper in San [redacted]. In June last the paper gave publicity to a statement [redacted]t the Rev. J. L. Hatch had been "twice packed home in a state of downright drunkenness." Mr. Hatch's request for a retraction not being complied with, suit was brought. Mr. Herring testified that his object in publishing the statement was to help Local Option and injure the Anti Local Option cause, of which Mr. Hatch was an earnest advocate. No attempt was made to prove the truth of the libel, in justification, but only lack of personal malice. This Judge Payne said, in passing sentence, was not sufficient. The libel was an atrocious one, and was utterly unsustained by evidence. The Judge said he would have considered it a public calamity if a jury had acquitted the defendant, because it would be virtually saying to the people, you cannot count on protection from libel, however grievous, by law, and must take redress into your own hands if you would make sure of it. But as the defendant had retracted his plea of not guilty, and finally acknowledged the complete falsity of the libellous charge in a public manner, satisfactory to Mr. Hatch, he would make the sentence as light as practicable—a fine of $250. The charge against Herring's partners—Markham and Casey, was dismissed, on the ground that they were not aware of the libellous charge till after publication.

Woman Suffrage Festival.—What there may be in the signs of the times to call for a woman suffrage jollification at this early period in the struggle, we are not informed, but reason or no reason a rejoicing was held at Mayfield, on Tuesday, the 29th, and it was a real genuine good one, and was participated in by a large number of the friends of the cause from this city, as well as from Santa Clara, Sacramento and other counties. Mrs. Sarah Wallis, the President of the State Woman Suffrage Association, resides at Mayfield, and a large number of the visitors found pleasant quarters at her commodious mansion. The public meeting was held in the hall of the principal hotel in the evening. Brief speeches were made by Col. Heath, of Santa Cruz; Mrs. E. P. Kingsbury, of Reno, Nevada; Judge Wallis, of Mayfield; Mrs. Emily Pitts Stevens and Mrs. Boyer, of San Francisco; Mrs. Laura De Force Gordon, of Stockton, and Miss Sallie Hart, of San Jose. There was music and finally dancing, with a splendid supper at midnight, and a good social time. It is spoken of as the most enjoyable affair of the kind ever held in the State, and to Mrs. Wallis, the hostess of the occasion, belongs principally the credit of making it a success.

Number 12 of Sherman & Hyde's *Medical Review*, the December number, closes the first volume. The experiment has proved a great success. It is only one dollar per year, while the new music contained in it is worth five times that sum, to say nothing of the selections, art notes, poetry, editorial matter, correspondence, etc.

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GOOD WISHES FOR "COMMON SENSE."

The editor is constantly in receipt of letters in which the paper is referred to in complimentary terms. We do not generally publish them, because it seems like self laudation to make such praise public. The following are specimens: [illegible]. B. Wilcox, of Boston, a practical helper in the work in which we are engaged, sends a large number of names of persons to whom specimens of the paper may be sent. While thanking him for this kindness, we suggest to others to do the same, and thereby assist in spreading a knowledge of the paper among the people. We desire especially names of Liberals residing in this State, those who may feel an interest in sustaining an exponent of Spiritualism. Mr. Wilcox says:

The COMMON SENSE must and will live, and be a power in the right direction. The "invisibles" have it in charge. Mundanes must nurse the child, keep it free from disease, and ere long we will have a full grown man—a COMMON SENSE worthy the broad and rich land of its birth.

A letter received by the editor from J. J. Morse, the inspirational speaker from England, expresses hopes for the prosperity and continued usefulness of COMMON SENSE. The following is an extract:

J. M. Spear gave me some late numbers of your paper, the first I have seen. I have read them with pleasure, and I trust so good a sheet may have the circulation it is worthy of. I am having splendid times here, and expect to be re-engaged. I am speaking to over 1200 people every Sunday. I contemplate re-visiting this country in 1876; should I do so I am desirous of coming on to your section. I should like to spend three or four months during the winter with you. Shall be glad to hear from you what prospects I might meet with. I should have my wife with me then. I trust the good cause goes bravely on with you; that the angels are working wisely and well. Common sense Spiritualism, free from all affixes or prefixes, is the thing we must labor for.

A Sacramento correspondent, whose letter we are obliged to hold over until next week, says a "dozen such papers as COMMON SENSE, well distributed in the Union, would bring about such a demand for reform in the political world that longer resistance would be impossible."

Rev. J. L. Hatch, of Santa Clara, who, by some oversight, has not recently received COMMON SENSE, writes to know the cause, and says: "I like your paper very much, and would gladly aid it pecuniarily," etc.

As our friend has already paid for his paper in advance, he probably means that he would be glad to give something extra. Gifts, from those who can afford to give, are acceptable, but what we would greatly prefer is aid in extending our subscription list. If our subscribers would each procure one more, the paper would be placed on a paying basis, and it would not need any gifts. Many thanks to our correspondent for other kind suggestions in his letter—hints that we have already acted upon. The article inclosed (concerning revivals) is in type, and will be published next week.

The "History of Culture" by John S. Hittell, is spoken of as an excellent work. It is full of facts.

A WELCOME CHILD.

Among the Special Notices, on page 410, will be found one announcing the birth of a child in terms so unusual that it at once attracted our attention. Very few publishers in California would give space to such a notice, even as an advertisement, but as it is a simple statement of a fact, and one certainly of some interest in social science, we did not feel disposed to exclude it. Being somewhat curious to know what Astrology has to say of one born under such circumstances, we submitted the time of birth to Professor Chaney for examination, without informing him of the child's parentage. The following is a brief statement based on the horoscope drawn by him:

NATIVITY.

Female child born in San Francisco, January 4, at 11:40 P. M.—The sign Libra, the best of the twelve, was rising, with Jupiter on the ascendant. Therefore Venus is her significator, or ruling planet, and Jupiter co-significator. The configurations are very favorable, indicating a good constitution, long life, amiable disposition, a lover of justice, generous, charitable, and very humane. The aspects of Uranus show that she is a natural skeptic and medium, endowing her with a knowledge at birth that is superior to any that can be acquired by study. The intellect will be much above average, but be somewhat eccentric. The position of all the planets, save Uranus, being under the earth denotes that the last half of life will prove more successful than the first half. Movable signs on the angles forshadow many changes in life, and that she will never be settled long at a time.

SPIRITUALISM IN CARSON CITY.

EDITOR COMMON SENSE:—You will see by the date of my letter I am in Carson City. Why it is called a city I have not found out yet, having been a resident here but a few days. I have met a few progressive Spiritualists here, and learn from them that there are many more, but it is the same old story; they are afraid to come out and show their colors. I shall do what I can to gather together the faithful, that we may hold sweet converse with the loved ones gone before. I learn many are ready if they can find some one to take the lead. I have never considered myself competent to be a leader, but will try to encourage some one who is. Mrs. Kerns is expected here some time the coming month to give a few public seances. I think she will meet with great success. I will write you from time to time of our progress. Yours for truth and fraternal love,

Carson City, Dec: 30, 1874. MARY A. STIRLING.

"THE ANCIENT BAND."—Is it a verity? Proofs of the identity, or *personality*, of this remarkable association of spirits are accumulating. Mr. Winchester has intelligence from Dr. Alonzo Denison, of Ridge Mills, N. Y., father-in-law of Mrs. D. H. Eddy, (now at Chittenden, Vt.) through friends in the East, that twelve of these Ancient Spirits have put in their appearance in a *materialized* form at the Eddy seances. Interesting particulars of this manifestation are expected from Dr. Denison in time for next week's paper. Photographs of the "Ancient Band" may be seen at this office.

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A MONUMENT OF THE RIGHT KIND.

On Sunday last Mrs. Laura Cuppy Smith gave two excellent lectures before the Spiritualists' Union, in the afternoon, "Our Obligations to Doubt," and in the evening, "The Promise of the Dawn." Both discourses are spoken of in high terms by those who listened to them. Being unable to attend we asked Professor Chaney to give us an abstract, but he said a mere abstract would be unsatisfactory, and he selected, instead, one point of the evening discourse, of which he says:

As I took no notes, and depend upon memory for the language used, I shall aim to give her ideas, as I understood them, rather than her words. She had been requested to exert her influence for raising a fund to erect a monument to the memory of A. B. Whiting, and this was her reply:

"No, I will do nothing of the kind. Not that I fail to appreciate the noble work he has done for the cause of Spiritualism; not because I do not cherish his memory as among the best and purest of reformers that I have ever met, one whose life was devoted to humanity; not for reasons like these do I refuse, but because I will not insult the pure spirit of Brother Whiting by aiding to squander money in the erection of cold marble over his ashes, when the same money might be employed for the good of humanity, just as he would have suggested, in raising up living, breathing monuments, an honor to themselves and a blessing to their fellows, not only in time but eternity. No, I am fully committed to reforms, in all directions, and cannot imitate society in its cold, mechanical method of honoring those who have won laurels of fame by devoting their lives to the good of mankind. But the kind of monument which I would raise to the memory of my Brother, and one that should win an approving smile from his loving spirit, would be to seek out some friendless orphan, some poor boy, struggling in rags and poverty, already clinging to vice and reaching forth for crime. I would find such a boy, and then in the name of A. B. Whiting I would baptize him at the fountain of Eternal Love; I would train him in paths that lead upward; I would educate him in wisdom; I would win him to virtue and goodness. His manhood should realize the full fruition of my labors. His life should be one of devotion and sacrifice, ever striving to alleviate the suffering of his fellows, and when at last his earth mission should be completed, his purified spirit should wing its way to the celestial abode, a glorious monument through all eternity."

I despair of conveying to the mind of the reader the emotions which I experienced as I listened to this strain of eloquence, pouring forth like a resistless torrent, every word falling clear and ringing like new coin from the mint. But after all it was not so much the words as the sentiment, so grand, so glorious, the very embodiment of true reform.

W. H. C.

We agree fully with our correspondent and the speaker on the subject of monuments to the dead, and we are glad to perceive also that the public sense is turning in the same direction on this subject. It was recently proposed to raise money for a monument to Ezra Cornell; whereupon the *Golden Age* says:

It is proposed to raise the money for a monument to Ezra Cornell by one dollar subscriptions. This is a species of nonsense that has had its day and might as well be abandoned. A man who needs a monument don't deserve one, and the man who deserves a monument don't need one. Mr. Cornell has built his own monument, and one of the noblest in the world. It wears his name and will perpetuate his memory and influence. If anybody has anything to give to show special admiration for his work it should be devoted to further endowment of the University he founded and did so much to build. A Cornell memorial professorship would be a fine thing to establish, particularly a professorship to develop manliness. Miss Plummer left Harvard an endowment for a Professorship of the Heart. A Chair of Humanity would meet a needed want in every college we know anything about.

WOMAN SUFFRAGE.

LETTER FROM A MASSACHUSETTS LADY.

DEAR MRS. SLOCUM:—Please accept my (tardy) thanks for your kindness in sending me copies of your interesting paper, which I enjoyed highly—finding much that was congenial in various articles, and a broad, clear field, where I love to meet all who have conquered or outgrown the prejudices against the advancement of women.

The right of suffrage, to my mind, so clearly belongs to us, that I can hardly comprehend how any intelligent person can still adhere to the old narrow doctrine of the *half* making laws for the *whole*. But though this narrowness still exists in a degree among men and women, the final success of the cause is sure.

From Maine to California are the people rapidly awaking to the subject. In every state in the Union, somebody is teaching those men and women to think for themselves, and they have only to think, to be convinced.

We, of New England, have expected to be first to show that "consistency is a jewel" in governments as well as in individuals; but finally we yielded to Michigan—and prayed her success. Michigan had'nt quite light enough. She did all she could.

The friends of suffrage "at home" are looking hopefully toward California—the so termed most enterprising of the States. And California will not disappoint them: We have felt sure of this ever since reading Mr. Sargent's eloquent speech in Congress on the question, and learning on our arrival here that many other able men of the State are as firm and determined advocates as he.

This battle is not left for women to fight. Men see quickly and clearly that the suffrage is not only to benefit women, but the State and the country.

Society will teach better things than it now teaches, when women can be its pillar as well as its ornament.

Very Truly Yours, O. A. S. BEALE.

Oakland, Cal., Dec. '74.

The Belfast *News* gives a lengthy account of disturbances in Cookstown, Ireland, supposed to be produced by mischievous spirits. The entire community was thrown into excitement by the demonstrations. The disturbances consist in stone-throwing from unseen hands, and the unaccountable movement of all kinds of furniture, kitchen utensils, etc. Clothing is destroyed, windows broken, etc., in the presence of watchers, but the power that does it is invisible.

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CENTINELA LAND COMPANY.

The California Immigrant Union has lately been instrumental in the subdivision and sale of the great Lompoc Rancho, in Santa Barbara county, which has proved a grand success, and it is now engaged in the subdivision and sale of the Centinela and Sausal Redondo Ranches, six miles west of Los Angeles. The tract contains 25,000 acres, all level land, 300 acres of which are in orchard, containing 6000 orange trees four years old and 7000 orange trees three years old—1700 almond, lime and lemon trees, fig, olive, pepper and gum trees, et., etc. The purchase includes 14,000 head of Southdown and Merino sheep; the price for all is $300,000, or $12 per acre including the sheep.

In order to get the enterprise into practical working order, the Centinela Land Company, of Los Angeles, has been formed—capital stock $1,000,000—1000 shares of $1000 each. It is now issuing shares, and will call in $300 on each share to pay for the property; $100 cash, $100 in July, 1875, and $100 in January, 1876—this secures the purchase money. In order to benefit the many new comers to our State, who are looking for small farms, they are subdividing this rancho into 5, 10, 20 and 50 acre tracts, and the first auction sale takes place on the 18th of January, 1875, and another on the 8th of March, 1875. The sale and settlement of these tracts will greatly add to the taxable resources of our State.

Already a great number of new comers have visited the Ranch, and in almost every case have invested in a few shares of stock. A town site of 640 acres has been surveyed near the centre of the tract, with lots 31x135, streets 80 feet wide, and four avenues 100 feet wide. Blocks have been given to each of the Masonic, Odd Fellows, Templars and Grangers Orders, and a 40-acre tract for a college and farm school, one block for a public school, one block for each religious denomination, besides eight 5-acre parks, and a large plaza in the centre of the town. A wharf will be built immediately upon the company's property at the beach, midway between Truxton (Shoo Fly Landing) and Wilmington. The Los Angeles and Pacific Railroad Company has been incorporated to build a railroad from the wharf to Los Angeles, passing through the centre of the rancho. The Main Street and Agricultural Park Street Railway will soon be in operation, under the direction of Governor Downey, Gen. Baldwin, O. W. Childs and others; and as soon as sufficient settlers are located upon the lands, the road will be extended to the town of Centinela.

As a guarantee of success, we will mention the names of the company's directors, viz: F. P. F. Temple, of Temple & Workman's Bank; J. S. Slauson, Treasurer, President of the Bank of Los Angeles; E. P. Howard, Vice President, Apothecaries' Hall; Wm. H. J. Brooks, Secretary; J. M. Griffith, lumber merchant; O. W. Childs, nurseryman; D. Freeman, farmer; Gen. J. H. Shields, Managing Director, farmer; all of whom are fullly identified with the greatest interests of our State.

Our citizens in subscribing to the stock will assist in building up one of the greatest interests of the Pacific coast—to wit: the subdivision of our large ranchos, and the settlement thereon of a good class of Eastern and European farmers. Parties desiring to subscribe to this stock can call upon Wm. H. Martin, General Agent, 534 California street, San Francisco.

RADICAL LECTURES IN SANTA BARBARA.

Mr. York writes from Santa Barbara, December 28th, a cheering letter, from which we make extracts as follows:

"I have been blessed with great success here, have made a host of friends, and, I trust, have advanced the true interests of Reform. There is nothing wanting to make my work here a complete success. I had large and increasing audiences up to my last lecture, the thirteenth, given last evening. On Wednesday evening last my friends gave me a reception party, netting $50 for my benefit, but the best of all was the grand expression in favor of the principles of Reform, and the hearty response to the truths of our living faith. I love the faces of many dear good people in this little summer land of Santa Barbara. COMMON SENSE lies near my heart, and I have presented its claims both here and in Carpenteria, where I lectured two nights. I have bestowed some labor to secure subscribers for your excellent paper, and the names are all good for the money."

Mr. York sends us seventeen names, and refuses any compensation, having given his commission to those who subscribed, so as to induce friends to take the paper. We hope that our subscription list may in time be large enough to warrant not only reduction in price, but an enlargement of the paper. The more subscribers we receive, the better the paper can be made.

Mr. York's last lecture in Santa Barbara was given for the benefit of the Society, on Tuesday evening of last week. He then went to Ventura, and goes from there to San Bernardino..

Jennie Leys has gone to Santa Barbara, to succeed Mr. York. There is a great contrast between the two speakers, though both have their admirers. As Mr. York always speaks from the impulse of the moment, and his success depends very much upon the sympathy and kindly spirit of his audiences, his efforts are unequal, and we have never felt safe in promising strangers a perfectly satisfactory discourse from him; but with Jennie Leys it is different. Her "control" is so accommodating as to repeat "his" lectures word for word, wherever she goes, and as they were of good quality in San Francisco, we may assure the people of Santa Barbara that they have a treat in store for them.

EDITOR COMMON SENSE.—How few of our people ever think how it comes about that some can dress so fine, yet never work, live in splendid palaces and fine hotels, and fare sumptuously upon dainty viands and costly wines. These things don't grow on trees, neither do clothes, hats, boots and shoes; and if they did the trees would have to be planted, but these people would never do it. They would hatch some scheme to make somebody else besides themselves ply the spade and shovel. Why don't the working people wake up and enquire if God made them to toil for other people; and if so, why? WORKMAN.

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RESPECTABLE SPIRITUALISTS.

The following is a portion of a truthful letter, written qy Madame Blavatsky, to the *Spiritual Scientist:*

Knowing this country to be the cradle of modern Spiritualism, I came over here from France with feelings not unlike those of a Mohammedan approaching the birth-place of his prophet. I had forgotten that "no prophet is without honor save in his own country." In less than fourteen months that I am here, sad experience has but too well sustained the never-dying evidence of this immortal truth.

What little I have done towards defending my belief, I am ever ready to do it over and over again as long as I have a breath of life left in me. But what good will it ever do? We have a popular and wise Russian saying that "one cossack on the battle-field is no warrior." Such is my case, together with many other poor, struggling wretches, every one of whom, like a solitary watch, sent far ahead in advance of the army, has to fight his own battle, and defend the entrusted post, unaided by no one but himself. There is no union between Spiritualists, no *entente cordiale* as the French say. Judge Edmonds has said, some years ago, that they numbered in their ranks over eleven millions in this country alone; and I believe it to be true, in which case, it is to be the more deplored. When one man—as Dr. Beard did and will do it yet—dares to defy such a formidable body as that, there must be some cause for it. His insults, gross and vulgar as they are, are too fearless to leave one particle of doubt that if he does it, it's but because he knows too well that he can do so with impunity and perfect ease. Year after year the American Spiritualists have allowed themselves to be ridiculed and slighted by every one who had a mind to do so, protesting so feebly as to give their opponents the most erroneous idea of their weakness. Am I wrong, then, in saying that our Spiritualists are more to be blamed than Dr. Beard himself in all this ridiculous polemics? Moral cowardice breeds more contempt than the "familiarity" of the old motto. How can we expect such a scientific slight-of-hand as he is to respect a body that does not respect itself? We ourselves brought upon our heads that shower of abuse lavished by his hand with the dexterity and ability of a drunken London cockney.

My humble opinion is, that the majority of our Spiritualists are *too much* afraid for their "respectability" when called upon to confess and acknowledge their "belief." Will you agree with me, if I say that the dread of the social Acropagus is so deeply rooted in the hearts of your American people, that to endeavor to tear it out of them would be undertaking to shake the whole system of society from top to bottom? "Respectability" and "fashion" have brought more than one utter materialist to select (for mere show) the Episcopalian and other wealthy churches. But Spiritualism is not "fashionable," as yet, and that's where the trouble is. Notwithstanding its immense and daily increasing numbers, it has not won, till now, the right of citizenship. Its chief leaders are *not* clothed in gold and purple and fine raiments; for not unlike Christianity in the beginning of its era, Spiritualism numbers in its ranks more of the humble and afflicted ones, than of the powerful and wealthy of the earth. Spiritualists belonging to the latter class will seldom dare to step out on the arena of publicity and boldly proclaim their belief in the face of the whole world. That hybridous monster, called "public opinion," is too much for them.

* * * * * * *

Half Christians and half believers in the new dispensation, the majority of those eleven million of Spiritualists stand with one foot on the threshold of Spiritualism, pressing firmly with the other one the steps leading to the altars of their "fashionable" places of worship, ever ready to leap over the protection of the latter in hours of danger. They know that under the cover of such immense "respectability" they are perfectly safe. Who would presume or dare to accuse of "credulous stupidity" a member belonging to certain "fashionable congregations."

A religious faith is like a language. We learn it so gradually that we do not know we have learned it. We think it is nature. We talk because we cannot help it, in a tongue that seems part of our original equipment for life. But when we are thrown into a company talking a language of which we are entirely ignorant, they appear like people drunk or mad. To learn what they say we must begin back at the cradle, and lisp our way up to articulation, a word at a time; and not until after months and years of trying, do we feel sure of our speech, and appreciate the full force and beauty of the language we have acquired. A new faith is a jargon to those who have just escaped from an old one, and have not mastered its terms. It is not surprising that men educated in a system which has been swamped by new discoveries, when they see their old beliefs tottering, and the arguments they have leaned upon break like reeds under the pressure of new demands, falter and gasp for breath. What they want, what we all want, is to see and feel that life has a meaning and a goal; that it is not a wild and purposeless waste of activities, thoughts and aims; that we were created for an object that will be realized at the last in some other world, if not here; and that all the evils and uncertainties and enigmas that overwhelm us now will eventually disappear. We want a great hope born out of convictions and brightening continually to cheer our hearts and nerve us to endeavor in order to gather up the fragments and broken ends of experience into a splendid and ever fulfilling design.—*Golden Age.*

LETTER FROM SAN JOSE.

Mr. Editor:—I thought I would drop a line to inform your many readers that our Society for Free Thought still lives. My reason for giving the information is, that I find the impression has gone abroad that we were defunct, and not without reason, for our once prosperous Society has been nearly annihilated by having extreme radical views on the Social Question so continually presented during the last year, until people have become nauseated, although such speakers sometimes draw fair audiences from curiosity, and morbid taste for the vulgar, which to the credit of some of the speakers, it may be said, has not been gratified. Our experience of the past year has demonstrated that such teachings are not beneficial to our interests as a Society, as we have not gained one member, but on the other hand have lost heavily. And right here a hint to lecturers of the Moses Woodhull type: You may get audiences, but the article you labor for does not pay, as an examination of the hat at the close of the lecture invariably proves, and this Society will not, for some time at least, agree to pay any stated sums to speakers; but good speakers need not be afraid of support if they visit us, and save their "Free Love" for some other community. Hoping to report improvement in Society matters ere long, I am yours, V. W.

P. S.—Brother Hammond, of revival notoriety, is after us red hot. He may have an opportunity to cool ere long.

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[For Common Sense.]

MY QUEEN!

BY I. A. HEALD.

Had I the talent ambition might claim,
Or the genius to soar to the sun,
And could for myself win undying fame,
And a name that no mortal had won,—
And if in command of the armies of earth,
With the banner of freedom unfurled,
I would proudly do homage to woman's true worth
And acknowledge her queen of the world.

Yet no queen of a realm, or goddess more fair,
Nor an angel that comes from above,
In the soul of my soul can ever compare
With the beautiful girl that I love.
For she's like a heavenly star that we find
Oft reflected in depths of the sea—
And hope, like a star in fond mem'ry enshrined,
Makes her presence a heaven to me.

If pleasures immortal await us above,
On the verge of a heavenly shore,
I would go with the one I most honor and love;
Yet if fate should command me before,
And by some magic its glories were shown
In bright splendors no mortal has seen,
E'en Paradise I would not enter alone,
But would wait at the gate for my Queen.

Colfax, Placer county, Cal., Jan. 1st, 1875.

ATHEISM.

Now 'tis a term of art, a bugbear word,
The villain's engine and the vulgar's terror.
The man who thinks and judges for himself,
Unswayed by aged follies, reverend errors,
Grown old by traditionary dullness
Of school authority, he is an Atheist.
The man who, hating idle noise, preserves
A pure religion seated in his soul,
He is a silent, dumb, dissembling Atheist.

—Sewell's Sir Walter Raleigh.

THE LEVELER.

The king he reigns on a throne of gold,
Fenc'd round by his "right divine,"
The baron he sits in his castle old,
Drinking his ripe, red wine;
But below, below in his ragged coat
The beggar he turneth a hungry note;
And the debtor is down with an aching head.
So the world goes!
So the stream flows!
Yet there is a fellow whom nobody knows,
Who maketh all free
On land and sea,
And foreeth the rich like the poor to flee.

The lady lies down in her warm white lawn,
And dreams of the pearled bride;
The milkmaid sings to the mild-eyed dawn,
Sad songs on the cold hillside,
And the bishop smiles, as on high he sits,
O'er the scholar who writes and starves by fits;
And the girl who her nightly needle plies
Looks out for the summer of life—and dies!
So the world goes!
So the stream flows!
Yet there is a fellow whom nobody knows,
Who maketh all free
On land and sea,
And foreeth the rich like the poor to flee.

THE GOLDEN SIDE.

There is many a rest on the road of life,
If we'd only stop to take it.
And many a tone from the better land,
If the querulous heart would take it.
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright
Though the Winter storm prevaileth.

Better to hope, though the clouds hang low,
And keep the eye still lifted,
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted.
There was never a night without a day,
Nor an evening without a morning,
And the darkest hour, the proverb goes,
Is the hour before the dawning.

FAUST—A TRAGEDY.

FROM A MANUSCRIPT TRANSLATION BY DON FULANO.

THE STUDY.

FAUST AND MEPHISTOPHELES.

FAUST—A knock! Come in! who wants to plague me now?
MEPHIS.—'Tis I.
FAUST—Come in.
MEPHIS.—Thrice, if you please, repeat it.
FAUST—Come in, then.
MEPHIS.—Well, you're quite civil, I'll allow.
I trust, my friend, we shall agree,
For to disperse your sore ennui,
I'm here, got up in tip-top style,
With scarlet and gold-laced surtout;
My cloaklet of stiff silk, brand-new,
A blue cock's feather in my tile,
Armed with a rapier long and pointed,
And I'd advise you, for awhile
To get yourself likewise appointed;
And come with limbs untrammelled, free,
A little real life to see.
FAUST—Nay, in that dress too sorely should I feel
The pain of this vile narrow life of earth;
I am too old to join in childish mirth,
Too young, against all hope my soul to steel.
What now to me can yield this world of woe?
"Forego thou shalt"—"Thou shalt forego,"
That's the eternal song in sooth,
That rings forever in our ear—
To tottering eld, from stumbling youth
'Tis the refrain droaned by each croaking year.
Each morn with horror on my lips I wake,
I could weep freely bitter, scalding tears
To see, alas, another bright day break,
Which with no dawn of answered wishes cheers;
Which still the presaged hopes of every bliss
Lessens, with selfish critical detraction,
The bright creations of my consciousness
Hinders, with thousand needs for trumpery action.
And then when night her sable curtain draws,
I sink with drear forebodings on my bed,
E'en there, alas, unrest ne'er makes a pause,
But frightful dreams course shuddering through my head,
The God, who in my bosom reigns supreme
Can deeply move my innermost sensations,
But with the outside world no close relations
Exist in him who o'er my powers is king;
And hence existence is to me a pest,
I hate my life, and long for death and rest.
MEPHIS.—And yet death never seems a very welcome guest!
FAUST—Oh! happy wight, sung in heroic verse,
Around whose blood-stained brow his chilly fingers
Wind the green chaplet of victorious fight;
Whom, whilst the thrill of music round him lingers,
He finds pressed closely to some fair maid's charms
Whom the wild waltz hath left in amorous plight.
Oh! would the all-compelling master's arms
Had pressed my raptured soul 'neath the dark sea of fate.
MEPHIS.—And yet, methinks, upon a certain night,
Some one, I know, that crystal vase drained not?
FAUST—To act the spy it seems is your delight.
MEPHIS.—I'm not omniscient, yet I know a lot.
FAUST—If those sweet tones so loved before,
Tired back my soul from its abyss,
If strains of happy days of yore
Decoyed my lingering childishness,
Now I do curse those thralls that bind
One's silly soul with trick and sham,
And to this vale of woe the mind,
With flattering, blinding influence damn.
Curse first of all those grand ideas
With which one's spirit girds itself;
Curse those deceits which ever flee us,
Yet cheat the sense with fancied wealth;
Curse those desires of fame and honor,
Which tempt with lasting glories dreams;
Curse all one holds beneath the sun, or
His own as wife, child, servant deems.
Cursed be Mammon, when with treasures
He tempts us to rash enterprise;
Cursed, when with golden rod he measures
The pillowed couch where idlesse lies.
Curse on love's tender, fierce, caress,
Cursed be Hope, Faith's buttressed wall,
And patience doubly cursed of all.

Special Notices.

BORN—In San Francisco, January 4, 1875, a daughter to James and Anna Richardson. During a wedded life of four years Mrs. Richardson (then Anna Smith) being in delicate health, lost two young babes, which experience, with other considerations, induced her to become again mistress of herself, as she was prior to marriage. This child, which was desired, and was deliberately begotten in defiance of established usages, bids fair to live, to be a blessing and a benefit to its parents.

Do not fail to read Dr. Docking's advertisement, on the last page.

For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try Dr. Ivory's Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, JANUARY 16, 1875. No. 35.

Signs of the Times.

Josiah Warren says that to "organize" working people before they have any idea of equity and liberty is simply to string them like dead herrings on a stick.

The explosion of a boiler recently in a foundry at Liege, Belgium, was caused, as shown on examination by the corrosive action of ferrous sulphate and sulphuric acid, derived from the sulphur in the coal fuel.

The paper barrel business seems likely to amount to something. A manufactory is being erected in Rochester which will turn out six hundred barrels a day. They are much lighter and more durable than wooden barrels.

A chain of compressed cakes of gun cotton tied around the trunk of a large tree and exploded will, it is stated, cut it down instantly by the violence of its action. The cut through the trunk is as sharp as that made by the keenest ax.

Dr. Child says the Holmes are cheats. Very well, but what then is Dr. Child, as a clairvoyant? Did not the Doctor see Katie King in a vision, and receive from her full confirmation of her materialization? Who is the cheat in this case? Will the Doctor please explain?

Lloyd, the map man, has invented a way of getting a relief plate from steel so as to print a map 40x50 inches in size on a power press. This will so much cheapen the price of map-making as to enable him to furnish an unmounted map on bank note paper, plain and unvarnished for 10 cents, or 25 cents colored and varnished.

Dr. Balmano, a London Surgeon, has successfully applied the magic lantern to the study of diseases of the skin. A transparent photograph of the skin is taken and then placed in a magic lantern. A strong hydro-oxygen light casts the picture enlarged on a white sheet, and in this way the smallest details are brought out with astonishing minuteness.

Miss Jennie Worthington of New Orleans, principal of the High School, protested earnestly against the expulsion of her colored scholars. She declared her inability to face her scholars and do so mean a thing, saying, "How can I order that bright-eyed little fellow never to return to this school?" pointing to an intelligent looking boy of twelve years of age, who was one of her smartest and best scholars. The Superintendent relieved her of the embarrassment. The little fellow, with tears in his eyes, begged to remain. Again and again he walked back to his seat, hugged his books tightly, and wept as if his heart would break.

The *Hebrew Leader* of New York states that in that city three-fourths of the Israelites are not connected with any congregation.

The people of England are rapidly preparing for the disestablishment of the church, a reform that is sure to come within a few years.

The California Agriculturist favors a law compelling owners of teams to lengthen the neck yokes so as to compel the horses to travel in the track with the wheels, thereby hardening and improving country roads.

There are seven girl students in the Colby University at Waterville, Me. The boys at first protested against the innovation, but the girls behave so well, and are so far above the average of their classmates in scholarship, that the prejudices against them are dying out.

Rev. Henry Ward Beecher, who is now on trial for the seduction of Mrs. Tilton, recently caused to be published one of his gushing letters to Edna Dean Proctor, congratulating her on the termination of the Moulton suit, and her paroxysmal reply, both letters showing a good mutual understanding.

The Chicago *Times* is now publishing extended reports of materializations at the house of Mr. Mott, in Memphis, Tenn. Scores of spirits, who appear as "natural as life," have been seen and talked with by the *Times* reporter. The evidence is overwhelming in favor of the manifestations.

William Sharon has been elected to the Uuited States Senate from Nevada. It may not be a bad choice, but it is generally admitted that had Mr. Sharon been a poor man, he would not have been chosen. He may have merit otherwise, but really it is his money that takes Mr. Sharon to the Senate. Is this a good sign?

The advance made in science and the arts, in general education and a knowledge of the rights of man, during the year 1874, indicates a steady march of the human race onward and upward in the scale of being. Spiritualism, also, notwithstanding the puerilities and frauds connected with it, has made more converts than during any previous year of its existence as a distinct faith.

Henry Bartlett, for a number of years manager of the Advertising Department of the *Christian Union*, is now one of the Directors of the *Golden Age* Publishing Company, and the business of the latter paper is beginning to look up. It is now in its fifth volume, is admirably conducted, and deserves all the support it receives. It is a good "sign of the times" that such a paper is appreciated.

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PROOFS OF ANOTHER LIFE—No. 4

BY B. SHRAFL.

Having been born with a skeptical mind, I commenced reading from my earliest recollection all works I could get hold of on the subject of religion, many years before I came to the United States. Being obliged to flee from my country at the end of 1848, I was obliged to leave all books and unnecessary baggage behind, with the exception of "Hours of Devotion," in two vol., of 600 pages each, written by Henry Zschokke, a Lutheran Protestant minister, one of the finest religious writers, who died in Germany in 1828. These books, the contents of which have given me much consolation in my dark hours, I have read through many times. Shortly after my introduction to Spiritualism, in 1856, I attended the second lecture that was given on that subject in the town of B., in Maine, through a Mrs Haskel, a trance medium. After the lecture she stepped down from the platform with her eyes closed, and entirely unconscious, and walked along the aisle towards the door, near which I sat, stepped into the pew before me and commenced addressing me, as one who had personally known me for many years. She spoke of the dangers I had been in, and the many difficulties I had passed through in Europe, and detailed facts that no other human being in the United States knew anything about, and also of my hard struggles here. The spirit speaking through the medium purported to be that of Henry Zschokke. He said I must keep up courage, that better times were coming, and that he would protect and guide me, and avert all sufferings he possibly could. "It was I," he said, "who brought you here in contact with certain families; especially have I influenced Mrs. and Mr. Shaw, who have become such warm friends of yours." He then gave his full name, which the medium had never heard before, as I afterwards ascertained; also his death, which was a few months before I was born. He was attracted to me by my reading his works, which I admired so much, though incomprehensible as it was to me then, as I did not believe in Spiritualism.

In regard to Mendelssohn manifesting himself several times in the same manner, many years previous, as he did through Foster every time, without the slightest knowledge of myself or of the mediums, it was thus: The first time was in 1858, in Canton village, Me., where I had then just commenced teaching music, going there every week, and spending a day or two. I was a perfect stranger outside the six or seven families where I taught. One evening the father of one of my pupils asked me whether I had ever investigated Spiritualism? I told him I had a little, and he asked me if I would like to go to a circle? I said yes. On arriving at the house we found we were late, as the medium was already in trance, controlled by an Indian spirit. There was not an empty seat, so we stood up. Hardly had we entered when the medium, in broken English, addressed me: "This chief has brought lots of musicians with him; he is a musician himself." Then she described several, but most minutely Mendelssohn, precisely as Foster did (nine years afterwards) with the sheet of music in his hand, on which appeared one letter after another, and which she read off. Two years after that he was described to me again in the same manner by a Mrs. Faber, a perfect stranger to me, at my own rooms, in Paris, Me; a year afterward, in Portland, Me., by a Mrs. Day, and again in Boston through another lady, also a stranger to me, nearly three years afterwards. Neither of all those persons knew me nor what my business was.

ASTROLOGY—NO. 7.

BY PROF. W. H. CHANEY.

But few persons are aware of the fact that our language is studded with Astrological terms, phases and principles of the science, transmitted by tradition from an age when every person, making the least pretension to scholarship, was presumed to understand the celestial science of the stars. Their romances, their science, their philosophy, and in fact every species of literature, abounded in Astrology, sometimes with no attempt at concealment, but usually the meaning hidden in an allegory. Space will not permit me to enter fully upon an account of these traditions, yet the few which I give will illustrate the subject.

TRADITIONAL ASTROLOGY.

We say, "a jovial man," which is equivalent to saying "a Jupiter man," jovial coming from the latin *Jove*, meaning Jupiter, because a Jupiter man is cheerful, merry, and quite free from the melencholy peculiar to the Saturn man. The "mercurial man" is a term derived from the same source. Mercury rules intellect and moves most rapidly in his orbit, performing a revolution about the Sun in 88 days. Persons born under Mercury are quick of motion, ready in speech, lively and stirring. Saturn moves very slow in his orbit, requiring 30 of our years to complete a revolution around the Sun. Persons born under Saturn have great gravity, slow to think and speak, slow to anger and slow to be reconciled. Hence the expression, "saturnine," is discovered to be purely Astrological in its origin and signification.

The word *Hyleg* signifies "Giver of all life," and it is a circumstance that the ancient pagans, when sick, were in the habit of praying to the Hyleg of their Horoscopes that that their lives might be spared, while, after a lapse of thousands of years, we find Christians addressing their God in the Astrological language of paganism, applying to him the exact definition of Hyleg, namely, "Giver of all life." The Hyleg is the Sun by day and the Moon by night, if in Hylegiacal places, first as we are informed in Genesis I, 16, "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night." The word translated "rule," as well as the English word "rule," when used in the sense here expressed is purely Astrological, always was, and is today.

It is very easy to account for the expression, "Giver of all life," being found in the Christian solemnities and ceremonies, for Christianity is only a reconstruction of paganism, wherin was remodeled its forms and ceremonies.

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Paganism contained far more than Christianity, yet there is not a holy day nor a ceremony in Christianity which did not exist in paganism. Even "the Lord's Supper" was celebrated in Attica more than thirteen hundred years before the Christian era. The pagan religion was founded purely in Astronomy and Astrology, the devotees always addressing their prayers to the Sun, Moon and stars. Hence, in the transition from paganism to Christianity, nothing could be more natural than the transfering of certain modes of expression, from one religion to the other, to be perpetuated by tradition, as in this case.

"I have a house not made with hands, eternal, and in the heavens." No language can be plainer than this. The Sign of the Zodiac rising at one's birth is called his or her "celestial house," to distinguish it from a "mundane house." Thus, in my own case, my "house not made with hands" is the celestial sign Libra; it is "eternal," and it is "in the heavens." The expression is very old, and was doubtless first uttered by an ancient pagan, shivering on the verge of bankruptcy.

"The star of Bethlehem." Nearly a hundred years ago Thomas Paine asked, "If they saw his star in the east, why did they not go east? Why did they go west? Yet no clergyman has as yet undertaken to solve these queries, because no one but an Astrologer can do so. The shepherds were Astrologers, and to this day, in England, an Astrologer is called "a wise man." Hence the reason of the present translation instead of "magii," which is more literal. The Astrologers had a theory that whenever a comet appeared, there would be a prince born in the country ruled by the sign of the Zodiac in which the comet was first seen. In this case the comet was seen in Virgo. Virgo ruled Jerusalem. Therefore the shepherds went to Jerusalem in order to verify their theory. They went west, because Jerusalem lay west of their camp. Had it been east, they would have gone east; or north, they would have gone north, etc.

Paul says he knew a man, fourteen years before, who was caught up into the third heaven and heard words not lawful for a man to utter. Well, twenty-nine years ago I knew a man who had a similar experience, and every man who has been "raised" to the third degree in Free Masonry can testify to the same thing. To show the connection and relation in this case, I must refer the reader to the Masonic Monitor where it says, Geometry and Free Masonry were formerly synonymous." Now Geometry was invented solely to measure the arcs in a Nativity, the same as Logarithms were invented by Lord Napier solely to calculate those arcs. Free Masonry was originally a scientific association, wherein was secretly taught "the seven liberal arts and sciences," chief among which was Astronomy. Hence, as Geometry was the hand-maiden of Astronomy, the saying arose very naturally that Geometry and Masonry were formerly synonymous. The furniture of the Lodge-room, carefully transmitted by tradition, furnishes ample testimony of the Astronomical origin of the order, aside from the ceremonies, which are pure Astronomical allegories, so ingeniously constructed that even the most intelligent and thoughtful Mason never suspects it, although much of the language is so plainly Astronomical that it cannot be mistaken.

"In my father's house are many mansions." The Aryans of India, the Greeks, Romans and many other nations made Jupiter the "father God," although the two latter agreed in calling him "the god of gods and men," addressing Saturn as the "father," "father of time," "heavenly father" etc. The Jews imitated the Greeks and Romans in the worship of Saturn, but called him "Abraham," and pretended that they were descended from him. They also made his day holy, Saturn's day, Saturday. But the Christians substituted the Sun as the "father God," making his day holy instead of Saturn's, thus, Sun's day, Sunday. In the quotation at the beginning of this paragraph, it is the Sun that is alluded to as "father." As the Sun moves on the ecliptic, never having any latitude, and apparently transiting the entire circle of the heavens every year, this circle is called his "house." Now this "house" is divided into twelve equal parts, usually called "celestial houses," although the Scandinavians and some other nations called them "mansions." To avoid tautology the word "mansions" is here introduced, which also improves the euphony. So there are "many mansions," there being no less than twelve. Persons who sing about "mansions in the skies," are only repeating an old pagan, Astrological expression, adapted to Christianity.

DR. YORK IN SANTA BARBARA.

Ed. Common Sense:—Dr. J. L. York of San Jose, who is a prominent and popular lecturer, delivered a course of liberal discourses in Santa Barbara during the month of December. The lectures of Dr. York are somewhat radical, largely humanitarian, intensely pratical, and are permeated by an exhalted spiritual philosophy.

Dr. York is among the most eloquent and lucid of reformatory speakers, and combines harmonious personal magnetism, with earnest enthesiasm in his labors. It was a new departure for Santa Barbara and there was a warm response from the spiritualists and liberal element, which revealed itself as surprisingly large, and a power which cannot be ignored.

Dr. York was fortunate in his selection of subjects, and inspired his listeners with unfaltering interest and awakened a new zeal in the prominent investigations and reformatory issues of the age. Among the pleasant features of his mission in Santa Barbara was a reception at a public Hall, which was beautifully decorated for the occasion, and a most cordial enjoyment manifested by his many friends.

Dr. York will visit the more southern points of the coast, and Jennie Leyes will occupy an independent platform in Santa Barbara during the present month. S. B.

Santa Barbara, January 9th.

There has been instituted at the Cape of Good Hope, Cape Town, South Africa, a Progressive Library and Spiritual Institution. A collection of books is being made, and a weekly newspaper, the *Cape Spiritualist and Family Medium*, is being established.

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HELIOS VERSUS HAGIOS.

REPLY TO W. H. CHANEY BY GEO. W. LEWIS.

Mr. Chaney, on page 390 of COMMON SENSE, sends up a wail of anguish because the platform at Charter Oak Hall is not *free*. Were it not for the misrepresentations in his article, I would make no reply, for the reasons:

First—Arguments relative to Latin and Greek roots, the ancient languages and philology are useless before those unschooled in ancient lore, and

Second—To those versed in the ancient languages, he stands convicted from his own showing. For he admits that he has not the remotest idea of the existence or use of one of the most simple adjectives in the Greek language, that he is entirely unable to find the word in a common dictionary, and proves himself unable to spell the word correctly after having heard it spoken. And yet, with this damaging admission on his part, he presumes to talk learnedly upon ancient lore. But first.

THE PLATFORM IS NOT FREE.

In the afternoon conference all persons, whether members or not, have the privilege of speaking upon the question before the meeting. And in order to guarantee this right to all, each speaker is limited to ten minutes, is required to speak to the question, and is permitted to speak but once the same afternoon, unless all others refuse to speak, when, by special permission of the president, he may speak a second time. And I fail to see that justice or freedom would allow one man to usurp the whole or a major portion of the time. And under these rules chronic speakers who infringe upon the rights of others, are usually reminded of the fact. And as a general thing, from a sense of common courtesy, they conform to these requirements. On the Sunday referred to the question was "Prophecy." Mr. Chaney opened the discussion, and by special permission was allowed thirty minutes. He argued that the Bible is an allegory; that its prophetic declarations, and all its teachings, can only be interpreted through Astrology, and the movement of the heavenly bodies. And as a final argument, by which he claimed to demolish the Bible, he made this very extraordinary assertion. I give it verbatim, for I wrote it down as the words fell from his lips, namely: "In the Greek language the word 'helios' means the *Sun*, and it also means *holy*. So that in Greek the 'Holy Bible' means the *Sun Book*, and the 'Holy Ghost' means the *Sun Ghost* or Sun Gust." Had the audience been composed of classical scholars I should have made no reply. But when a person makes such unwarrented and unscrupulous statements he ought to be exposed upon the spot. I, therefore, in justice to the audience, stated in reply that in no instance in the Greek language did the word "helios" mean *holy*. That such a use of the word could nowhere be found, neither in classical Greek in the Septuagint, nor in the New Testament. That in the Greek language the word for "holy" was *hagios*. That in Greek the expression "Holy Ghost" is *pneuma hagion*, and that "helios" is never used in any such sense. Mr. Chaney then arose and was allowed some eight minutes more, giving him about forty minutes in all that day. The following Sunday I missed the Oakland boat, and was almost an hour late in reaching the hall. The subject was "The Unity of Governments." But on arriving at the hall, at near 3 o'clock, I found Mr. Chaney speaking—not upon the regular question—but giving a rehash of his "Biblical Allegory," and reasserting that if "helios" did not mean *holy*, the English word "holy" was derived from an Anglo Saxon word that meant the *Sun*, and therefore he was correct on the former Sunday. I briefly reiterated my former statements, that nowhere in the Greek language did the word "helios" mean *holy*. He then arose, speaking a few minutes, going over the same ground that he had presented on several different occasions, when he was called to order by the presiding officer. Thus nearly half of the afternoon was again devoted to him, and no one had found opportunity to speak upon the question assigned for consideration. And yet Brother Chaney says he was unjustly restrained of his liberty, and calls us "iron-clad." But if it be "iron-clad" to give all an equal chance in these meetings, then I daily pray for "iron."

HAGIOS.

Referring to the Septuagint in Ex. 3–5, we find: "Ho gar topos en ho su hestekas *ge hagia esti*." For the place whereon thou standeth is holy ground. Again in Ex. 16–28, "Holy Sabbath" is *Sabbata hagia*. In Ex. 19–6, "holy nation" is *ethnos hagion*. In Ex. 30–25, "holy anointing" is *chrisma hagion*. Levit 8–9, "the holy crown" is *kathegiasmenon hagion*. In the New Testament, John 17–11, "Holy Father" is *Pater hagie*. Mark 13–11, "Holy Ghost" is *pneuma to hagion*, and in Luke 2–25, "Holy Ghost" is *pneuma hagion*. But further quotations are useless. I here challenge any person to produce a solitary quotation from the Greek language, ancient or modern, from the classical Greek, the Septuagint or the New Testament, in which the word *helios* means *holy*. And I further challenge any scholar to produce a solitary quotation from the Greek language in which the word *hagios* means the Sun, or has any reference to the Sun. *Hagios* means devoted to the gods, sacred, holy.

The Greek verb *hazo, hazomai*, means to stand in awe or dread of one's parents, of the gods. From the same root is derived, the Greek noun *hagos*, which means religious awe, pious dread, reverence, an expiatory sacrifice, a means of purification. The adjective *hagnos*, from the same root, means sound, undefiled, pure, upright, chaste. And from the noun *hagos* the adjective in question, *hagios*, is derived and means devoted to the gods, sacred, holy, (see Joannis Meursii Glossarium; Joannes Scapula; Liddell and Scott and Facciolatus, and other standard works in Greek). The Greek word *hagios*, from the Greek root *hag*, is derived from the Sanskrit "yag." In Sanskrit the primitive meaning of "yag" is to honor, to respect, to revere, to worship—especially the gods. "Yagya" means to sacrifice; "yagna" and "yaga" mean the sacrifice, and "yagvan" is the one who makes the sacrifice. Consequently the primitive idea is religious awe, sacred, holy. (My authority in Sanskrit is the "Glossarium Comparativum Linguae Sanscritae," by Francisco Bopp, which, with other Sanskrit books, I have in my library.) But Mr. Chaney says: "Brother Lewis evidently contradicted me because he did not know that "holy" was derived from the Anglo-Saxon *halig*, which means the Sun or pertaining to the Sun." That is only a loop hole through which he desires to creep from his first position.

"HALIG."

The Anglo-Saxon noun "hael" means health, whole, care, safety, salvation. The low German, Freisic and Danish "heel," and the Icelandic "heil," mean health. From the Anglo-Saxon noun "hael" the adjective "hal" is derived, and means healthy, whole, sound, safe. "Halig" is another form of the Anglo-Saxon adjective, and means sound, whole, safe, pure, holy. And the Anglo-Saxon verb halgian, derived from the same root, means to consecrate, to become whole, without spot or blemish. And the verb haelan means to make whole, sound, to heal, to cure. And I know of no passage in Anglo-Saxon literature, or cognate languages, in which "hael," "hal" or "halig"—"hag" or "yag"—means the Sun, or has any reference to it. Among other Anglo-Saxon books, in my library, I have an Anglo-Saxon

Bible, printed in 1665, from which I will make a few quotations, showing the use of "halig" in its various forms: In Matt. 3–11 He eow fullath on *halgum gaste* und on fyre. "He shall baptise you with the holy ghost and with fire." Matt. 7–6, Nullen ge syllan thaet *halige hundrum*. "Give not that which is holy unto the dogs." Mark 6–20, Sothice herodes ondred Johannem and wiste thaet he waes rihtwis and *halig*. "For Herod feared John, knowing that he was a just man and holy." Mark 8–38, Halgum englum; "holy angels." Luke 1–35, Se *halga gaste* on the becymth. "The holy ghost shall come upon thee." Luke 9–26, *Haligra engla*; "holy angels." John 20–22, Tha he thaet cwaeth, tha bleow he on hi and cwaeth to him underfoth *halige gast*. "And when he said this he breathed on them, and said receive ye the Holy Ghost." From the Anglo-Saxon literature, and that of cognate languages, "halig" in its various forms, from the root of heal, hold, whole, all, and Greek "holos," seems to have the sense of whole, entire, complete, sound, unimpaired and perfect in a moral sense. Hence *holy*.

SANCTUS. .

Again he says "sanctum sanctorum" means *holy of holies*, which is correct. But he adds: "Sanctus is the name of the Sun in the ancient Sabine language." *Sanctus* is a a Latin participle, or verbal adjective from the verb "sancire," meaning to render sacred, inviolable, to decree, to sanction, to establish as sacred. The Latin verb sancire is from the root "sac," from which comes the Latin adjective "sacer," and the English "sacred." The root "sac" is kindred with the Greek root "hag"—"hagios"—and the Sanskrit "yag." So the word *sanctus* means sacred, inviolable, innocent, pious, just, divine, pure and holy. And nowhere in the latin language does this word mean the Sun. *Sanctus* was not the name of the Sabine deity. It was "sancus," an entirely different word, as may be found from any Latin dictionary. And this deity, "Sancus," was the God of Truth, identical with the Greek *Zeus pistos*, the Latin *Dius Fidius*, and was worshipped at Rome. (See Livy 8–20: 32,1 ; Ovid's Fasti 6, 213).

"HALO."

Again he says: "Halo is a direct transfer to the English language from the Anglo Saxon. Pictures of Jesus represent him with a "halo" about his head, that is a circle of light, or the Sun's rays." The Anglo Saxon "halo" or "haelo" is an indeclinable femnine noun, and means health. It is only another form of the word "hael," already referred to. It is not, as Mr. Chaney assumes, the English word "halo," the luminous circle around the Sun or moon. The English word "halo" comes from the Latin "halos," a threshing floor. And the Latin "halos" is a direct transfer from the Greek "halos" of the same meaning, a threshing floor, and from the circular shape of the threshing floor the Greeks and Romans gave the same name—"halos"—to the Sun and noon, and afterwards to the circle of light surrounding them. (See Seneca's Naturales Questiones 1, 2; and also Aristotle's Mund, 4, 22. See also Webster's English Dictionary and the Latin and Greek Lexicons).

"GAST."

"Ghost," from the Anglo Saxon *gast*, means breath, spirit, mind. The English word *gust*, meaning the sense of taste, is from the Latin "gustus," kindred with the Greek "geuein," to taste. But "gust," a blast of wind, is from the Icelandic "gustr," to blow cold, whereas the Icelandic "geistr," and not "gustr" is the word, meaning *gast* in Saxon, and *ghost* in English.

"HELIOS."

The word "helios"—the Sun—is from the Greek forms "halea," "hele," "heile," meaning warmth, heat. Hence *helios* is the Sun, the word having reference especially to the heat of the Sun. And the Greek "helios" is derived from the Sanskrit "sura," meaning to shine, to be bright, to glitter, from the primitive Sanskrit root "sur." (See pages 423 and 439 of Bopp's Glossarium.

But I have already taken up too much space. I think that Brother Chaney, on due reflection, will conclude that there are some things in the world beside Astrology, and that Robert Taylor, writing in the spirit that he did, is not to be credited without the fullest verification of his utterances, from the original sources whence he claims to draw his information. Let truth and candor be uppermost, and let them never be sacrificed for the purpose of promoting a hobby.

FROM A MONEY-MANIAC.

EDITOR COMMON SENSE:—There is no use talking—there is but one cause of misery in this world at the present time: that is *money;* and there is but one way to correct the evil —crush the viper. We have the power to do it. Then, in the name of God, why don't we do it, and stop all manner of villainy and oppression at once. But the people chime in, "It can't be done; you would upset the whole organization of society." Let it upset; it can't be worse. If nothing better than the present can be had, the world had better come to an end now. But there is no necessity for such a catastrophy. A dozen such papers as COMMON SENSE, well distributed in this Union, would "make Rome howl" in five years, and bring about people's ears such a demand for reform in the political world, that longer resistance would be impossible.

Poor men, everywhere, drop your church, your religion, science, social reform, temperance raids, Trades' Unions—drop everything, and devote your lives, yonr fortunes and your sacred honor to the one and only object that can make your condition better. An election is coming soon to form a new Constitution. Let every one who has a vote in favor of reform be on hand, and see that the convention is called, and then see that persons are elected who will frame a Constitution worthy of the age in which we live, and under which we can pass laws to feed the hungry and clothe the naked out of the accumulated labor and surplus capital of the people, no matter what hands it is found in.

I see you speak of another brotherhood organization—not political. We have entirely too many of those milk and water institutions now. "Not political," indeed! that is all Money wants. Such societies can be praised; they don't interfere with "our prerogative," and they go on in their blindness, neither feared nor respected. Let them turn their attention to the only chance for relief. Let them say a homestead, not worth over one thousand dollars, should be exempt from taxation and execution. That taxes should be graduated, and the ownership of land should be limited, or that it should not be sold at all. Then the rich would gradually become poorer, and the poor would become richer. Anything short of this will not help the poor, or relieve distress. Let us try it. Let us lay aside all tomfoolery, nonsense and side issues "not political," and go to work with a will at the ballot box. Constitutions, like churches, professions and the ten commandments, are made for the rich, and must be changed before we can gain anything.

WORKINGMAN.

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COMMON SENSE is furnished to subscribers for Three Dollars per annum, in advance. Letters intended for the Business Department should be addressed:
AMANDA M. SLOCUM, Business Manager, 236 Montgomery st.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, JAN. 16, 1875.

We have not been able, from want of time, to attend any of the seances lately given by Mrs. Sawyer, at 1145 Mission street; nor for the same reason have we been able to attend the afternoon seances given by the same medium at the house of Mrs. Cotter, No. 10 Stockton, but we are informed that at the latter place the cabinet is placed in the same room with the sitters, and that all present can see around it, and know that it is impossible for any person to enter it without being seen. The tests thus given are highly satisfactory. The cabinet was constructed by order of Mrs. Cotter, without the knowledge of Mrs. Sawyer, and there is no opportunity for deceit, so far as that is concerned. The seances given at this place are on Tuesday and Friday afternoons, at 2 o'clock. Mrs. Sawyer will also hold special and private seances at Mrs. Cotter's, on any day parties of friends may desire. It is the best opportunity for investigation that has yet been afforded.

The Popular Science Monthly for January is an excellent number, containing several articles of more than usual interest, among them "Crystalline and Molecular Forces," by John Tyndall, F. R. S.; "The Future of Chemistry," by Prof. Clarke, "Woman's Place in Nature," by Frances E. White; "The Emotions of Primitive Man," by Herbert Spencer, etc. Edited by E. L. Youmans; published by D. Appleton & Co., 549 Broadway, New York. Terms, $5 per annum.

The first number of *The Spiritual Magazine* has made its appearance, and is well spoken of, but has not, as yet, been received at this office. It is a monthly of 32 pages, and is said to be handsomely printed and ably edited. It is published in Memphis, Tenn., by Rev. Samuel Watson, a "Christian Spiritualist," and is designed to fill a place in the spiritual field not hitherto occupied. The price is $1.50 per year, or 15 cents single numbers. Address S. Watson, 225 Union street, Memphis, Tenn.

Woodhull & Claflin's Weekly.—An easy way to help the *Weekly* is for every one of its readers to determine to obtain one new subscriber. Each person who is interested in the solution of social problems, and who discusses them to any extent, knows some one he or she can induce to subscribe. Double the number of its subscribers, and the *Weekly* can return at once to its original size and live.

T. S. Johns, late editor of the *Figaro*, who died suddenly on Saturday night last, of cancer of the pancreas, was buried on Tuesday. The ceremonies took place at Pacific Hall, under direction of the Bohemian Club. The choir sang the tender melody, "Come unto me," from the Messiah. Brief speeches were made by several of his friends, and a few remarks by Mrs. Laura Cuppy Smith, who alluded to him as a true friend of woman, and that it was fitting that a wife and mother should speak at his funeral: Mrs. Johns, widow of deceased, spoke briefly of his physical sufferings, and said that death came as a happy release. The beautiful song, "Flee as a Bird to the Mountains," was sung by J. G. Russell. No priest took part in the exercises. Mr. Johns was the son of a clergyman, and was designed for the church, but not being able to accept the Christian dogmas, he became a writer for the press. Being a genial, kind hearted man, he made many friends, notwithstanding he was outspoken in his views, and generally on the unpopular side of religious and social questions. He told the writer that he based his belief in a future life entirely on the evidences offered by Spiritualism.

The latest developments in the "Katie King exposure" tend to show that the woman who declared herself to be the spirit is a greater fraud even than she confessed. The Holmes deny her statements, and have succeeded in demonstrating the absurdity of some of them, such as concealment in the bolster, etc. Meantime the manifestations are proceeding as usual with the Holmes' and the cabinet is in the room with visitors, and can be inspected on all sides. Mrs. White has never entered this house, but "Katie" has re-appeared, and has been recognized by many who saw her before. Other spirits, friends of visitors, have also been recognized, and the manifestations promise to be more satisfactory than ever. Mr. Owen has written several very lengthy letters, in which he throws very little light on the matter. He is an honest man, but does not seem to be clear in his statements. If there is such a woman as Mrs. White, why has he not had an interview with her? And why does he not tell who the friend was who found her out? There are quite too many matters left in the dark in this affair to satisfy either Spiritualists or opponents.

A year ago a motherless girl of sixteen years, of feeble intellect was sent by her step-mother to a boarding house in Salem, Mass., where she was seduced, went home and gave birth to a child, which was only two weeks old when the young girl was forced by her step-mother to start off with it to a Boston poor house. Bewildered and weak-minded, the girl threw her baby into the dock. She was charged with murder, and is now in jail awaiting trial, while her seducer, a boy of 19, was fined $25., and allowed to go free, and the cruel step-mother was not even arrested. Such is "justice."

Mr. Heywood, of the *Word*, says "Free Love is not the advent of dissoluteness in domestic life, but that of reason and continence."

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THE DEVIL IN THE PREACHERS.

"Clerical errors, of the scandalous sort, are reported from all parts of the country. The devil seems to be getting into the preachers."—*S. F. Alta.*

Unhappily facts seem to warrant this seemingly harsh statement. The Glendenning case in New Jersey is hardly closed by the whitewashing report of the Presbytery, which really amounts to a verdict of "not guilty, but so near guilty that the interests of the church require his expulsion," when Pennsylvania presents two Presbyterian ministers whose robes are sadly smirched. The first is the Rev. Thomas Cooper, of Frankford, Pa., who is arrested and charged by one of his parishioners with an attempt to forcibly ravish his young daughter, Flora May Peters. The sworn complaint of the parent alleges that, as pastor of the church, Cooper was accustomed to visit often at his house, and on account of this relation, his daughter had been "led to feel that she could unsuspiciously, unqualifiedly and absolutely trust herself to his care and confidence." He then proceeds to depose that, on the first of July last, Cooper met Flora on the street, and invited her to go with him to his study in the rear of his church, where he amorously and forcibly assaulted her; and that in consequence of the injuries received she has been ill ever since. Cooper denied his guilt, but Judge Briggs held him in $5000 bonds. He is a married man and a talented preacher, says the Chicago *Tribune*, and was formerly settled in Maine.

The other case is somewhat similar. The Rev. Joseph Stittum, pastor of the Presbyterian Church of Westchester, Pa., has been arrested for the seduction of Miss Sarah Hall, the young daughter of one of his church members, who had gone to his study, at his request, and with her parents knowledge and approval, to receive religious instruction, when and where he succeeded by art and persuasion, in effecting her ruin. In this case the pastor did not use force, but, as her affidavit alleges, he "quoted the Bible to prove that his conduct was in accordance with the Word of God." Such is the indignation of the community that legal protection was necessary to prevent the lynching of the accused. The church officials, it is said, are inclined, "for the sake of the cause," to let their pastor off, but the friends and relatives of the young lady say openly that if he escapes other punishment, they will take the law into their own hands and teach him not to play the wolf in his own sheepfold, and serve the devil of his lusts under the cloak of religion.

The Belfast (Me.) *Age* says that Rev. T. T. Merry, pastor of the Congregational Church at Machias, in that State, has confessed to an improper intimacy with his housekeeper, and has voluntarily retired from the church.

Rev. Dr. Fisk, pastor of the Universalist Church at Grand Rapids, Mich., has confessed that he has seduced the organist of his church and deems it desirable, under the circumstances, to *step down and out.*

The Providence *Journal* gives another instance of alleged clerical delinquency, the transgressor in this instance being a Seventh-Day Baptist, who was formerly employed by the Young Men's Christian Association as a missionary.

Rev. John A. Hudkins, who has been preaching to a United Brethren congregation in Mt. Ayre, is a bigamist. He married a young maiden from Pennsylvania last summer, and it was said she was wife No. 3. He has departed for Canada.

The Rev. John Bobeart, a Methodist clergyman of Boston, has been arrainged at Malden for bastardy. The complainant is a former domestic in the family of the accused. The defendant gave bonds for his appearance.

Next.]

REVIVAL TAC(K)TICS.

The devices of sensation revival preachers to draw and interest a crowd are sometimes exceedingly absurd. A letter from San Jose, where Rev. E. P. Hammond has been holding revival meetings during the past week, informs us that on one occasion the preacher illustrated the readiness of little children to respond to his appeals in the following manner: Using a magnetic tack-hammer, and presenting it with a flourish that would have done credit to a slight-of-hand performer, he showed how the little tacks jumped up to meet it, and clung hold of each other in their eagerness. Just so it was with little children, 5, 6, 7 and 8 years old—they would fairly jump up to meet Jesus. Then using larger tacks, which did not respond so readily, he said these were the older boys and girls of 14, 15 and 16 years. They came to Jesus, but not so many and not so eagerly. Then taking a large nail, that would only be lifted up a little way and then let go, he said this was an old sinner. Surely this is object-teaching with a vengeance. Another absurd device was to assure the children that he would make each one of them a present of a valuable gold chain—not a cheap, bogus affair, but a genuine, beautiful, costly chain. After dwelling on its value and beauty until the little ones were big with expectation, he told them that the first link of that chain was Jesus, and he hoped they would all reach out and get hold of that link to-night. Ah, how disappointed the little ones looked. And such is Revivalism in the 19th century!

In the opening of the trial of Tilton against Beecher, Judge Morris, Tilton's counsel, produced a letter of resignation, written by Beecher in 1873, which he was prevented by Moulton from presenting. It was as follows.

MAY 13TH, 1873.—*To the Trustees of Plymouth Church*: I tender herewith my resignation of the sacred ministry of Plymouth Church. For two years I have stood with great sorrow among you, in order to shield from shame, a certain household, but a recent publication makes this no longer possible. I resign my ministry.

HENRY WARD BEECHER.

This was written in dread of the prospect of Tilton publishing the famous letter of contrition. Tilton had threatened to shoot him if he resigned his ministry with such a stain left on his, Tilton's, family. Moulton's courage alone saved Beecher from resignation and ruin.

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MRS. SMITH'S LECTURES.

Those who filled the hall of the Spiritualists' Union in the early part of Jennie Leys' engagement, but have ceased their attendance since, and are now in the habit of going elsewhere, have missed some of the finest discourses ever given there—those that have been delivered by Mrs. Laura Cuppy Smith on the last two Sundays. They are full of good thought, well expressed; and the speaker is so earnest and truthful that all who are tired of namby pamby utterances, should go and hear this plain spoken, truth-loving woman, and be refreshed.

On Sunday afternoon, her subject being "The Price of Truth," she spoke of the labors of various reformers, and the return received by them from the people for whose benefit they worked. She referred to Austin Kent, his life of physical suffering, his radical writings, and the neglect which has followed the efforts of this good old man to aid his fellow men to a higher plain of life. (Her appeal we are informed resulted in a small contribution for Mr. Kent, several persons giving one dollar each.) This poor, white-haired, decrepid man, over seventy years of age, is called a sensualist, because he has dared to advocate the release of our mothers and sisters from the worst features of our marriage institution, as at present constituted, and has favored, not the abrogation of true marriage, but the purification of our marriage system. What hypocrisy! We cannot give Mrs. Smith's language, and our report must necessarily do her injustice, but we know she is charitable enough to overlook such short comings. She spoke also of Walt Whitman, of his dismissal from the Treasury Department by Mr. Harlin, of Whitman's pure, unselfish life, of his service in the hospitals during the war, and of his present poverty—a man who loves truth better than pecuniary gain, a lover of his brother man—yet by his brother man neglected.

What Spiritualism wants to-day is love of truth, and those who do not stand up for truth, will in the end see recorded against them "mene mene tekel upharsin." She said she did not regret the division in the Spiritualists' ranks. It is better even for a few to remain steadfast to the right than that all surrender to the demands of a time serving, popularity seeking class. Perilous times are coming to us as a nation, and the people will learn that justice is not dead; God rules, and the right will finally prevail. The oppressions of the rich, the outrages on the unprotected, the miseries of the destitute—all these cannot endure forever. Spiritualists should unite against oppression in every form, political, religious, social—they should seek for the truth, and ask not that respectability may be retained, but that humanity may be lifted up. "For myself," she said, "I ask nothing; for me death has lost all its terrors, life all its charms; I only ask your co-operation in the cause of truth and humanity. Let us stand together, and do our duty" Spiritualism, she said, is being weighed in the balance, and it will either pass away, its mission ended, to give place to something better, or it will become the grand gospel of humanity.

During her discourse Mrs. Smith referred to the frequency with which young girls are led astray in this city, and cautioned mothers against permitting them to go out to places of amusement without attendance. It is, in fact, hardly safe for our daughters to go to and from school, so many designing men are lying in wait for them; and yet any attempt to find a remedy for this deplorable state of society subjects those who seek the remedy to abuse and misrepresentation.

THE EVENING LECTURE.

The subject of Mrs. Smith's discourse in the evening was "Humanity or an Ism—Which?" The arguments used tended to prove that Spiritualists are in danger of becoming as narrow and creed-bound as the churches; that seeking for popularity, instead of holding to principle, will kill all that is of any practical value in Spiritualism. She traced the history of Methodism, Universalism and other religious organizations which have grown into popular favor, showing clearly that just as fast as they gained in respectability they lost in the features that formerly distinguished them from the orthodox churches, in fact Methodism is now exceedingly "orthodox," and a stranger entering a Universalist Church can hardly distinguish between the doctrines there taught and the dogmas of the evangelical Christians. There are some liberal ministers, but most of the graduates of our theological schools are prepared to defend their own creed, right or wrong. They do not seek for truth, but are educated to sustain the dogmas of the church.

Spiritualists are in danger of seeking popularity to the exclusion of truth. The time was when "Spiritualist" was a term of reproach, but they held together then better than now, when so many are trying to make Spiritualism conform to public sentiment, instead of endeavoring to lift public opinion up to the level of high sptritual requirements. Some scientists are becoming Spiritualists now—some of the nobility of England and a few Congressmen in this country, and Spiritualists are fearful these new converts will be driven away by our advocacy of radical ideas. We must not give the truth too freely for fear of shocking these people. Most of those who are convinced of the truths of Spiritualism, keep aloof from our organizations. We are not yet popular, and it is to make ready for this class that we are asked to sacrifice truth, to put on an appearance of conservatism, and to play the hypocrite generally. An effort must be made to bring the rich and the "respectable" within our ranks.

True Spiritualism knows no difference in men—it embraces all of humanity; it distinguishes not between the rich and the poor—it looks steadfastly to the worth of every immortal soul. We are one great brotherhood; we have no ministers ordained of God; every one who works for the good of humanity is a "man of God," and is worthy to be our teacher and exemplar. If Spiritualism is a truth it does not need such careful nursing and jealous guardianship. It will survive all assaults, and in rising to its full strength will lift humanity with it. If it is based on principle all the adverse powers cannot overturn it; and if it has not truth and principle for its foundation we do not want it.

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LYCEUM FOR SELF CULTURE.

Spiritualism still retains its place as the principal topic of discussion. On Sunday last, prior to the debate, Mr. Vincent recited an original poem, entitled "Courting Sarah Nevada." "It was a "Dream of Love," but the object of adoration was the gold in the Comstock lead.

Mr. Lundy opened the discussion with a 30-minute speech, chiefly repeating extracts from a Second Advent tract on Spiritualism in a very ludicrous manner, then attacting the morals of the Spiritualists. He did not attempt to prove that spiritual phenomena is not worthy of scientific investigation.

Dr. White, the President, said that there had been some disorder in the Lyceum during the past few weeks, for which the Chairman was as much to blame as anybody, but he had recently purchased a Cushing's Manual, and would endeavor in the future to obey its rules in governing the assembly.

Mr. Matthews proceeded to show what Spiritualism had done for the emancipation of woman, and gave some sound lessons as to the necessity of a perfect acquaintance before marriage, all of which was good in its way, but was far from the question at issue.

Mr. Knight again reiterated the kind of evidence which must be produced to substantiate the so-called facts of Spiritualism, and again asserted that the facts had not been supported by such evidence, therefore the spiritual delusion is unworthy the attention of scientific men.

Mr. Kemper positively asserted that he had seen the materialized body of his deceased wife, and grasped her arm. Not only did he recognize her, but several of her acquaintances recognized her under conditions which precluded the possibility of deceit. After giving several cases of this kind, he challenged the scientific world to account for the phenomena except by the philosophy of Spiritualism.

Mr. Bailey, a young man, apparently not more than 18, fresh from the classical walls of a Pennsylvania Medical College, asserted that all the phenomena of Spiritualism had been exposed again and again, and gravely told the audience that the Rochester knockings were produced by a shingle—a statement that seemed novel to most of his hearers. He detailed the expose of a medium at a Pennsylvania college, and assured his hearers that the Katie King affair was a humbug, that he could prove by letters, which unfortunately he left in his valise.

Mr. Healy did not prove anything nor deny anything. He insisted that Spiritualism should be judged by the same standard that is applied to any other religion. Some Spiritualists claimed materialization of departed spirits to a limited extent, but does not the Roman Catholic claim that the ministers of his religion can materialize their Lord Jesus Christ a million times all over the globe at the same time, and can repeat the operation daily? Here is materialization on such a large scale that it paralyzes the intellect to think of it, and yet the Roman Catholics have eminent scientists and philosophers in their ranks, and Christendom dare not ask them to give a scientific reason for the faith that is in them. In alluding to the morals of Spiritualists, he thought they might compare favorably with Plymouth pulpit and surroundings, Rev. Glendining, Rev. Fisk, and other small fry that have recently been spewn up from the mountain of corruption that overshadows our social fabric.

Mr. Harper could not see how Protestants could deny the facts of Spiritualism. He admitted that Catholics did not deny them. He asked if the resurrection of Christ was not a clear case of materialization, and went on to show that the Scriptures furnished abundant argument for spiritual phenomena.

Mr. Battersby was sorry that the discussion took the course it did. He thought the strong points of the Spiritualists had scarcely been touched, and related some of his own experience, which proved that if he does not believe in Spiritualism, he must accept what is known as clairvoyance. The discussion is to be continued, and will be opened next Sunday by Mr. French.

THE FREE THOUGHT SOCIETY OF SAN JOSE.

Friend Slocum:—To one who has been deeply interested in the Society of Free Thought at San Jose—in its success—the statement of your correspondent, "V. W," that "extreme radical views on the Social Question, so continually presented during the last year," had nearly killed the Society, provokes a smile of skepticism as to the earnestness of the writer—whether or not it is not one of his jokes he so much delights to perpetrate. Just as though extreme radical views on *any* question could kill a Society of *Free Thought*. Free thought flourishes best where *all* questions are freely advocated and agitated. If the Society at San Jose can be killed in the free discussion of any of the live questions of the day, it is a Society of Free Thought only in name. Those of its members who would be driven away in consequence of the presentation of "radical views," lack very important qualifications to make *any* Liberal Society a success. They would limit the lecturer in the presentation of subjects to the narrow range of their own opinions. Such persons would be quite at home in an orthodox church, and I venture the prediction that should they fail to control the speaker in the choice of subjects for discussion before the *Free Thought* Society they affect to love so much, they would immediately "walk off on their ear" to some less liberal but "respectable" society. To my knowledge the speakers who have drawn the best houses before the Society of Free Thought at San Jose, and who have been the best renumerated, are those who believe in and advocate radical views on the Social Question. I may mention C. Fannie Allyn, Prof. W. H. Chaney and Miss Jennie Leys as being the most successful as well as the most radical of those who have lectured before this Society. The success of a Society does not always depend upon numbers. It is *quality* rather than quantity that guarantees success. One true and loyal soul in a community, who dares to "follow wherever the truth shall lead," and to live the truth when found, will accomplish more for true reform, and the elevation of humanity, than all the respectable Societies that hypocrytically flaunt a free and liberal name.

Hoping that your correspondent may be able to report "improvement" in the *quality* as well as quantity of Society matters, I am yours, A. C. Stowe.

San Francisco, Jan. 13, 1875.

The Weber Polka, for the piano forte, by Leonard Georges, has been published by Sherman & Hyde, 139 Kearny street.

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ASTRAL INFLUENCES.

REPLY BY W. H. CHANEY TO "VOX STELLARUM."

Perhaps I was wrong in affirming that the enemies of Astrology first committed the error of considering the stars as the *causes* instead of the *indicators* of the event. Most certainly Ptolemy declares the *influence* of the stars, and so does the Bible, for God himself is represented as saying: "Can'st thou bind the sweet influences of Pleiades?" Job xxxviii, 32. Now this would be a very silly question to ask if "the seven stars" had no influence. But neither Ptolemy nor the Bible are very good authority upon some points, for both maintain that the earth is the center of our solar system, and since they are in error in this particular, they may be in the other. But passing by this point, let us consider the real issue, namely: Do the planets exert an influence in making us what we are, (some great natural philosophers and some great natural fools) or was it the ante-natal influences surrounding conception and gestation?

This is the true issue, and a question of vital importance. If the planets are the causes, then no matter how evil the ante-natal influences, if the child is only born under a "lucky star," all that evil is cured. Or, on the other hand, parents may take the greatest precautions, both may be in most excellent conditions, physically, morally, mentally, at the time of conception, and the best of care be taken of the mother during gestation, yet the child may be born under an "unlucky star," the influence of which will utterly destroy all the good which they had a right to expect. If this be true, humanity should know it, and then good-bye to law and certainty; we will revel in chance and glory in blind fatility. The person who really accepts this hopeless philosophy has lost all stimulant to action, for only an idiot would strive for a particular result if either fate or the stars had already determined what that result shall be.

Accept for premises the "starry influence," and "inexorable destiny," and the foregoing conclusions are unavoidable. Are they true to Mother Nature? Perhaps so to the standpoint of some minds, but not to mine; and my brother, "Vox Stellarum," does injustice to his intelligence by harboring such a thought. Saturn on the ascendant of his horoscope must make him skeptical, as the same malignant, in opposition to my ascendant and close quartile of Mercury, does me; but I find that by resisting skepticism, instead of harboring it, I am able to accept immortality and deny fatality more than half the time, although I have had a period of three years, during which I was a rank Atheist *all the time*. "Resist the devil and he will flee from you," is a beautiful philosophical maxim, if understood in its logical sense, and having tried it myself I can commend it to Brother "Vox."

Adopting the doctrine that mundane events are due to mundane causes, but foreshadowed by "the heavenly hosts," by virtue of that law of sympathy which pervades the vast universe, we then have everything to encourage us to action. If it rains, and there is nothing to prevent, we will go under the shelter, instead of saying, "If it is to be fate for me to be wet, I shall be wet anyhow, even though I go into the house." Besides, we shall not attempt to excuse our misdeeds on the ground of fatality, but acknowledging our individual accountability, be ready to exclaim with Pope:

"Yet gave me, in this dark estate,
To see the good from ill;
And binding nature fast in Fate,
Left free the human will."

CREDULITY.

Who are the credulous? It is charged that Spiritualists are peculiarly afflicted in this way. It is claimed that only the gullible of our race are Spiritualists at all. And now that Katie King has been *played* in a private theatre in Philadelphia with success, our wise people all exclaim, "I told you so." The logic of these wise people, however, had no place in the conceptions of Mills or Whately. These gentlemen would say that the only inference deducible is that Messrs. Owen, Childs, *et al*, were in that instance deceived. But our wise men of the East, and West also, jump to the inference that all other spiritualistic phenomena are, by this deception, proven false also. And yet these people complacently consider themselves qualified exclusively to decide aright in this momentous matter! And these same people who don't think the modern materializations possible, believe that a couple of antediluvians were translated, body, boots and all, direct to paradise! And this notwithstanding that the Talmud says it was'nt so. And that a couple other antediluvians materialized on a certain mount in Christian times. In a word, they don't believe that what hath been may be again. They believe that the alleged spiritual phenomena are electrical, but they cannot produce a rap by electricity; and, applying the process of exclusion, electricity is excluded by the fact of the presence of *intelligence* in the phenomena. They ascribe the phenomena of intelligence to unconscious cerebration, although the experience of all mankind is against it, and the fact that the communications are often *foreign* to the medium and to all in the house, and only verified afterwards, which disproves the theory.

I may admit that there are a great many silly people who imagine themselves mediums, and who sit by the hour or day and write communications from any quarter to their own injury, and the injury of others. But while our medical fossil, Dr. Gibbons, who, I believe, has never changed his opinion on anything since he was born, was gravely descanting on this evil, he might have alluded to the hysterical convulsions and catalepsy produced by the revivalist, and the physical evils produced by a belief of prospective hot quarters in the five mile level of hell! Indeed I suggested recently to a Methodist divine the advisability of showing up, by means of a magic lantern, some of the winzes of the famed locality, *a la* Sutro. It really seems a pity that the spiritualistic phenomena cannot be ordered out of existence by people who are continually confounding the impossible with what is merely beyond the limits of their very limited experience.

In conclusion, the millions who now avow a belief in the spiritualistic origin of the phenomena in question, have not done so by aught that Messrs. Owen, Childs, Edwards or Davis, or others, have said or done, or left undone; nor shall they disavow it, though all these, and the world besides, should be deceived in the premises every day.

Virginia, Nev., Dec. 26, 1874. E. STEVENSON, M. D.

Go and hear Laura Cuppy Smith to-morrow, 911 Market.

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THE INFLUENCE OF REVIVALS.

BY THOMAS STARR KING.

I. REVIVAL METHODS ARE RADICALLY VICIOUS.

The speeches and prayers, limited to three minutes, and stopped by a tinkle of the conductor's bell; the reading of notes for the conversion of indicated persons, and the offering of supplication for them as though prayer were a method of sacred sorcery; the asking of young persons if they "know the Lord;" the solicitation of people to publish their most sacred feelings of penitence, or their equally sacred glooms and distrust and skepticism; the flitting about of experts in the system of evangelical pathology. If one can contemplate such methods of dealing with the religious nature, in a season of excitement, without feeling that permanent harm must result to those who conduct the system and those who are the victims of it, he must hold a conception of religion and the religious sensibilities, that needs, I think, to be enlarged and refined. *Safety* is still the word and motive that is executed with all possible modulations and variations in the whole fantasia of praying, note-reading, and appeal. "Come to Christ;" "Get an interest in Christ;" "Fly to the Cross;" "Find the Saviour;" "Delay is dangerous, for death may overtake you to-morrow;"—these are the characteristic calls and warnings of the movement.

This shows its radical vice. Its working force, so far as the instruction and the teachers give it character, is not the glory of the truth, the beauty of holiness, the need of human nature for its health, to begin to serve God and be educated in a spiritual estimate of all nature and all life. The long arm of its lever is selfish fear. Its fulcrum is the death bed. Its aim is the swinging of men from the edge of the grave, over the abyss, into a mechanical heaven.

II. REVIVALS POISON MANHOOD.

I cannot do anything else than say that this is *poison*. The religious emotion that goes to the meetings may be pure and hopeful. But when it is met by this kind of instruction, or is stimulated thus to more intense vitality, a bane is taken into the spiritual blood that I believe almost neutralizes the good effect of a renunciation of open sins. Just to the extent that this doctrine is absorbed into character, the manhood is injured. The person may not be a gross offender, as before, against the commandments, he may be a frequenter of prayer meetings, and a sincere exhorter to flee from the wrath to come, but he is converted to be stunted; he is innoculated with a virus that chills and shrivels his humanity; he is turned from a careless and perhaps generous hearted sinner, into a miserable, starveling dwarf of the spiritual order, on the side of the Lord.

III. REVIVALS CORRUPT YOUTH.

Not long ago I read a volume containing twenty-five sermons, recently preached in New York and Brooklyn with reference to the revival, by the most distinguished and cultivated ministers of those cities. Some of the most powerful of the discourses, I read in my library till past midnight. The air at last seemed full of infernal terrors and woes, and I shut the dreadful book.

I said to myself then, in excitement of soul, what I will say here with seriousness and deliberation, that rather than my child should have the awful theology of the average of that book stamped upon her heart, I should unspeakably prefer that she should grow up an atheist. As an atheist, the best currents of human nature would not be corrupted in her. Believing what that book teaches, and having her whole nature cramped and distorted into its mould, it would not be possible that her spirit could have any religious beauty, cheer or peace.

IV. REVIVALS DISHONOR THE DEITY.

A large number of men and women, no doubt, do reject most of this venom. They are sound and noble in spite of their theology. Their spiritual sense is instinctively so delicate and healthy, that the leaven of Satan in the bread of life offered to them, is quietly cast out before it can pass into their moral blood. But the majority take it into their constitution. It becomes their wisdom, their motive, their measure of God's character. And then what can they know of the Infinite Perfectness? Believing that God has appointed a terrible and irreversible final doom, that yawns just beyond this sepulchre, for every man that has misused the opportunities of life; that he will never pity or forgive any spirit he has made, on the most thorough repentance, through eternity, what can they know, under such instruction, of that perfectness of God which is more than the sum of all the holy and lovely qualities of human character on earth.

Make God just as good in eternity as he is in time. Put religion on its *natural* basis, and you kill the revivals, you shrivel the inquiry-meetings.

V. REVIVALS REPEL FROM RELIGON THE YOUNG LIFE AND THE BEST INTELLECT OF THE LAND.

Let any man go through the West, and talk with the men who represent the energy and future of the great rising States; let him hear their lamentations over the dreariness and huskiness of theology that is poured from the pulpits, their confessions of the inward rebellion and loathing with which, when they go to church, they listen to its effete traditions, its ghastly philosophy of life, its artificial terrors, its theories of the government of the moral world, so discordant with the simplicity of science, so foreign from the clearest insight which our best literature reveals; let him hear them utter their fears for the effect on society, after two generations more of this dismal parody of a gospel, and ask if some nobler administration of truth cannot be inaugurated soon and widely.

WOMAN'S LOT.—At best, life goes ill with women in the main. Affectionateness is her strong-weak side, and man unremittingly attacks it. She has a haunting apprehension that in some great prevailing love, thrilling her blood and brain, her nerves and heart, lie her safety and peace. But she never can anticipate it, nor measure its force. It may not come. To many it does not; to others it comes too late; whence agonizing repression, or broken vows—tragedies without end, sometimes without name.

Nevertheless, woman's original stock of hope, elasticity, and cheerfulness is so greatly in excess of ours that, in the third, fourth and fifth acts of the tragic comedy, hers is the ampler residue. Nature, who allotted her the larger share of suffering, in mercy granted her superior endurance, It is particularly hard that she should be beset in her youth by the hunger of the heart, and persecuted through man by the hunger of the senses. As respects her sins, no sin is so sinless as her fall, and none so inhumanly punished. On him who betrays her through her deepest trust and holiest feeling, the world yet refrains from placing the responsibility. So foul and unjust an act cannot withstand much longer the wave of progress.—*Junius Henri Browne.*

Mr. John Vincent, familiarly known as the "One-eyed Scissors grinder," who keeps a stand o'nights on the corner of Pine and Kearney streets, besides being a poet and scissors grinder, has also proven himself to be an inventor. He has invented a dry ore concentrator for which he has applied for letters patent, through the *Mining and Scientific Press* Patent Agency. The machine is very ingenious and appears more than ordinarily effective.—*Mining and Scientific Press.*

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FAUST—A TRAGEDY.

FROM A MANUSCRIPT TRANSLATION BY DON FULANO

THE STUDY.

FAUST AND MEPHISTOPHELES.

CHORUS OF SPIRITS INVISIBLE.

Woe! woe!
Thou hast shivered it:
The universe
With powerful fist
Thou hast severed it;
It falls, it breaks,
A demi-god.
Now hath withered it;
We bear the load
Of fragments over to
Nought, and bewail
Its beauty as lovers do.
Mightiest one
Of all earth's children
Rebuild the undone,
In thy bosom rebuilding.
A new life course,
With senses lightening,
Begin, new verse
The inception brightening.

MEPHISTO.—These are my merry ones,
List to their cheery tongues;
Action and pleasures
They praise in wise measures.
Out of dull solitude
Where ugly cares intrude,
Where the blood drones along
And the sense all goes wrong;
In the wide world to play,
They would tice thee away!

Cease, cease to dally with your grief my friend,
Which, like a vulture, eats into your life,
E'en company which must your tastes offend,
Proves you a man still, if with men at strife;
But still I never meant
To thrust you amongst the rubbish,
I'm not myself so very uppish,
Yet if, as was my sole intent,
You'll walk through life in company with me,
How gladly I'll conform myself you'll see,
And your compere to be
I'll on the spot agree;
Nay, should you prefer it,
I'll be your valet or flunky, or servant.

FAUST—Pray what am I for you to do in payment?

MEPHISTO.—Oh! put that off a long time if you list!

FAUST—No, no! the devil is an egotist,
And never yet much out of his way went
To serve another, simply for God's sake:
Let your conditions plainly be expressed,
For such a servitor 's a dangerous guest.

MEPHISTO.—I'll bind myself your servant here to make,
And at your wink hither and thither go;
When we've been ferried over Styx's lake,
Why you shall do the like for me below.

FAUST—About "below" I need not task my wits,
When you've knocked this world into little bits,
The other may arise, or not;
From the green world all my delight out flows,
And yon round sun shines down upon my woes.
When this dear life my soul no longer knows,
What happens next I do not care one jot.
About a future I've no care to bear,
Whether on that side we shall love or hate,
Or whether we shall find in that next sphere
An over and an under. I can wait.

MEPHISTO.—In such a temper you can surely venture,—
Come, bind yourself. You will not censure
The arts that I will treat you to anon;
You'll see what no living man has done.

FAUST—Poor devil! what have you to give to me?
Was ever human soul in its high flight
Dragged down by such an old man of the sea?
Yet you have dishes impotent to blight
The might of hunger! You have ruddy gold
Which without rest runs from one's hand untold,
Like quicksilver! A play at which none wins his end!
A maiden who, whilst lying on my breast,
Exchanges loving glances with my friend!
The thirst of honors godlike fierce unrest,
Which, like a meteor, perishes in smoke!
Show me the fruit that rots before one sacks it!
The tree that daily buds to him that plucks it!

MEPHISTO.—E'en this commission doth no fears provoke,
And such small trifles are to me a joke.
Yet, my good friend, the hour's fast growing nigh
When we, at ease, our own fat fish may fry.

FAUST.—If on a bed of idleness I e'er stretch
My limbs contented, send me to the crows;
If you can ever flatter this poor wretch,
Or gull him to complacency, suppose,
If you can sate woe with enjoyment, then
Dawn the last day for this most wretched man!
That bet I offer!

MEPHISTO.—Done!

FAUST—And done again!
Find me the moment, tempter, if you can,
To which I'll cry "oh stay, thou art so sweet."
Then you may clasp the gyves about my wrists,
Then will I gaily go my fate to meet.
Let the sad death bell toll then, if it lists,
For this poor parting soul—then too you shall
Be free for ever from your ministry;
The clock may stop, the minute hand may fall
Since Time for ever will have done with me.

MEPHISTO.—Bethink it well! be sure we wont forget.

FAUST—No doubt you'll have the best right to remember,
For I've no too rash measure on me set,
Should I continue I'll due service render;
What care I if your flunky or another's?

BOUGHT AND SOLD.

I stood to-night in my foam-white lace,
With pearls in my shining hair,
And I hid my heart with a smiling face,
And the gazers said, "How fair—
How blithe and bright is the maid to-night,
Who stands at the altar there."

And I heard them praise the costly things
That purchased my nuptial vow;
Praise the jewel that clings and stings
And burdens my finger now;
The milk-white pearls that twine in my curls
And hang like a burden on my brow.

Praise as we praise the frozen tree
That the hoar-white frosts begem,
And the cold cuts keen; but we only see
The glittering diadem;
And the leaves beneath, in the cruel wreath,
We've never a thought for them.

Bought with a heap of shining gold;
Bring hither a red hot rod,
And brand my forehead, write there "Sold,
And lost to Heaven and to God."
Yet, weak heart, wait! you chose your fate,
All jeweled and golden shod.

THE VOICES OF NATURE.

AN EXTRACT FROM "THE REVERY," A POEM BY EDWARD ISAAC DOBSON.

The moanings low of distant seas,
That saddened splash along the shore
Against great rocks, all grey and hoar,
The sighing winds within the trees—

Old Ocean's mountain waves sublime,
That chase each other o'er the deep,
And round the World in grandeur sweep,
Alike, defying Death and Time—

The thunder shocks from out the gloom
Of raging storms that tortured groan
Across the Globe from zone to zone—
The hidden secrets of the tomb—

The dreary wastes, and deserts vast,
That robe old Africa in white,
The movements of the stars at night,
The solemn wonders of the Past—

The grey, bleak cliffs and crags that lift
From out the sea, and sullen loom
Along the shore athrough the gloom,
Until the clouds from off them shift—

The planets yet unknown above,
The brook that wends through wood and field,
The years to come—what food ye yield
For Meditation and for Love!

Special Notices.

Do not fail to read Dr. Docking's advertisement, on the last page.

For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

Subscribers and Advertisers who change their residence without notifying the Business Manager are expected to pay the full amount agreed upon.

A purchaser is wanted at this office for a Sherman & Hyde Piano—the best instrument sold for the price—entirely new; also one of the celebrated Standard Organs, manufactured by Peloubet, Pelton & Co., New York. Inquire of A. M. SLOCUM.

Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try Dr. Every's Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

Send Austin Kent one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is AUSTIN KENT, Stockholm, St. Lawrence Co., N. Y., Box 64.

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, JANUARY 23, 1875. No. 36.

Signs of the Times.

George Jacob Holyoake, editor of the London *Reasoner*, is to contribute one article each month to the columns of the *Index*, Boston.

Science, not faith, is to be the guiding star of coming generations. The significant facts of our daily experience prove this beyond a doubt.

The amount paid by the Russian Government for war purposes in time of peace is sixteen times that expended for the education of the people.

Eight hundred young girls lately applied for positions at a Philadelphia theatre, in answer to an advertisement for 200 ballet dancers.

Mrs. Anne B. Richardson, wife of the Hon. Daniel S. Richardson, of Lowell, has been made a trustee of the State Industrial School for Girls, at Lancassar, Mass.

Notwithstanding the fears of many people that trouble will grow out of the efforts to put "God in the Constitution," it is a fact that the late convention in favor of that movement, held in Boston, was very weak, and that the appeals it made to the people have as yet awakened no decided response.

Rev. L. P. Hickok, D. D., LL. D., the author of "The Logic of Reason," admits the necessity of some new mode of reasoning to successfully carry on the contest Christianity is waging against skepticism. The Boston *Advertiser* says the book is a more open and utter confession of defeat than has yet been made by anybody holding similar views.

Rev. W. S. Bell, a young man of more than ordinary ability, graduated two years ago from the Divinity School at Cambridge, and entered upon the ministry in the Universalist Church, he believing that to be the most liberal; but he has recently severed his fellowship and is now preaching to independent congregations, including Spiritualistic societies.

Dexter A. Hawkins says "illiterate adults in this country produce thirty times as many paupers and ten times as many criminals as the same number of adults, under similar conditions, with such an education as may be obtained in the free common schools. The cost of taking care of our paupers and criminals, though comparatively few in nnmbers, is as large as the whole cost of a good system of free common schools and the vigorous enforcement of the law to secure to all children the benefits of elementary education.

The American Unitarian Association has just issued Channing's complete works, in one volume of 631 pages, which is to be sold at $1. per copy.

Printing in colors is now done by preparing blocks of coloring material, so cut as to fit into each other, and giving all the colors required at one impression. The process effects a great saving in press work.

Religious newspapers generally are complaining of lack of adequate support. Some of them with a circulation of eight or twelve thousand fail to pay expenses, in consequence of the delinquencies of subscribers. Is this a good sign?

The New York Children's Aid Society found homes for 3400 children during the past year, the majority of them being of American parentage and more than one thousand having both parents living.

A new system of utilizing steam power has been discovered by which a great saving is effected. It has been found that an engine can be worked from the escape pipe of another engine with an increase of power, and so far as experimented upon any practicable number of engines may be so attached.

A hanging railway car, suggested by Mr. Bessemer's steam system, has been tested with success on the northern railway of France. Seated in this car, which hangs on elastic springs, the traveler experiences the sensation of a hammock, free from vibrations and bumping. The movement is described as very gentle.

A London inventor has secured a patent on a new India rubber tire for wagon wheels, which is claimed to be capable of wearing as long as, or longer than an iron tire, and to have the great advantage of perfect noiselessness and absence of injurious jar. The draft of the carriage is said to be reduced by the use of this tire nearly one-third:

A French chemist professes to have discovered the secret of a chemical composition which has the property of giving to glass extraordinary hardness. Immersed in a bath of the new invention the ordinary material acquires such a degree of cohesion that it opposes to shock of hard bodies or action of fire a resistance ten or fifteen times greater than before. A sample of only three milimeters in thickness resisted the weight of 100 grammes falling from the height of five meters. Thrown on the ground with force it rebounded without breaking, and emitted a sound like a leaf of metal. The company will first introduce it in kitchen articles. This seems to be the re-discovery of one of the lost arts.

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THE FALSE PRETENSIONS OF RELIGION.

BY E. VOGEL.

All the influence and importance of religion rest on the belief that it is the manifestation of the will of God. Under the claim of divine authority religion has controled, and, to a great extent, still controls the destinies of mankind, undertakes to establish a standard of ideal excellence, to provide the impulses of noble and exemplary action, and, in short, has extended, or is still trying to extend, its jurisdiction over the human interests both of this and of a future life. A claim of this magnitude, involving as it does the whole of human happiness, deserves well to be subjected to an earnest and close investigation.

The basis of all revealed religion is tradition, existing, if not orally alone, in the shape of some so-called sacred writing; that of Christianity is the Bible. The signs or words contained in the Bible are the whole and the sole foundation of Christianity; whatever power or superiority there may be in it, it must be in those dead letters, it can be nowhere else, because in them all is included. Is it possible that dead letters can establish divine authority? We can conceive how such divine agents as heat, light, hunger, thirst, etc., make themselves felt and understood by men always and everywhere; but letters or words have no vital force of their own, their only natural property consists in producing impressions of sight, and man is no automatom, moved at the sight of letters. He acts, in conformity to the laws of his organization, from motives acquired by the instrumentality of the senses, being guided by his experience of the means of his welfare. If, profiting by the experience of his fellow men, he adopts and follows their suggestions and counsels, it is only when his own experience justifies him to conclude that the offered opinions are correct, founded on natural events and confirmatory of his own views. The man who allows himself to be guided by others without good reason and conviction, is a mere tool or slave, liable to the grossest errors and abuses.

Divine authority over men implies then God's influence determining human experience, understanding or reason to acknowledge such authority. But religion, resting on letters and words alone, establishes divine authority by human agency, in the following manner: *First*—The letters or words of the Scriptures meet the eye of some man. *Second*—He, by his experience, recognises them as the signs of a language, expressing the ideas of the writer. *Third*—He further finds that the writer's ideas are to the effect that they constitute the will of God. *Fourth*—He concludes, from his own experience and conviction, that the writer's views are correct, and thereupon proclaims the will of God on the authority of the Bible.

This explanation shows the line of demarcation separating religion and science, and the ground on which rests the distinction of spiritual and temporal things. Both religion and science are established by, and depend on, human experience, understanding or reason; but, while religion stands on the frail support of dead letters, science reposes on the broad basis of life and nature, and spiritual things are different from others only by the arbitrary assertions of ecclesiastics.

And it further shows, with mathematical certainty, the utter groundlessness of the claim of divine authority. All human knowledge is derived, directly or indirectly, from the impressions of the senses; there is no means of communication with man except through the senses. If there exists anything outside of nature, it can never be an object of human experience, the human faculties being adapted only to the perception of natural things. We may perceive indirectly, by inference, such as the waves of sound and light, the analogy between heat and light, the physical constitution of the sun by the aid of the spectroscope, etc.; but these indirect perceptions are deductions from real experience, and correct only when so founded. It is therefore impossible for man to know, or even to imagine, anything not natural, and all that has been put forth as divine and spiritual in opposition to nature, is but illusion or deception.

[For Common Sense.]

RE-INCARNATION.

"That alone which moves itself can never cease to be moved, because it can never desert itself. Moreover it must be the source and origin and principle of motion in all the rest. There can be nothing, prior to a principle, for all things must originate from it, and it cannot itself derive its existence from any other source, for if it did it would be no longer a principle."—*Cicero.*

Individual immortality must depend upon a principle inherent in itself, or be conferred and sustained by a power possessing that principle. In either case the principle itself is eternal without beginning or end. If a principle so exists in us, and philosophy asserts there is, then are we immortal, self-existent, corporeally mortal but essentially immortal.

The Materialist is said to deny individual immortality; the Christian to have it dependent upon the will of an eternal God; the Spiritualist to affirm individual immortality in the future, but denying it in the past, giving a beginning to eternity; another to place the origin and destiny of the soul in deity. With the latter view we will linger a little while, not to speculate on the nature of deity, to decide in favor of polytheism, monotheism, pantheism or atheism; whether the soul will, in its apotheosis, retain its individuality or be absorbed in the infinite ocean of self existent being; but to sit at the feet of the ancients and learn the lesson of spiritual progress in every form of animated being.

Eternal progression was not considered by the ancients to be an attribute of deity, nor of those destined to be gods; but the spirit, the deity in man, possessed in itself absolute perfection, and as the deity could only manifest itself through the medium of matter, to use the language of Scripture, it had to leave the bosom of the Father, become God manifest in the flesh and pass through various, forms and conditions of being, till it arrived at the measure of the stature of those in whom dwelleth all the fullness of the Godhead bodily, and then return to the possession of the glory it had with the Father before the world began. This divine incarnation was probably the result of an inevitable law of the divine nature, by which the spirit had been eternally passing through cycles of living experience. Every star in the firmament had been its battlefield, and

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the star indicated the progress of incarnated deity towards the goal of its emancipation from corporeal limitations. The universe was the school of the soul; to understand the soul it was necessary to understand the universe. We will therefore hastily glance at the views anciently held regarding the universe.

Belonging immediately to the world were four elementary spheres, earth, water, air and fire—solids, fluids, gases and electric agencies. From these came the mortal part of man, and at his dissolution each part went to its place. Thus in the atmosphere dwelt mortal spirits—demons quickened only with a passing vitality, the reflection of the divinity which brought them into being, or souls of men unworthy of a higher state.

"Four things of man there are, spirit, soul, ghost, flesh;
These four, four places keep and do possess.
The earth covers flesh, the ghost hovers o'er the grave,
Orcus hath the soul, stars do the spirit crave."

Then followed the seven planetary spheres, the fired stars, the crystaline sphere and the *primum mobile* the abode of the Supreme. As man was a microcosm, he also possessed the nature and arrangement of the spheres—four elementary temperaments subject to the higher planetary temperaments, all ruled by a vague indescribable longing to reach the infinite—to be home again with God.

The following table, prepared from Claudius Ptolemy, illustrates how the seven ages of man accord with the planetary arrangement and predestined progress of the soul:

Spheres.	Planets.	Ages.	Years.	Development.
First	The Moon	Infancy	4	Physical
Second	Mercury	Childhood	10	Mental
Third	Venus	Puberty	8	Amative
Fourth	The Sun	Responsibility	19	Social
Fifth	Mars	Manhood	15	Individual
Sixth	Jupiter	Wisdom	12	Philosophical
Seventh	Saturn	Retirement	Death	Spiritual

From the planetary spheres the spirit progressed through the three deific spheres and rested from its labors. But progress from sphere to sphere was not continuous. Upward progress depended entirely on the spirit's fitness to to ascend. Socrates, in Plato's Phaedrus, says:

"But whenever from inability to keep up it has not seen any of them, (true essences or truths,) and from meeting with some misfortune has been filled with oblivion and vice, and so weighed down has lost its wings and fallen to the earth, then there is a law that this soul should not be implanted in any brutal nature in its first generation, but that the soul that has seen most should enter into the germ of a man who will become a philosopher, a lover of the beautiful, or a votary of the Muses and Love."

After describing the other inferior grades of being, he adds:

"But among all these whosoever passes his life justly afterwards obtains a better lot, but who unjustly, a worse one. For to the same place whence each soul comes, it does not return till the expiration of ten thousand years; for it does not recover its wings for so long a period, except it is the soul of a sincere lover of wisdom, or of one who has made philosophy his favorite."

The spirit born into this world partook of the nature of the planet from which it came, as Socrates in another place illustrates: "Such as are in the service of Mars, and *went round heaven* with him, when they are caught by Love, and think they are at all injured by the object of their love, are bloodthirsty and ready to immolate both themselves and their favorite."

Astrology teaches that the ruling planet must either be in the ascendant, or in aspect thereto, or a sign in harmony with the planet must be on the ascendant; therefore a spirit could only take possession of a body when the ascendant was in harmony with the planet from which the spirit came. The horoscope of an individual always indicating the sphere his spirit came from. Perhaps it indicated the *status* of the spirit when in that sphere, as the horoscope at death might be the indicator of its destiny in the following sphere. This is neither affirmed nor denied. It is the ancient theology of Astrology. It is not in accordance with modern thought. The geocentric disposition of the spheres will seem an insurmountable difficulty, but not really so. The sun and earth only change places. The sphere of the earth being the sphere of authority claimed formerly for the sun. And undoubtedly authority is the life and curse of the world. The heliocentric arrangement would simply indicate that the sun, when in the ascendant, stamped the character of each planet upon those born therein, and the primary sphere would be the satelites of those planets possessing them.

Prof. Chaney gives to Uranus the quality of imparting mediumistic power, that is rising higher in the spheres than Saturn it is more spiritual. Can the Professor say whether Neptune in the ascendant does not confer mediumistic power of a still higher grade? It will now be readily seen why Astrology and magic, or Spiritualism, used to go invariably hand in hand. The magician who would communicate with the spirits of the starry realms, had to select a time when the planet of the spirit invoked was in harmony with his own nativity. This faith, though almost unknown to the 19th century, has never been without a representation. Lieutenant R. J. Morrison, of London, the zadkiel of astrological celebrity, has devoted the last and best forty years of his life to the religion of the stars. He is now an ardent defender of the Ptolemaic or geocentric theory of the universe. His New Principea is well worthy the attention of the disciples of Newton, as every proposition is backed by figures, which, common report says, cannot lie. The following, taken from his Almanac, is a good illustration of the nature of this belief:

"The first vision I ever had was on the 29th of January, 1850, as follows: A tall man appears with a helmet on, and in armor. * * * He is fierce looking, but has a pleasant smile. He calls himself Orion, and has written on his breast, *Sent from God.* * * * I ask, Art thou a spirit of the Moon? He says, No, I am not; I come from the atmosphere. Having been shown other planets, I ask to see Jupiter. He says, You can have a spirit from Jupiter, but you cannot see Jupiter; you will go to Jupiter when you die."

Mr. Morrison's *nomme de plume*, Zadkiel, is the planetary angel of Jupiter, he having Sagettarius on the ascendant at birth, had in consequence Jupiter as his ruling planet. It is not improbable that this faith may yet obtain while the present spiritual tidal wave continues its influence over the world. At any rate it will hurt no one to be acquainted with ideas akin to those now agitating the thinking people of this age. In the meantime let each one

"Be worthy of death; and so learn to live,
That every incarnation of thy soul
In other realms and worlds and firmaments,
Shall be more pure and high."

Vox Stellarum.

Ed. Common Sense:—The spiritual public circles, at Charter Oak Hall, on Tuesday evenings, are distinguished by the great variety of tests obtained, and by the fact that different Mediums go around the circle, taking the hand and giving timely council and words of cheer to nearly every person present. The large attendance is harmoniously arranged, by forming circles within circles to the apparent convenience and satisfaction of all. W. H.

Bret Harte, who lives in New Jersey, is writing stories for the New York *Times*. Some of them are equal to any of his former productions.

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ASTROLOGY—NO. 8.

BY PROF. W. H. CHANEY.

I was often disgusted, when a young man, at hearing people talk about weaning children "when the sign was right," planting seed, slaughtering animals for food, etc. True, I had never tested any of these sayings in order to determine the truth or falsity involved, but, like all bigots, I assumed that such things were against reason, and therefore false. Reader, whenever you meet with a person whose standard of logic extends no higer than this, waste no time with them in argument, for depend upon it, in their contracted ideas, there is no possible room for inductive truths. Those who say, "I don't know anything about it, and I don't want to," are so weighted down with bigotry, that no amount of reason and philosophy can ever unload them. Let them pass as incurables, and devote your spare time to such as are willing to investigate and test the truth or falsity of any doctrine.

SUPPOSED WHIMSICAL ASTROLOGY.

In this paper of my series, I shall deal with every-day facts, which the presumptuous wise denounce as whims and superstitions. Every one having any knowledge of Natural Philosophy, knows that it is from the attraction of the Moon and Sun, principally caused by the Moon, that the ocean tides ebb and flow. Moreover, that the Moon exerts a different influence at her quadratures, than at her conjunctions and oppositions. Here, then, is admitted the very principle. which, among the forces of Nature, contributes to the events, the cause of which I once denied, doing so, however, through ignorance.

If the Moon exerts an influence upon the water, why not upon the land and all other objects? If her influence is different upon the water, in her quadratures, from what it is in her conjunctions and oppositions, why not the same rule follow upon other things, since Nature is universal, always acting upon fixed laws? Among intelligent people, there can be but one answer to these questions, and based upon those answers we proceed with the investigation.

We observe that lunatics are worse at the new and full Moon than at other times. The ancients observed this fact, and under the mistaken idea that the Moon alone caused insanity, they called the insane "lunatics," from the Latin *Luna*, "the Moon." This, however, was a mistake, for in a Nativity, the position and aspects of Mercury, are sought for as much as those of the Moon, in order to determine whether the person will be subject to lunacy.

If a man falls to sleep with the *full* Moon shining in his face he is likely to awake partially idiotic, and is called "Moon struck." A brother-in-law of mine had that experience while a soldier, and for several weeks afterwards he was quite foolish. The Moon, when new, or in her quadratures, will not produce this result.

In the tropics, fresh meat exposed for a short time to the Moon's rays, will become tainted, while fresh fish will begin to decompose in a few hours after being so exposed, although the same fish would remain untainted for twelve hours, if kept out of the Moon's rays.

These facts, and many others which might be adduced, establish two points: *First*—That the Moon exerts an influence, not only upon the water, but upon other objects. *Second*—That the influence is different according to her position with reference to the Sun, from whom she receives all her light. Here, then are the logical facts which prove beyond cavil, that the "whims" to which I have alluded, may be logically true. Whether they are or not, requires demonstrative proof, and this the reader must seek for, as I have done.

These so called "whims," were formerly a part of astrology, which leaked out to the common people, the same as certain points of law, or the secrets of medicine, are known to the people of the present day. Once known, the facts were transmitted by tradition, till the origin became lost. Now these "whims" are not true, because they originally belonged to astrology, nor because they have been preserved for thousands of years. Points of law have been perpetuated for generations among the common people, after they had ceased to be law. For instance, even to the present day, many people think that a witness will not be allowed to testify to what he has seen through window glass.

I would caution the reader not to be too credulous, and to accept as fact, only that which is proved. I shall not furnish the demonstrative proofs, but will give a list of some of the "whims," nearly all of which I have demonstrated to be true.

Stock that is being fattened, thrive better in "the light of the moon," so called, that is, from the conjunction to the opposition, or from new to full Moon. From the full to the new, is called "the dark of the Moon." The flesh of animals slaughtered in "the light of the Moon," will swell when cooked, the fat of pork seeming to project beyond the skin; the fat of beef remains firm, cooking out but little. If the animal is slaughtered in "the dark of the Moon," the flesh shrinks when cooked, the fat of pork draws together so that the skin projects beyond it; the fat of beef nearly all cooks out, leaving it shrunken, stringy, and unpalatable. Nearly all persons have observed these different phenomena, and although aware that there can be no effect without a cause, have never thought to enquire into these causes.

Fences built in "the dark of the Moon," especially if she be transiting in an earthy sign, always tend to sink into the ground. The reverse in "the light of the Moon," especially if she be in an airy sign. In "the dark of the Moon," and she in an earthy sign, sod should be broken, a roof shingled, and all seed planted which you desire to take deep root, or the yield of which is the root itself. This is also a favorable time for killing weeds, but not the most so. Trees and roots may be transplanted under this aspect, but should not be trimmed. The trimming should be done in "the light of the Moon," while she is in either Aries or Sagittarius. When in "the light of the Moon," and she transiting in an airy sign, plant all seeds which you desire to have large tops or grow good vines.

During "the dark of the Moon," while the Sun is transiting in Leo, all vegetable life is tender, but more especially when the Moon is also in Leo. Under this aspect, in "the dark of the Moon," a single stroke of an ax is said to destroy the life of a large tree. This aspect only occurs for a few days each year, and when it does, farmers should improve the time to destroy obnoxious weeds. I have not yet calculated upon this aspect for 1875, but may do so, and publish it for the benefit of the public, although that same public never thinks of doing anything for me as a remuneration for the information which has cost me years of study and thousands of dollars, in time and money, and which I impart gratuitously. That the reader may understand what I mean by an "airy sign, etc.," I subjoin the following:

Fiery Triplicity—Aries, Leo and Sagittarius.
Earthy Triplicity—Taurus, Virgo and Capricornus.
Airy Triplicity—Gemini, Libra and Aquarius.
Watery Triplicity—Cancer, Scorpio and Pisces.

Here is the origin of the "four elements," *earth, air, fire* and *water*.

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THE PATRIOTIC ORDER OF SONS OF AMERICA.

EDITOR COMMON SENSE:—Neither in "qualification for membership" in the Constitution, nor in "form of application for charter" of the P. O. S. of A., is the Bible mentioned. In the former, however, one of the necessary qualifications is the belief in a Supreme Being, but nothing in regard to a personal God, the "personal" being prefixed by the writer of an article in the November number of the *Camp News*, entitled "Our Faith versus Skepticism," to which the editor refers, and evidently endorses. I was somewhat surprised at his reply in the same number to questions submitted to him in regard to the principles of the Order, and to which you refer in your issue of December 12th. Having a few months ago instituted Camp No. 1 of California, located in San Francisco, I am well aware that there are various opinions there, as elsewhere, among the membership, in regard to the inspiration of the Bible, and its removal from the public schools, etc. That there are good, bad and indifferent passages in the book, every intelligent person knows, who reads it, the difference between us, being, some of us have the moral courage to acknowledge it, others have not. If an ordinary school boy of the present day should attempt and fail to write a more interesting composition than much that can be found in the Old Testament, he would deserve to go to the foot of his class; while if a man were to print in pamphlet form, and attempt to sell in your streets, some of its nastiest passages, how long would it be, think you, before the Y. M. C. A's. would have him arrested and imprisoned like George Francis Train, not for peddling "the word of God," nor obscene literature even. Oh, no! that would not do—it would knock the foundation from under Christianity—but for "insanity!" However, I see no reason why the writers of the better portions of the Bible were not as really inspired as writers of equally as good things are at the present day. I was educated to believe the whole book to be the inspired word of God, but having little or no superstition in my composition, reason and common sense soon got the better of me, and I cannot now entertain such a mean opinion of a Supreme Being as to believe him to be the direct author of the obscene and contradictory passsages in the Bible, for whatever may have been my belief in the past, I have recently received an eye-opener in the form of a pamphlet containing 144 contradictions quoted from the Scriptures, many of which are as plain as can well be expressed by the English language.

The Order referred to, though not in every respect as liberal as the most radical friends of freedom could wish, yet as far as it has a tendency to inculcate the spirit of patriotism among its members—to oppose Romanism, or any other ism, as far as it would interfere with our liberties, or their basis, the public school system—and opposed to a union of church and State, or any undue foreign interferance with our free institutions, is doing a good work in its own way, and is deserving of the support of every true friend of freedom and progress, and has my best wishes for its prosperity. But if, in the future, I see anything in its obligations or declaration of principles to seriously interfere with my individual rights as a free thinker, as an advocate of truth as I now see it, or any attempt on the part of its members to meddle in any way with my prerogatives as such, I shall endeavor to stand by those rights as becomes an American freeman, regardless of consequences. If this be considered treason or heresy to any Order, institution, church or government, let such make the most of it.

Yours for freedom at whatever cost, I. A. HEALD.

Colfax, Cal., December 20th, 1874.

FROM ONE WHO IS NOT AFRAID.

ED. COMMON SENSE:—I feel disposed to express my opinion through your paper about the lecture which was delivered by Laura Cuppy Smith, last Sunday evening, on the subject, "The Clergy a Source of Danger." After a lengthy discourse, and summing up of criminal acts of our so called religious preachers, in different parts of the United States, and also of our priest-ridden city of San Francisco, the speaker expressed a fear that the time is not far distant when our General Government will ask its people not to send any other members to our Legislature and to Congress excepting believers of the orthodox faith. I have a different opinion. Danger of that sort has reached its highest point when a tyrannical preacher, like Dr. Stone, stands before an audience and tells the people, as he did a couple of years ago, that there would be a good many poor landlords, if it wasn't for the intelligent Chinamen in this city. I then began to think about our thousands of poor mechanics, and of our boys and girls who are deprived of the opportunity of learning a trade, and are driven to destitution and misery through the influence of this Chinese slave labor. I could no longer respect any institution which our reverend gentleman has a position in; for I have too much love for my own race of people, and I will especially see to it, that none of my children shall ever enter any orthodox church where such demoralizing principles are taught. I therefore say that the time is not far distant when we will ask the question, before we go to the ballot box: "Is that an orthodox headhanger? [I don't know one of them who is straight and beautiful.] If he is, scratch him." This is all I wish to say at this time. As a bootmaker my time is short, and my hours are fourteen every day. Such labor is necessary for my wife and six children JOHN HORNER.

San Francisco, Jan. 19.

The waters of Salt Lake, Utah, are evidently rising year. Thousands of acres of farming lands have been submerged along its shores. It is believed that the settlement of the country has caused greater moisture and an increased flow of water into the lake.

Those people who deride woman suffrage, and regret that they were not original abolitionists, may yet have reason to mourn that they did not greet the last reform any more warmly than they did the first.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, JAN. 23, 1875.

Neither the editors nor the correspondents of Common Sense are responsible for any opinions expressed in its columns by others. As it is intended to be a Free Thought Journal, it must necessarily contain views which no one person can wholly approve.

During the last four weeks our subscription list has largely increased, although comparatively few subscribers forwarded the money. During the same time we have stricken from the list many names of those who have failed to pay. Some of these have had the paper from the first number, and have not remitted a dollar. This does not speak well for people professing to be Liberal. Hereafter, we shall not continue the paper more than one month without payment, or at least a definite promise to pay soon. Come friends, let us hear from you. We cannot very well send bills in the paper. The address itself is a tanding statement of account, and it should be a rebukes to those who are able to pay to see "May '74" still standing opposite their names from week to week.

Brother York has given twelve of his soul stirring lectures in San Buenaventura, and the result is a thorough awakening of the Free Thinkers of that place, and an addition of nine to the subscription list of Common Sense. As usual our friend and co-laborer in the good cause declines to receive the commission due him for his services. If we had a few more such workers as friend York it would not be long before the paper would have a subscription list running up into the thousands. He has now gone to San Bernardino, and will probably remain there a week or two, thence to San Diego or Los Angeles. Success to him.

Dr. Draper goes further than to say there is an impending conflict between religion and science. He predicts the issue of the struggle as follows: "Whatever is resting on fiction and fraud will be overthrown. Institutions that organize impostures and delusions must show what right they have to exist. Faith must render an account of herself to reason. Mysteries must give place to facts. Religion must relinquish that imperious, that domineering position which it has so long maintained against Science. There must be absolute freedom for thought."

Reform Lectures.—The discourses now being given by Mrs. Laura Cuppy Smith, at the Hall of the Spiritualists' Union, 911 Market street, are too good to be lost by our readers, and all who can should endeavor to attend. A brief sketch of last Sunday's evening lecture is given in this paper, but it necessarily fails to express the earnestness and force of the speaker. Her afternoon discourse, which was also excellent, is spoken of by a friend, who is endeavoring against adverse circumstances to live a pure and upright life, as a great consolation. It depicted the compensations of life in hopeful language, giving assurance that our efforts for the right, however hard the struggle, are sure to meet with reward in the formation of a noble character, which is of far more value than material wealth. To-morrow afternoon Mrs. Smith's subject is "Bigotry in Reform," and in the evening, "Is Spiritualism a Delusion?

Some of our wise newspaper men condemn the growing tendency of young women to engage in business for support thus neglecting their duty to enter into marriage relations. They would have women confined to the arts of husband-catching. It is well known that it is the hope of getting a husband to support them that usually makes girls so inefficient in all the work they attempt to do, and it is only when they give up the thought of marriage as a means of support that they really become worth anything in the world of work. Women who learn trades, or compete with men in business, are condemed for their inefficiency, and failure to perfect themselves in their calling; yet those who do perfect themselves, and in order to do so give up all thought of getting a man to support them, are by the same critics condemed for forsaking domestic life—for not becoming wives and mothers. Well, it is difficult to please some people. The truth is, a certain class of men, and a very large class, desire to keep women in a dependent position.

Mrs. C. M. Sawyer, and Mr. Jones of Chicago, are now giving seances for materializations at the rooms of Mrs. Cotter, No. 10 Stockton street, where arrangements may be made for private sittings at any time during the day. Public seances are given every evening. The cabinet is in the same room with the sitters, and is on castors so it may be moved to any part of the room. As there is an open space over and under the cabinet, no person can enter it unobserved, and during dark seances, a circle may be formed, if desired, entirely around the cabinet, though in that case those at the rear could not see anything, unless the spirits walk out of the door, a feat which has been promised but not yet performed.

Referring to the God in the constitution movement, the *Golden Age* says "you can't take the rascal out of a man by altering his door-plate." Very true, but you may put a little more of the hypocrite into him by doing so.

The penitentiary at Albany, N. Y., cleared $30,000 over expenses last year.

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A LESSON FOR THE SOCIAL SCIENCE ASSOCIATION.

The editors of San Francisco have not generally exhibited a friendly spirit towards "Prison Reform;" on the contrary some of them have more than once sneered at the idea, and have asserted that the discipline of our prisons is already too lax, that the prisoners are treated with too great leinency, and that prison life is not made sufficiently burdensome to be a terror to evil doers. But the coldness with which "prison reform" has been treated by the hypocritical, time-serving newspapers of San Francisco is genial compared to the frigidity with which some other phases of social reform have been frowned upon by the immaculate press. In the *Bulletin* the very name "social reform" has been tabooed, lest some readers might suppose it referred to the sacred institution of marriage, or to sexual relations —a subject quite too indelicate for discussion in the columns of that Miss Nancy sheet. Occasionally, however, it becomes necessary for a journal which pretends to give the news of the day to make mention of a fact which has a bearing on one of these tabood subjects, and the manner in which the feat is accomplished is sometimes highly amusing. For instance, the *Bulletin* of Saturday last had occasion to mention the fact that Dr. Harris, of New York, in his investigations into the criminal records of that State, had made a remarkable discovery, which is that hundreds of criminals and paupers in one county descended from one woman—a "mother of criminals," who was born a hundred years ago. The *Bulletin* does not give the full facts, but Dr. Harris says he discovered that from a girl named "Margaret"—who was left adrift, nobody remembers how, in a village of the county, seventy years ago, and, in the absence of an almshouse, was left to grow up as best she could—have descended two hundred criminals. As an illustration of this remarkable record, in one single generation of her unhappy line there were twenty children; of these, three died in infancy, and seventeen survived maturity. Of the seventeen, nine served in State prison for high crimes an aggregate term of fifty years, while the others were frequent inmates of jails and penitentiaries and alms-houses! The whole number of this girl's descendants, through six generations, is six hundred, and besides the two hundred who are on record as criminals, a large number have been idiots, imbeciles, drunkards, lunatics, prostitutes and paupers. The *Bulletin* copies merely the following, from the New York *Evening Post*:

The girl began her career of illegitimate maternity very early, some eighty-five years since, but the six generations of criminals and paupers of which we spoke have appeared within seventy years. The descendants of this girl and of two neglected sisters count up 480 criminal or pauper persons. These have inter-married with 143 others of like wretched character, and the total number of descendants now known, both living and dead—mainly convicts, paupers, criminals, beggars, and vagrants, is 623.

From this lesson, so full of meaning, so striking in its proof that *right generation* is the all important question of this age, the *Bulletin* affects to see nothing more than an argument for prison reform! Well, really, we are thankful that something has at last forced from that cold-blooded sheet a word in favor of prison reform, though it does happen to be a fact which has about as much connection with prison reform as it has with the conversion of the heathen.

Here is a woman, who, neglected by society, scorned and outlawed, becomes hardened and desperately wicked. She gives birth to those of her kind. It could not, under the circumstances, be otherwise. We do not look for lambs among the whelps of a wolf; why should we expect a virtuous progeny from the pariahs of society? Children take on the conditions under which they are born, and inherit the tendencies of their parents. If a mother is forced by society to evil courses for a livelihood, her children will be evil, and if they are in turn neglected, their children will be as bad or worse.

No, it is not prison reform, but social reform that this lesson teaches. It proves the vital importance of that most neglected of all subjects, the science of stirpiculture, a subject which more urgently than any other demands the attention of a people boasting of its civilization. It is a lesson also in favor of the education by the State of all the children of the State. It is a disgrace to modern civilization that the children of the poor and degraded are suffered by society to grow up in misery and vice to become the enemies of that society which so neglects them.

It is another proof also of the duty of our public instructors, physicians, ministers, school teachers and others, to foster a public sentiment in opposition to the production of children by parents beyond their ability properly to rear and educate them. So long as the State refuses to care for the children of the poor, it is a sin to bring them into the world to become first the victims, then the enemies of society. But who dare preach this vital truth from the pulpit, and what secular paper gives it a hearing in its columns?

Our daughters are taught that to become wives and the mothers of families is a duty paramount to every other; and many a one sinks her womanhood in the bitter struggles of the overburdened wife and mother, and consoles herself with the oft repeated lie that she is doing her duty. When will these shams of society cease, and woman learn that her first duty is to herself, to make her own nature purer, richer and more capable? Wifehood may be well, and motherhood necessary to the complete rounding of womanly character, but when the wife becomes a slave, and the mother shrinks with dread from the contemplation of again taking upon herself the burdens of maternity, it is time to inquire if there is not something radically wrong in a social system that produces such results. Two or three children, well developed mentally and physically, re a blessing to the parents and to society, while a dozen puny things born in defiance of the soul protests of the mother, are a curse; yet how few women are encouraged or even allowed to resist the forced maturity that is the rule, not the exception, of the ordinary marriage state. It is also a question worthy the attention of students of social science, whether nobler and better children cannot be

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produced by women who are, in a measure at least, independent of a husband's control during the period of child-bearing. Yet because COMMON SENSE barely mentioned a fact of this kind a couple of weeks since, merely recording the birth of a healthy child by a woman living independent of husbandly dictation, who had previously lost two children in the marriage relation, a great hullabaloo was raised, and one subscriber (who by the way is one of the editors of the *Bulletin*,) stopped his paper with an indignant message, the most important part of which is as follows:

"Friend Slocum: You will favor me by discontinuing sending "COMMON SENSE" to my address, and by striking my name from your list. When such disgusting paragraphs as the following find their way into its columns, even under the head of "Special Notices," the paper ceases to command my respect, and has no further claim upon my sympathy."

Here follows the notice of the birth of a child to Mrs. Richardson, as follows:

BORN.— In San Francisco, January 4, 1875, a daughter to James and Anna Richardson. During a wedded life of four years Mrs. Richardson, (then Anna Smith) being in delicate health, lost two young babes, which experience, with other considerations, induced her to become again mistress of herself, as she was prior to marriage. This child, which was desired, and was deliberately begotten in defiance of established usages, bids fair to live, to be a blessing and a benefit to its parents.

Now in spite of this proof that our disgusted friend has a great deal yet to learn in this world, he is really a man of more than ordinary ability and kindness of heart, but he evidently looks at the notice in question in the light of his prejudices rather than of his reason, and refuses to calmly consider a *fact*, merely because it appears to militate against one of the sacred institutions of our social system. Really it does not reflect in the least upon *true* marriage, but only on a sham, falsely *called* marriage. Legalized prostitution is not marriage, and the time will come when it will not be dangerous for any "Common Sense" editor to so declare.

From a half column notice of COMMON SENSE in the *Post* it appears that the editor of that paper is weaker mentally and much more debased morally than our friend of the *Bulletin*. The *Post* copies from COMMON SENSE the notice of the birth of Mrs. Richardson's child, and then says:

"Precisely what this means we do not know, but evidently something utterly nasty and vile."

This is an admission that the editor, being too weak mentally to comprehend a plain statement, is base enough morally to imagine that it is vile; and he further shows his lack of judgment, as well as purity of mind, by copying this "utterly nasty and vile" thing into his paper—thus giving to his readers "something utterly vile" and to COMMON SENSE an advertisement without charge which we would gladly have paid for, provided the *Post* does not falsify concerning its circulation as it does about other things. There is certainly one dilemma from which the editor of the *Post* cannot escape, which is, that he does not believe the notice in COMMON SENSE is as vile as he pretends, or he deliberately serves up to his readers that which he knows to be demoralizing. He can take either horn of this dilemma he chooses.

The *Post* gives this extract and our editoral comment as specimens of the "advanced ideas of people who rail at Christianity as unworthy the belief of intelligent men and women." If it will now give the vilest specimen that can be culled from the Christian Bible, it will be able to show its readers which of the two is most worthy "the belief of intelligent men and women;" but before doing so, the editor must take care that some zealous member of the Y. M. C. A. does not cause his arrest for publishing obscene literature.

SOCIAL SCIENCE ASSOCIATION.

On Saturday last, a meeting of a "chosen few" was held at the Chamber of Commerce, for the purpose of organizing a Social Science Association. There were present: President Gilman, of the State University, Rev. H. Stebbins, Dr. G. A. Shurtleff, W. W. Crane, Rev. A. Williams, C. T. Hopkins, Rev. J. Eels, Rev. O. Gibson, Dr. Gibbons, J. T. Doyle, Warring Wilkinson, W. C. Bartlett and J. Preston Moore. D. C. Gilman was asked to preside, and W. W. Crane elected Secretary. Mr. Gilman stated that the organization is intended to be free from church and political parties—composed of men who are willing to devote their time to maturing plans for the better administration of public affairs, to investigate all methods of modern science, and collect facts from all parts of the world, compare them and deliberate upon them, and spread their views for the benefit of society. It is not to be a moral reform association, but a body for the purpose of scientific investigation. Such a society was organized in Boston two years ago, and more recently similar societies have been organized in other cities.

Rev. A. Williams submitted the report of a committee that had been appointed to prepare a constitution. Its principal features are as follows:

This society shall be known as the Social Science Association of California, and shall consist of not to exceed two hundred and fifty members, who shall be distributed in sections as hereinafter provided.

The objects of the Congress shall be to investigate questions of social science, and collect and publish mature views regarding such subjects, with reference to a determination of the true and safe principles which underlie the industrial, economical and administrative interests of the commonwealth.

The subjects to be considered shall be distributed under the following sections, viz: 1. Production and commerce. 2. Jurisprudence and legislation. 3. Crime and its treatment. 4. Education and health. 5. Municipal administration.

Members of the Association may select the section or sections to which they shall belong, and each section may appoint its own Chairman, and shall have power to provide rules and regulations for its internal government.

This is very well, so far as it goes, but there are some important subjects omitted, and why the society should consist of any particular number of people, is not apparent to ordinary minds. There are always in such societies a few active members, who constitute its vitalizing force,

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but whether the main body be large or small, should depend entirely on circumstances.

Mr. Stebbins very properly suggested that it is not best to be in haste in adopting a code of laws, and that it would be well to communicate with the British and American Societies, and obtain their publications, and avail themselves of the experience and wisdom of other societies of this kind.

The constitution was approved, but may be hereafter modified. It seems that invitations had, prior to this meeting, been sent to sixty gentlemen, asking them to become members. By vote these invited persons were requested to attend the next meeting, and to sign the roll of members. The meeting then adjourned for four weeks.

A Social Science Association, founded on a liberal and sensible basis, would be an excellent institution, but there are indications that this movement contemplates an organization contracted both as to its membership and its objects. It looks as if it is to be fearfully respectable. There is nothing in the list of subjects which embraces the most vital question of the age: that is, the scientific propogation of the human species. This question underlies all others, it being that on which all others depend. It goes back of education, back of the science of government, of labor and capital, of commerce and of legislation. It is the basis of society, and if its laws were understood and regarded, a few generations would show such a change for the better, in social order, domestic happiness, public education and morality, that nine-tenths of the evils of society would disappear, and many of the questions that now agitate such learned bodies as Social Science Associations would not longer have to be discussed.

Another bad feature of this society is the exclusion of women, as if our mothers and wives could have no ideas on such subjects worthy of respect; while the truth is, their quiet contemplative lives, their intuitive nature, their personal experience, their higher morality, and greater personal purity, all give them an advantage over men, in the task of comprehending the principles of true social science, and in devising means for lessening the evils that under man-rule have for ages afflicted the human race. There never will be any real social or political reform, until women are admitted as an element in the government of affairs, and the exclusion of women from this new society is indicative of an old fogyism that argues ill for its usefulness.

In conclusion we respectfully suggest the admission of a live element into this society of savans, in the shape of a few practical observers of men and things like Prof. W. H. Chaney, a few thinkers like J. W. Mackie, and some earnest laborers in reform like Laura Cuppy Smith. We have had quite enough of pseudo scientific bosh in the history (in former years) of our Academy of Sciences, when it was composed in the main of a few antiquated doctors, briefless lawyers and self-satisfied theorists, who thought it a fine thing to be a member of a society with a big name.

THE CLERGY A SOURCE OF DANGER.

Mrs. Smith has grown since she left us in 1869. Her lecture on Sunday night was marked for its great intensity, warmth and womanly earnestness. She chose a theme full of interest to free-thinkers, to American citizens who value the liberty for which blood will be shed before another decade passes, or American thinkers will be abject slaves, cringing to their master, the Y. M. C. A., who in their turn will be swallowed up by the Catholic Hierarchy, if Infidels are afraid to do their duty.

After music by Mrs. Mathews, Mrs. Smith read a poem on an auction of pews in Plymouth Church, by an uninspired sinner. She believes, with Mr. Jameson, that the clergy are a source of danger to the American Republic—that they are the most dangerous class in the community, because they do the people's thinking, and are the keepers of their conscience, and the controllers of those nurseries of bigotry, the Sunday-schools, from the chains of which the freest of us are not entirely free. She read extracts from the *Index* of November 17th, 1874, showing the designs of the clergy in relation to the "God in the Constitution" Amendment, by which the Infidels are to be disenfranchised, and said if it were put to the vote of *the whole people*, the Amendment would carry; that while radicalism *talks*, conservative *acts*. She gave evidence upon evidence that the clergy consider that Infidels have no more rights than "other lunatics;" that it is their purpose to suppress Infidelity at any cost, and to support and defend the representative clergy at all hazards. The conscientious clergy are sent to the backwoods and rural districts, where, if caught upon the "ragged edge," they are made examples of. The unscrupulous defense of Beecher is not for Beecher as the man, but Beecher the clergyman; for as sure as Plymouth Church goes down, so sure would the underpinning of respectable Christianity give way.

The clergy now have entire control of our jails, houses of correction, and schools of reform. She read a letter in which was told the story of a female prisoner (her first offense) who broke one of the rules of the school by speaking out of hours, and was ordered into the dark cell for 24 hours, and was forgotten. She lay there in the winter time four days, living on a crust of bread, on a cold damp floor, having only for clothing, a chemise, cotton petticoat, and calico dress; undermining her constitution for life, and this in Christian Boston!

She spoke of the Methodist Church as the State Church, where Grant attended when not engaged with his dogs, and listened when the fumes of champagne permitted.

California, she said, is terribly priest ridden, which was not the case when she left us. She had told the people in the East there was one State where people are not under the thumb of the priest, but she did not know what she was talking of. She referred to a physician who had ordered the COMMON SENSE to be stopped, because his wife was kept in constant perturbation, by the frequent recurrence of the word "sexual." No doubt the Bible lay on his table, from which were culled passages by George

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Francis Train, that were declared obscene by the court, and not fit to be read before ladies! Women whose minds are held in pawn by the church, cover themselves with fig leaf modesty, and permit their sons and daughters to grow up in ignorance of their bodies, and go out into society the imbecile victims of self-abuse and other malpractices.

She ended with an eloquent appeal to Infidels to rise in the name of common sense and reason, and become iconoclasts in destroying their common enemy, clerical bigotry.

THE TEMPERANCE LEGION.

The managers of this Society aim to make their meetings so instructive and amusing that those who have been accustomed to seek for happiness in saloons, and other vile places, may be constrained to come in and catch an inspiration of something better. Some long-visaged, church-going people stand aghast at so much, which to them seems irreverent on Sabbath evening, but I regard it as a long step in the scale of progress, to be able to reach those whom their prayers and church ceremonies fail to attract, and I feel like extending the hand of fellowship to all societies, of whatever name, who lend a helping hand to the young people who have left home and friends in the East to come here. Home comforts are not theirs to enjoy here. A lodging house, meals at restaurants and no parlor amusements—is it a wonder that some become hoodlums and inebriates? Let us consider that *each is some mother's son*, and do by them as we would have others do by our sons so far away. If each saloon keeper, each gentleman and lady, and each church member, would put into practice this "Golden Rule," California would be the better for it. F. A. Logan.

In Scotland, where pauperism has always been most economically managed, poor children have always been boarded out in families, in preference to congregating them in institutions. Efforts to introduce a similar practice in England resulted in the appointment by the Gladstone administration of Mrs. Nassau Senior, the first woman ever thus commissioned, to investigate and report the condition of the pauper girls of a portion of London 'from a woman's point of view.' Mrs. Senior called some associates of the same sex to her aid, and spent a year in examining the character of the girls' schools, homes and reformatories, and in tracing the after life of their graduates. In her report to Parliament, just made, she discloses the plentiful lack of 'mothering' which characterizes all the institutions, and which rises to a frightful climax when, as is sometimes the case, from 1000 to 1600 girls are herded under one roof. Although the English experiments of boarding out in homes have succeeded admirably, the managers of the 'institutions' will make a sturdy fight against any change.—*Springfield Republican.*

You wear upon your spirits the impress of your thoughts, deeds and utterances; even false communications prove the undeniable fact of life beyond, and if you desire to have all truthful communications from the spirit world, be truthful yourselves.

The French government has appointed a commission to conduct experiments upon a steam organ—the Calliope—heard 15 leagues in fine weather at sea. These new experiments are to be made during the period of the equinoctial gales.

SCIENCE AND SPIRITUALISM.

DISCUSSION BEFORE THE SOCIETY FOR SELF CULTURE.

The discussion of Spiritualism still continues at 39 Fourth street. The meeting on Sunday last was opened by Mr. French. Our reporter did not reach the Hall until after 3 o'clock. When he entered Mrs. Chaney was speaking. She argued that Spiritualism is worthy of scientific investigation, and that the mere fact of the existence of spiritual phenomena, in however crude and insignificant a state, establishes its right to the consideration of science. That this phenomena does exist no one will attempt to deny. No matter whence its source, whether good, or evil, whether emenating from spiritual or material force, it stands in our midst an unexplained fact. Science must take hold of it, and give it a willing and thorough investigation. The mere *existence* of the phenomena entitles it to consideration, even though it had given no signs of continued life. How much more, when, in all its varied phases and startling characteristics, it is shaking time-established usages to their very foundations.

Although a quarter of a century has passed since the advent of modern spiritualism, we have not scientifically considered it. First the rap. The world (not Science) proclaims it electricity. But this is not true. Since our finest electricians fail to produce similar results. That there is an intelligence controlling these raps, who will deny? Whether this intelligence is the spirits of the departed, who through some occult law in Nature are thus enabled to communicate with the living, remains for scientists to prove. It is an intelligence, and Science must sooner or later decide as to its nature. When we consider the fact of a Newton toiling for seventeen years to determine how much the moon's path around the earth curved each second of time, a fact which not one mind in a million would *conceive*, much less be interested in, can we question the right and importance of spiritual phenomena to scientific investigation. when millions of minds are anxiously waiting its solution? Even though it should prove a fraud, Science owes it to humanity to prove its truth or fallacy.

Let us wash ourselves clean of isms. It is not the individual belief of persons, whether they be Christian, Infidel or Spiritualist, that is at stake, but a new problem, a fresh leaf as it were, which Nature has turned in her wondrous volume for our deciphering. Let us exercise patience in the reading, and like Kepler, "be content to wait a hundred years for a hearer, as the God of the universe has waited his thousands for an observer." In conclusion Mrs. Chaney deprecated the use of personalities in the debate, saying: Personalities can never be made the basis for the establishment of truth.

Remarks were made by Mrs. Cummings, A. F. Smyth, Prof. Chaney and others, and the same subject was continued for further discussion, T. D. Rumple having consented to open the debate to-morrow afternoon.

The fact is daily becoming more apparent that Christianity and modern civilization are radically antagonistic.

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THE BIBLE IN THE SCHOOLS.

A late number of the Clinton (Iowa) *Herald* contains a letter from a German free thinker, P. L. Schmitz, in reply to one Rev. Charles Trimble, who preached a sermon in favor of the Bible and prayers in the public schools, in which he asserted that the Bible is needed in the schools as a teacher of morality. Mr. Schmitz says:

It may be admitted that the real moral teachings contained in the Bible are desirable, but no more so than real moral teachings in any other book. But the real objection to the Bible in our schools is its immoralities. In it there are stories so revolting and language so obscene that Mr. Trimble dare not read them before his audience, much less to innocent children.

First—The Bible incites to drunkenness; Jeremiah, chapter 25, verse 27. Second—to robbery; Exod., chapter 3, verses 21 and 22. Third—to vagrancy; Psalms, chapter 109, verse 10. Fourth—to bigamy; Deut., chapter 21, verses 15 and 17. Fifth—to slavery and the slave trade; Lev., chapter 25, verses 44 and 46. Sixth—it encourages falsehood; 2d Thess., chapter 2, verse 11; 2d Chron., chapter 18, verse 21. Other passages could be cited to show that the book has a bad moral influence, but the above are sufficient. Strip the Bible of these immoralities and it will be a much better book.

To the next assertion, "That the Bible, as a reader and speaker, has neither a superior or equal," and that "it contains the most sublime oratory and happiest melody," I would reply that it is used for neither, even in Christian colleges, and there is not a single note of music in the book.

Correct grammar is entirely out of the question when speaking of the Bible. The speaker is further represented as asking, "As an ancient history, where is a volume more complete, more reliable or which reaches further back towards the beginning of creation?" I answer, it is principally a history of the Jews and their plundering and murdering of other nations. As for the "story of creation" no scientist nor even the best theologians of modern times give any credit to it. Better and more reliable histories are used in our colleges and schools. The Bible does not give the day, week, month or even the year in which its principal personage (Christ) was born.

I come now to the most astonishing assertion of the speaker, viz: That, as a philosophy of modern science, the Bible has no equal. I ask the gentleman to point out a standard work on modern science that teaches the possibility of having three days and three nights before the Sun was created? that there is water enough to cover the earth to the height of the highest mountains? that the earth stands still, and the Sun and Moon move around it, or that a man can live three days and nights in a fish and come out alive.

Finally, to the objection that the introduction of the Bible in the schools would commit the Government to the support of an established church, Mr. Trimble answers that our Sunday laws, and chaplains for Congress and the army, show that the Government is thus pledged. But does this prove that it is right and just? Mr. Trimble believes in prayer. I do not. By what right under the Constitution, which guarantees to all religious liberty and equal rights, could Mr. Trimble tax me for the support of prayer? would it be considered just to pay a person a large salary to read a portion of Mr. Paine's "Age of Reason" at the opening of Congress or in the army?

The State has a right to teach morality but not religion. The Bible contains a system of religion about the meaning of which very few agree. Would it not be better to banish it from the schools and let *all* send their children to learn those things about which we all agree? I have no objections to others teaching their children religion. But I do most emphatically protest against their assumption of the right to teach mine. Christian claim and exercise the right to teach their children in matters of religion. I claim for myself the same right and have no desire to interfere with theirs.

P. L. SCHMITZ.

WOMAN'S RIGHTS AND THE BIBLE.

BY ANNA BESANT.

The following is an extract from a lecture in London, in nswer to the avowal that Woman's right to independence is denied and condemmed by the Bible:

The Bible! why, it has bolstered up every injustice—it has bulwarked every tyranny—it has defended every wrong. With toil and pain and bloodshed have the soldiers of Liberty wrung from the reluctant hands of priests and Bible-worshippers every charter of our freedom, every triumph of our cause. Every step in science has been won in despite of the Bible. From the stake where Bruno stood and died, from the dungeon where Galileo knelt and trembled, a voice has rung out that every advance of science has been struggled against by the Bible and the Church. But take heart, you who cling to your Bibles; as soon as we have gained this one step forward, as soon as women are no longer in subjection, you will be able to claim as the offspring of your Christianity that which, at its birth, you anathematized. Each trophy of advancement, each symbol of triumph, is claimed by the bibliolator as his as soon as it becomes popular. You will be able to find in your Bibles a sanction for the free development of womanhood, even as you have found room in the six days of Genesis for the vast aeons of geology, and space in the petty firmament of Moses for the mighty facts of astronomy. The Bible is claimed as the true parent of modern freedom, as the striker-off of the chains of the slave, the guardian of the feeble from the tyranny of the strong. It is the *spirit* of Christianity that has done it all, you say; when the letter said "kill," it meant "preserve;" when the letter said "obey," it meant "resist;" when the letter said "enslave," it meant "set free." So take courage, ye worshippers of a book; your idol will be shattered once more, but it can once more be re-mended; it will fall once more before the trumpet-blast of Freedom, but once more it can be raised. *We mean to set women free*; free to follow the guiding hand of Nature; free to fulfil every fair capability of her being; free to develop every noble intellectual power, and every passionate longing of her heart; free to expand in every direction; free to grow, to strengthen, and to rise. Little care we whether or not our work square with the rules of an old Eastern civilization; let those who are anxious about it see to that. Our work *need* not in itself trench on religion; but if Religion and the Bible grapple with us, and try to stop and destroy us, then Religion and the Bible must either stand aside or else they must go down.

My Motto:—Nature, Science, Reason.
My Principles:—Truth, Right, Virtue.
My Precepts:—Learn, and obey their requirements.—*Morris Cotton.*

Unless what was right once is wrong now; what was truth once is a lie now; what would save a man once will damn him now; and unless what was once in harmony with the divine nature is opposed to it now, the Plymouth pastor stands exonerated *on bible grounds.*—*Truth Seeker.*

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FAUST—A TRAGEDY.

FROM A MANUSCRIPT TRANSLATION BY DON FULANO

THE STUDY.

FAUST AND MEPHISTOPHELES.

MEPHISTO.—I will to-day, at once, your footman be,
And wait at table just like all the others.
One thing I beg, just two lines write for me,
Your black and white all apprehension smothers.
FAUST.—What then, a writing do you, Pedant, need,
Have you nor man, nor man's word ever known?
Is 't not enough that my words' steadfast tone
Of all my days forever shall dispose?
Doth not this world thro' all its streams rush on,
And shall a promise hold me, d'you suppose?
And yet this madness makes all hearts its home,
Who willingly would free his soul therefrom.
Happy the man, who, in a bosom pure,
Carries fidelity; no sacrifice
Will ever scare or grieve him truly wise,
But a stiff parchment, all engrossed and sealed
A spectre is all shun. The ink 's new,
And yet the word dies out from the dry pen,
And wax and leather must bear rule o'er men!
What would you, evil spirit, I should do,
On what inscribe this bond, that I renew?
Brass, marble, paper, parchment, which of these?
With graver, chisel, pen, or what you please,
I give you freely choice of all.
MEPHISTO.—Now why, my friend, this furious breeze
Of eloquence anent a thing so small?
Why any scrap of paper 's good; you should
Sign your name clearly with a drop of blood.
FAUST—If you're content that this shall make it good,
I can have no objection to the whim.
MEPHISTO—Blood is a juice quite sui generis.
FAUST—Well, have no fear that I shall e'er break this,
The force of every power, of every limb
Is just precisely what I swear to give.
I've puffed myself up far too high I know;
Down to your level must I live,
The great omnipotence hath cast me low,
And nature shuts her secrets from my sight,
My thread of thought is torn apart,
I've long been sick of reason's scanty light.
Let glowing passions rock my restless heart
And still my soul in depths of sensuous night;
Let every wonder be at hand
In magic domino concealed,
And let a train of wild adventure yield
Its fierce intoxication. Let Time's wand
Turn with cold touch events to sad or glad,
Chagrin or pleasure, fortune good or bad
May shift and change their features as they please,
So that this man ne'er grows a man of ease.
MEPHISTO—To you no measure, and no goal is set,
You're free to sip "from every opening flower."
Snatch on the wing from every honied bower,
I only trust you'll like all that you get.
But don't be timid, try them one and all!

RECIPE.

To make one mythic orthodox god:
First, take one mythic heathen god,
(Be sure to make your numbers odd,)
Add deified son of man,
Make them both one as best you can.
Now mix with this one holy ghost,
And you will have one god, almost;
Now make three one, then one make three,
And you will have a trinity.
Now fill this up with attributes,
To sink it far below the brutes;
Put in dire vengence, anger, hate,
Enough to make it reprobate,
Add jealousy, malice, deceit,
Infernal war; but not complete
Without folly and self-conceit,
And with most horrid crimes replete;
Add weakness and omnipotence,
Ignorance, to match omniscience,
Omnipresence—all seeing, too—
Which Adam hid from, and be true
As sacred writ. Add pity, love,
Justice, and mercy, to the above.
Put in some strong delusion here
To make his attributes appear
In a strong light, with unstable,
Changeable and unchangeable
Mind; with all other bible stuff.
Or he will not be queer enough.
Then, make him like a portly man,
"Without body or parts," if you can;
A voice of thunder for him make,
That lightning rods from him can take.
Also a buzzard nose, to smell
Burning flesh, blood, bones, fumes of hell,
Dung, hides, hoofs, horns; to please him well
Add incense, too. When this is done
Call him Triune, Father, Son,
And Holy Ghost, God, Three in One,
And make him damn, curse, swear, and run
Mad every day, and kill his son,
That a few in heaven can dwell,
While all the rest he sends to hell,

SPARTA, TENN. DR. LAIRD—In the Truth Seeker.

I WISH IT WERE RESPECTABLE.

BY MRS. L. B. DRAKE.

I wish it were respectable to lead an honest life
To speak the truth at every turn, no matter for the strife,
That bibles, books and selfish priests, have taught so very long;
I wish it were respectable to sing another song.

I wish it were respectable hypocrisy to shun,
And let the world know what we are, by what we've said and done;
To teach the little children they are not all defiled,
Because Eve ate that apple where knowledge sweetly smiled.

I wish it were respectable an infidel to be,
To every false theology, on ocean, land, or sea;
To loose all chains of slavery, that custom's laws have forged,
And pull down every throne on earth where sits a mortal lord.

I wish it were respectable for women to be free,
To own the soul God gave to her, and from all bondage flee;
That man no more shall be her lord, to tell her when and where,
She may learn wisdom from his lips, and when she must forbear.

I wish it were respectable for man to learn the cause,
That woman, too, is human, made so by Nature's laws;
And so amend his customs, his prejudice forsake,
That she may be a helpmeet in all the laws he makes.

I wish it were respectable to reason out the plan,
How Nature caused this earth to be, and how the law made man;
And if the true philosophy should kill the BIBLE GOD,
I wish it were respectable to put him 'neath the sod.

I wish it were respectable to love all days alike,
And not on Sunday preach and pray, and Monday morning fight;
To know that all the week is good, was so by Nature given,
And Sunday not the only day to learn the way to heaven.

I wish it were respectable for Freedom to be bold,
To grapple with old Tyranny that long has cursed the world,
And hurl him from his gilded throne to unknown depths below;
Oh! if it were respectable it shortly would be so.

I wish it were respectable to strangle gray-haired lies,
And not because they're old and gray, applaud them to the skies;
To place all dogmas, books and creeds, upon their real worth,
And if they do not stand the test, count them of good a dearth.

I wish it were respectable to own we don't believe
That Jonah lived in whaledom, so long, and took his ease,
Or Elijah, with his fiery coach, went up to Heaven so high,
Oh! I wish it were respectable to say, "That is a lie!"

I wish it were respectable, when women tell the truth,
And place before the people all the page of written proof,
For men to have some honor then, and love of human right,
And not, because exposure comes, get mad and try to fight!

But deal with women justly, when coward hosts assail,
And hunt them down like beasts of pray, or shut them up in jail!
Oh! I wish that men could act like men, at least when honor calls,
And let the truth be ever proved, though priests and lords should fall!

I wish it were respectable for ministers of grace,
If they have loved another's wife, and kissed her out of place,
To be no cowards at their posts, but own the truth as well,
And let the world say what it will, or send them straight to Hell!

ALONE.

I seek, O Solitude, thy mute caress:
Thou gracious Queen of that sweet realm of Hush,
Where from my languid brow the locks I push,
And taste the luxury of loneliness!
I love the world, and shrink not to confess
Belief that healthful souls all find it good,
And need, to aid their perfect fruitfulness,
The sharp attrition of the multitude.
I of the world am proud to form a part;
Yet, is it sometimes sweet to feast a mood
Born of the deep self-searchings of the heart,
At the abundant board of solitude.
One needs, at times, to pause in life's swift race,
To look one's own soul calmly in the face.

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, JANUARY 30, 1875. No. 37.

Signs of the Times.

Robert Collyer, Chicago, received a $1,000 Christmas present.

Professor Gilman has decided to accept the Presidency of the John Hopkins University at Raltimore.

A congregationalist church in Boston has revived the old practice of electing deaconesses. Four women were recently chosen out of six.

Lucy Stone thinks that as the women of Michigan almost succeeded in securing the franchise without a suffrage party, Massachusetts might succeed with one.

The trial of Beecher is still proceeding. His friends make great demonstrations of sympathy in Court, for the purpose of having an effect on the jury. It is not at all probable that the jury will agree.

The Kingdom of Heaven says, "Most Bible believers expect a great awakening—a great revival of spiritual power on the earth—and people of no defined faith see, in the signs of the times, the unmistakable evidences of great radical revolutionary changes.

Over one thousand girls appeared at Barnum's hipodrome to secure situations in the ballet, in answer to an advertisement, and as not one-third of the number were required, many had to go away disappointed. Two of the number determined to commit suicide by jumping in the river, but were saved.

The *Watchman and Reflector* says that a German scientist in 1788 wrote as follows: "The sun is really a kitchen fire, and the spots are great clouds of smoke and heaps of soot; consequently where there is a kitchen fire there must be meat to roast—such as godless people, Universalists, Atheists,—and the devil is the cook who turns the spit!"

A young woman of Evansville, Ind., recently, while on a visit to Philadelphia married against her parent,s wishes, and her husband being unable to support her, after coming to the verge of starvation, she entered a house of prostitution. Here a brother, who happened to visit the house, found her, and she returned with him to her home.

It is a mistake, holds the Milwaukee *Sentinel*, to suppose that education alone, unless it embrace some specialty, fits the possessor to secure the prizes for which men contend; and it thinks furthermore that it could hire ten thousand thoroughly educated men in the United States, at the present time, to work for $50 a month, but that it could'nt hire mechanics for that price.

Prof. Tyndall has written a preface to a late edition of his Belfast address, in which he explains his belief of the origin of of man—that our sun and planets were once diffused through space as an impalpable haze, that loss of heat caused a condensation, and after millions of eons animal life appeared, which in time developed into its higher forms. The nebula and the solar system, man included, stand in the relation of germ and finished organism. Very well, so far as this theory goes, but we trust that man is not yet "finished."

The prospect is good that an untusually large number of immigrants will find homes in California this year.

Rev. Mr. Ames, of Harper's Ferry, has procured a divorce from his wife, Mrs. Mary Clemmer Ames. Mrs. Ames now writes under the name of Mary Clemmer.

Mrs. Bowers, the popular actress, and Mrs. Conway, the successful manager of the Brooklyn Theatre, are daughters of Rev. Dr Crocker, of Providence.

A powerful spiritual medium has recently been developed in the family of a Baptist church member in Minneapolis, Minnesota, and great interest has been excited in the town.

Rev. J. W. Alvord, former President of the Freedmen's Savings Bank, and said to be largely responsible for the swindling of the colored depositors of that institution, has become insane.

Yesterday, the 29th, the Paine Memorial Building, in Boston, was dedicated, with appropriate ceremonies. Thirty years ago such a building could not have been erected in any city of the Union, New Orleans possibly excepted.

The Supreme Court of Iowa has recently reaffirmed by a decision the doctrine declared some months ago, that all money paid by a debtor for liquor sold in that State in violation of law may be recovered in the interest of creditors.

One of the Transatlantic steamers is being fitted with an aquarium-car for the transportation of live fish. The enterprise is undertaken with the view of importing some of the best species of American fish and attempt their acclimatization in England.

The burgler Mosher, killed at Bay Ridge, was a man of striking appearance, and seems to have been well educated. He never used intoxicating liquors nor tobacco, and according to his sister-in-law, was very pure in his speech. His only disposition to steal existed from childhood, and was undoubtedly the result of pre-natal causes.

Concerning the question of Church Disestablishment, which is year by year more and more discussed in England, the London *Inquirer* says "The great obstacle to a free national church is the bigotry of the sects. While this spirit rules the idea of a comprehensive church is a dream. Meanwhile the solution of the question becomes daily nearer—the placing of all denominations in the same position, that of independence and religious equality."

The New York *Freeman's Journal*, perhaps the ablest Catholic paper in the country, says: "One thing is certain. Archbishops and bishops may be multiplied, and priests ordained, and thousands of churches built; but if our bishops do not, following the Vicar of Christ, *forbid* Catholics sending their children to godless schools, in fifty years from now the Catholic Church in the United States will be a shrivelled and ghastly skeleton—a dry waste after a wave of Europea migration,—a scattered flock that false shepherds fed and fattened on, and left unsheltered from the wolves."

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[For Common Sense.]

MONOPOLY ETHICS.

The agitation respecting railroad freights and fares brings certain grave questions of morality into discussion, and will ultimately force upon the public conscience their consideration and settlement, in spite of the earnest efforts to ignore them. The railroad men are great sticklers for "vested rights!" We ask, who vested them, and for what? Was there not a contract, by implication at least, between them and the vesting party, (the people) which guaranteed certain things, as a *quid pro quo* for the rights so vested? And, when complaint is made that the "rights of property" are invaded by the tariff bills of Wisconsin, and some other states, are we not justified in pushing our inquiries farther, and asking, What is the fundamental principle of rightful ownership? Simple profession is not sufficient. It must be ownership justly acquired, and justly retained; whether of houses, lands, money, or franchises. The railroad men, in addition to their road-bed and rolling stock, profess certain franchises as incorporated companies. And, if the attainment of the same involved certain reciprocities between the parties, it is difficult to see how complaint of infringement of rights can be made with any grace whatever, when only those reciprocities are sought to be obtained. Or, to make the case still plainer, we may affirm that the question of the ownership, or confiscation of property, is not involved in this discussion. The ownership is not challenged by the States in question. But, it is the mode of their use. Their franchises are "vested rights," to be sure. But, there can be no rights without correlative duties. These "rights" were vested for a purpose. That purpose was the use which they were to subserve to the people who conferred these franchises. No people could be so stupid as to bestow such favors with no prospect of benefit therefrom. The people complain that their gifts are used to oppress rather than aid them. They demand a remedy, and put their demand in the form of authoritative regulation of railroad tariffs. The owners demur, and ask, May we not do what we please with our own? The answer is easy. To a certain extent, we may use our own as we please, but there are limitations to this rule. Let our railroad magnates essay to convert their fine offices in our city into nuisances, and they will soon see them abated, no matter what the amount of money the nuisance might yield them. We may not use our own to the injury or annoyance of another.

Railroads, and all means of transportation, are largely communistic in character. Men do not build railroads for their own private use. They are for the use of the public, and the conditions created by their existence compel their use. To dispense with them is simply impossible. They are individualistic so far as property ownership is concerned; that is, individuals have paid for their construction and outfit, with the exception of those aided by subsidies and grants of the public lands. Still there is a form of ownership retained by the people as an equivalent for the franchises conferred; and that ownership is the right of equitable use. The right to use a railroad is as perfect as is the right of the public to the accommodations of a hotel, and even more so. But the people complain that their rights are infringed by the imposition of extortionate rates for fares and freights. The railroad men reply that it is simply a question of profit, and belongs exclusively to themselves. They demand to know who has any right to define the limit of their profit. And this challenge brings the ever recurring, but never adjusted, question of rent, profit, and interest, before us for solution. If the money lender may exact one, two, or three per cent. a month for his loan; if banks and other monied institutions may make their twenty per cent. dividends; if the trader may impose twenty-five or one hundred per cent. profit on his goods, or the landlord receive ten to fifty per cent. rent on his houses and lands; why may not the railroad men demand such profits as please them? All of them take advantage of people's necessities; and "fair profits" are just what can be realized by the skillful arts of extortion. It cannot be denied that the same principle is involved in all these cases. "Things are worth what they will bring," states it with sufficient clearness; hence: if money will bring five per cent. a month, in consequence of the desperate condition of some debtor, it is worth that rate of interest! Or if misfortune compels some houseless wanderer to hire a dwelling, paying fifty per cent. rent, it is worth that amount! Or any price, which the needs of the people and the rapacity of the trader may make possible, is, according to this theory, only the just value of the goods sold. This may be correctly termed the "moral standard" of all existing monopolies, whether railroad or others. Were it the "standard" of monopolies only, the remedy for present social evils would be easily found and applied. Unfortunately, however, the masses of mankind adopt, without question, the same code of social morality which we have designated as "Monopoly Ethics." And it is impossible for us to see the difference in principle between the railroad which absorbs in freight all the surplus of the farmer's fruit and grain, and of that same farmer who absorbs all the products of the laborer's toil, except what is necessary to support him in a working condition. Can any one? The transportation monopolies and the distributing ones—the go-betweens—are accused of nearly or quite robbing the producing classes. How do they do it? By carrying out the principle that "a thing is worth what it will bring;" hence, if their services in carrying and distributing can be made to bring them all, or nearly all, the surplus products of the country's labor, then are they justly entitled to the same. If scarcity, on the one hand, and necessity on the other can justly regulate the price of labor, commodities, money, etc., then the course of railroads, and of all other monopolies, is right and good; and we have no just cause of complaint. Can any one show the contrary? We defer to another article farther discussion.

FINANCE.

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INSPIRATION.

FRIEND MACKIE:—I think I will not be able to return to the philosophical plane of thought for some time. If there be "royal roads to knowledge" by inspiration and intromission, by which some have only to open their mouths in order to have words of wisdom flow as waters from a perennial spring, why should I dig and delve in past and present lore, to expert every faculty in producing an essay or a lecture, costing often months of labor and years of thought to mature, when I am told that the best speeches containing the most living truths come inspirationally without effort or premeditation?

I fail to see, however, that we can add to the sum of knowledge only by individual effort and experience. The repeating of inspirational utterances may be useful as reflected light, and tend to soften the too deep realities of truth. I may also be like those laborers in the parable of the vineyard who complained because the eleventh hour hirelings received the same pay as those who had borne the burden and heat of the day. I think mental as well as physical health is best preserved by proper exercise and assimilation of food and knowledge obtained by hard labor. It is a law of nature that any faculty will become weak if not used and finally become paralyzed.

I would be pleased to have you elucidate the subject of normal *vs.* inspirational speaking and intromission of ideas. The only inspiration I ever felt was in relating a fact of truth of my own received through my own or other's experience, when a wave of magnetic thought would illumine my mind, causing me to feel the joy or sadness of their first impressions. I may be made of duller clay than the favorites of inspiration, and I think the law a little partial which bestows upon some universal knowledge without labor, while others labor a life-time for a little in some one department. With inspirational advantages why do they not add to the sum of human knowledge where the unaided intellect of man fails?

But as I have not heard for myself, only seen reports of such speeches, I may not have been able to catch the real effervesence of them. Yours for Truth, L. HUTCHISON.

REPLY.

MRS. HUTCHINSON, *Dear friend:*—Your letter interests me, and I regret that Inspiration did not befriend you sufficiently to enable you to elucidate the subject from your own standpoint. I agree with you that there is no royal road to knowledge. But some have to travel father over rougher roads than others. Admirable Chrichtons are exceedingly rare, yet here and there are found musical prodigies, like Blind Tom, and mathematical and other prodigies testing our credulity to the utmost. Others possess memories so extraordinary that they appear super-human. From these hights of human capacity there is every grade down to prodigies of stupidity. But in no case is there acquisition without effort, so far as I know. For my own part I feel like one who said, If God should give me the choice of Truth or Search for truth, I would choose the Search for Truth. To this I wonld add the capacity and opportunity.

Other engagements prevent me from complying with your request at present. The subject is a very important one, very little understood, very much abused, and a great deal of fraud is practiced in its name. This will continue as long as there are audiences with itching ears for the wonderful, rather than inquiring souls earnestly asking for Truth, whether it be palatable or not.

I would advise the perusal of an excellent little work, "Issues of the Age," by Henry C. Pedder, as pertinent to our present inquiries. It is begemmed with rich quotations from the best authors, the entermediate suggestive thoughs are worthy the opposite quotations in the little book, and a rare feast may be enjoyed by thinkers of every grade. Hoping that ere long you will pe inspired to write your own views on Inspiration, amid the solitudes of the everlasting hills. Yours for growing thought,

J. M. MACKIE.

THE STARS AND FATE.

"Lord, I believe, help thou mine unbelief."—HOLY BIBLE.

"Do the planets exert an influence in making us what we are, (some great natural philosophers and some great natural fools) or was it the ante-natal influences surrounding conception and gestation?"—PROF. CHANEY.

Suppose both be true, and also that other influences are at work to make us what we are. If it be granted that the stars do influence us, not only at birth and before birth, but all through life, will the concession neutralize the doctrino of hereditary transmission or gestative influences? I think not. And I dare say that Prof. Chaney has, in his practice, found cases where hereditary and other mundane influences were so antagonistic to the influences of the ruling planet that even the Prof. would be puzzled to point out the slighted trace of the planet's characteristics. There are powers on earth as well as in the heavens; and mundane as well as celestial influences may so co-operate

"That the best laid schemes of mice and men
Gang aft agley,"

Nor will the best of care taken of the mother during gestation be utterly destroyed if the child be born under an "unlucky star" any more than it would if born in an unpropitious climate, season, soil, or any other "unlucky" circumstance, though it would have been better had circumstances co-operated with ante-natal care and culture.

Fate, that dread word which seems to paralyze the energies of some people, is dreaded because misunderstood. Everything, so far as we know, pertains to the domain of cause and effect, and cause and effect are invariably co-ordinate in their relations. So, whether we like it or not, or though it should deprive us of all stimulant to action, yet future effects are already pre-disposed by present and past causes. We are the creatures of circumstances, nor is this less true when we are viewed as centerstances. For there is no cause which is not also an effect—no effect which is not also a cause, and together form links of inexorable destiny which no power, mundane or celestial, can disturb; for even if omnipotence interfered it could only interfere as a cause and become a link in the eternal chain of cause and effect. It is true Saturn was in my Ascendant at birth; it is also true that I am by nature skeptical. But faithful skepticism is better than simulated or stimulated faith; for faith in our present darkness can only rest on skepticism; he who never knew doubt never knew faith. But the Prof. commends the "*trying* to believe" practice to me, as if my belief were at the command of my will.

Christians recommend the same. It will astonish some that "Saul is also among the prophets"—that Prcf. Chaney is making common cause with Christianity in decrying

"Doubt as devil damned."

A rank Atheist must be a curious thing. How would it sound to say a rank Christian, a rank Theist or a rank Astrologer?

With faith enough to carry me on in the path of duty, in the ranks of doubt and honest inquiry, I remain faithful to myself and VOX STELLARUM.

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CHRISTIANITY VERSUS SPIRITUALISM.

ED. COMMON SENSE:—It is too much the fashion, in these days of strife and acrimony, to praise or condemn in unmeasured terms, without reflecting that perchance there never was a religious system yet that did not have much in it that was good, though mixed also with some evil. There are those who see no good in the religion of Christ. They look round upon our fashionable churches with their polished and well paid preachers, reared among the wretched huts of squallid and neglected poverty, and they say, "What good does this thing do?" They point to the rich and oppressive church of England, whose pampered bishops live in splendor on the enforced contributions of the striving poor; to the false and presumtuous pretentions of the pope; to the persecutions and burnings that have disgraced humanity; and charging the religion of Christ with, these cruel wrongs, they declaim against it, as though it were an unmittigated coil. They forget the pure and gentle character of its founder. They forget the many broad principles of good and right it has enthroned, as it were, in the very being of society, and that have made possible and inevitable, the progress we have made in the past. They forget the institution of the Sabbath day, that made sacred to every serf, and slave, however poor and debased, one day in seven, for thought and social recreation. They seem not to see that the dogma—error though it may be—that that every human soul must be converted or damned, was perhaps the cause of that general culture and awakening of the mind that has placed the Christian world in the van of civilization. They do not now realize that in thousands of barbarous tribes, the christian missionary was the first to take thoughts of love and justice, of domestic peace and security, of God and heaven, of Sunday and its rest, of schools, churches, colleges and universities. They see Christianity in its old age, debauched by long contest with human corruption, cursed with popish pretensions, allied with kings and oppressors, a thing of fashion, empty and hypocritical, the opponent of science and progress, the conservative defender of every social abuse. They forget the purity and usefulness of its earlier days. They do not see that though it may no longer be needed for the future, it has done a glorious work in the past. It has brought us to the point at which we may dispense with it, just as the old cart helps to make the railroad and is then laid aside forever. We do not anathematize the old wagon road with its deep ruts and impassable bogs, though we have got beyond it.

In the affairs of this world science is fast taking the reins in its own hands. It is telling us of the age of the earth, the origin and history of man, and daily adjusting our social relations on a system derived from observation and experience. It is looking higher. It declares that each of us derives his emotions, sentiments and thoughts from his surroundings, and believes or disbelieves as he is impressed. It is beginning to be understood that heaven is for the truly good, who are thus fitted for its joys, and not for the votaries of any particular faith, or dogma. These truths are creeping into the churches. They have dethroned the pope already. They will soon make the Catholic church a thing of the past. They will invade our other churches, and revise their rituals till they all stand upon this plane.

Spiritualism, in this work, is the handmaid of science. It accepts its teachings. It coincides with its conclusions, It does more. Where the scientist says "I do not see God! I cannot find the soul! I know nothing of this immortality!" Spiritualism supplements science. When materialism had well-nigh rejected and overthrown the supernaturalism of the past, spiritualism came, with its new wonders, to demonstrate the existence of the soul, the communion of saints, and the life everlasting. It does not curse or denounce Christianity, but thanks it for its past services to humanity, and supplants it for a higher and purer progress. Let spiritualism have place! Nay it *must* have place. The constitution of our country requires that it have a respectful attention. Let us watch its effects, and judge of it by its fruits. If, after eighteen centuries of trial, aye, even one century, it prove as inadequate to make men love each other as chrstianity has done, then let it be condemned and cast into the fire. But we cannot see how a human being can be made worse in this world by the belief that as they cultivate and refine the soul here by deeds of grace and love they fit and prepare it for the kingdom of happiness hereafter. It is surely more moralizing to believe that an entire life of goodness is essential to salvation, than that the great boon is to be bought by a momentary death-bed repentance, or belief in any peculiar dogma whatsoever. A CHRISTIAN SPIRITUALIST.

We do not agree with our correspondent in conceding so much to Christianity. It is true that Christian countries lead the world to-day, but the same claim might have been put up for Pagan nations at one time in the world's history. Christianity has supplanted the heathen faiths in the most enlightened countries, but it will in time itself give way to a better, or it will be so changed that its adherents will no more recognize it as the Christianity of to-day, than Christians of to-day acknowledge as true the absurd dogmas and unnatural asceticism of the middle ages. Many conditions have combined to produce the prosperity of the Christian world, and Christianity has meanwhile been constantly changing. In fact instead of civilization being produced by Christianity, the Christianity of our day is the outgrowth of civilization. Poor as this religion si, it has been accepted as most favorable to freedom.

We hardly know what our correspondent means by "the earlier days of Christianity." It is hardly possible he can refer to the period immediately succeeding the reign of Constantine, during whose rule Christianity may be said to have been established. The truth is "the progress of Christianity corresponded with the decay of intellect, and its complete ascendency was succeeded by a night of mental and moral darkness." The worst features of Pagan society were retained, and religious freedom was immediately done away with. It is not creditable to the church that all learning was confined to the clergy, for the cultivation of letters outside the pale of the church was impossible. It is true the "sacred writings" and other manuscripts were preserved in monasteries, during the dark ages, but the age would not have been so debased had not the church kept all means of education from the people, and finally, when the manuscripts did come to the light, they were found to be altered, interlined and otherwise corrupted by the monks who for hundreds of years alone had access to them. The gross ignorance of the middle ages, says Hallam, are in great degree assignable to the practice of the priests locking up all means of knowledge, and Lecky says of the Byzantine empire, which was founded by the first Christian Emperor: "The universal verdict of history is that it constitutes, without exception,

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the most thoroughly base and despicable form that civilization has yet assumed."

The struggle between the church and science has been going on continually, until now the latter has virtually triumphed, and wherever science advances there Christianity declines, until now those countries admitted to be the most enlightened are the very ones in which Christianity has been most modified, and has been forced to conform to the new order of things.

THE MONEY QUESTION.

Mr. Editor :—In your issue of the 16th of January, is an article headed : "A Money-Maniac." Its contents are of importance to every workingman. The author, in accusing money as the cause of all social misery, fails to propose remedies which are compatible with republican and individual freedom. Graduated taxation, limitation of land property, etc., are inefficient. I know of a remedy which does not in the least interfere with justice and freedom, and that is : *The diminution of the high rate of interest on money.* Every well ordered community creates laws to prevent highway robbery; and the same right empowers her to suppress all other kinds of theft. Where is a nation on this planet which has a law for so high a rate of interest on money as the United States? High interest involves the necessity of a protective tariff against all other countries. [1]

The accumulating power given to money by the high rate of interest, increased after our civil war by the premium on gold about 50 per cent. has deprived ninety-nine of every hundred persons of the power to consume in a proportional measure as previous to the war. The consequence is a continual business crisis. To bring this accumulation to the climax, the industrial workers invent labor-saving machines which capital only is able to acquire, and thereby deprive the masses more and more of labor. [2]

Trades Unions have proved inefficient to counterbalance this power, and have shown that our legislatures only are the competent bodies to keep this power in proper boundaries. Senator W. Kelly from Pennsylvania has proposed a finance bill which would relieve the business stagnation, but the majority of our legislators seem not prepared to climb to such an elevated stand-point of morality. With their caucus finance bill they expect to do enough soft-soaping to induce the people to put faith in them again; but they may be mistaken.

As soon as we can get relief from the above mentioned system of legalized robbery, just so soon we will have every comfort of life cheaper: all kind of rents will come down in proportion as the rate of interest gets lower.

The contrary effect will be produced on the prices of labor. Supply and demand being the regulator of it, money being as cheap as in other countries; America will be able to undersell, because she has better resources and a richer country, consequently we can manufacture cheaper. The result will be, our tariff must give way to Free Trade; most of our imports will be changed into exports; our drydocks will become again alive with ship carpenters, and our commerce on the high seas will be re-established. But a far greater demand in the labor market will be brought on by the laboring men themselves, because these 99 per cent. of our people who were deprived by the stringency of the money market of their proportional share of comfort, will quit living in starvation economy. The poor man who was before reduced to four days' work in a week will get six work days and better pay; consequently he will become the consumer of the overproduction of which the manufacturer is complaining at present.

It is to be hoped that the moral principle, "Do unto others as you would that others should do unto you" will take the lead in our legislative bodies in place of the present party legislation, and the quicker this is done the sooner the millenium will be at our door.

A Workingman.

1.—How does our "workingman" propose to prevent the collection of interest for the use of money? Is not money subject to the same law of demand and supply that labor is or any article of commerce?

2.—This objection to labor-saving machinefy is not only old, but it has been exploded by experience. What laborers need more than anything is intelligence sufficient to enable them to co-operate. They could then make use of labor-saving machinery for their own benefit. [Ed.

ARE WE REALLY PROGRESSING?

In the Marine Court of New York city, Judge McAdam presiding, in a suit between Mrs. A. M. Truman *vs.* Woodhull, Claflin & Co., a few day since, Joseph Treat was prohibited by the Judge from giving evidence in the case; not because he was an incredible, untruthful witness, nor because his statement of a fact is not just as correct as another person's, nor because he is not a citizen of the State, or the United States, but because he did not subscribe to such a *religious* belief as the judge thought he ought to, or that he did not believe in such kind of a God as is prescribed by others.

This ruling in a court of justice (?) seems more fitted to the times of religious intolerance, a few centuries back, or in the Dark Ages, than to this advanced part of the Nineteenth Century, when the teachings of science and increasing knowledge is more and more shaking to the very foundation, the creeds and superstitions of the past; when the teachings of Humboldt, Darwin, Huxley, Spencer, Mill, Draper and many other scientific minds are being accepted by intelligent men in all parts of the civilized world. Is it still to be the ruling of our courts that, in order to be allowed to bear testimony in an ordinary suit, a person must believe in a Pagan God, a Jewish God, a Christian God, or some other God that is a person, having body, parts and passions, and occupying, as such a being must, but a single point in the entire Universe? In short, must he subscribe to any particular set of opinions before he can give evidence in our courts? Are we really advancing with science, reason and intelligence, or are we groping backward toward superstition, proscription and intolerance?

To the questions from the attorney, "are you an infidel?" "are you an Athiest?" Dr. Treat admitted that he was what is commonly understood by those terms. The Judge then asked, "Have you any religious ideas?" and the reply was, "I am a scientist, and accept that postulate of science which makes the Universe the only Infinite, Eternal and self Existent." "You cannot testify," was the immediate decision.

We hope all our judges are not to be McAdams, or so Mac-adamized that a person who honestly believes the inherent powers and forces of the Universe are eternal like the Universe itself, will have equal privileges in court, and elsewhere with those who imagine God to be a person in the form of a man, occupying a throne somewhere in the etherial regions of space, and governed by the passions and incentives of anger, cruelty, vindictiveness and revenge.—*Truth Seeker.*

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COMMON SENSE.

WILLIAM M. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, JAN. 30, 1875.

THE *Kingdom of Heaven* is not dead, as recently announced. Number 1 of Vol. 5 has just been issued, and it is more spicy than ever.

THE OVERLAND.—This representative magazine, the voice of the Pacific Coast, appears for Feburary in good time, and as usual well filled. Among its contributors are Joaquin Miller, Charles Warren Stoddard, T. M. Brown, J. L. Van Mehr, Mrs. O. A. S. Beale, Wm. M. Turner, Walter M. Fisher and J. T. Harcourt.

The following is an extract from an address by Lizzie Doten before the Free Religious Association three years ago. "When I consider the signs of the times, I feel as though I would like to shut my mouth, and remain silent until I could finish thinking. That, I know, never will be done; but the signs of the times are so significant, that I tremble before them. I know that there is to come a greater revelation of the truth than we have known in the past, and it is to be born out of the great heart of humanity. Not of Christianity, not of any *ism;* but to be born of human needs, and to lead forward, by that great law of spiritual progression which shall elevate the whole human race; not bring the spiritual world down lower, but bring humanity up nearer to the angels, all the blessed revelations that Heaven can give to human hearts."

Sherman & Hyde's *Musical Review* for January, the first number of Volume 2d, is the best yet issued. The new music alone is worth the price of the magazine, while the information concerning music and musicians, the editorials, contributed articles and extracts are all valuable and interesting. The *Review* is beautifully printed on good paper, and with clear faced, handsome type.

THE SOCIETY FOR SELF CULTURE had another discussion concerning Spiritualism last week, the best speech being that made by Rev. Mr. Simonds, who by the way, was not allowed to add a few sentences after his ten minutes had expired. A number of persons in the audience called "time," thus cutting off those who went there for instruction from the privilege of hearing a man of ideas. The trouble with this gathering is, that too many go there to be amused, and a few of the most persistent speakers seem inclined to gratify this demand.

MRS. SMITH'S LECTURES.

Although the evening discourses at the Hall of the Spiritualists' Union always draw larger audiences, it frequently happens that the afternoon meetings are more interesting. This was the case on Sunday last, when a little circle of earnest, truth-loving people gathered to hear Mrs. Smith speak of "Bigotry in Reform." The discourse embraced much more than the title indicates, and was full of good things which our readers, had they been there, would have been delighted with.

The meeting was opened with the reading of a poem by Mrs. L. E. Drake, recently from Battle Creek, Michigan, the writer of a little book of Free Thought Poems, from which the selection was made, "Let Hope and Faith be Free." Mrs. Drake is a good reader, and her radical poems lose none of their force by her rendering.

Mrs. Smith first alluded to one-idea reformers, people who get hold of a branch of reform, like Temperance, anti-slavery, etc., and lose sight of all other human needs in their zeal for the particular aim they have in view. The Temperance man usually limits his efforts for reform to temperance merely in the use of intoxicating drinks, while he may be very intemperate in other respects. He may be a glutton, a tobacco chewer, or a gamester, but if he refrains from the use of whiskey, he claims to be a temperance man.

There are some reforms, which seem to be worthy the devotion of a life to bring about, but usually reformers would accomplish more, and would certainly round out their own characters by cultivating an interest in various channels of reform. Spiritualists, of all people, should be most liberal in their ideas of reform; should be interested in *all* that concerns the good of humanity; as our object is to perfect ourselves and our fellow men, so far as possible in all that constitutes noble men and women. There should be perfect freedom of thought and speech, and a great charity for all who are unable to believe as we do. Even if the orthodox devil ask to speak on a Spiritual platform, he should be listened to attentively, and an effort made to help him to higher ground. There is no safety without free speech. No matter how many errors may be advanced, if there is freedom the truth will at last prevail.

Scientists hesitate to investigate into some of the phenomena of nature, not because they are unworthy, for in nature nothing is insignificant, but they fear to run counter to the principles of science as already understood. They get hold of a few facts, but fail to comprehend nature in her entirety, because they voluntarily shut out certain of her aspects. They endeavor constantly to conform to what they consider established truths, instead of holding themselves in readiness to welcome any truth, no matter how much it contradicts old theories. There is in society too great fear of being thought inconsistent, and many will not admit what they know to be true because they have sometime committed themselves to a contrary opin-

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ion. If to be consistent is to be narrow and creed-bound, then hail inconsistency!

The Spiritualist who claims that the phenomena constitnte all of Spiritualism deserves to be set on a dunce block. The phenomena are merely the means by which we are introduced to the Spiritual temple. True Spiritualism embraces all that tends to make mankind wiser and better, all that relieves human suffering, lessens human burdens and takes off the bonds from human endeavor.

Mrs. Smith briefly alluded to the notice in COMMON SENSE of the birth of a child to Mrs. Richardson, and said she in her innocence could see nothing in that notice but the birth of a well-formed, healthy child, and said to herself "good." Here is a fact concerning which mothers may inquire and possibly from it learn a lesson which will aid them in the future in the production of more perfect children. Here is a welcome child, which proves also to be a healthy child. All facts connected with such an event are of interest, and should be made known, yet there are editors who affect to see vileness in the bare announcement of such a fact. Legitimacy is not a thing of law. The child that is most nearly perfect, mentally, morally and physically is the most nearly legitimate.

From this point Mrs. Smith spoke as one inspired. We cannot report her without greatly marring the beauty of her discourse. She spoke of virtue, of the sacredness of the sexual relation, of the degrdaation of unwelcome personal contact, of the purity of motive, the cleanness of soul, with which the marriage relation should alone be assumed, and of the noble children that would be born from parents so fitted for the office of parentage, closing with an impromptu poem, which thrilled all who heard it, while the face of the speaker seemed to be illumined with light divine. It was the most eloquent discourse yet given by Mrs. Smith in this city, and the closing portion of it was as much a surprise to the speaker as it was a delight to her hearers. Concerning the evening lecture of Mrs. Smith, we prefer to give the words of another, as we find them in the *Examiner* of Monday last. A reporter for that paper says:

"Mrs. Laura Cuppy Smith's reputation as a speaker brought me out in the evening to Huddy's Hall on Market street. It is a very pleasant hall, and nearly every chair was occupied. The speaker is an earnest little body, and has a precision and grace in expression one seldom finds surpassed. There appears no aim to charm the ear by artifice. She takes an elevated place at the start, and moves right along, following statements with arguments that need no flowery skill, save the sweet, tender, heart-reaching words of woman to make them attractive and convincing.

She was glad of the recent expose of fraudulent mediums. It would tend to check the wild yearnings, the blind trusts of half-fledged spiritualists. Many of them had been so anxious to go to heaven, but the angels didn't want them. They were inclined to depend wholly on the spirits, when they ought to shoulder responsibilities themselves. The expose would not stagger true spiritualists; if all the popular mediums in the world were proved frauds, it would not disprove the facts of spirit communion. It was in fact old as the ages, and thousands had the evidence within their own hearts that no revelations of fraud in popular mediums could in the least weaken.

The speaker urged it upon the spiritualists as a duty to themselves and the public, who were liable to get deceived, to bring the local, materializing mediums to the test and if found to be frauds, publish them as such; but if proved genuine, gather around them in sympathy, encourage and support them and never let the necessity for bread tempt them to deceive.

At Mrs. Smith's request Prof. Chaney set forth his views on the Social Science question and urged the organization of a society. Mrs. Smith gave the project a gentle, persuasive, motherly tuck up.

CATHOLICS IN OFFICE.

The theory of the American Republic is that the people are the fountain of power. The Pope says, "No! You forget God! He has appointed the church, and the head of the church to be His agent and to declare His will; and this declaration must prevail. It need not be justice, nor equality, nor liberty nor right. It is enough to know that the Pope, the vicegerent of God, has spoken it." There is nothing new in this assumption, yet a new controversy has grown out of it in Europe. If this controversy disturbs the people of Europe, so much the more must it disturb us. We are more subject to disturbing elements. The papist with the teachings of Rome in his brain may be in the jury box, on the Bench, in the Legislature, in the army or navy, carrying out the instructions of his first and real master, while we fondly imagine that he is serving the Republic. We can make no objection to a man's religious opinions unless they affect his political integrity. We must be free to think for ourselves; but if we think the Republic should be destroyed in favor of the Pope we are not proper custodians of the public liberties. Until the matter be fully and clearly settled, we must hold that the election of Roman Catholics to office is a menace to the Republican liberties of the country.

CANONICAL AUTHORITY.

Some one in the *Boston Investigator* questions the truth of the statement of Thomas Paine, that the "true" gospels were separated from the "false" by a vote in the Nicene Council, and intimating that Paine invented the story, demands an authority. As far as I have seen, both editor and contributors have failed to name the authority.

In the History of the Eastern Church, by Arthur Penrhyn Stanley, D. D., the authority cited is Mansi's Councils, vol. ii pp 625-701, 710-1081. It seems, however, that the vote was not entirely satisfactory, as the Canonical and Apochryphal books were placed together near the Holy Table with a prayer that the canonical might be found above and the others below. And it was so.

SATAN JR.

Mayor Havemeyer left his family over five millions, and not a dollar for charity, whereupon the *Golden Age* says: "The pressure of public expectation on a millionaire should be so marked that he will not dare to tie up his gettings in a family napkin."

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THE INDEPENDENT LYCEUM.

This Society was organized last Sunday afternoon at Central Hall. Its name affords a good idea of its character. The platform will be free for the discussion of any question which does not involve the advocacy of vice, immorality or crime. Questions of reform, aiming for the elevation of the race, will take precedence. The topic at present under consideraton is, "Man and Woman; their relative positions." By request, Prof. Chaney opened the discussion last Sunday, taking the ground that they *should* be upon a plain of equality before the laws enacted by man, as they are under the law of Nature. He did not take an ultra position, nor insist upon suffrage for women, only that she should have equal rights with man in all things, but especially in what pertains to the marriage copartnership, in both the property and the children. He gave as a reason his regard for the welfare of the male sex, regardless of women. Women are to be the mothers of our next generation of men, and the *status* of these men must of necessity greatly depend upon the *status* of woman. Emancipate her from the bondage wherein the superstition of centuries has held her, and she would at once become the mother of better children. Her boys would make better men and her daughters better women, in turn improving the race, their sons superior to themselves, their grandsons superior to their sons, and so the race go on progressing. It is in this way, and this way only, that we can free mankind from the vices and crimes which everywhere abound. We have vainly tried, for hundreds of years, to improve the race by enacting penal laws. Let us now try another method; let us stop *breeding* criminals, and then in a few years the old ones will die off and there will be none left. But to do this successfully, we must emancipate woman and give her the relative position to which she is entitled by Nature. She must at least be treated as kindly by man as the female among the lower animals is treated by the male. Among the brutes rape is almost unknown, a crime which many husbands commit almost daily and are justified by the Christion doctrine of the subjection of women. The male animal protects the female with kindness, but it is reserved for man, who walks upright, boasting of the good understanding between himself and his God, to beat, bruise, and even kill the gentle being that clings to him for protection. Too often, too, man practices this brutality at that period when the embryo is sensitive to every external impression, and the child may be marked a murderer from birth. The place of beginning then, if we expect to elevate the race, is by giving woman her true, relative position.

Mr. Pierson made some remarks approving the nature of the organization. He was glad to find a free platform, and hoped it would remain free. Mrs. Chaney followed, appealing to her own sex to come forward to the work. Women should take the rostrum in the maintenance of their rights, speaking and acting honestly, instead of cringing before the fiat of popular opinion. Walter Hyde made some very appropriate remarks in favor of the topics discussed. Mrs. Williams presided at the piano, and Mrs. Carr recited a poem in very good style. Same subject considered at two o'clock to-morrow afternoon; opening address by Dr. P. B. Randolph.

OUR CANONIZED SAINT.

Ed. Common Sense: I cannot permit the Anniversary of Thomas Paine to pass without contributing my mite towards keeping his memory green.

Not that he was a better man than all others, though he was very good, patriotic and very unselfish; but because he has been abused, slandered and held up as a bug-a-boo to frighten weak-kneed doubters, and also that by these misrepresentations free thought and free speech in religious matters might be suppressed. The birthday of Thomas Paine will be celebrated all over the United States—excepting San Francisco—not so much in the spirit of hero worship as in self defense. The Theological policy is to crush the Infidel, to hold him up to the eyes of the world—in the church—as a bold, bad man, unworthy of either trust or respect, a man wholly vile and only fit to be despised in this world, and damned in the next. Some may wonder why shortcomings of clergymen are held up to the gaze of the readers of Liberal papers week after week. The reason may be found, not that they are believed to be worse than other men, or anything else than human, but from the fact that clerical delinquencies are carefully hidden and covered up, and that equal pains are taken by the church to expose Infidels, and in both cases the vilest falsehoods have been resorted to in order to accomplish their purpose. The following extract from a speech made by Constantine the Great at the Council of Nice, has been the policy of the church from his day till now:

"You have been made by God priests and rulers, to judge and decide, * * and have even been made Gods, so highly raised as you are above men, for it is written, 'I have said ye are Gods, and ye are all the children of the Most High;' 'and God stood in the Congregation of the gods, and in the midst He judges the gods.' You ought really to neglect these common matters, (the licentiousness of the clergy) and devote yourselves to the things of God. It is not for me to judge of what awaits the judgment of God only." And as he burnt the libels which had been brought to him against the clergy, he said, "Never let the faults of men in their consecrated offices be publicly known to the scandal and temptation of the multitude." "Nay," he added, doubtless spreading out the folds of his Imperial mantle as he spoke, "even though I were with my own eyes to see a bishop in the act of gross sin, I would throw my purple robe over him that no one might suffer from the sight of such a crime."

While there have been and even now are honest, devoted humantarian clergymen, yet the disposition to place them higher in the reverence of man than other men and classes of men must be discountenanced, while we place any value on individual freedom to judge of spiritual matters. Had the deeds of Thomas Paine, apart from his theological works, belonged to a clergyman, his name would have ranked with Wesley and Whitfield.

It is then our duty to see to it that justice be done to his name, and to never cease the struggle till justice, full and entire, be done him, not only by the nation whom he served and helped to create, but by every pulpit and every clerical lip in Christendom. J. W. Mackie.

P. S.—It is worthy of remark that the only sensible thing ever done by George III. of England, the common

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CHINESE LABOR.

EDITOR COMMON SENSE:—I have read a letter in your paper from John Horner, a "Bootmaker," and a provider for a wife and six children, in which that writer takes up the old tune of "Chinese Slave," and tries to play it to a new variation. He says: "Boys and girls are deprived of the opportunity of learning a trade through the influence of Chinese Slave Labor." I deny this assertion. There is not a Chinaman in this city, bond or free, that prevents an American boy or girl from working at what they please. In fact it is the other way. Before the introduction of the Chinese into the shoe trade there was not a dozen white American boys learning the shoemaker's trade in this city, from the very fact that the Knights of St. Crispin, a powerful, secret oath-bound organization, rigidly restricted the teaching of "new help," except by special permission of the Lodge. There was one exception to this rule: a father might teach his son without asking permission of his fellow blockheads; but if he wanted to teach his daughter, or his grandson, or his nephew, or even his wife, he had to humbly ask permission of the Grand Puke, in the usual manner, and not always with a hope of the favor being granted. John Chinaman commenced to unravel the mysteries of the "gentle craft," and in doing so he pricked the bubble of Crispinism, on this coast at least.

The organization has collapsed, and the boys of this coast who can get capitalists to employ them, can engage in the noble and inspiring occupation of boot-making with impunity. That this assertion is true, a visit to the various shoe factories of this city, where there are, or have been, hundreds of boys working at boot and shoe making, to compete in turn with their white or Chinese brothers, will prove. A cursory glance at the Eastern papers ought to convince Mr. Horner that, with all our Chinese cheap labor to contend with, the shoe makers of this city are better off than their fellow craftsmen in any Eastern city of equal size, and I think this applies to all other trades that have a foothold on this coast.

Why Dr. Stone should be characterized as a "tyrannical preacher," for defending the Chinese from a Scriptural stand point, I cannot understand. The text is very plain on that subject, and Dr. Stone has done nothing more than his duty, for which I heartily thank him. Mr. Horner need not go back on "orthodoxy" on account of Dr. Stone's defection. In that camp he can be comforted with words of cheer from Rev. Buchard, Rev. Starr and Rev. Lobscheid, gentlemen who can sympathize with him on the Chinese question.

The immigration of Chinese into our country is one of the greatest blessings that has ever been vouchsafed to the American people, rich and poor, and I heartily wish they could be brought here more rapidly both men and women. I, as a foreign-born citizen of this American Republic, ask no rights or privileges that I am not willing to cheerfully accord every other foreigner who comes to our shores to better his condition, be his color or creed what it may, and I think it is time that men professing to be liberal should be at least consistent, and not fall into the old blunder of fighting for freedom in the livery of despotism. I would like to say more, but I suppose your space is limited. I remain yours in the cause of universal brotherhood.

PAT J. HEALY,

A Bootmaker who is not afraid of Chinese or other competitors.

ANOTHER CHANCE FOR A SPASM.

EDITOR COMMON SENSE:—Seeing some weeks since a notice in COMMON SENSE of the birth of Mrs. Richardson's child and the righteous indignation of the San Francisco press thereat, reminds me of a similar notice I have seen elsewhere in print, which I will copy, at the risk of again throwing the Christian champion of the *Post* into a virtuous spasm, though possibly he might not again exclaim: "precisely what this means we do not know, but evidently something nasty and vile." Now the birth of Jesus Christ was in this wise:

"When, as his mother Mary was espoused to Joseph, before they come together, she was found with child of the Holy Ghost * * * * And Joseph also went up from Galilee out of the city of Nazareth, into Judea unto the city of David which is called Bethlehem, * * * to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first born son," etc.

All of which, stripped of its verbal circumlocution, means that Miss Mary had acted naughty with Mr. H. G.; and Mr. Joseph, her betrothed, discovering her unfaithfulness would have discarded her, but for the successful little game she, her cousin Elizabeth and the angels played him. Mr. H. G. was undoubtedly some representative of God in the flesh, for God always uses human agents to accomplish his will on earth. Hoping, Mr. Editor, that the *Post* will hasten to correct the morals of that large class of the community who believe in the morality of this proceeding, and have deified the illegitimate offspring, I am yours, for consistentcy,

A. C. STOWE.

THE SPIRITUALISTS' GOD.

A great many absurd things are spoken in the Society for Self Culture, in opposition to Spiritualism, but occasionally there is a good hit, like the following made by A. F. Smyth in the course of his speech two weeks ago. We would publish the entire address if it were not for the fact that Mr. Smyth, like most other opponents of Spiritualism, takes narrow views of the subject—gets hold of a fag end of truth, and talks as if he understood the whole matter, and to publish such crude ideas would be a waste of space. The following, however, is a hard hit: Mr. Smyth said:

While I think of it. There is one thing about Spiritual teachings I shall never understand. It is this: I hear some praying to the Great First Cause, some to Mother Nature, others to the Infinite Spirit, they denying the existence of a personal God. Now if there is no personal God, or Supreme entity, why pray to any? Who and what is "Mother Nature and Father God?" Does any one know? I know of but one mother of mankind—the planet on which we live. But does it possess power, will, purpose, foresight, or one single attribute of intelligent comprehension capable of rendering assistance?

Pitch a lucky man into the Nile, says the Arabian proverb, and he will come up with a fish in his mouth.

As riches and favor forsake a man, we discover him to be a fool; but nobody could find it out in his prosperity.

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[Concluded from page 442]

enemy of American Independence and Thomas Paine, was to have the good grace to die on the Anniversary of Thomas Paine, January 29th. J. W. M.

SPIRITUAL MANIFESTATIONS.

The Minneapolis *Mirror*, of a late date, gives a detailed account of some strange manifestations that have recently occurred in Minneapolis. The following are extracts:

For several weeks the family of a highly respectable merchant of this city, has been disturbed by manifestations, apparently governed by a girl of the family aged fourteen, that have been occurring at their house. Neither the father nor mother are Spiritualists. They are both members of the Baptist Church, and have ever looked upon Spiritualism as a delusion and a snare. None of the family had ever attended a spiritual seance, visited a Clairvoyant, or seen a so-called fortune teller. They claim to have had not merely a disbelief but a holy horror of such things. All they know of Spiritualist (so-called) manifestations, was what they had learned from the occasional accounts published in the newspapers. These they have read, wondering at the credulity that could swallow such (to them) palpable untruths, rather than at the strangeness of the exhibitions.

About six weeks ago, as they inform us, their daughter began telling them of what she saw in a dark closet in the house every time she entered it. The visions appeared to her as pictures, sometimes a landscape, and others a face, a figure or a group.

The parents tried to correct her of this strangely and suddenly acquired habit of lying. She was at one time shut in this same dark closet for half a day as puuishment for falsification.

The mother, fearing the effect of such a punishment on the sensitive organization of her child—it was the first penalty of the kind exacted from her—sat in the room from which the closet opened during the whole time, listening to every movement of the child.

She had observed the strictest caution as to letting her imprisioned child know of her presence, lest the effect of her punishment should be lost. You may therefore judge of her astonishment when the girl called out, "Mother the six hours are over may I come out?"

Her mother asked her how she knew that she was there. She said "I saw you all the time." Then she was asked how she knew the time was up. She "saw by a clock—a dark woman in a long blue cloak, and with a scar over her left eye, held the clock."

The mother recognized the description as that of her mother dressed as she last saw her. The girl told where each member of the family had been during her confinement and the several acts they had performed. The statements tallied in every particular with the actual occurrences.

Father and mother and all the children were astonished. They no more accused the child of lying; but they began to test her powers.

These tests resulted in manifestations that were calculated to overturn the religious faith of the household, a faith that had been grounded as on a rock for years. To them, their religion had been a reality; this assault upon it must be repelled.

Thier own tests having failed, they resolved, to ask aid from others. They invited their pastor and two clergymen of other denominations, and several of their fellow church members andintimate friends in and out of churches, to meet at their house for investigations. A number of persons, prominent in church business and social relations in Minneapolis, have become thoroughly mystified in attempting to elucidate the truth on other grounds than those of spirit agency.

The editor gives an account of a personal interview as follows:

During a conversation from which the most of the facts above stated was learned, the medium enters the room. She is a fair-haired, slightly formed girl, just attaining the stature of womanhood, and having that nervous temperament, which Mesmerists claim to be most perfect for their subjects.

She was modest in her deportment and seemed to shrink a little from further investigation; but to all appearance appeared as desirous of solving the problem in accordance with the hopes of her parents as they were.

She offered nothing as a belief; did not claim to receive anything from spirits; said her answers came to her intuitively; and she described what she really saw; or went and did, where and what an invisible and unknown controlling power seemed to demand.

In answer to the old formula, "Are there any spirits present?" there was no response. It was put in another form, thus: "If the power that has controlled the person is present, and if these investigations tend to do good and reveal the truth, it will please manifest itself as it thinks best."

Immediately the chair, on which the medium sat, was raised with its occupant about three feet from the floor, carried steadily and smoothly across the room, or very nearly across, and turned around, so that the medium faced the questioner, then noiselessly was lowered to the floor.

There was no visible support. Almost immediately the the chair was raised again, and the medium said: "Please see if any invisible but yet tangible power supports me?" The father and the lady visitor joined hands, and, standing one on each side of the chair, passed them over and under the chair several times in a continued circle, the chair lowering as their hands raised and raising as they lowered, so that the contact of hands might not be broken. * * * *

The girl then began describing what she claimed to see. There were immediately recognized as correct delineations of events personally known to some one present, all of which occurred before the girl was born. * * * *

THE NEXT SEANCE.

After a few minutes passed in pleasant general conversation, the medium, who had been present during the assembling of the party, sharing in their conversation in a natural girlish style, began speaking in a dignified, earnest manner.

There was none of the traditional falling into a trance, nothing abnormal in her appearance—her voice was perhaps a little deeper and stronger than common—but there was something in the manner that nearly all present recognized as announcing the fact that some other intelligence was expressing itself through her. She said:

"All are present who intend being here to-night. Enough has been done by way of physical manifestations to satisfy the most skeptical that my medium is not the real agent, but to still further establish the fact, look for a minute, as you sit, at the mirror."

A FACE WITHOUT A BODY.

We all looked. A little shade began to form on the face of the mirror, covering about one half of its surface, and having a similar appearance to one in a cold room, on which the breath of a person has been condensed. Out of this gradually began forming a face, and at last stood out clear and distinct. It was that of a women apparently fifty years

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of age. The hair was a light brown, a little mixed with grey. The eyes were a deep, dark bluish grey, and were instinct with life. It was no reflected picture. It stood out from the glass. All saw it; all agreed in the description of it. It was a strange face to all present except two.

IT IS RECOGNIZED.

The medium said she had seen the face often in the dark closet, and the lady who was at the gathering last week in an awe-struck voice declared that she had seen that face twice in moments of great peril. Once as a face simply, appearing at an open window; and once in connection with a full human form as it pointed out her danger to those who rescued her.

The reporter was about to ask the face if it could speak, when it began doing so, saying:

"Certainly. A few intelligences have the power of materializing themselves. I possess the power to a limited degree; but it is less exhaustive to speak through the vocal organs of a living person if I can first get full control of that person. * * * * In the meantime the face had vanished from the mirror and the voice, whose continuance had not been broken, was now issuing from the lips of the medium. It said that it had a name by which it was known to other spirits—"Aider," signifying helper—and that unembodied souls and disembodied souls occupied similar positions and performed similar work. The death of the body did not release the soul from responsibility, nor from the necessity of labor. Souls are the same after death as before. It has the same capabilities and powers, the same aspirations and desires. It goes on gaining new experiences and unlearning its errors in the light of those experiences.

Here the speaker called attention to the weariness of her medium, and promised to meet those who felt interested in further inquiries at such time as they might appoint, not less than one week unless they could find another medium. It would be too great a drain on the medium's nervous system if continued oftener than one evening in the week.

JENNY LEYS' LECTURES.

The announcemnt that Miss Jennie Leys would speak in Cook's Hall, on Sunday last, drew a full house, both in the afternoon and evening.

It is hardly necessary for us to mention that Miss Leys is denominated, by spiritualists, an inspirational speaker, since all manifestations of intellectual, artistic or mechani cal ability are by the mass of those holding the spiritual faith accredited to inspiration. Where inspiration begins and where it leaves off, under the belief which attributes to it every noteworthy manifestation of mental or often even of affectional life it would be impossible to detemine.

One thing, however, is certain: after deducting from a man's life all that is generally attributed to the force of inspiration or to the faculties of beings exterior to himself, there is nothing left that can, in any degree, constitute him a respectable being. In the case of Miss Leys, however, there seems some ground for supposing inspiration.

Miss Leyes claims to speak inspirationally; she sometimes pauses with an appearance of listniug to voices unheard by us, a smile lights up her features, and she frequently prefaces her remarks with: "We, the spirits, say"— Come from what ever source they may, howeve Miss Leys delivered two most eutertaining discourses on Sunday last. Her deportment is easy and graceful, her manner earnest, and her speech abounds in those well-rounded periods that mark the natural orator, and that by their euphony and emphasis go so far toward winning the sympathies of an audience. With the conclusion of her Sunday evening's discourse, we do not agree, because we do not the acceptpremises. But, accepting these, her discourse was thoroughly logical, and, under any circumstances, was marked by a nice consecutiveness and a masterly grasp of her subject that, in these barbarian days, is not generally accreditec to her sex. Miss Leys is visiting Santa Barbara, partly with a view to recuperating her health, and we are happy to say will remain here for several weeks at least.

On Sunday she will lecture again at Cook's Hall, Sunday afternoon and evening.—*Santa Barbara Index.*

THE KINGDOM OF HEAVEN.

Office of the *Kingdom of Heaven*, Boston, Mass. Jan. 25th, 1875.

Ed. Common Sense, *Dear Sir* :—Your issue of Jan. 9th lies before me, and *prominently* on the first page it says : "*The Kingdom of Heaven* is no more. It departed this life in Boston recently, without sign, aged ten years." How prone humanity is to exult over a fallen rival. Had you any of this feeling when you inadvertently penned the foregoing? Do you want to believe a lie? I can answer for you, you do not. Now I wrote to the *Banner*, a jealous sheet of all youthful competitors in the Spiritual field, stating that we should take a vacation, a part only of which Colby published, and of course it was garbled. Now the fact is the *Kingdom of Heaven* and its editors never were more alive and deeper in earnest than to-day, having just issued the Jan. No. for vol. 5, a copy of which is on its way to your office, and among the few advertisements in its columns is one of the Common Sense. If you wish to correct an egregious error in your next issue you can of course, but as an individual it will make no difference to me, for the work I am engaged in is not mine but God's, humanity's and yours for that. Thos. Cook.

Our friend Cook is assured that exultation over the reported fall of the *Kingdom* did not prompt the notice, on the contrary, it was with regret that we read the announcement in *Hull's Crucible*. We mentioned it as a matter of news, and if the notice seems facetious it was probably because we felt like forcing a smile to conceal a tear. Now this is not a joke. Common Sense has had too hard a struggle itself not to know how to sympathize with a brother in reform; but it always happens that when our affairs become most discouraging, we grow desperate, and say, "Let failure come; it cannot be worse than this constant worry for the means of existence." Only about two-thirds of our subscribers have paid their subscriptions, and they seem as indifferent as is they had no interest whatever in the success of the paper. Perhaps they have'nt; and perhaps if this state of things continues we shall not long hence give our friend Cook the opportunity to announce the decease of Common Sense, and we will be glad to have him do it in his own way, either laughingly, or lugubriously. as the impulse of the moment may decide.

All the rarest hues of human life take radiance and are rainbowed out in tears.

The worth of a State, in the long run, is the worth of the individuals compo ing it.

A man never gets hold of the real gist of life till he begins to appreciate his own company.

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FAUST—A TRAGEDY.

FROM A MANUSCRIPT TRANSLATION BY DON FULANO

THE STUDY.

FAUST AND MEPHISTOPHELES.

FAUST—You understand, no happiness I ask;
T' the intoxication of the bitterest joys,
To loving hate, quick anger, honied gall,
I dedicate my soul hence forth. My task—
To bare the bosom search for knowledge cloys
To every sorrow that tames other boys,
And taste in my own person all the woes
Which all humanity or feels or knows;
Highest and deepest with my soul t'embrace—
Their joy, their woe, upon my bosom heap,
To put myself in their self's suffering place,
And as that self at length to sink into the deep.

MEPHISTO.—Oh, trust, friend, one who many thousand years
Hath chewed at this tough crust. D'you know
That from their rocking cradles to their biers
None of mankind digest this ancient dough!
Trust one of us, this Universe before ye
Hath only for one God's delight been made
He takes good care to gird himself with glory,
But leaves us wretches in eternal shade
And day and night alone with ye have staid.

FAUST—But then I will.

MEPHISTO.—Well! That's all right enough;
Yet there's one thing I somewhat apprehend—
Your time is short, this art is long and rough,
I think you'd better trust to me your friend;
Make the acquaintance of some poet then
Let the good gentleman give wings to fancy,
And all the noble qualities of men
Heap on your honor in an orphic stanza
The lion's pluck,
The stag's unrivalled speed,
The dark Italian's fiery blood,
The steadfastness of Northern men at need,
Let him the secret for you find,
How nobleness with cunning is combined,
And teach you how, with all the fires of youth,
To love by system and desert with truth!
I'd like to meet with such a man myself,
'Tis Microcosmus I'd nickname the elf!

FAUST—What am I then if my unlucky star
Permits me not manhood's bright crown to reach,
Towards which my instincts struggle, all and each?

MEPHISTO.—You are in fact,—just what you are;—
Adorn your poll with wig of million locks,
Put yards of heel beneath your uppish socks,
Still after all you 'bide just what you are.

FAUST—I feel it well, in vain have I raked up
All the soul's dainties to my separate heap,
For when I sit me down at length to sup,
My spirit's appetite sinks off to sleep;—
I am no higher by one single hair,
I'd grasp the Infinite—it is not there!

MEPHISTO.—Well my good sir, you view the matter
The only way a mortal may;
We must however right the platter
Before life's joys ebb right away.
Confound it! surely hand and foot,
And head and manhood, these are thine,
But aught that I may taste of good,
Is it on that account less mine?
If I six races own, their speed and heels are
The same to me as tho' my own self's pegs,
I back the winners and am not a welsher,*
As I if too had four and twenty legs!
Come then! Let all this humbug be
And out into the world with me!
I tell you truly that a brooding wight
Is like some beast which upon barren ground
Is driven in circles by some evil sprite,
Whilst verdant meadows all the moor surround.

[From the Truth Seeker.]

MY CREED.

I do not know if future life
Has weal or woe for me;
I only know his laws of love
Forever more shall be.

I do not know that for my sake
A JESUS bled and died;
I think of all who for truth's sake
The world has crucified.

I do not know where God abides,
Nor of his great white throne;
I stretch my hand in darkness,
And childlike touch his own.

I do not know if works and faith
Will buy me heaven's joy;
The holy right to bless mankind
Is heaven without alloy.

I do not know that sons of earth,
In endless pain shall moan;
I only know that GOD IS LOVE,
And he will claim his own.

I know not that for one man's sin
All men to grief are born;
I only know the truth of this,
"BLESSED ARE THEY THAT MOURN."

I do not know that wrong and might
Will wrap the world in sin;
For right is right, since God is God
And right the day must win.

I do not ask that for truth's sake
I constant praise shall find.
If no reproach come to my name,
The blessing were not mine.

Among the pitfalls round our way
All of us blindly move;
Be careful! If thy brother falls
Give him thy hand in love.

NORTHUMBERLAND, PA. D. L. H.

For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

[For Common Sense.]

POPERY.

BY I. A. HEALD.

Scourge of the world! We see thee still
The same base ingrate as of old—
Enslaver of the human will,
And cause of wretchedness untold.

Thou vile usurper from the lands
Where kings have forced thee from their shore,
Come ye with sacriligious hands,
To crush out freedom evermore?—

To wind your treacherous, slimy coil
'Round homes where dwell the free and brave,
To desecrate fair Freedom's soil—
Transform the freeman to a slave?

Shall we, then, basely yield the sod
To foes who've naught but blight to give?
No! By the Great, Eternal God,
We swear that Freedom still shall live!

That while just rights to all we grant,
Shall none but freemen rule the free—
That Popery's rag shall ne-er supplant
Our blood-bought flag of liberty.

Curse of the nations! Where we find
Thy wily, treacherous Jesuit clan,
There is no peace. Thy cruel kind
Are foes to freedom and to man.

Import the hordes, rid other climes
Of thy poor slaves—priest-ridden tools;
We'll free them all in coming times
By aid of truth and public shools.

For here, as education rules
There'll breathe no priest-bound willing slave.
On Freedom's soil, through Freedom's schools,
Shall Popery find its final grave.

COLFAX, CAL., JAN. 1875.

UNDER THE ICE.

Under the ice the waters run;
Under the ice our spirits lie;
The genial glow of the summer sun
Shall loosen their fetters by and by.
Moan and groan in thy prison cold,
River of life, river of love,
The winter is getting worn and old,
The frost is leaving the melting mould
And the sun shines warm above.

Under the ice, under the snow,
Our souls are bound in a crystal ring;
By and by will the south winds blow,
And the roses bloom on the banks of spring.
Moan and groan in thy fetters strong,
River of life, river of love,
The nights grow short, the days grow long,
Weaker and weaker the bonds of wrong,
And the sun shines bright above.

Under the ice our souls are hid;
Under the ice our good deeds grow;
Men but credit the wrong we did,
Never the motives that lie below.
Moan and groan in thy prison cold,
River of life, river of love;
The winter of life is growing old,
The frost is leaving the melting mould,
And the sun shines warm above.

Under the ice we hide our wrong—
Under the ice that has chilled us through;
Oh, that the friends who have known us long
Dare to doubt we are good and true.
Moan and groan in thy prison cold,
River of life, river of love;
The winter is getting worn and old,
The roses stir in the melting mould;
We all shall be known above.

Special Notices.

Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try Dr. Every's Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

Send Austin Kent one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is AUSTIN KENT, Stockholm, St. Lawrence Co., N. Y., Box 44.

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, FEBRUARY 6, 1875. No. 38.

Signs of the Times.

A gentleman in Syracuse has given the University in that city $20,000, but would not give his name.

There will be sixty ex-rebel officers in the next Congress and about thirty from the Union army. The fact is significant.

A large portion of the Catholic clergy has deliberately undertaken the task of checking what it deems the evil spirit of progress.

Men are becoming less afraid to search for the truth. Liberal books that a quarter of a century, nay, even ten years ago, would have been shunned, now are widely welcomed.

A proclamation issued by Archbishop Cullen forbids the reading of Prof. Tyndall's address by faithful Catholics—a good way to call attention to it. If a law could be passed forbidding the reading of the Bible, every body would be studying the Scriptures. That's human nature.

The third wife of the Khedive of Egypt has established a school for girls, defraying herself the entire cost of its manitenance. There are in the school two hundred boarders and one hundred day scholars, all Arabs or slaves. They discard the veil, are dressed in frocks and shoes, and sit at desks, instead of squatting on the ground in Oriental fashion.

Col. Forney, writing of the honesty and efficiency of the persons employed in the English civil service, says it is not fifty years since the English Service was in a worse condition than that of the United States. Competency and faithfulness are now the requirements for promotion, and the service is for life, or a pension on retirement.

Rev. G. W. Sloan, of Steilacoom, was so affected by the death of his wife that he became a raving maniac, and has been placed in the insane asylum Had he understood the Spiritual philosophy, he would not have been "so bowed down with grief" as the *Echo* says he was.. The truth is the Christian faith gives little real consolation in such cases.

T. B. Forbush, in the *Golden Age*, says: "Through the world at large there is a noticeable broadening and elevating of religious thought, while in some provinces of the church there is manifest tendency to revive outworn dogmas and effete superstitions. With all the forward sweep of the age, it is not with out decided symptoms of reversion, in some quarters, to a low kind of religious life which we hoped was being outgrown."

Our readers will notice, as one of the signs of the times, the fact that the daily papers of this city took no notice of the Paine Celebration, with one exception, the *Chronicle*, and that gave a burlesque account of it. *Free* Thinkers being a disorganised set of thinkers, are not treated with respect, while even noodles and hypocrites, if organized, are courted and deferred to. This effect will exist as long as its cause continues; no longer.

The New York Post Office authorities have ordered the delivery of letters in that city on Sunday!

American saws are said to have been recently offered for sale in Sheffield, England, 15 per cent. under the price of Sheffield makers.

Over two hundred papers and periodicals have ceased to exist within the last two months for want of patronage. Hard times affect papers as readily as any interest in the country.

Abraham Lincoln, in his first annual message, said: "Labor is superior to capital and deserves much the higher consideration." But Grant says, "How to induce capital to employ labor is the question!"

The *Christian Leader* wants a universal revival, and tells how it is to be manufactured. But it does not tell what is to be done with the revival when it is manufactured, nor what good it is expected to do.

Lately when Mrs. Woodhull was to lecture at Newburgh, a Baptist minister prayed at a public meeting that some grand catastrophy, some breaking of a bridge or collision on a railroad might prevent this satan from entering their Eden.

A Neapolitan has invented a new instrument which he calls the piano-grafo. It is so arranged that as the player strikes the keys, the notes inscribe themselves on a piece of paper—an invaluable invention for the composer, who has no longer to depend on his memory to record his compositoins.

Col. Henry Olcott is investigating the Holmes mediums at Philadelphia, and is subjecting the phenomena of "materialization" to the most rigid tests, and with quite remarkable results. He is satisfied that the Holmes are genuine mediums, and that that the women who pretends that she acted the part of Katie King is a fraud.

An English amateur photographer claims to have discovered a method of fixing the image of an object on a sensitised plate not more than half an inch in diameter, an impression from which can be afterward enlarged to the necessary size. The plate is fixed into an ordinary locket or keepsake hanging from a watch-chain, and can suddenly be exposed, by a touch of the finger, on entering a room, and an image taken of a picture or of a person, without any one besides the operator being aware of it.

The decline, or rather the total abrogation of the apprentice system has deprived the youth of the opportunity of learning trades. The result is that there are few who are learning, so that skilled labor is getting scarcer in every department of industry. It is therefore a matter of urgent importance that some method should be devised to remedy this difficulty. Of all the plans discussed there seems to be but one which promises success; that is, the establishment of technical schools. The large degree of success which has followed the introduction of these schools in some departments of our activities is strong proof of their utility in all branches.

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[For Common Sense.]

MONOPOLY ETHICS.—NO. 2.

In a prior article it was submitted that the "Moral Standard" of all monopolies is embodied in the common phrase, "a thing is worth what it will bring." And, so far as the social status is concerned, this rule is of universal application. It works both ways, which is supposed to prove the perfectness of any rule. For instance, if the monopolist has created a "corner" in produce, stocks or transportation facilities, and demands prices that are ruinous to those who are compelled to pay them, he is ready to defend himself with the universal rule. So also the money lender—the Land Lord and all kinds of monopolists. On the other hand, if times are dull and hard, and laborers are to be employed, wages are remarkably cut down, because, "a thing is worth (only) what it will bring. Thus the rule works both ways. It is as good for the Bulls as the Bears of our progsessive (?) civilization. It covers the demand for excessive prices and changes in *one* direction, and approves of the lowest ones in the *other*.

No wonder Democritus laughed at the stupid folly of mankind, if the financial thimble-rigging of to-day was prevalent in ancient Greece. Nor need we be astonished that the Money Cormorants consider the working masses as only fit to be devoured at leisure. But there is surely room for sadness when the toiling millions are seemingly only intent on preparing the banquet of the cannibals who prey upon them. Or, throwing metaphor aside, it is lamentable that the mass accept, as an axiom, the sentence we have quoted as the moral guide of the monopolist. What! are we never to have a standard of value resting on a scientific basis? Is our labor, and what it produces and creates, ever to be at the mercy of those whose only study is to absorb all the surplus of such productions? Will the people forever watch the gambling tricks of the go-betweens, and applaud their smartness when they are all the while robbed by the same? Let us hope not. But ere the play will cease on the one hand, and want and misery on the other, the cursed sorcery, which lurks in the principle of the monopolist, must be exposed and abandoned. It is not true that "a thing is worth what it will bring." Actual values are not created by the scarcities and "corners" which the gambling speculator may create.

The real worth or value of anything cannot be measured by the wants or necessities of the parties who wish to make a purchase. A starving man might be compelled to pay a thousand dollars for a meal of victuals; but will any one be so stupid as to assert that a few ounces of provisions can have any such enormous value? Nor can the use which the article may subserve to the buyer or borrower have anything to do with the worth or value. A loan of a few hundred dollars might save a valuable farm from forced sale, and prevent an estimable family from sinking into poverty and ruin; but to measure the rate of interest by the benefit is entirely and totally wrong. The most needy, those least able to pay a large interest, are the ones who do have to pay it. So, also, in the purchase of goods, the poorest are obliged to pay the most extravagant prices. Does the wealth of the rich or the destitution of the poor make one or two cents difference in the value of the pound of sugar which they respectively purchase? Of course not. How then are we to ascertain the value of articles, if we inexorably shut out of the equation the condition of the purchaser? I answer; by instituting a standard of common sense and honesty.

The *real* value of exchangeable commodities is defined by the amount of labor necessary for their production. Human labor is the only just and proper measure of real values. Hence, the only equitable or honest price of anything having a real value is the cost of its production. "Cost the limit of price," is the honest standard of price, as it is the only common sense measure of value. Then, instead of saying "a thing is worth what it will bring," which is the exponent of Monopoly Ethics, we say: Things are worth what they cost; no more, no less; and, by cost, we mean the labor expended in their production and transportation.

It must be apparent to every reader that if labor is to be the measurer of values, and all things derive their value from such measurement, itself cannot be measured by them. They can, at most, only be representative of labor, as a bank bill is supposed to represent specie. Money will be simply a labor tally; different pieces representing different lengths of time employed in labor. There can then be no cutting down the price of labor, for the length of time employed is the price.

It is the misfortune and folly of producers, the world's workers, that they allow the robber class, the traders, to establish a fictitious, an ever fluctuating price, not only for the products of their labor, but for the labor itself.

Labor is life. For what is life but the sum total of those forces which constitute us men? And what is labor but the expenditure of a portion of those forces? Labor products, then, represent a certain quantum of expended life; or, to put it in another form, a given amount of life force has been transmuted into another form. Hence, labor and labor products will always be found in strict correspondence to eachother in estimated value. And the never ceasing change in prices will continue as long as the workers allow their lives to be estimated by a money standard, and that money the "specie basis" of to-day.

If men allow their labor to be estimated by gold and silver coins, the money of the trading class, they thereby consent to be slaves, and slaves they are. The Money of Civilization (?) (specie) is the ready instrument by which the Ethics of Monopoly are established. Having no fixed, because no scientific, value, it fluctuates every day in the year; hence, the price of nothing can be depended upon from one week to another. This incessant fluctuation in the price of labor products, made possible by a specie money, perpetually robs the laborer and enriches the monopolist. There being no fixed standard of value for anything (and there can be none with our specie money) renders it easy for the monopolist to establish and enforce

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his rule, that "a thing is worth what it will bring." A cental of wheat of good quality will afford the same nutriment one year as another; hence it has the same intrinsic value through all the ages. Why then the eternal change in its commercial value or price? Because of specie money and the Ethics of the monopolist. But, to close this article, I submit that the establishment of the scientific, the common sense standard, "Cost the limit of price," will at once prevent this ruinous fluctuation in commercial values or prices. Let it not be forgotten, however, that the railroad monopolist has adopted no new principle of commercial morality. He simply applies in his department what the people allow in all others. To strike at his application of the rule, while it is allowed to be just, is worse than folly; it is a crime. If you accept the principle don't wince at its application. More anon. FINANCE.

THE MONEY QUESTION.

ED. COMMON SENSE:—To your question, in your last issue, on this subject: "How does our 'Workingman' propose to prevent the collection of interest for the use of money?" I would reply that my proposition to lower the rate of interest on money after the scheme of Senator W. Kelly's bill, is only to prevent losing the half where we cannot get the whole hog. When once a government is able to pass such a bill, it would find out that it is not good to put new cloth on an old garment. A right monetary system limits the rate of interest to its cost. Currency should have no intrinsic value, and should receive its power to exchange values and to measure labor and production from the government. The National Workingmen's Union Currency, proposed several years ago, makes money independent of supply and demand. The finance plank of the platform of this organization proposed to issue Treasury certificates or notes as legal tenders for all debts, and changeable at the option of the holders into U. S. bonds, and *vice versa*. This system would make our national debt a blessing instead of a burden to the people. The necessary amount of currency for our exchanges would flow out and back to the Treasury and make a crisis impossible.

In reply to your advice to the workingmen to co-operate, I would say: Look at the millions of capital which have been invested in the last twenty years in England in the co-operative system. Are not the innocent poor there starving, just as hundreds of thousands of willing workmen are obliged to live on city soups in New York, Philadelphia, Boston, Chicago, etc.? These co-operative efforts are like a drop of water in the ocean, when the co-operate system makes out of a hundred thousand workingmen one thousand small capitalists. The cancer of the social body lies in the capitalistic system. Capital must become incorporated into labor, not by co-operation, but by just laws of government, which will prevent the stored or surplus labor capital, to be used to procure sinecures and unjust laws. Yours gratefully. WORKINGMAN.

At Brazil, Ind., twenty-five colored children, and some of the brightest and best of the school, have been summarily removed. This measure has been arbitrarily enforced by the trustees against the strong expostulations of both Superintendent and teachers. The children pleaded piteously to be allowed to remain. The Trustees acted in obedience to the clamor of a low and refractory class of the population.

INTEREST ON MONEY, ETC.

ED. COMMON SENSE:—I find a couple of questions in your paper of Jan. 30th which I beg to reply to. We propose to put an end to usury by simply abolishing all laws that compel the payment of interest. Do you not see that capital says to the legislators, "Give us a law to enable us to collect interest for the use of our money." The law makers reply, "That will place labor at your mercy." "Oh, no," says capital, "we are satisfied with reasonable rent, and you can fix it by law, say six per cent." But by and by capital gets strong, and then he says, "away with your usury laws, the rate of interest must be governed by the law of supply and demand." And then the capitalists get Congress to regulate the supply of money by law. Are not these facts recorded in history? Did we not turn out a Secretary of the Treasury for issuing a few millions of greenbacks to enable the farmers of the West to move their crops to market; have we not abolished usury laws in California? And what is the result? A higher rate of interest than in any other State. With the finest climate, the richest lands, endless water power to fabricate, the greatest ocean in the world at our feet, and markets all round it, where are our manufactures and commerce? And now we are asking Congress to give us a Reicprosity Treaty to enable us to compete with countries on the opposite side of the earth for the trade of our nearest neighbor. Why do we cry out, "We must have cheaper labor to develop our resources?" What's the trouble? Capital takes the lion's share. It is to protect this that we ask for subsidies for our commerce, and tariffs, treaties and Chinese labor for manufactures and trade.

I think you did not understand "workman's" allusion to labor saving machines, which, I take it, meant that the invention and use of labor saving machines must solve the labor problem by driving the masses to starvation for the want of employment. ("When things come to the worst they must mend.)" If we had money cheap this could never happen; for then we should, with our capacity for producing the raw material, and an abundance of food, be able to manufacture cheaper than all orther nations of the world; and this would enable us to export all our surplus; but now our working men are compelled to lie idle and starve, because Shylock will not abate one jot or tittle of his pound of flesh. It is true, the laboring classes require education: but how is the boy, who must work or starve at an early age, to get it? Co-operation will only do for a few. What we want is a plan that will elevate all, and this can only be done when each man receives all the profits of his labor, and the way to accomplish this is for the Government that now furnishes the nation's currency to bankers to furnish it to all the people are on same terms.

ANOTHER WORKINGMAN.

The Spiritual *Scientist* states that the frost work on the window panes of a Boston medium sometimes show clearly defined faces.

All the physical forces are corelated, and the sum of force, potential and actual, in the universe is always one and the same.

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THE STARS AND FATE.

REPLY TO VOX STELLARUM.

In reply to the query whether it is the stars or ante-natal influences that make us what we are, you suggest that both may be true, and also that other influences contribute in the formation of our characters. In looking for a train of secondary causes I can agree with you, but I cannot understand how there can be more than one primary cause. If I stumble and fall upon the sidewalk, the primal cause is gravitation; the secondary cause may be a piece of orange peal, a lame leg, or defect in the sidewalk, yet *all* these causes in full force would not "horizontalize my perpendicularity" were it not for gravitation.

Now either the stars or ante-natal influences conspired to make us what we are; it could not have been both as the primal cause. For many years I have narrowly watched the phenomena attending conception and birth, and in no instance have I discovered that there was even a possibility that the stars exerted any influence upon the ante-natal conditions. If the parents were physically exhausted at conception, then a puny child is born. If the father's system is saturated with alcohol, the child is born a drunkard, always thirsting for intoxicating drinks. If either parent is diseased at the time of conception, that disease is transmitted, and so on with all the varying peculiarities. And thus being enabled to account for the *status* of the child purely on the ground of ante-natal conditions, I see no occasion for calling in planetary influences. Still, if my friend "Vox" can furnish evidence to show that the planets are at fault for some men being born brutes, while others are distinguished for gentleness and affection, I shall be happy to embrace his view of the subject. I have given a reason for the faith that is in me, and now call upon him to show cause why and how it is that the planets influence the embryo.

When it comes to the abstract question of fate, if allowed to define it myself, probably the orthodox Christian would denounce me as just as much a fatalist as Brother Vox, or any other man. And yet I am not a fatalist in the popular definition given by Theologians, for I hold that man is responsible for his actions; that his good deeds are rewarded and his evil deeds punished. In a word, that for the transgression of law he must suffer *himself*, and that oceans of Christ's blood can never do him any good. It may be argued that it was fate that he should sin, and fate that he should suffer for his sin; I will not controvert that proposition, but I must insist upon man's resposibility, fate or no fate.

The idea of my being a "believer" is decidedly rich, and yet I will confess that "Vox" is justified in drawing that inference from what I said. But I did not mean it for really I do not *believe* anything. I have learned to *know* a few things, and these are matters of *knowledge* not *belief*, as that two and two make four; but there are many things that I don't know, and these I neither believe nor disbelieve; for instance the primal cause of the Sun giving light. Some men have their brains packed so loosely into their skulls that they can believe or disbelieve everything in nature. With such, belief stands in the place of knowledge, and they have no occasion to study. I am not of that school.

W. H. CHANEY.

"CATHOLICS IN OFFICE."

ED. COMMON SENSE:—In the last issue of your liberal paper I find an article under the above heading, to which I wish to draw your attention, thinking perhaps that you may, in the hurry of business, have overlooked the inferences that may be logically drawn from some of its statements. Here is a sentence for example: "We make no objection to a man's religious opinions unless they affect his political integrity." I agree with this sentiment, in a measure, but the trouble is how to draw the line between a man's religious and his political obligations. If the Roman Church boldly asserts through its mouthpiece that it is her intention to destroy our Republican form of government, then 'tis our duty, as American citizens, to use all legitimate means to defeat her machinations. If that church simply claims to bide her time until she has the majority of votes to run this government according to her idea, she certainly has a clear right to do so under our organic law, and her efforts to obtain this control find precedent in the repeated efforts of the Evangelical Alliance in the same direction.

If the Alliance can induce the voters of this country to recognize "Jesus Christ as the ruler among nations, and his revealed will as of supreme authority," and still be considered good citizens, I can see no impropriety in Romanists attempting to get the "Vicar of Christ" recognized as the direct agent of God Almighty on earth, and to make his decisions on matters pertaining to Faith and Morals irrevocable. If we are to have any authority at all in what is called religious affairs, I am in favor of referring all intricate theological questions to the decision of a real live man, a man educated in our own age, rather than to the so-called "Infallible Bible," an old book written in part over 2000 years ago, (for people whose customs were totally different from ours,) whose teachings, to say the least, are not understood by any two Christian sects in the same manner, and which have been outgrown by the very people for whom they purport to have been written. If we recognize the "revealed will as of supreme authority," we may expect to have the old laws in force, "an eye for an eye," "a tooth for a tooth," "thou shalt not suffer a witch to live," and so on, which, if put in force, will have a tendency to create unpleasantness in some circles not a thousand miles from this city. Should we adopt the proposed Christian amendment to our Constitution, the spirit that instigated the burning of Servetus, the proceedings of the Star Chamber, and other events of that character, about the time of the "Reformation," will be revived, and it will be only a question of time when we may expect a recurrence of such scenes. And you, Mr. Editor, would no doubt be one of the first victims. And yet the very people who are straining every nerve to attach an Amendment to our Constitution giving possibility to this state of affairs, are going on without a word of warning from our public men.

Again, supposing that the Quakers, as a class, should become numerous enough to control this Government, what guarantee can we have for the preservation of our Republican form of Government, seeing that going to war is especially forbidden in their articles of faith? And any foreign power might come and gobble us up at any moment. Again if the Memnonites—another religious body—should become sufficiently strong to control our Government—they do not believe in war—and a like result might follow. So here are three instances where a man's

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religious opinion may affect his religious integrity. And yet we hear no great outcry; you may say these last two illustrations are "thin," but you must remember that either of these sects have as good a chance, so far as we can determine, for numerical superiority a 100 years hence in this country, as the Romanists had 100 years ago to attain their present strength.

Again you say, "The papist may be in the army and navy etc., carrying out the instructions of his first and real master, while we fondly imagine that he is serving the Republic." Now, according to that method of reasoning, it would seem difficult to account for Victor Emanuel's conquering and holding Rome itself with a Catholic army and navy against the perpetual protest of "their first and real master," the Pope himself. This fact can be accounted for under the old adage, that, "familiarity breeds contempt," the fact of the corrupt Roman court being so near the people of Italy, they are disgusted with its horrible superstitions. If that theory will explain it, then I think we ought immediately to invite the Pope to our shores, that our people and "Christian Statesman," who have not yet emerged from their primitive simplicity and honesty, may be shocked at the monstrous profligacy of the Roman Court, that we may see the "Whore of Babylon" in her bloody garments, and thus save our glorious Republic from disaster; at least from that direction. Of course we would yet have to fight the Evangelical Christian Amendment, and also purge from our own ranks a few of the so called liberals, who in the livery of freedom have no other object than their own selfish ends, and whose words are by no means an indication of their conduct.

Yours in justice, PAT. J. HEALY.

IMPENDING DISTRESS.—Modern society has culminated, as an experiment, and proved an utter failure. Capital is master of the situation and labor has gone to the wall. There is no use disguising the fact that poor defenceless labor lies helpless and bleeding at the feet of its mortal foe, who should have been its natural ally, its elder brother. We do not admit that labor is stricken down beyond redemption, because we feel and know that there is a future for her, filled with all good things, abundance, peace, justice. But she has a struggle before her such as the world has never seen, and she has not yet drank the dregs of oppression, injustice and heart sorrow sufficiently to nerve her on to conquer peace and freedom. Meantime Mercy is pleading for *a measure of justice* for the helpless, worthy poor; and as modern society has not yet devised more wise, beneficent and practical appliances than fostering pauper houses and gloomy prisons, let those in authority immediately commence the work of enlarging their borders.—*The Word.*

The man whose moral sense is blunted or undeveloped, will surely draw to him spirits on the same plane, and in his intercourse with them, he will often find his own cherished errors reflected under the guise of established truths. There are no moral elements in such a person that can serve as a bond of union between him and elevated spirits, while other spirits like himself are irresistibly attracted to him, and the union is like welded steel. For such characters, spirit intercourse is hazardous, as it only tends to confirm them in their evil propensities, the results being precisely those that flow from evil companionship with mortals. There is only one course for such persons to follow: it is to at once enter upon a life of reformation, praying for Divine and angelic assistance in their efforts to escape from their moral degradation.

That preacher is most welcome who has some new fresh word to speak. The largest crowd goes with the freest doctrine.

MATERIALIZATION IN TERRE HAUTE, IND.

A reporter for the Terre Haute *Union* gives an account of several seances held at the rooms of Dr. Dence, in that city, the medium being a Mrs. Stewart. The reporter says: "I examined the cabinet and found it made of one inch plank, without ingress or egress, except through the door. Then I saw the medium, Mrs. Stewart, seated in the cabinet. Then the Doctor seated me so that when the door of the cabinet was opened I could see the meidum.

The light was then turned down so as to mellow it, yet have everything distinct in the room, and in the cabinet when the door was open. The Doctor turned on his music box and I anxiously awaited the appearance of my grandfather's ghost. He didn't come, but instead, a "lady in white gently pushed the door of the cabinet open, and stood there a moment. After this many materializations occurred, but all of them dressed in white except three, one woman who wore a black skirt and a white waist, one woman entirely in black, and one boy with black pants. All of these representations were as distinct as one you meet on the street; no dim outline, no shadowy form, but a clearly outlined individual. They stood squarely in the door of the cabinet, some of them advancing one foot upon the floor, while the reporter could distinctly see the medium in her chair. Some of them spoke to their friends and referred to events, names, etc., which were doubtless very gratifying to those who knew something about what was being talked of. "The reporter adds:

From whence comes these materialized forms, these representations of humanity? I took all necessary precautions against deception. I examined all the appurtenances, including room, cabinet, etc., closely. I watched the medium carefully, but still the form would stand there, clear as life, and the medium sit in her chair. They can walk, can act, can speak, independent of the medium. What are they and where do they come from?"

SECULAR EDUCATION.

Association with non-Catholic chidlren, contact with non-Catholic ideas, and so forth, counteract the influence of the Church to so large an extent, that Catholic children in the second and third generations very frequently become wholly de-catholicized; and the priests know it. Hence the persistent attempts to establish "parochical schools," to divide the public educational funds, to prevent the attendance of Catholic children at the public schools, to secure appropriations from the public treasury on behalf of Catholic schools, and so forth. It is the practical effect of unsectarian education in weaning children from devotion to the Catholic Church, and the consequent check to the Church's growth in numbers, power, and whealth, which lies at the bottom of this increasing hostility to the public school system; and it makes little difference wether the public schools are "godless" or "sectarian," "atheistic" or "Protestant." It is enough that they are not under the control of Catholic ecclesiastics to make the latter implacacably opposed to permitting the children under their charge to attend them. They doubtless justify this opposition on the score of solictude for the eternal welfare of the children, but it takes little penetration to see that they are quite as much concerned for the temporal welfare of the Church.

Unless the whole tendencies of things are reversed,—unless non-sectarian education becomes the foster-mother of Catholic sectarianism,—we must expect to see every devotee of the Roman Catholic Church in this country arrayed against our present system of popular education; and the primary cause of this hostility must be found in the fact that our present school system is the chief obstacle in the march of the Church to universal dominion.—*Index.*

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, JAN. 30, 1875.

J.J. Morse, the English Inspirational speaker, is giving lectures to large audiences in Boston. The *Scientist* gives extended reports.

THE second number of the *Spiritual Magazine*, published at Memphis, Tenn., by S. Watson, has been received. It contains many articles of interest, and the work seems to be calculated to do good, as it will reach a class not heretofore supplied with Spiritual literature.

We are informed that the circles at Charter Oak Hall on Tuesday evenings continue to attract large audiences, and that satisfaction is generally given. On Tuesday evening last four mediums were under control, and many tests were given. Another circle will be held in the same place on Tuesday evening next.

Our fellow citizen, James Lick, did a great deal to make Free Thinking respectable in Boston, by his munificent contribution to the Paine Memorial Building, and the "Home of the Boston Investigator." COMMON SENSE has no home, and the memory of Tom Paine is not much respected in San Francisco, but we hope another Lick may yet live to do for San Francisco what our townsman has done for Boston.

The *Progressive Spiritualist*, of Melbourne, Australia, has been suspended for lack of support, and its editor, Mr. S. Tyerman, a writer of ability and a good speaker, intends in a few months to make a lecturing tour in America. The *Spiritualist* did a good work in Australia, while it lived, and paved the way for a more successful venture hereafter. The cause, as we learn from a Melbourne correspondent, is steadily progressing there, and it is hoped that ere long the people will see the importance of sustaining a journal of their own. We have received among other publications by Mr. Tyerman, his *Guide to Spiritualism*, also a pamphlet on *Re-Incarnation*, etc., which we shall take an early opportunity to notice.

MATERIALIZATION.

The seances of Mrs. Sawyer and Mr. Jones continue to be given, afternoon and evening, at No. 10 Stockton street. The cabinet is in the room with the sitters; the occupants of the house are perfectly reliable, and the manifestations are undoubtedly genuine, yet they are not entirely satisfactory. They do not increase in power, and the health of the medium is perceptibly failing. There is a lack of sunshine, and light airy rooms, so essential to the welfare of sensitive people, like Mrs. Sawyer. Spirit hands are seen perfectly, and occasionally a spirit face, dimly; but skeptics are not satisfied, and many among Spiritualists denounce the mediums as frauds. This condemnation, without giving good reason, is grossly unjust. The matter is worthy of careful investigation, and if the mediums are honest they should be sustained by the sympathy of those who profess to be believers in Spiritualism. The editors of COMMON SENSE attended a seance lately, when the medium was fastened with a pair of patent handcuffs, yet the manifestations were as usual. It is to be regretted that Mrs. Sawyer did not find kind friends and congenial surroundings on her first arrival in the city. Had this been the case, we believe that her health would not have failed, and that the materializations would have greatly increased in power. It should be remembered by investigators that the state of mind of all persons present, as well as other conditions, influence the manifestations, and produce effects which cannot always be overcome by the spirits attempting to materialize. Tennyson well expresses this truth in the following lines:

How pure at heart, and sound in head,
With what divine affections bold,
Should be the man whose thoughts would hold
An hour's communion with the dead.

They haunt the silence of the breast,
Imaginations calm and fair,
The memory like a cloudless star,
The conscience as a sea at rest.

But when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household jar within.

We know of several persons who have recognized spirit friends, at Mrs. Sawyer's seances, beyond a doubt.

Home the medium has won a law suit in London which gives him a large property. He is however in ill health.

Magnificient promises are always to be suspected.

Virtue is the beauty, and vice the deformity of the soul.

Three Judges of the Supreme Court in Maine express the opinion that women may legally serve as Justices of the Peace in that State.

Although the process of making barrels from paper was patented only about six months ago, there are now two factories working, one at Winona, Wis., and the other at Decorah, Iowa, the latter turning out 1600 barrels per day.

Dr. Holland, of St. George's Episcopal church, St. Louis, has created a profound sensation by his progressive sermons. Of course he will soon be "dealt with severely." The Episcopal church will not permit one of its preachers to talk against damnation. Hell and damnation are the two corner stones, they must not be disturbed, or the edifice will fall.

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THE LESSON OF THE HOUR.

Public speakers whose work-day falls on Sunday we may divide into two general classes: Firstly, those who dig deep into the virgin soil of thought, incite study and provoke enquiry. Secondly, those who sweep the surface of life and by skillful word-painting appeal strongly to the emotions. The first class is always interesting—the second never dull and often very pleasing. The first sustains itself best before an audience composed largely of thinking, reflecting persons—the last is the more admired by those whose habits of thought are never severe. We need not ask the reader to which class Laura Cuppy Smith belongs. In the first, she is certainly among the best now occupying the reformer's platform. Her discourse last Sunday morning was of a fervid, scholarly type, and was based upon "The Lesson of the Hour"—a subject susceptible of almost limitless expansion as well as treatment, but, as epitomized by the speaker on this occasion, is "to learn to give hospitable recognition to every liberal thought and advanced view." Reformers there are who are faultless in the zeal with which they pursue certain lines of reform upon which they have fastened, but are nervously apprehensive of what they are pleased to consider "side issues," and no bigotry is more incorrigible than the bigotry of a reformer.

In enforcing the Lesson of the Hour, the speaker drew from the history of reformers in past eras, in the light of whose sufferings, the trials and hardships of the present time dwindle to insignificance. She recalled the brave French Girondists who suffered martyrdom and death for their faith's sake, and paid a glowing, tender tribute to that dauntless spirit that echoed the marseilleise, as the little band marched through the streets of Paris—brave voices that could not be hushed till stilled by the knife of the guillotine. "When I think," repeats this earnest speaker, "of the grand attestation of great truths which have been made at the foot of many a cross, many a guillotine and gallows, the little that we have to bear seems unworthy a thought." But, trying times will surely come to us and we must prepare for them. She recalled the memory of Josiah Warren, the great writer and reformer, neglected, scorned, literally starved in a miserable garret in Boston; and said, "to die for truth's sake is noble, but to endure obloquy, neglect and scorn—to meet a living death, like him, in defense of great principles, is grand beyond all accounting."

She alluded to the early anti-slavery reformers, depicted the stern, unyielding manner in which they met danger and threatened death, but had words burdened with regret, that these same great men have taken on the garments of conservatism with age, and have thought the work done. She pointed a brilliant exception, however, to those old patriots, in the person of Lucretia Mott, who was present at the last anniversary of the Free Religious Society, and took her farewell leave of public life. She described the fitting climax to this devoted, consecrated life, there, on the platform which she had worked so hard to consecrate to freedom, when she dropped words of warning against the growing conservatism of professed free-thinkers, and, with her hand on her heart, committed to the young women in her audience this trust: "To the Christ that was never crucified; to the Christ who never died; to the living, free, undying spirit of Truth I commit you all!"

LIBERTY, NOT LICENSE.

The evening lecture hour in Huddy's Hall was devoted to the consideration of that tabooed question, sexual freedom. Mrs. Smith, on this occasion, as on every other in which she approaches this subject, came forward with the bearing of one conscious of holding a great truth, shielded by a fortress impregnable to the assaults of all enemies, but drew, perhaps, a keener blade, with a steadier hand and more earnest spirit, than on any former occasion. She appealed from the sickly, foul condition of Christian society, so-called, to the reason and conscience of the representative reformers before her, for freedom and liberty for woman. She would modify the law so that the mother should have the care and keeping of those jewels for which she had passed down into the valley and shadow of death. She instanced cases in Massachusetts where the possession of her children had been taken from the mother and given to the guardian appointed by her deceased husband, though it was proved she was abundantly able to care for them. She would have society esteem, equally, seducer and seduced. Both should receive the same social recognition. She referred to a circumstance, a public meeting, also in Boston, at which Mrs. Livermore took a reformed woman on to the platform where she was to make her plea for the fallen of her class, but felt it necessary to bespeak for the woman the toleration of the audience. What, she asked, would Mrs. Livermore have said in case a Congressman had been in the reformed woman's place, albeit he might have just emerged from a house of ill fame? It would have been: "Gentlemen and ladies, I have the honor to introduce to you the Hon. Mr. So-and-so."

She appealed for equal liberty for man and woman in all the relations of life. She appealed for free love, that which is elevating, soul sanctifying. Free love is nothing to be afraid of. Free love never works harm to its object; free love subjects self always, seeks only the happiness of its object. This freedom is exemplified in the animal creation, where unnatural alliances never occur. The objectors, the sneerers when this all-important question is raised, are grossly ignorant or grossly perverse; they entirely falsify our position. It is a glaring misconception—the affirmation that she is an advocate of license. Liberty but not license is her demand. She would not be misunderstood on this subject. The liberty she calls for is a divine right, and woman, whose heart loves better purity than corruption, can safely be trusted with this liberty—liberty to follow the promptings of love in her bestowal of favors—freedom from soul prostitution in as well as out of marriage by law.

To the illustration and enforcement of her views the speaker brought forward many telling incidents, and the audience plainly indicated that it both understood her meanings and approved them. She remarked that her hearers if there were any left, will be condemned to listen to her the next two Sundays, but that announcement in no degree lessened the enthusiasm. Mrs. Smith has a warm corner in the hearts of San Francisco reformers.

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THOMAS PAINE.

CELEBRATION OF PAINE'S BIRTHDAY IN GRAND CENTRAL HALL.

The Society for Self Culture seems to be composed of such heterogeneous elements, that they could not cordially unite in the celebration of Paine's birthday. An effort was made, which failed, whereupon Mr. Waldron Sheare, lessee of the Grand Central Hall, determined to have the event properly observed by the "Independent Lyceum," which holds its meetings there. Very little preparation was made; in fact, there was no time for prepared speeches. About three hundred persons were present. The following named officers, whose names were presented by a committee appointed for the purpose, were elected by the audience: President, W. N. Slocum; Vice Presidents, T. O. Kimball and Mrs. Dr. A. L. Carr; Secretary, Waldron Sheare. After a brief introductory address by the President, a poem was read by the Secretary, and short speeches were made by various persons, interspersed with instrumental and vocal music by Mrs. Julia Melville, Mrs. Edgar H. Smith and Miss F. Williams. Poems were recited by Mrs. Chaney, Mrs. Carr, and an original poem was read by Mrs. McKinney. The following are sketches of the addresses:

Mr. John Farrell, who left a sick bed to attend the meeting, reminded the audience of some of the most notable services rendered to humanity by Paine during his useful and unselfish life. He regretted that children and young people were not present in greater number, to hear the truth about Thomas Paine, against whom so many are prejudiced in youth. He spoke of Paine as one of the purest of men, one who loved humanity and did good service for the cause of freedom wherever, in England, France and America, his pen and voice appeared to be most required. During the war of the revolution, in "the times that tried men's souls," it was Paine's genius, his dauntless spirit which saved the new nation, and we have, in return, loaded his name with infamy. After the publication of the Age of Reason, the church made a systematic attack not on his writings, but on his personal character, accusing him of dishonesty, drunkenness and other vices. The speaker ably defended the character of Paine, and said that Washington, Jefferson and others believed as he did, but Washington was a policy man, and the people were deceived as to his real sentiments. He never deemed it best to publicly contradict the pious lies told about his going out to pray, etc. Mr. Farrell spoke of the change that is taking place in public sentiment with regard to Paine, and intimated that the next generation would do him justice. In the course of his speech he referred to woman suffrage and other reforms, speaking hopefully of the future.

Mrs. Laura Cuppy Smith said the best way we can honor the memory of Paine is by sustaining his principles. His fame is secure; he needs no monument, for he lives in the hearts of all who love liberty and free speech. We must do our part towards bringing about the reign of justice Paine desired for his fellowmen. Our work will not be done until we have rid this country of superstition and bigotry, liberated the youth from the trammels of the church, and turned the churches into schools of science; have taken down the name of the mendicant of Judea from the place where he has been worshipped as a God, and have dismissed every canting priest from the list of public teachers. Then we must abolish the gallows, liberate woman from her thraldom, secure political and social freedom for all the citizens of the Republic, release the serfs of capital from bondage to capitalists, and practice what Paine preached, the rights of man. When we do all this we shall be worthy of the legacy he left to us.

Prof. Chaney, being called for, spoke, in substance, as follows;

No two men of revolutionary memory did half so much to fire the American heart with an enthusiastic love of liberty as Thomas Paine. He was the very *first* to suggest Independence, when no one else thought of anything beyond a redress of grievances. His political writings had greater weight upon the public mind than all the speeches made in the Continental Congress, and I feel that I am only doing justice to the illustrious dead when I declare that the pen of Thomas Paine was as potent as the sword of George Washington. He was honored and beloved then, because the generation in which he lived knew him well. But the next generation, led on by a corrupt and hired clergy, have blackened his memory until his name has become the synonym for everything vile. They dared not attack Washington thus, and so they made a saint of him, whereas, if you will read "Jefferson's Notes on Virginia," you will discover that there was but little difference in the religious sentiments of Paine, Washington, Franklin and Jefferson. To Thomas Paine, more than to any one else, are we indebted for our civil and religious liberties. Let us cherish his memory then, and teach posterity that he was the truest friend to humanity that ever trod upon American soil.

Prof. Chaney was followed by Dr. Ruttley, who spoke of the needs of the present time. The country needs more patriotism, abler and purer statesmen, and the people need instruction as to the laws of life, that the next generation may be better than this.

A collection was taken up for the payment of expenses, and not knowing what to do with the surplus, it was suggested that it be sent to the Marysville sufferers.

Mr. Hopkins said Marysville did not now need the little help that would afford, and Mr. Stetson proposed that it be given for the benefit of COMMON SENSE, the only paper on this coast which sustains the principles Paine advocated—the only one in which Infidels and Free-Thinkers can obtain a hearing. The motion was unanimously adopted, and the suplus, $11.25, was paid to the editor of COMMON SENSE.

H. Wenzel, the President of the German Society of Free Thinkers, stated that his society prints a monthly paper in the German language, and has done so for eighteen years. He did not give its name. He said it is sustained by the voluntary contributions of the society. He regretted that any paper for the promulgation of free thought is in need of any help. It should be supported; there can be

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no real progress in liberal ideas until a journal for the dissemination of such ideas is firmly established. He could not see why it is that people who have common sense do not subscribe for COMMON SENSE, and assist in spreading common sense views of religion. The German Infidels not only have a paper, but they have a Hall, and will soon have a Temple of Reason, on O'Farrel street, and he hoped Americans would take pattern after them, and build up a free press and a free platform for the expression of their free thought. [We hope so too.]

When the afternoon was far spent, Mr. Knight made his appearance in the hall, and was immediately called to the platform. He said it was not much in harmony with his nature to eulogize any man to the extent of adulation or hero worship. The time has passed for that. God is no longer in the figure of a man, nor do we any more elevate a man to the dignity of God. But if there was any man in whose praise he felt like being extravagant, it was this much slandered and persecuted Thomas Paine. We have not space for Mr. Knight's remarks. He spoke mainly of the growth of the church from poverty and simplicity to wealth and display. He said Paine did not really tell anything new. He but put in plain English what had before been printed in Latin. The educated men of Europe were even at that time disbelievers in the Christian religion. Even the priests laughed in private at the dogmas they upheld in public. They desired, however, to hoodwink the common people, in order to govern them, and in this they were joined by the nobility of monarchies and the wealthy and aristocratic everywhere. Mr. Knight closed as follows :

Tom Paine awoke the common people from their delusion. He told them in plain terms what were their rights. He dethroned the king here in America. He deposed the priest. He told the people that God is the common Father of all. He exposed their lies and false pretenses, their sacred books, their absurd dogmas, their senseless but costly mummeries, and raised the masses to the true dignity of thinking beings. And they hated him, and lied about him, and persecuted him, just as the Egyptians did Moses, just as the Jewish people did Christ. They would have put him to death if they dared. They have written against him, and slandered and denounced him as the enemy of God and man. But they have never answered his book, and they never can.

The American people have never done justice to his memory, either as a politician or a philosopher. Ages perhaps will elapse before his great merit will ever be fully acknowledged. He will never be worshipped as a God, or as anything but a man, because his followers are not given to idolatry. But the time will come when neither Moses nor Christ will stand out in brighter colors on the great page of human history than this Thomas Paine. His memory will be dear forever to all the lovers of mental emancipation. I rejoice in the opportunity of paying this slight tribute to his memory.

Mr. Waldron Sheare, whose energy secured the success of the meeting, had prepared a brief address, but generously gave way to others until it was too late for delivery. The meeting was in every respect a sucess.

EARLY IMPRESSIONS.

ED. COMMON SENSE :—Mrs. Laura Cuppy Smith is to lecture next Sunday afternoon upon the duties of parents to their children in connection with their religious instruction, and as one who was once a boy himself, and has had some considerable experience as a teacher, allow me to urge your Spiritualist readers to come out on this occasion, and hear what suggestions the speaker has to make. The subject is certainly one of most vital importance. Those Christian sects who are most earnest in the inculcation of religious belief, place high value on the first ten years of life. So important is this formation period in the Mother Church, that if it can have the moulding of character in this season, it is comparatively indifferent as to what after influences may be brought to bear upon the individual. The song is a powerful instrumentality in the implanting of religious faith. One philosopher esteemed it so highly that he was led to declare, that if he could have the making of the songs of a people he cared not who made their laws. Spiritualists, it seems to me, are sometimes unpardonably stupid on this subject. Let me urge them to acquaint themselves with the sentiment of the hymns which the Revivalist Hammond will put into the mouths of our Sunday school children here in a few weeks. Doing so may, perhaps, open their eyes to the objections against those pleasant nurseries of the effectional, the emotional and marvelous in our nature—the Sunday school. The Spiritual Lyceum is the best school yet devised for children. Why don't all Spiritualists lead their children into the Lyceum?

A SPIRITUALIST.

LETTER FROM SAN BUENA VENTURA.

DEAR "COMMON SENSE":—Thinking your readers would be pleased to hear of the advancement of the cause of freethought in our town, I write of what we have had done for us recently. Immediately after the holidays, and when this place had suffered an earthquake of excitements, and was having quite an attempt at a religious revival, Dr. York came here to give a course of free lectures to the Liberals. He addressed an audience which was respectable, in numbers and individual for eleven nights, holding them more quite tham you often see a crowd held, for from one hour to two hours and a quarter each night. He was listened to with interest, and much pleasure by more than a hundred regular attendants. Those who have heard the Doctor know with what force he speaks. To those who have not had that pleasure, I would say, when opportunity offers, go and hear him; not once, but listen to every lecture, and *then* you can judge of the speaker, and of the truth he advances. He does not say you *must* believe everything he says, but think for yourselves. Those were the first lectures of the kind ever given in this part of the country, and of course they created much excitement among that class of people who tremble at all thought having the garb of liberality, and think freedom of thought means freedom in committing all the crimes on the docket.

Yours Truly, A LIBERAL.

San Buena Ventura Jan. 24.

Dr. Holmes says, there never was an instance of infant piety that was not a clearly marked case of scrofulous diathesis.

A man incarcerated in the Tombs at New York figured in chalk on the walls of his cell. It reads thus : "In New York city the spires of three hundred and forty-two churches worth $41,120,000, point heavenwards. I am here for stealing a loaf of bread for my starving child."

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THE PLAN OF SALVATION.

We find in that liberal journal the San Jose *Mercury*, a synopsis of a lecture by Dr. Deane Clarke, from which we extract, as follows:

The speaker said that Evangelical Theology assumes that an infinitely wise God, whose foreknowledge comprehended all that was to be, made man as His crowning work, and pronounced him "good;" but finding that he yielded to a temptation, which was intended to snare (as God must have known it would when He made them both), Infinite Wisdom, "with whom is no variableness, neither shadow of turning," found that He was mistaken in the character of his work, and "It repented the Lord that He had made man upon the earth, and it grieved Him at His heart!"

Infinite Goodness then pronounced a curse on His "noblest work," which damned all his posterity, since—

"In Adam's fall
We sinned all—"

And subjected the whole human race to the pains of eternal wrath, for a crime (?) in which they had no complicity, except by inherited "total depravity!" Infinite Wisdom then tried various expedients to control His wicked children and correct their evil habits; but after 1,656 years of probation, finding that their "totally depraved" natures grew worse and worse, He resorted to a general baptism and destroyed all but "righteous Noah" and his family, whom he preserved for a second experiment. Having made an everlasting covenant with Noah not to destroy his descendants, and set the rainbow in the clouds that he might not forget it (though science assigns another cause for it), God renews his experiment at peopling the earth with a race to serve His infinitely wise and immutable purpose. But they soon became as before, thwarting all the efforts of Omnipotence to control them; ever and anon causing the wrath of the offended Jehovah to wax hot against them till He would cause whole nations to be butchered; when at last, after 2,348 years of sufferance, Infinite Patience became weary of purposing and repenting of evil against them, and resolved upon the great scheme of salvation, whereby His anger could be placated and justice toward His hell-deserving children might be averted!

The basis of the Christian "plan of salvation" then is the assumption that man, though created by an all-wise and all-mighty God "in his own image," became, through Adam's eating an apple, totally corrupt, and subject to eternal damnation, by a perfectly just and merciful Creator, who gave him an appetite for apples, put the fruit before him, and made a beautiful woman and a serpent to induce him to eat it! By committing this enormous offense a Divine Law was broken, which infinite man cannot atone for, nor can a just God pardon the offense without full expiation. To meet this dilemma a third part of the Godhead, which is called the Holy Ghost, and was evidently the part possessing the attributes of Love and Mercy, visited an earthly maiden and begot a being, who proved to be the Second Person in the Trinity, who volunteered afterwards to pay the penalty of Adam's transgression by his death, "suffering the just for the unjust," and with his blood appeasing the wrath of the First Person in the Trinity; and thus, Evangelical Theology declares, an atonement was made for the sins of the whole world, whereby all can be saved from the torments of hell who accept it and "come to Jesus."

But let us examine it a little more thoroughly before accepting it. Jesus was "the very God," "God made manifest in the flesh," who suffered in our stead, affirms Theology. But did his whole nature suffer? "Only his humanity," is the answer. How then is it an infinite atonement? God cannot pardon an infinite offense without an adequate atonement; but to meet this dilemma, "The incarnation of the Holy Ghost imparted a peculiar sanctity to the humanity of Jesus so that God could accept it," replies Theology. Then the case stands thus: Man owes an infinite debt, but as he has only a finite exchequer, he cannot pay it "The only begotten Son of God" volunteers as an attorney, or arbiter, and the Holy Ghost imparts or loans to him the sum required, and he pays it in man's behalf to his Heavenly Father, who cancels the debt, and gives a receipt in full of all demands against humanity, and thus we have the grand farce of God's giving to Jesus the amount that He exacts of mankind, then Jesus gives it back to God who is then ready to pardon all his debtors! Such is the grand baukruptcy scheme known as "The Vicarious Atonement." If this is not absurdity seated supreme on its own throne, where but in heathen mythology can we find it? Notwithstanding we are told that Christ atoned for the sins of the whole world, yet the race is still born depraved, and the curse upon "original sin" still rests upon us, and salvation is rendered possible only by accepting a scheme which outrages reason, justice and the revelations of science! We reject this tissue of sophistries and absurdities as a relic of Paganism, which instituted as scape goats, sacrifices and blood atonements to appease the wrath of revengeful and bloodthirsty deities. We do not believe that Divine justice can be bought off, nor that the suffering of the innocent for the guilty is consistent with the divine economy manifest in cause and effect.

Geology has proved, by irrefutable evidence, that the Mosaic cosmogony is entirely fallacious, that the human race is a hundred times older than Adam, and, therefore, that it never "fell through his transgression," and hence the entire foundation of this heathenish doctrine of the origin of sin, and its counterpart of a blood atonement through the death of a God, or a third part of Him, crumbles to fragments of a mythologic superstition, which science and common-sense utterly repudiate.

The evidences of geology, as well as remotest history, prove that primitive man was a savage, and that he has slowly progressed to his present state through natural tendencies to improvement and goodness. He makes his own hell by acting counter to the laws of his being, which continues till he "ceases to do evil and learns to do well," and he is saved from it by Knowledge and Obedience, and not by all the blood ever shed by idolatry and superstition! Jesus, as a divinely inspired teacher, does, indeed, save from sin, and the suffering which is the inevitable consequence of it, all such as through his beautiful teachings and self sacrificing example are led to subject their animal propensities to their intellectual and spiritual faculties, and to live in perfect obedience to all of the divinely ordained laws written in man's physical, mental and spiritual organization, and he never taught any other mode of salvation.

There are seventy-two Communistic Societies, of which fifty-eight are Shakers, seven are Amanists, and two are Perfectionists; the Rappists, the Zoarites, the Icarians, those at Bethel and Aurora have each but one. The oldest is eighty years old, and the youngest twenty-two. They collectively contain about 5,000 persons, and are located in thirteen States and own about 180,000 acres of land, which if divided would give each Communist a farm of thirty-six acres. Their property amounts at the lowest estimate to $12,000,000 which would give each Communist $2,400. In almost every instance these societies begun in poverty.

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PHYISOLOGY IN EDUCATION.

No where else in society is a radical reform needed more than in our educational system. Inasmuch as the laws of the body lie at the foundation of all proper culture, they should receive the first consideration. But in educating the boy or girl, from the age of five to fifteen, how little attention is given to the growth and physical changes which necessarily occur at this most important period of life! The age of the child should be considered; the place of schooling, the hours of confinement and recreation, the number and kinds of studies, together with the modes of teaching, should all harmonize with physical laws—especially those of the brain. The system or mode of treating, in education, all children, as though their organizations were precisely alike, is based upon a false and unnatural theory. Great injury, in a variety of ways, results from this wrong treatment; in fact injuries are thus inflicted upon the sensitive organizations and susceptible minds of young children, from which they never recover. When our educators become thoroughly convinced that physical development as a part of education is an absolute necessity—that a strict observance of the laws of physiology and hygiene is indispensable to the highest mental culture, then we shall have vital and radical changes in our educational system; then the brain will not be cultivated so much at the expense of the body, neither will the nervous temperament be so unduly developed in proportion to the other parts of the system, now so often bringing on a train of neuralgic diseases which can not easily be cured, and exposing the individul to the keenest and most intense suffering which all the advantages of mental culture fail, not unfrequently, to compensate. The more this whole subject is investigated, the more reason we shall find for making allowance or some distinction in scholastic discipline with reference to the difference in organization of children, and for adapting the hours of confinement and recreation, the ventilation and temperature of school rooms, the number and kinds of studies, and modes of teaching to the laws of the physical system.—*Dr. Nathan Allen.*

A BARGAIN WITH THE LORD:—A devoted catholic and his wife in Belgium, vowed that if they should be blessed with a son, he should fight for the Pope. Their wish was gratified, but it then occurred to them that the Pope must, in the natural course of events, die before the boy became old enough to become a Papal Zouave. The mother was so distressed by the reflection that she proposed to offer the life of the boy to God on condition that the life of the Pope should be prolonged. She comforted herself by saying that her son would be a Zouave in heaven. Her husband agreeing with her, they went to the church to pray for the fulfilment of their wish. When they came back they found that it had been granted, for the child was dead. An Ultramontane journal asks, "Do you know in the whole range of history a nobler trait than this?"

When Domonax, the Greek philosopher then nearly one hundred years old, was asked how he wished to be buried, he replied: "Let that not concern you; the smell will bury the body." "But would you," objected his friends, "serve as food to dogs and birds?" "And why not," he replied; "I have endeavored to be useful to man during my life, and why should I not after death, give something to the beasts?" Our modern society does not share these views. To barricade their miserable corpses with flagstones, or to be shut up in family vaults, some with rings on their fingers, appears to them more dignified than to render to nature what they have received from it, and what in due time, they must return to it.—*Buchner.*

BEECHNUTS.

Geo. Francis Train says of the Beecher Tilton case, "How strange, the men pronounce the *man* innocent, and the women pronounce the woman guilty!"

Millions of people in the United States and Europe are anxiously waiting to ascertain if Beecher is as worthy as David was to be called "a man after God's own heart." But they will be disappointed, for the jury will not agree.

The greatest sneak of modern times is that fellow Bowen, the Christian proprietor of the *Independent*, who goes to Europe to avoid testifying in the Beecher case. Would he be such a sneak, if he had no damaging secret to reveal? Does he not know something which will not bear the light?

Kinsella, editor of the Brooklyn Eagle, the fast friend and defender of Beecher, was recently found guilty of the seduction of a friend's wife, and had a verdict of $15,000 entered against him for damages. Of course he sympathizes with Beecher. It would be strange if he did not. "Birds of a feather," etc.

One of the queerest features of that queer trial, Tilton versus Beecher, is the admission to the court room of the friends of the accused by special card, while the people of this "free country" are denied entrance. Of course *all* cannot attend, but why not say, "First come, first served?" That would be democratic—but, what's the use in talking? we do not live in a real Republic—it's a sham, a mere pretence.

Geo. Francis Train says four thousand years of blood, crime, concubinage and drunkenness under the Mosaic dispensation, and two thousand more of fraud, adultery, prostitution and hypocrisy under Christ, are all on trial in the Beecher-Tilton case, and that the odds are too heavy for Theodore. The money, too, is all against Tilton—Plymouth church and its rented pews, Norwood, the Life of Christ, the Christian Union, etc., etc. What show is there for justice?

The Beecher trial is still progressing. Tilton, on the witness stand, told a straight-forward story of Beecher's guilt, of the wreck of his own happiness, his wife's misery, and Beecher's remorse, during the recital of which, Mr. and Mrs. Beecher sat with smiling countenances—Mrs. B. apparently the most pleased of the two. What there can be in such a story to smile at, whether true or false, it is not safe for one outside of the Beecher circle to divine. Having sat so long on the "ragged edge," perhaps it is a relief to know that the end is near.

SPIRITUAL MANIFESTATIONS IN SAN DIEGO.

The San Jose *Mercury* publishes a letter from San Diego giving an account of "Strange Doings," believed to be spiritual manifestations, which occurred recently at the house of Mrs. Ranney. Mrs R., her daughter, and two other ladies were conversing on the "Week of Prayer" when the door of the room was suddenly lifted from its hinges by some unseen agency, and carried four or five feet, where it was very carefully placed against a dish cupboard.

The water was then turned on at the sink, and in a few moments turned off again, after the water had splashed in the sink. No person stood near the sink at the time.

None of the ladies are Spiritualists, and two of them are members of an orthodox church. While they were talking about the strange occurrences, a noise was heard at the outer door like that of branches swept against the door by the wind. There was no wind at the time, and no tree in the vicinity of the house. One of the ladies suggested that the noise might be caused by the spirits, when it was repeated, as if to affirm the supposition. The mystery remains unexplained.

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TRUTH LIVES ON.

Through the ragged mesh of time,
Marked with mis'ry, sin and crime,
Error stalks with upreared head,
O'er her fields of slaughtered dead,
But beneath her bloody tread
The Truth lives on.

Warriors strong and brave of yore,
Drenched Judea's plains in gore,
And the land with war was rife,
For his tomb who hated strife
In the teachings of whose life,
The Truth lives on.

Progress rolls her car along,
Slowly righting human wrong;
Might the right may crucify,
Nothing can her power defy,
Though Herod live and Jesus die,
The Truth lives on.

Burning faggots blazing high,
Gibbets tow'ring to the sky,
Inquisitions rack and pain,
Slavery clanking loud its chain,
Falsehood triumphs still in vain,
The Truth lives on.

Underneath this load of wrong
Truth eternal moves along;
Every true heart's mighty throe
Rolls away some human woe,
Error reels beneath the blow,
And Truth lives on.

Fountains of the deep are stirred,
Mighty thoughts unbreathed in word,
Till the living Future's soul,
Bursting forth will spurn control;
Shouts of freedom heavenward roll,
And Truth lives on.

Every blow at slavery's yoke,
Every true word boldly spoke;
Every holy thought within,
Breaks and curbs the power of sin;
Freedom's dawn is ushered in,
And Truth lives on.

UNDER THE CLOUD.

BY CHARLES G. AMES.

O beauteous things of earth!
I cannot feel your worth
To-day.

O kind and constant friend!
Our spirits cannot blend
To-day.

O Lord of truth and grace!
I cannot see Thy face
To-day.

A shadow on my heart
Keeps me from all apart
To-day,

Yet something in me knows
How fair creation glows
To-day.

And something makes me sure
That love is not less pure
To-day;—

And that th' Eternal Good
Minds nothing of my mood
To-day.

Fed from a hidden bowl,
A lamp burns in my soul
All days.

—The youthful male
"Has no more subtle master under Heaven
Than is the maiden passion for a maid;
Not only to keep down the base in him,
But teach high thought and amiable words,
And courtliness and the desire of fame,
And love of truth, and all that makes a man."

Nor heed what's said along the route,
By Doubt and Fear. Hold fast the hand
Of Faith, for guide: thy journey o'er
Thou shalt be owner of the land;
The heavens and earth with joy will speed
To servants be of thy command.

I love my God with all my life and soul;
I see his image mirrored on the lake,
In mountain waves that o'er old Ocean roll,
The broad expanse of shore whereon they break;
Of yon round flaming Sun, he is the goal;
Alone with him all evil thoughts forsake—
Far back I gaze across the wilds of Time,
Beholding him grand, fathomless, sublime!

IS IT WORTH WHILE.

Is it worth while to jostle a brother—
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart?—that we war to the knife?
God pity us all in our pitiful strife.

God pity us all, we jostle each other;
God pardon us all for the triumph we feel
When a fellow goes down 'neath his load on the heather,
Pierced to the heart; words are keener than steel,
And mightier for woe or weal.

Were it not well in this brief little journey
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere folding the hands to be and abide
Forever and aye in dust at his side!

Look at the roses saluting each other;
Look at the herds all in peace on the plain;
Man and man only makes war on his brother
And laughs in his heart at his peril and pain;
Shamed by the beasts that go down on the plain.

Is it worth while that we battle to humble
Some poor fellow soldier down into the dust?
God pity us all! Time oft soon will tumble
All of us together, like leaves in a gust,
Humbled indeed down into the dust.—JOAQUIN MILLER.

FAUST—A TRAGEDY.

FROM A MANUSCRIPT TRANSLATION BY DON FULANO

THE STUDY.

FAUST AND MEPHISTOPHELES.

FAUST—Say how must we begin
MEPHISTO.—Get out of this!
What den of torture is this edifice!
And what a life to lead, by God,
Ennui to you and grief to each poor lad,
Leave that I pray, to your good neighbor Guts;
Why should you plague yourself the straw to thresh?
The tit bits wisdom in your noddle puts
You know you dare not to these youngsters teach,
I hear one now upon the stairs.
FAUST—It's quite impossible for me to see him!
MEPHISTO.—Yet you can't altogether flee him;—
The poor boy's waited long, will ease his cares.
Give me your gown and trencher if you please,—
This masquerade will suit me charmingly.
Now leave him to my cunning; be at ease,
A good ten minutes time is all I'll need,—
Meanwhile get ready for your trip with speed.
Exit—Faust.

MEPHISTO. (alone)—Only despise knowledge and reason both,
Man's chiefest strength, and be you nothing loth
To give place to the magic shows that rise
Within your brain, spawned by the sire of lies.
And I must get you without bond at all;
For Fate hath given this man a spirit such
As ever will stretch forward to some goal,
And whose o'er hasty, uncurbed rush
O'erleaps the joys of earth. This man I shall
Drag thro' the wildest scenes of life;
Thro' life's dull trifles shall he crawl,
Struggle and stare bewildered, buried in strife,
Whilst food and drink to sate his ravening quest
Shall ever flee his eager grasping lips,
Vainly repose he'll beg from deep unrest,
And had he never sold his soul to Satan
Still from his gridiron he'd ne'er save his bacon.
[A Scholar steps in.]

SCHOLAR—A short time only I've been here,
And now I come in pious fear,
To see and know a man whom all
Call reverend and remarkable.
MEPHISTO.—Your courtesy is great, my brother,
You see a man like any other.
You've looked about you ere you settle?
SCHOLAR—I pray you take me up a little,
I come here on my own sole merits,
With gold enough, and glorious spirits;
My mother was loth to let me travel,
I wished life's secrets to unravel.
MEPHISTO.—You could not have hit on a better spot then.
SCHOLAR—Indeed! I should like to be off again.
Within these walls, in your bare Hall,
It doth not please me, not at all.
'Tis such a narrow cramped up space,
One sees no green tree in the place,
And on your lecture room's hard benches
Thought, hearing, sight are drowned in stenches.
MEPHISTO.—Depends on habit, my dear sir.

[We omit here a portion of Mephhistophles' advice to the scholar—Ed.]

SCHOLAR—I feel as stupid after all you've said,
As if a mill wheel whirled 'round in my head,
MEPHISTO.—This done, you must, first—listen pray—
With metaphysics make yourself an fait;
See to't that you conceive with anxious thought
Mind qualities of which man's brain knows naught,
Each trait that does, and trait that does not,
Hath some fine word that you may buzz on't;
But first of all, thro' all the session,
See that you make no one digression.
You'll have five lectures every day.
Be punctual to the minute, pray.
But see that first you have prepared
The day lesson, word by word,
Then to the lecturer's every sentence look
To see he says nought but what's in the book.
Yet in your note book write each sentence straight in,
As were the Holy Ghost himself dictating.
SCHOLAR—You need not say that to me twice,
I can conceive how useful it must be;
What I've in black and white, 'twill be so nice
Contentedly to carry home with me.

Special Notices.

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, FEBRUARY 13, 1875. No. 38.

Signs of the Times.

The Young Men's Christian Association of Baltimore sells dinner tickets for five cents each. Arrangements are made with cheap restaurants.

A horse worth five dollars for hide and tallow is worth in Paris $25 for food. Old horses are fattened on ground feed, and the flesh more than pays the cost.

The Coroner, and Assessor of San Francisco have been removed from office by the Courts, for neglect of duty, to put it mildly; and several deputies in the Assessor's office, go to State Prison on conviction of forgery. A good sign.

Muybridge, who killed Harry Larkyns has been acquitted, and another California jury has decided that a man may murder with impunity the seducer of his wife, or even one who is seduced *by* his wife. The idea seems to be that when a woman becomes a wife she ceases to be an individual, and becomes the property of her husband.

Thomas Scott, the Railroad Magnate, has a scheme for securing the transportation across the American Continent of merchandize between Asia and Europe. It is calculated that from the port of Canton, in China, to Liverpool the distance by way of San Diego, Cal., and Hilton Head, S. C., is 2,700 miles shorter than by way of San Francisco, Chicago and New York. Of course Scott wants a subsidy.

The Young Men's Christian Asssociation of New York has a restaurant of its own, where meals are furnished to poor young men at cost, and during the last year 62,000 meals were given away. This is practical charity. True, the social system which requires such make-shifts is not the best we could have, but while we have it, let us acknowledge all that helps to ameliorate the evils that seem inseperable from it.

Mrs. Stanton calls attention to the fact that while several wealthy women have given largely in aid of Theological institutions and schools for young men, not one has contributed a dollar to aid the Vassar College for Women, nor for any other institution where women are accorded equal rights. She gives a list of donations to Colleges by women, amounting to over $645,000, while it yet remains for a woman to give the first $1000 in aid of Vassar or Cornell, or for the establishment of a journal to advocate justice and equality for woman.

While Catholicism, during the last two hundred years, has been intriguing with crowned heads, and making alliances with nobles and aristocrats, many of its poor followers have drifted off among the Infidels, the Spiritualists, Materialists and Communists, and now that the Church is at outs with the kings and governing classes, it has to determine upon a new line of policy. Will it become, as it formerly professed to be, the friend of the poor man? Will it join hands with labor in its struggle with capital? Will it, in short, become revitalized by taking on the spirit of the 19th century? If so, it can wield a power in the world, for years to come, unapproachable by that of any other organization religious or political.

Why should women do anything to make the Centennial Celebration a success while those of their own sex are denied equal rights with men under the Government?

Some people are afraid to grant divorces to uncongenial married couples, lest there should be no more deformed and demented children born, to fill our jails, madhouses and hospitals.

The office holders, not the people, procured the renomination of Grant for his second term. The constitution should be so amended that no man can be elegible to the Presidency for a second term.

Fred Douglas asserts that three thousand colored men have been murdered during the last year in a single State. and that a sentiment is abroad in the South that it is no worse to shoot a negro than to kill a wild beast.

Elizabeth Cady Stanton says that as the rights of self government underlie all duties to the state, the church and the home, therefore women should make woman suffrage the first and main work until it is secured.

The *Chronicle* reporter, who ridicules Free Thought meetings, and burlesques the Society for Self Culture, has found a congenial subject for notice in the birth of a monkey at Woodward's Gardens. The fact is suggestive.

If Congress refuses to renew sewing machine patents, as it probably will, the price of sewing machines will fall from one half to two thirds, within the next two years. The actual cost of an ordinary machine is only eight to twelve dollars.

When the "Independent" party makes its nominations for the Legislature, we trust the names of lawyers will be omitted or if not that the people will repudiate them. It is a wrong idea that lawyers should be deputed to make our laws, and it is owing to this mistake that so many abuses have been perpetuated in our codes.

The outcry of orthodoxy has compelled the New York postmaster to rescind his order for the delivery of the mails on Sunday. The Liberals have the majority; but the Sabbatarians have the power, because they are organized. Before long a general howl will go up for the amendment of the Constitution, so as to make this a nominally Christian Country, and we look to see the same apathy on the part of the "Liberals" that now characterizes them. When the country is in the coils of this serpent called Christianity, *then* people will begin to squirm.

Instead of levying taxes on the surplus property of the rich for the payment of Government expenses, Congress contrives the expensive machinery of Custom Houses. True, the imports most highly taxed are articles of luxury, but the whole system is wrong, and every year or two the rates are changed, so as to favor rich importers who either have a supply on hand, which they wish to sell at high prices, or they want to import a supply at low prices. They contriol Congress, and the consumers of imported articles pay the losses. It is now proposed to put a high impost on tea and coffee—the luxuries of the poor, and it so happens that certain large importers have storehouses full ready for the rise.

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[For Common Sense.]

STAND UP AND BE MEN.

BY A. GAYLORD SPAULDING.

"Come my brethren let us try,
For a little season,
Every burden to lay by,
Come and let us reason."

I am talking to workingmen—that vast army of unwashed and unkempt democracy—the real producers of potatoes and things. Some call you leatherheads; that is, thick to understand. So you are continually duped by the thin-skulled deadheads. You occupy the unpainted shanties, log cabins, and dirt hovels of creation. There you roost at night, and eat your plain, cheap daily grub, and then march forth like a chain-gang to exercise your bones, muscles and nerves, to make the proud non-producers shine in grandeur and opulence, who become your Congressmen and legislators, your monopolists and extortionists, your lawyers, doctors and ministers. They get your votes, and expect always to get them, and thus keep themselves at the very top of the revolving wheel of fortune.

O, workingmen! How often would I have gathered you as the hen gathereth her chickens under her sheltering wings, but you would not. You will suffer outside in the cold and storms, because you refuse to co-operate. But go to the great World Exhibition of Industry, and behold, in the grand gallery and show-case of art, invention, genius, and labor, all that imagination ever conceived to bless, beautify and dignify humanity. It is all the work of your own rough and bony hands. The palaces of kings and the temples of archbishops and high priests are all of your own faithful and patient construction. But you do not delve and sweat, drive and contrive, manage, strive and save for *yourselves*. It is for somebody else. You let them rob you. That is the trouble with workingmen. Their labor fills the nations with good things, and yet they themselves go ragged, houseless, ignorant and hungry.

We scold about railroad extortion, and very justly, for it is wicked and abominable, and makes us feel that every railroad man is a thief and a scoundrel; for it crushes down the farmers and toilers, and intensifies the hard times all around. But what remedy have we? Is not all business and all trade one grand universal system of monopoly and extortion? Without competitors, every man grabs, clutches, and monopolizes all he can get. So that the rule of all society now is, every man for himself and the devil take the hind one. That is it, and it accounts fully for all the mischief and misery, no matter how rich the earth may be, or how full of money and honey, beauty and plenty. The workingman must be kept in poverty and go on foot.

We see then at once, that although we claim to be brothers and sisters, and talk of equal rights, yet the people need checks and balances all through, to prevent one man from eating up another. And as to the railroads, competition may rein them in, at least for a while; but there must be a balance of power in the shape of a ship canal, and river or ocean transportation. That will be an expensive flank movement, somewhat after the plan of the Kilkenny cats, or that employed in the military art. But necessity justifies such expedients.

Then, again, as to other every-day disadvantages of workingmen around home, I think of no cure but the sharp, spunky and free newspaper. You must read and think, and write more, and learn to stand up and be men. All power is in your own hands, if you only knew it. Intelligence brings independence. Throw law and physic to the dogs, and don't build so many steepled poorhouses. Moreover, you must own up to some expensive vices, like smoking and chewing tobacco, and drinking whisky and lager. There's where the money goes—pop goes the weasel.

Teach your boys good trades or farming, and encourage them less in speculation and fast living. A smart young man better become a blacksmith than a doctor of divinity, because the one produces, while the other merely eats and wastes. Doctor of Divinity! Does Divinity need doctoring? Or will the D.D. title pass current in the gateway of heaven? Dear good friends think of these things and debate them in your Lyceums.

The more intelligent one is, the better he understands how to doctor himself in medicine, theology or law. That saves money. Industrious habits are good for health, morals and good manners. Such qualities are a great help, and a man may be his own sheriff, and do his own preaching and pleading. A workingman with such advantages may own a nice dwelling house, have a loving wife and sweet baby, keep a horse and carriage, and be free from debt. Those men are to be pitied who are so often involved in law-suits, or who get scared and send to a city for a famous physician, or who fancy it is needful to be always at church to get their souls blessed. Thinking minds feed their own brains and save the fees and the begging.

It pays to study social science, and thereby improve our condition. Look over your State and find a contrast of towns and society. I may refer you to specimens in Minnesota. Take, for instance, the rural and sylvan town of Hassan on Crow River, with over five hundred inhabitants of the farming and working class. They are a driving and thriving sort, and favored with a tri-weekly mail, and books and schools, and some of the most advanced pupils in Hennepin county. As a town, they are progressive and prosperous, and out of debt. But the marked feature of the town is, that no doctor, lawyer, or minister, is settled in it—not one. Yet a more healthy, orderly and happy community may not be found. A strange fact.

Now for the contrast: A city, not far distant, with a population of twenty-five or thirty thousand has twenty-five churches of all stripes of creed, the operation of which can scarcely cost less than a hundred thousand dollars a year. Clergymen, attorneys and physicians abound by the wholesale. It is a fine city—a State capital. Aristocracy swells, and grandees trot round big. City debt large, and taxes and rents most terrible. No workingman can easily own a house, or get ahead much in a life time, by fair means. He must turn politician or speculator. There are good schools, but tenfold more liquor saloons, brothels and gambling hells. Her newspapers are proud, shiny, and sometimes saucy, but not so much noted for manly free speech, reform and moral principle. So also with the ministers and people. Their lazy, sleepy Sunday religion consists of mummery, flummery, jumbletry and gumpery,

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mixing wealth, poverty, fashion, show, learning, ignorance and dirt, like chips and porridge. Her police court, city prison, and reports of crime are constant and prominent things. Here are the grand homes of political thieves and salary grabbers.

Now, brother workingmen, which will you choose, such a city with her splendid churches, ministers, doctors, lawyers, and costly and crushing aristocracy, or a quiet town like Hassan, free from any such dead burden?

Four fifths of the people of a fashionable city may be of the working class; but they lack unity and combined strength, and wealth is their master. We must therefore come into the country, among country people and country newspapers—papers not like night-thought city journals, by tobacco-smoked editors, but more heroic. Here is broader scope and freer breath, and men can stand up and not crowd.

The shackles fall—
The chains that gall;
And all are free,
O'er land and sea.

To the people all things belong—lands, lakes, rivers, ship canals, railroads, steamboats, telegraphs, congresses and legislatures—because this is the people's country. Then, by co-operation, we can send all monopolists and extortionists a kiting. We do it by pen and press and the ballot box. Politics and religion belong to the common people—the workingmen—and common sense is the top and bottom—a broad and deep foundation. It is cleared of the rubbish and costs of fashion, profession and aristocracy.

We elect brother and sister Slocum our able standard bearers, and whether in Congress, the Legislature, the Sanctum, the Grange, the Industrial Brotherhood Lodge, or at the Polls, they are unbought and unsold with the flag of freedom waving over their heads. The noble COMMON SENSE is their staff and their Bible—fearless, hopeful, aggressive and progressive, which, like a torchlight procession in a cloudy night, glares, and glitters, and glimmers, and shimmers with sunny thought-beams through the city and State, causing the workingmen, women and children to laugh and sing, and dance and shout, *vive la* COMMON SENSE, and Labor Reform, and Woman Suffrage.

In the Newspaper Pulpit I preach my sermons of common sense. My meeting-house is out-doors and sky-roofed, with sun, moon and stars for chandeliers. Oh, how new and strange to call this preaching! Yet some say it beats all the Sunday sermons in the whole country for pith, point, vim and practical sense. Wonder if there are any converts? Do the people want any more? If so, signify it by rising. Brother Usher, please pass round the paper and see what salary you can raise.

Champlin, Minn., February, 1875.

Are there *any* Christians? Those who call themselves Christians are not Christ-like; and those who are most Christ-like refuse to be called Christians. The time is evidently coming when we can say good-by both to the idea of "Christ" and to the name "Christian."—A. W. S. *in the Index.*

If Jesus belongs to anybody, he belongs to the deepest-dyed radicals of this and every age! They understand and appreciate him better than Christians do or can. But they can accept him only as a fellow and a brother, not at all as a messiah or savior or leader.—A. W. S. *in the Index.*

Always win fools first. They talk much, and what they have once said they will stick to, whereas there is always time up to the moment to bring before a wise man arguments that may entirely change his opinion.—*Arthur Helps.*

The secret of all success lies in the simple plan of only doing that which we can do well.—*Westminster Review.*

FACTS, FANCIES AND FOLLIES OF ASTROLOGY.

It is given to few minds to be thoroughly catholic, to see the power, influence and beauty of every force, of every idea and faith which actuates mankind. The temperance advocate sees in intemperance the only evil in the world, and regeneration depends on the removal of intoxicating drinks from the world. The money maniac thinks in money somewhere lies the dread enemy of man; a revolution in the marriage system, in our social system, in labor and distribution of property, have each their special advocates, who see in their special hobby all that is attractive or worthy the attention of humanity. So also the Christian, the Spiritualist and the Rationalist. So also were the Astrologers of old. They discovered a small arc in the great circle of Truth, and imagined they had seen the entire circle. Observation taught them, and will teach all who may make the experiment, that certain configurations of the planets have a definable influence in the constitution and habits of people at their birth. Saturnine, jovial, martial, solar, venereal, mercurial and lunar temperaments have till now stamped their meaning in our language, and those who care to honestly make the observations as directed by Astrology will find them as faithful to fact as they were to the ancient Astrologer.

But human conceit is often stronger than the love for truth, and so it proved with Astrologers. Bombastic pretensions, assumptions of knowledge scarcely inferior to omniscience, degraded whatever truths lay in Astrology to the rank of superstitious folly and wicked imposition. In the place of experiments based on observation and reason, these charlatans put authority of books, ingenious fables and contrivances. Take nearly the entire range of astrological literature, and there will be found in them the same hackneyed expressions and stereotyped phrases. The weeds of a thousand years' growth are accepted as genuine flowers; the fancies of Lilly, the pedantic displays of Partridge, the solemn wisdom of Cardan, Salmon and others are received as veritable facts by the modern student; and in their blind devotion to ancient authority—and their own keenly felt ignorance for lack of experience—dare not question the authority. So when facts do not agree with ancient statements, it is not because there is anything wrong in Astrology, but the error lies solely in the practitioner. It is true that such may be the case, yet one fact discovered by personal experience is of more valne than all the tomes which have been written or printed.

As the stars were believed to be the secondary cause of all mundane events, he who was versed in Astrology was supposed to be able to unravel every mystery in the progress of events. To this phantasy, Astrologers were too willing to lend their sanction, and as the seven planets in their various aspects were not complex enough to represent all the varied events concerning which they were questioned, fancy was forced into their services. The twelve signs of the zodiac are not entities, only spaces, and as such can have no influence. They are not treated in Astrology as entities, and yet an influence is supposed to flow from

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them. I know that the Astrologer will here produce case after case proving that the signs on the ascendant do prefigure the person born, and I have seen many instances in which there is a notable agreement. But we cannot nevertheless imagine space merely as having any effect. Wilson in his Dictionary of Astrology hints at this difficulty, but does not even attempt to remove it. If from these twelve divisions of the heavens any influence proceed, there must be a reason for it. What is the reason? One fact just occurs to me which may have some bearing on the subject. Scorpio has long been considered the evil sign, the Judas among the twelve; the Arabian will commence no new undertaking while the moon is in Scorpio, and by a simple rule, every Arabian is said to know when the moon is so situated. Now it is when the sun is passing through Scorpio that the meteoric showers are displayed; whether this may be any solution of the problem I cannot say.

To these signs in the heavens were added twelve houses on earth, which I have little hesitation in declaring purely fictitious, excepting perhaps the four cardinal points, and these can only be of value when a planet is situated therein or in aspect to them.

But in addition to the twelve signs and the twelve houses with the ever varying planetary aspects, these aspirants to omniscence must have more complexity to their "figures of the heavens," and so out of their fertile brains they added the moon's ascending and descending nodes, in astrological parlance, the dragon's head and tail, always, of course, in exact opposition to each other, which would neutralize their effects, had they any, but they can have none, for no such entity exists, and non-entity can have no influence. To these were added another more puerile and absurd than all the others, the part of fortune. This is an imaginary part of the heavens having the same relation to the ascendant that the moon has to the sun. That Astrologers continue to use these fictions as facts go to prove that they are rather imbecile imitators than profound philosophers; pensioners on the bounty of past authority, rather than faithful observers and experimenters. As Astrology is presented to us in books, which are for the most part copies of each other, it is a tissue of baseless conjecture and bombastic words, while its verities are hidden under the rubbish of centuries. Yet there is a truth in Astrology to those who dig for it, but, like gold, it will always be found at the bottom.

Lest I be classed with those who ridicule what they cannot understand, I will quote the words of James Wilson, who as an authority in Astrology, theoretical and practical, may be considered second to none. After describing the symbolic meaning of the twelve houses, he says:

"The description of the twelve houses, as here laid down, has lately been adopted in nativities as well as in horary questions, but I have no opinion of it in nativities whatever, although I have seen several instances in which it has been verified; reason is against it, and the effects of the houses, except the first and tenth, can only be admitted in horary questions. They seem to have their influence assigned them through a misconception of the system of Ptolemy, who certainly did not mean anything of the kind. * * * I would advise the artist to have nothing to do with lords of houses, Dragon's head or tail, or *Pars Fortuna* in nativities; they are merely symbols, and only calculated for horary questions."

But even in nativities there is, to me, a fiction which in no astrological work that I have seen has there been given any reason for. The degrees of an arc of direction—the exact distance between a planet and certain points in the horoscope—are converted into time by allowing each degree to signify a year; why I do not know. Does any one know? Yet it is a part of Ptolemy's system. Of the other rubbish in Astrology, "terms, triplicities, faces, pits," and other nonsense, I will have nothing to say, as they are worthless to Astrology except when it is used as a system of divination and then it ceases to be Astrology.

VOX STELLARUM.

[For Common Sense.]

RELIGION.

BY LARCY SUNDERLAND

A false theory may make us blind to facts which are opposed to our prepossessions, or, may conceal from us their true import when we behold them.—*Lyell.*

For this term we are indebted to the heathen who lived ages before Jesus was born. Let us inquire into the anatomy of its origin. And ask, Since its adoption by Christians, what has been the ground of its opposition by so large a proportion of the Human Race?

It would not, I think, be unreasonable to suppose language has been originated by the necessities of the human mind. As man has found himself, from age to age, so he has invented words for meeting his wants. In the beginning, as of the family, so of the race, infancy is a condition of *ignorance, helplessness*, and *fear*. And, correlatively, with these conditions, we have *aspiration, trust*, and *veneration;* whence come all we know of *prayer, faith*, and *worship*. Infancy always has respect to the Parental, whence is Wisdom, Power, and Authority, and thus we have the family government, and the administration of goodness, justice and truthfulness. All this was true of Humanity from the beginning, and long before there could have been any idea of gods, or invisible personages, formed in the human mind. The first sound uttered from the infant, as it hangs upon the mother's breast, is the language of filial love. The parents are the true objects of veneration, and filial love inspires aspiration, and a faith and worship that is perfectly natural; which cannot, however, be truly said of the worship that in after life has been offered to invisibilities:—

> "Gods partial changeful, passionate, unjust,
> Whose attributes were rage, revenge, and lust."

But here it is that we find the soil in which credulity and fear become intensified into *faith* and prayer for assistance from imaginary personages. Thus, gods have been created by faith and fear. Assistance is wanted that cannot come from the parents or any human being, and in this extremity, ignorance, helplessness and fear call on an invisibility for help. Hence the fifty thousand gods, more or less, and the heathen forms of worship, which suggested this term *religion*, from *re*, intense, and *ligo*, I bind, signifying an obligation stronger than that which binds the child to filial love. And, as we shall see, this very claim of an obligation higher than any known in the relations of

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life was put forth by Jesus, when he commanded his followers to *hate* father, mother, wife, children, brothers, and sisters, and their own life also, in comparison with the love they should feel for him. *Luke XIV.* 26.

But how does it appear that there can be any higher obligation than that which is founded in the Relations of Life? I answer: As, of the Filial, so of the Fraternal Relations, whence is all we know of Justice, Goodness and Truthfulness, which is Virtue, and combining the elements of Freedom, Equality, Righteousness and Generosity. The Conjugal is the only relation that is formed by mutual volition, and hence it cannot be doubled. That is, it cannot be, truthfully, sustained between three or more parties, because, out of this Relation comes each of the others, making one source and one living Foundation, and the Highest authority for Virtue. The fulfilment of these relations is our highest happiness, or highest good.

There can be no greater good than the love of Virtue, (goodness, justice, truth,) for Virtue's sake. The violation of these relations is sin, and misery which injures most the the one who commits it. It is the violation of these Relations that renders murder, adultery, and other crimes inexpressibly hateful and shocking even to the common mind. Hence it is that all moral duties and moral wrongs are determined by these Relations. The motions of the planets, and heavenly bodies, are determined by the relations they sustain to one another.

Thus we find, that this idea of religion is older than the Bible, and while it was originated in the infantile condition of the Race, there will always be felt by Humanity a want for its use. It was, at first, suggested by an excess of credulity and fear, and human as it was, in its origin, it necessarily took its shape from the filial and parental relations of life. Hence we see all forms of worship assuming dependence in the presence of parental power, as in the human family, the world over.

Now, when we consider that this was a heathen idea, and utterly false in respect to gods, it is, nevertheless, true that the highest law known to Humanity is founded in these Relations of Life, and no better term is known, perhaps, by which this authority could be designated. And so this word, like all others, must be determined by the progressive tendencies of the ages. Those imaginary invisibilities have faded from human faith, similarly as they must do in all time to come; and still a term is needed for designating that *innate sense of obligation that binds us to the fulfilment of the Relations of Life.* This sense is radical, universal, unmistakable, living and indestructible; and no better term is needed for designating a moral sense common to Humanity. These relations fulfilled, there can be no paramount law for any other moral duties. That a term of this kind is needed is manifest from the efforts so often made to invent one for covering this wide field. One calls it "Right Action." Another, "man's efforts to perfect himself;" and, another thinks it should be called "aspiration for the invisible" etc. But I do not see why we should object to this term *religion* on account of its birth. It is radical, comprehensive, and it covers the whole field, what was never contemplated by any thing that fell from the lips of Jesus

Jesus, himself, so far from having any idea of this field, expressly *ignored* the Relations of Life, which are the source of man's highest joy, and the living foundation of all his moral obligations. *Matt. X:* 37. And, yet, so true it is, the "author and the finisher" of the christian's "faith" (*Heb. XII:* 2.) ignored, and set aside, the "Higher Law" of Humanity in the Love Relations, whence is all we know of Goodness, Justice, and Truth.

And Christianity, (not to say, all Christians) from the days of Paul to the present time, has been too busy with the invisibles of an unknown world, to invent any term broad enough to meet a universal want, a want as broad as Humanity, and as enduring as a mother's love. And, so, never dreaming of any better term than this from the Heathen gods, they borrowed this one, but which had no meaning when it fell from Christian lips, only as they added an adjective for its explanation. Hence we read of a "*vain* religion," *James I:* 26. "The *Jews'* religion," *Gal. I:* 13. "*Pure* religion," *James I:* 27. And by antithesis, we must have an "impure religion," and may be that is what is meant in *Col. II:* 18. where we have an "angelic religion;" or, as in verse 23 we have it "*will* religion," or perhaps this was meant as a hit at "Free Religion" of the present age; as, the human will is free in the sense that it cannot be controlled by any other will. And this term *free* if the only qualifying term that ever should accompany the other term which is rendered worship or religion. Free Religion says "think, yourself." But, the Christian forbids freedom of thought, and says, "think as I do or be damned."

[*To be continued.*]

[For Common Sense.]

GRADUATED TAXATION.

Mr. Editor:—I dislike to answer a correspondent who is guilty of such an absurdity as was "Workingman" in reply to "Money-maniac," when he says, "Graduated taxation and land limitation are incompatible with republican freedom and liberty." I wonder how he found out that if a majority of the voters of a free country say by their votes that the constitution and laws shall be so altered that one thousand dollars in every homestead shall be exempt from taxation, such action will be incompatible with freedom; and that too, in face of a law of Congress exempting one thousand dollars income from revenue tax. I would like to know the difference between the two cases. The people certainly have as much right to say how, and what shall pay taxes, as they have to limit the interest on money, which is their own private property.

If A. offers B. ten dollars for the use of one hundred, who can say he shall not make such a bargain, and how can he prevent it if he did say so? But if Government will abolish all paper currency now in use, and replace it by legal tenders for all debts, in sufficient quantities based on three or four per cent. bonds, and the credit and honor of the country, the only permanent base a currency can have, there will soon be no trouble about the interest question, or labor-saving machinery. And I would here inform your correspondent that if he will turn his eye eastward he will see that "coming events are casting their shadows ahead," not only on the money question, but graduated taxation too, the only two planks necessary to send the two old parties into outer darkness, where old fossils and fogies ought to be, who have outlived their usefulness. F. W.

"Papa is dead!" suddenly exclaimed the little daughter of Mr. Jones, a surveyor in the Nova Scotia Government employ, the other day. The mother hushed th child, but in a few mimutes the little one repeated the words emphatically. During the same day intelligence came that the father had been drowned while attempting to cross a small lake on the ice.

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AMANDA M. SLOCUM, Business Manager, 236 Montgomery st.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, FEB. 13, 1875.

Of fourteen mediums and clairvoyants whose advertisements appear daily in a certain city paper which habitually abuses Spiritualists, only two advertise in Common Sense, and of the fifty or more who occasionally advertise in the daily papers, only a half dozen support the paper which supports them. What does this fact indicate? If it means that mediums consider the advertisements in Common Sense as of no use to them, we can assure them that they make a mistake. It is the very paper that country readers rely upon for information as to the most reliable mediums, and when Spiritualists come to the city, they visit those who advertise in this paper. If it is true, however, that Spiritualists are not the ones who support mediums, we reply, the readers of Common Sense are not, in the main, Spiritualists, but inquirers and Infidels. The paper would have failed long ago had we depended upon Spiritualists alone for support. Not one in ten of the Spiritual families of this State take the paper, but our subscribers are, mainly, Free-thinkers and Reformers who have liberality enough to aid an ally with whom they do not fully agree.

Mrs. C. M. Sawyer:—There has been in this city for several months a medium for materializations, who is beyond doubt an honest, well-meaning woman, but who, like most mediums, is exceedingly sensitive to all the influences by which she is surrounded. She has not been cordially received by spiritualists generally, and her seances have failed to satisfy some who think she ought not to give public exhibitions until able to do so in a manner to silence skepticism. This lady has given public seances at the East for years, and as we are informed, with very satisfactory results. The spirits do not walk out of the cabinet, neither do the features always appear distinctly, but at times, during harmonious circles, the manifestations have been beyond question genuine, and there is every reason to believe that with more favorable conditions they would greatly improve. She is at present at No. 10 Stockton street, but intends soon to return to the East. If the spiritualists of San Francisco desire to have proof undeniable of the genuineness of Mrs. Sawyer's mediumship, they should sustain her by their sympathy and support, and thus be able to answer the cavils and detractions of those who are so busy in denouncing her as a fraud. If she is a fraud, let the fact be *proved*; if not, then cease such uncharitable charges. We are ready to publish any *facts*, no matter whether favorable or unfavorable to those most concerned. The truth of spirit intercourse does not depend upon the genuineness of one or of one hundred professed mediums; and even if it did, dear as the belief is to us, we would not hesitate to give the truth. This journal is not published to sustain any individual, nor any *ism*, but it is for the Truth, whatever that may be.

Since the foregoing was written we are informed that Mrs. Sawyer has returned to Chicago.

SUSTAIN YOUR PRINCIPLES.

Our friends will be glad to learn that the Common Sense Publishing Company has purchased an extensive Steam Printing Establishment, and is now ready to do Book and Job Printing of all kinds in as good style as can be done by any printer in the city. The office purchased is that of the Woman's Publishing Company, formerly located at 511 Sacramento street, now at 605 Montgomery, in the building formerly occupied by the Evening Post, where it is carried on under the old name, which is retained because it indicates the fact that the work in the office is performed mainly by women. The establishment is under charge of Mrs. A. M. Slocum, the Business Manager of Common Sense, assisted by Mrs. Flora Wellman Chaney. Not only the management, but the book-keeping, soliciting and type-setting are all performed by women. In fact it is essentially a Woman's Office; and all friends of woman's right to equal pay for equal service are solicited to give the establishment their cordial support.

The foreman of the office is one of the best Job Printers in the State, and his assistants are the most capable of either sex that can be obtained. We do not beg for favors; but we ask the opportunity of proving our ability to do as good work, at as low rates, as any other office in the city; and as a means of sustaining Common Sense, we urgently request all men and women of progressive views—all who favor free thought in religion, and advancement in social and political science—to extend to us their individual patronage, and do all they can to influence the patronage of others.

In this purchase we incur, as is usual in business operations, some indebtedness. To keep good our credit, and to build up a profitable institution,—one worthy our cause—we propose to sell stock in the Common Sense Publishing Company, and *for a limited period* we offer it at one dollar per share. (The par value is five dollars.) While we ask Liberals to purchase this stock for the purpose of sustaining their principles, we expect soon to make it pay a good percentage on the investment; and we hope that those of our friends who have had doubts of the stability of the paper will now come forward and give us their earnest support. Our subscription list is gradually increasing, and the prospect every day brightening, but with a little effort on the part of friends the slow work of years may be reduced to months. We want an agent in every town of the State to procure subscribers. Who will volunteer to help us? *Now* is the time. Aid deferred is no aid at all. Show your regard for your principles by doing something to build them up; and what you are willing to do, *do at once.*

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UNITY AMONG SPIRITUAISTS.

The *Spiritual Scientist* says any common ground of union for Spiritualists must contain Fact for the senses, Philosophy for the intellect, and Religion for the soul, and that "if our cause is to succeed we must have more order, more united action and more unanimity with regard to principles." Yes, but how shall we get this unanimity? Freethinkers are individualized; they cannot be driven in a herd, nor even coaxed in one direction. They profess to be willing to go where reason leads, but what they call their reason leads in diverse directions. There seems to be general disintegration among truth-seekers, and we are not sure but this very fact is a good sign—an indication of honesty of purpose. Radical Spiritualism, the *Scientist* says, is Rationalism run mad, and that what we want is progressive Spiritualism (eclectic Spiritualism) which has in it the elements of purity we need. "Admitting no finality; ever broadening and improving; reducing to order as it proceeds, it builds as well as destroys." That is good. The *Scientist* adds: "Spirit Communion, God, and Individual Immortality are at present all we can unite upon." This statement would be true if the last two had been omitted. Thousands of Spiritualists do not believe in the existence of anything that can properly be termed God. Some believe in law; some in a principle, and others in a universal spirit that controls matter, but their ideas of deity are so vague as hardly to merit the name; and as to "individual immortality," there are many who see little proof of life everlasting in the mere fact of spirit existence. How long it may be, if ever, before the individual spirit returns to the "Spirit of the Universe" is an unsolved problem. Then the doctrine of re-incarnation, so repulsive to many Spiritualists, is firmly believed by thousands in Europe, and is also a growing faith in America. The question is not What do we desire to be true? but, What *is* true? We, however, see no necessity for agreement on mere points of doctrine. Let there be differences of opinion as to unknown facts in nature; such differences can be tolerated. What we need is unity of action as to the every day duties of life. The *Scientist* itself well expresses this, when it says: "Life, its designs, duties and requirements. These are the points on which we need a set of principles, a Spiritual Philosophy in fact, worthy of the name, that shall represent our movement as one worthy of the respect of the world at large, and one that will fill the soul of every adherent with a lasting joy, and an eternal satisfaction."

Mr. J. Burns, editor and publisher of the *Medium and Daybreak*, London, gives an interesting account of his recovery by aid of spirit power, from an almost fatal illness, brought on by extreme labor and anxiety. He took no drugs, no stimulants, the entire effort being to assist nature. He is now at work as vigorously as ever. To show our readers what a man must endure who publishes a spiritual paper from principle, without the hope of pecuniary reward, and against adverse circumstances, we shall copy a portion of Mr. Burns' article next week.

MEDIUMSHIP.

One of the strangest things in connection with Spiritual manifestations is the well attested fact that the presence of evil disposed persons at a circle, or of those bitterly opposed to the Spiritual theory, is frequently the cause of utter failure in the manifestations. This fact has been so often and so forcibly demonstrated that it is now generally conceded that none but spiritually-minded persons should be admitted at a seance for the higher order of manifestations, such as the materialization of spirits. Ordinary inquirers should begin at the foot of the ladder—with such manifestations as raps or tips, and only those of a high order of spirituality should presume to enter at once into the inner sanctuary of the temple. If this rule is disregarded the conditions are deranged and failure is the result. This is a law controlling spirit intercourse, and can no more be ignored then can any other law in nature. We have frequently known the presence of a single distrustful person at a circle to break up all harmony, and either prevent demonstrations, or induce those which savor or fraud; and when we are invited to attend a seance with skeptics who are unreasonable in their opposition, we invariably decline, well knowing that nothing satisfactory can result. Mediums are peculiarly sensitive, and subject to evil as well as good influences. They are controlled in entire accord with the elements by which they are surrounded, and it is the duty of Spiritualists to see that genuine public mediums are aided by their presence and sustained by their sympathy. If this is not done, if mediums are permitted to be surrounded constantly at their circles by suspicious, lying hpyocrites, who go there not for any good, but merely to prove others as false as themselves, and the result is lies and deceit, then Spiritualists are more blameworthy by far than the mediums who are by them condemned.

It is proposed to organize a Philomathean Society in this city to meet every Sunday night at Social Hall, the first meeting to be on Sunday, at 7½ P. M. February 21, when either Mrs. Laura Cuppy Smith or Prof. Chaney will lecture. The name of the society is the best index of its character—"A lover of learning." It will be neither a Spiritual nor an Infidel organization, but its great object will be the elevation of mankind. Without being a "Social Science Society," it will still make social science a leading feature. In a word, it is proposed to make it eclectic, caring for humanity more than for an *ism* of any kind. Hence, there will be no creed to defend, since there will be no profession of faith, save a professed love for knowledge, for truth and for humanity. No charge for admission at the door.

Tilton testifies that Mrs. Woodhull obtained her information concerning the Beecher scandal from Mrs, Morse, the mother of Mrs. Tilton. Mrs. Morse got her information from Tilton and from the confession of Mrs. Tilton to her.

The San Francisco Board of Supervisors have chosen Alexander Badlam, an honest, energetic citizen, as Assessor in place of Rosener. It is an admirable selection, and gives general satifaction.

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MRS. SMITH'S LECTURES.

The attendance at the Hall of the Spiritualists' Union, 011 Market street, on Sanday last, was large, both in the afternoon and evening, showing an increasing interest in the discourses of this eloquent speaker. The subject of the afternoon lecture was The duties of Parents toward their Children. Mrs. Smith began with the statement that what the world most needs is good mothers. She treated at considerable length the subject of ante-natal influences on the child, and then proceeded with a general review of the prudish and false modesty of society that keeps from the knowledge of children those things which most concern them. She spoke of the undesirable influences of the Sunday School and urged Spiritualists to come with their children to the Lyceum.

The evening lecture was upon "Modern Ishmaelites." She contrasted the Modern with Ancient Ishmaelites in this wise: The ancients were "Every man's hand against them and their hands against every man," while with the modern it is every man's hand against them but their hands against none. The modern Ishmaelites, or reformers, protest against wrong, but make no war on society or individuals—they are opposed only to the usages of society. She urged reformers to be very charitable and give a helping hand to every unfortunate whom the respectable ones in society spurn from their doors. She related several touching incidents to prove that those whom society pronounce utterly depraved, have very humane hearts, which kindness and sympathy could incite to the best resolves.

Emma Hardinge Brittain declares herself still a Spiritualist and a medium, but she is so much opposed to "social freedom" that she will neither speak from a free platform nor write for a free-thought paper. She uses other words to express this fact, but this is what she means. We do not care to defile the columns of COMMON SENSE with the epithets some extra pure people apply to social reformers. It is quite probable that if we had the same vile thing in our minds when we speak of "social freedom" that they have, we should denounce it also, though, we trust, in gentler language; but the truth is that the very terms which to their minds seem to call up so much that is detestable, suggest to our own only ideas of purity. Words seem to have lost their meaning, of late, when applied to the relations of the sexes.

THE IDEPENDENT LYCEUM had for its subject on Sunday last, "Modern Spiritualism Unmasked," The gentleman advertised to make the opening address, not being present when the hour arrived, Mr. Hand led off with a thirty minute speech and was followed by Dr, Pilkington, Mr. Lundi, the "unmasker," Mr. Stowe and others. Mrs. Logan occupied the chair. There was music, recitations etc. as usual. Spiritualism, although "unmasked," still survives, and will come in for another hit at a future meeting.

SPIRITUALIST SOCIETIES.

MR. EDITOR:—Please inform your readers when the present Board of Trustees retire from the cares of office at Charter Oak Hall. J. S. Morse.

We believe the election is to take place, under the constitution, in June, but in case of the resignation of members, vacancies could be filled prior to that time. It is said that the President of the Society has resigned, but as yet no steps have been taken for the election of a successor. The Vice President can undoubtedly act in her stead. There were no meetings last Sunday, and we are not informed that any will be held to-morrow. Mrs. Smith, at the Hall of the Spiritualists' Union, has been speaking to growing audiences, yet not so large as they should be, and it has been suggested that the present would be a good time for the reunion of the two societies. An effort to this end was made some months ago, and a general consent was given, with the exception of two or three of the Trustees of Charter Oak Society. The presiding officers of both societies were, at that time, willing to resign, and do whatever else they could to promote harmony. Perhaps Mr. Kendrick, who made a very popular President, would accept the position again, and if some of the Trustees of the Charter Oak Society would give place to a like number of those of the Union, it is probable that the name of the incorporated society could be retained, though it would be necessary to modify the constitution, which now restricts freedom of speech, and members would be called upon to exercise mutual forbearance.

A writer for the *Spiritual Scientist* is devoting himself to the task of visiting all the Boston mediums, and writing descriptions of the seances, commending those who give him good tests, and condemning others who fail. This may appear fair to one who is ignorant of the philosophy of Spiritualism, but we are surprised that its injustice has not occurred to the scientific editor of that paper. Does he not know that as much depends on the investigator as upon the medium, and that the former can get nothing unless he is able to come into rapport with the medium and the spirit communicating? The elements of harmony might exist at one time and not at another, and there might be natural congeniality with one and not with another. The medium could not control these conditions, and should not be blamed for a single failure, as the same medium might succeed admirably with another person.

One feature of the articles of the *Scientist* critic we cordially commend. There are a large number of persons professing to be mediums and clairvoyants who are not. They are simply imposters, and such swindlers should be exposed. There are some of this class in San Francisco, as in every other large city, and it would be well if people could be informed of their true character, but it is difficult to give such information without at the same time bringing into disrepute the cause these charlatans assume to represent. We trust the *Scientist* will be able to steer clear of the rocks on either shore, and bring its readers into safe harbor.

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CHRISTIANITY AND SPIRITUALISM.

Last week we republished from the San Jose *Mercury* an epitome of a lecture by Dr. Dean Clarke on the Christian Plan of Salvation. The *Mercury* of a later date gives a reply from a supporter of the church, the following extract from which contains all the writer says that is pertinent to the subject:

Those who scoff at the religion of Christ are utterly in the dark themselves. They would rob the world of this inestimable treasure, the Bible, but they have nothing with which they can replace it. No higher code of morals to elevate the race, even in this life, is presented, and as for the great future beyond the valley and shadow of death the blackness of darkness enshrouds them. Not so with the true Christian. To him the Bible is a priceless treasure and the religion so earnestly taught in that blessed book exactly fills a want in the human soul which the world has failed to supply; brings peace and consolation to the fortunate possessor, which cannot be purchased by the rich; it lifts the degraded out of the mire and gives even the great a more exalted station. If then the religion of the Lord Jesus is capable of accomplishing so much for the world, why stand in the way of its progress?

W. B.

To this Mr. Clarke says in the same paper:

I am *not* a "scoffer at the religion of Jesus Christ," but, on the contrary, I would disabuse it of the false doctrines and paganistic dogmas that have so long perverted it and sullied its purity. I believe that Evangelical Theology, based upon ancient Egyptian and Hebrew mythology, entirely misrepresents his grand mission, and many of his sublime teachings, to this world. I believe that he came as a divinely ordained moral and spiritual teacher, not as a sacrifice to atone for the sins of the world, and it was this false doctrine of "Vicarious Atonement," and its fabulous foundation, which I attacked, and not his beautiful religion of love to God and man, which I believe in, and am striving to establish. * * * *

As to the moral teachings of the Bible, taken as a whole they are not superior to those of the "Sacred Books" of other nations and races, written long prior to the Jewish and Christian Bible, as I could prove by ample quotations had I space. History proves that no worse tyrants and villians have ever lived than thousands who have taken the Bible as their standard. They have quoted its texts in justification of war, rapine, slavery, persecution unto death, and oppressions of every kind. They have quoted it against every great discovery of science, and thrown it at the head of nearly every great reformer since the days of Jesus! And they have been consistent in so doing, for how can frail man be better than the God whom he worships? Those, however, who have taken Jesus as their divine exemplar, and lived his humanitary and purifying teachings, have been, and will be, the better for it, and I will vie in efforts with the most zealous Christian in living and teaching the grand spiritual gospel, which saves all who live pure, benevolent lives; but I repudiate that Theology which teaches that an innocent man or God can atone by his blood for the sins of the guilty, and suffer for another the consequences of wrong doing, which are the means of discipline and reform, which justice and mercy alike ordain to elevate and spiritualize the sinner.

Sin and suffering stand as cause and effect, and no one can suffer for another any more than he can eat or sleep for him, and the doctrine of vicarious atonement and for giveness of sin, as prescribed by Theology, is little better than a license for indulgence.

Let me correct one more error of my critic, and I will forbear. The large and rapidly increasing class to which I belong, whose religion is love to God and man, are not in the great darkness he imagines, but have a far greater light than that in which he dwells. Our "hope has changed to glad fruition," and faith is supplanted by knowledge of an immortal life into which we pass, through the beautiful gateway of Death, which, instead of being the "King of Terrors," is the Angel of Deliverance from the bondage of the flesh into the glorious liberty of a spiritual existence; each gravitating to the position and association for which they are morally and spiritually fitted while on earth, and where each grows in goodness and knowledge in proportion to the effort made. Our light is from Heaven to-day, and is knowledge demonstrated by science which admits of no doubts. DEAN CLARKE.

LETTER FROM C. FANNIE ALLYN.

DEAR MRS. SLOCUM:—The steamer sails in an hour, and so it is with haste I write; but I want to report good progress in this portion of California. I came here last November; have had large and increasing audiences. Have visited Ferndale, Rohnerville, and Hydesville and find interest everywhere. Mr. York has done an excellent work in this section, and has many warm friends and admirers, who will be glad to greet him again.

I have found a home in Eureka at W. F. Sweasey's, who is widely known as a humanitarian. He is indeed one of nature's noblemen, and is a model husband, father, neighbor and Liberalist, and his wife walks side by side with him in good deeds of kindness and charity. They'll both get to heaven without the orthodox wings or "feedders like a hen."

We have formed a young Lyceum here. It is crude, but is interesting, and is gaining every Sunday in interest and numbers. If they will only continue as they have begun, it will soon be a powerful instrument of good.

At Rohnerville I had a home in every sense of the word, with Mr. and Mrs. Strong, advocates of, and subscribers to your paper. Speakers who stop with them have an opportunity of seeing the practical side of unselfishness. With them I visited Hydesville and was the first Liberalist that has ventured into its churchly precincts for many years. Good audiences, good attention, and an invitation to "come again," was the result.

I shall leave here with regret for the many dear faces I leave behind me. I have found health here. and am growing strong once more. My voice has not yet recovered its old time flexibility and clearness, but is very much improved, and promises to be "itself again."

Next Wednesday I am tendered a benefit, and shall give dramatic readings, *en costume*, assisted by good singers, closing with a dance.

Mrs. Addie Ballou arrived this week. I shall give way for her to speak next Sunday, and may visit Arcata, so I leave the cause in good hands, and have no fears but it will be sustained, for in addition to her inspiration, she is esteemed by the literary portion of some of the churches. So despite theologic anathemas, the spirit of progression goes "marching on" with increased power.

Bless you and yours, my dear sister. I have spoken in behalf of your paper, which to me is a very welcome visitor, and when I come to town (which will be somewhere about the 18th,) I shall subscribe, so that my friends at home can share the pleasure, and know what a bright, sparkling paper the Liberalists of the Pacific Coast support. I hope you are having good encouragement, for you merit it. In haste C. FANNIE ALLYN.

Eureka, Humboldt Co. Cal. Feb. 8th.

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SPIRITUALISTS AND SCIENCE.

Ed. Common Sense:—The disscussion of Spiritualism before the Lyceum for Self Culture at Social Hall was attended with one notable feature worth recording. At the beginning we were foully dealt with by our orthodox brethren, who threw mud in every direction. Well may the devil (provided there is one) chuckle to hear orthodoxy crying out to Spiritualists, "Thou too art defiled." "Instead of civilization owing its progress to the Christian religion, so-called, one of the hardest tasks of civilization has been to civilize religion." Spiritualism has accomplished more in this direction in a quarter of a century than materialism has done in 1800 years. Has materialism become conservative, or is it jealous of its new ally that we find it arrayed side by side with orthodoxy in hurling anathemas at Spiritualism?

Though it must be admitted that Spiritualism, supported by facts, is achieving an easy victory over both its adversaries, is there not danger that Spiritualism also is running into dogmatism and bigotry? What evidence have we that man has a spirit? Is it not more reasonable for us to suppose that intelligence is universal, and pervades everything animate and inanimate in proportion to its capacity to receive it?

When we say that the brain of man is the seat of intelligence, have we any evidence that the brain is not the mere receptacle, that, like a mirror, reflects the thoughts it receives? Have we discovered the process by which new thoughts are created, that we so confidently declare that they have their origin in the brain? If they do, how are they born?

Are there any phenomena credited to individual spirits that could not with equal propriety be supposed to originate with universal intelligence? One passage of Scripture says: "The spirit of man returns to the God that gave it." Neither can I put any other reasonable interpretation upon the Bible commandments. "Thou shalt not bow down," etc., but that God is universal intelligence.

In this city, a few days since, a lady was crossing Market street at 4 P. M., and became very much alarmed from being nearly run over by a street car. Her husband, a carpenter, was at the same hour employed in his shop; he looked up and saw his wife entering the door, but continued his work, and when he had done, looked round for his wife, no where to be seen. He then inquired of another person where his wife went, and was told to his great surprise that she had not been seen. When he returned home he asked his wife where she went, and why she did not come into the shop. To his still greater surprise the reply was that she was not near the shop, but at the same hour she was very near being run over.

Facts of this kind are of frequent, perhaps daily occurrence, but "they are too contemptible to merit the attention of scientists." The trouble is, the investigation may overturn both the dogmas of theology and the theories of materialism.

But science is moving along slowly in the wake of public clamor, and will be here presently. Science never makes her appearance until her *avant courrier* has summoned the beleaguered fortress of ignorance and prejudice to surrender.

But there is one thing to be said in her favor. Though reluctant and slow to obey the popular voice, she is sure to inflict the *coup de grace* that will at last put an end to priest-craft, king-craft and monopolies, the parents of all human ills.

Spiritualist.

INTEREST ON MONEY, ETC.

Editor Common Sense:—In No. 37, page 439, of your paper, you ask, "How does our "working man" propose to prevent the collecting of interest for the use of money?" "Is not money subject to the same law of demand and supply that labor is, or any article of commerce?" These questions are of the utmost importance, and upon their answer hangs the destiny of our Government—whether it shall be aristocratic or democratic. Commercially these questions should be answered affirmatively, politically in the negative. *As gold* and *silver*, they are, and should be governed by the law of supply and demand, and allowed the percentage due all *commercial* transactions. Politically gold and silver as a *medium* of *exchange* are *no more* entitled to ten per cent. or any other per cent. than my yard stick, because made of gold, when loaned a year should be thirty-nine and six tenths (39 6 10) inches long, or my measure, because made of silver, and loaned the same length of time, should hold 66 lbs. of wheat. Weight and measure are purely legal and arbitrary, and the right of an individual, or individuals to increase their measuring capacity is just as much an act of tyranny, as for me to move the government stakes around my farm so as to include one tenth more land annually. Either right ceded by the government is fatal to its democratic form. Therefore let Congress pass a declaratory act making it felony to receive or pay interest.

Yours for reformation. Edgar Lindsay.

Windsor, Sonoma Co., Feb. 5.

The question "Is not money subject to the same law of demand and supply that labor is, or any article of commerce?" is *the* question to be asked of all who propose to retain our present financial system, but want to mend it and patch it, in the vain hope of making something good out of a thing which is in itself essentially bad. We believe Mr. Lindsay agrees with us, that the system itself is wrong; but we do not like his remedy; first, because it would be ineffectual, as all usury laws are; and second, because it is unnecessary, as the same result can be attained in a better manner. You cannot legislate justice into men: but the Government itself can loan money to the people, and thus prevent the extortions of private money lenders. There is no good reason why money should be made of material which has intrinsic value. That is the idea of barbarians. What have civilized people to do with it? Let the poor Indian have his wampum, which cost him months of labor to manufacture; people of culture should be able to devise a better mode. Money should be simply a *representative* of value—not value itself. The wealth of the entire nation should be its basis, and it should be loaned by the Government to the people, on landed or other security, and at low rates, until the country is out of debt, and the system is well established, then it should be absolutely free of interest. Some reformers favor the abolition of ownership in land. We do not think this will ever be done; but in such case, personal property could be deposited as security for the money loaned. The Government should be the friend and protector of the people, instead as now, the bulwark for the protection of the money grabber, the land grabber and monopolists generally.

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WHAT IS PIETY?

A PARAPHRASE BY D. H. M.

The following is copied from the *Radical*, that best of all Religious Magazines, which was so good that it died for lack of the support of those who failed to appreciate its high standard. People could not get up to it.

Socrates. What is Piety?

Euthyphro. Piety is what is pleasing to the gods.

Soc. But is anything pleasing to the gods but righteousness?

Eu. Certainly not.

Soc. Then Piety is righteousness?

Eu. It would seem so?

Soc. Is piety the whole or only part of righteousness?

Eu. But a part, I think.

Soc. What part should you call it?

Eu. Piety, Socrates, I think is the part of righteousness which is concerned about the worship of the gods. The remainder of righteousness is that which leads to the utility of men.

Soc. Capital! But still there is one small matter wanting. This service of the gods, what is it? to serve the gods is expressed by the same word as to tend horses and oxen, and this tendance is for the benefit of the creature tended. Well then, is this service of the gods for the benefit of the gods? Do you do the gods any good by your service?

Eu. Of course not. What I mean by service, is the service of servants to masters.

Soc. But in all these cases, service means work of some kind. What then is the work—admirable it must indeed be—which we can do for the gods?

Eu. O, we can do many such works.

Soc. But what is the best of these works?

Eu. Well we can offer prayers and sacrifices, and so make the gods propitious to us, to our families, and to the state.

Soc. You say then that piety consists in prayers and sacrifices?

Eu. Precisely.

Soc. Now sacrifice is giving something to the gods, and prayer is asking something from them—is it not so!

Eu. That is my meaning.

Soc. And so you say that serving the gods is giving something to them, and asking something from them?

Eu. I do.

Soc. But to ask aright is to ask what we need; and to give aright we must give what they need—is it not so?

Eu. Yes.

Soc. Then piety is a sort of bargain with the gods?

Eu. Why—yes—you can call it a bargain if you like.

Soc. I do not like to do so unless it be true. But tell me, of what use can our gifts be to the gods? What they give us is plain, for everything is their gift. But how can they be profited by what we give? Or have we so much the better of the bargain, that we receive all good from them, and they get no good from us?

Eu. Why, do you suppose, Socrates, that I am such a fool as to think that the gods are benefited by what they receive from us?

Soc. If they are not, what are these gifts of ours to the gods, which you have been speaking about?

Eu. What can you suppose, except honor and reverence and gratitude?

Soc, Then, my friend, you consider piety to be gratitude to the gods, and not anything which is useful or pleasing to them.

Eu. I think that piety is in the highest degree pleasing them.

Soc. And so piety is what is pleasing to the gods?

Eu. Certainly.

Soc. But if piety is pleasing, it must be useful—for I suppose that you will not assert that the gods are pleased with what is of no use?

Eu. Asuredly not.

Soc. Do the gods then need anything we can offer them?

Eu. What a question!

Soc. But if piety is useful, it must be useful because either the gods need it or because we need it, or lastly because both the gods and ourselves need it.

Eu. The gods do not need it—they need nothing.

Soc. Then it must be that piety is useful because it is useful to us?

Eu. It appears so now.

Soc. But to seem to do something for the gods when in reality we are only doing for ourselves—is this piety?

Eu. We have an engagement this hour.

Soc. Alas! my noble friend, what are you doing? You kick me down from the lofty summit of my hope and go away. I expected to learn of you what piety really is, and so to become a reformed man for the rest of my life.

SCEPTICISM.

In Theodore Parker's last work, entitled his "Experience as a Minister," is the following striking passage:—

"There is a denial which boldly rejects the Immortality of Man and the existence of Deity, with many another doctrine, dear and precious to mankind: but the most dangerous scepticism is that, which, professing allegiance to all these, and crossing itself at the name of Jesus, is yet so false to the great Primeval Instincts of Man, that it declares he cannot be certain of anything he learns by the normal exercise of any faculty!

"I have carefully studied this School of Doubt, modern, not less than old, as it appears in history. In it there are honest inquirers after truth, but misled by some accident, and also sophists, who live by their slight of mind, as jugglers by their slight of hand. But the chief members of this body are the Mockers, who, in a world they make empty, find the most fitting echo to their hideous laugh; and Churchmen of all denominations, who are so anxious to support their ecclesiastic theology, that they think it is not safe on its throne till they have annihilated the claim of Reason, Conscience, the Affections of the Soul to any voice in determining the greatest concerns of man—thinking there is no place for the Christian Church or the Bible till they have nullified the faculties which created both, and rendered Bible-makers and Church-founders impossible.

"But it is rather a poor compliment these ecclesiastic sceptics pay their Deity, to say He so makes and manages the world that we cannot trust the sights we see, the sounds we hear, the thoughts we think, or the moral, affectional, religious emotions we feel; that we are certain neither of the intuitions of instinct, nor the demonstrations of reason, but yet by some anonymous testimony, can be made sure that Balaam's she ass spoke certain Hebrew words, and one undivided third paft of God was 'born of the Virgin Mary, suffered under Pontius Pilate, was crucified, descended into Hell, and on the third day rose again,' to take away the wrath which the other two undivided third parts of God, felt against all mankind!"

Purposes, like eggs, unless they are hatched into action, will run into rottenness.

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THE SPIRIT TO ITS MATE.

How near I am thou canst not know
By outward sign or token;
My spirit in thy thought perceives,
Not in the language spoken.

With thee by day I share the life
That gives to thee thy being,
And in thy consciousness I see
The sum of all thy seeing.

Through every sense my spirit learns
With thee the touch of nature;
And feels the harmony of life
Created in thy creature.

With me, when slumber shuts the gates
Of life's material portals,
The spirit wanders through the spheres
The land of the immortals.

Our peace doth like a river flow
Through landscapes ever vernal,
Along the shifting banks of time
And in the land eternal.

Forever one, we seek no more
In sadness, hungry hearted,
For the dear angel of our life,
Unknown or erst departed.

We wait not for a heaven to come
Down from the heights above us;
Our heaven is in this life of love,
With all we love who love us.

TO ANY DESPONDING GENIUS.

BY ALICE CARY.

Take this for granted, once for all,
There is neither chance nor fate,
And to sit and wait for the sky to fall,
Is to wait as the foolish wait.

The laurel, longed for, you must earn—
It is not of the things men lend,
And though the lesson be hard to learn,
The sooner the better, my friend.

That another's head can have your crown
Is a judgment all untrue.
And to drag this man or the other down,
Will not in the least raise you.

For in spite of your demur, or mine,
The gods still will be the gods,
And the spark of genius will outshine
The touchwood, by all odds!

Be careful, careful work to do,
Though at cost of heart, or head,
The praises, even of the "Review,"
Will hardly stand in stead.

No light that through the ages shine
To worthless work belongs—
Men dig in thoughts as they dig in mines,
For the jewels of their songs.

A fresco painter in ceiling wrought,
With eyelids strained, 'tis said,
Till he could read of the fame so bought,
With the pages above his head.

Hold not the world in debt to you
When it credits you, day by day,
For the light and air, for the rose and dew,
And all that cheers your way.

And you in turn, as an honest man,
Are bound, you will understand,
To give back either the best you can,
Or to die, and be out of hand.

FAUST—A TRAGEDY.

FROM A MANUSCRIPT TRANSLATION BY DON FULANO

THE STUDY.

MEPHISTO.—Now choose your course of study, as you will.
SCHOLAR—To law I can't accommodate my mind.
MEPHISTO.—I cannot really take it very ill,
I know exactly how this course you'll find,
For law and equity are carried on
Like an hereditary ill from sire to son.
They drag their length along from race to race,
And creep like snails from place to place.
Prudence grows folly, virtue, vice,
Woe to you, if you be a grandchild born,
But of that justice pure, which takes it rise
In every soul, law only speaks with scorn.
SCHOLAR—You point the strong disgust I felt at first,
Happy the student in your class room nursed.
To try Theology almost I long.
MEPHISTO.—I should indeed be grieved to lead you wrong,
But theologic groves among
It is so hard the proper path to choose;
'Midst all its flowers so much hid poison lies,
So like true medicine to human eyes,
You're safe to pluck the false, the true refuse;
'Twere best in this, one master owned your care,
And by his dictum, see you ever swear.
In short confine your faith to words.
So steering thro' a channel safely buoyed
You shall the harbor of assurance gain.
SCHOLAR—Still some idea should the words contain?
MEPHISTO.—Of course, of course,—yet trouble not o'er much,
For just there where you no idea clutch,
There pat, some word fills up the aching void;—
With words one argues splendidly you know,
From empty words theologic systems grow,
On words how gloriously the saint believes
Whilst no iota's robbed by skeptic thieves.
SCHOLAR—Your pardon sir, I proffer many questions;
I would from you a full assurance win;
Pray will you not 'bout medicine
Give me, as well, a few short, clear directions;
Three years is not long to abide;
'Fore God, the field seems far too wide;
Had one but some small index, you'll allow,
Might feel one's way already further on.

MEPHISTO.—aside (I'm quite tired out of this dry tone—
Must play the devil in good earnest now)

Well! Physic's spirit is not hard to grasp;
You study through the great and little world,
That you may let things go at last
As may please God.
In vain have you, on Sage's wings unfurled,
Potteringly hovered over herb and sod,
Each man learns only what to learn may chance,
Who touches the right moment with luck's rod,
His is the heritance.
You are a well built chap—no muff—
Not lacking in audacity I see;
And if you only trust yourself enough,
Why other souls in like trust will agree.
The women, first, you must secure,
And learn their endless "ah!" and "oh!"
So manifold you know—
Starting from one point only can you cure.
And when to honor's half-way house you've come,
You'll have them all, then, under your own thumb.
A handle to your name must make all think
That your skill far all other skill exceeds,
With "how de do;" you then jump in a wink
Into those *medias res* another needs
To beat about the bush for years to reach their brink.
Learn the soft pulse to press with amorous finger,
And with bold hand, and tender gaze to linger
Awhile in gentle dalliance 'round the waist,
Only to see how tight they may be laced.
SCHOLAR—Come! that looks better, now one sees the how and why.
MEPHISTO.—Grey, my dear friend, is theory's root, so dry,
And green life's golden tree.
SCHOLAR—I swear to you, 'tis like a dream to me,
Might I, pray, trouble you some future time,
And hear your wisdom to its lowest line?
MEPHISTO.—As far as may be, will I serve you, sir.
SCHOLAR—I cannot leave you, I aver,
Till in my album you have something writ.
Do me the favor sir, I beg for it.

(Handing his album.)

MEPHISTO.—I will.

(He writes and returns the book.)

SCHOLAR (reads.)—*Eritis sicut, Deus, scientes bonum et malum.*

(Shuts it reverently and takes his leave.)

MEPHISTO. (alone.)—Follow this proverb and my aunt, the snake,
And you'll grow frightened yet, at your God's shape.

FAUST (steps in.)—Where shall we go then?
MEPHISTO.—Well, where shall it be?
The great and then the little world we'll see.
Oh with what pleasure, with what profit
Will you explore the by-ways of it.
FAUST—By my long beard, I must protest
I feel that trial were an awkward test,
I never knew the easy art of life,
Nor ever mingled in the world's dull strife,
In others' presence I do feel so small,
I shall not know how to behave at all.
MEPHISTO.—Well my dear friend, about this do not grieve,
When you quite trust yourself, then you'll know how to live.
FAUST—How shall we start? Where have you left
Your carriage, horses, and your groom?
MEPHISTO.—Upon my cloak we'll make a shift
To travel thro' the air. But quit your room
Not bringing a big bundle to put on it;
'Tis a bold step, put a light heart upon it,
A little fiery blast, which I will blow.
Shall raise it cleverly from earth below
And if we travel lightly, all the sharper.
Here's to your new life course, good luck to our departure,

BEECHER.

He crushed his friends to cloak deceit, and hid,
Beneath an outward holiness, his crime,
The one of all commandments most forbid,
Of human love, most sacredly sublime,
In breaking which, his life was all undid,
A life of fame that reached from clime to clime,
Wherever Glory's banner floats the breeze,
From Afric's wilds to Arctic's dreary seas!

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, FEBRUARY 27, 1875. No. 41.

Signs of the Times.

One hundred young women are ready to do copying at $2 per week, where one is willing to do plain cooking at double that sum.

Saa Kee says the religion of Confucius teaches that punishment for sin is certain, while the Christian religion promises forgiveness; the consequence is that all Christian Chinese lie and steal, expecting to be forgiven.

Folly is at a premium in any city where such a weak-minded man as Hammond can induce large numbers of people to spend hour after hour listening to his senseless stories to children. Where are the votaries of science? Surely not in the Church.

Dr. Ely Van De Walker, who has long made a specialty of diseases of women, writes an article for the *Popular Science Monthly*, in which he presents facts and arguments to prove that woman is incapacitated by nature to compete successfully with men in the learned professions, and in skilled labor.

The California Grangers have formed a Business Association with a capital stock of one million dollars, for the purpose of furnishing members with farming implements, groceries, and supplies of all sorts, at a trifling advance above cost. The Association will have agents in San Francisco, to whom consignments of grain and produce will be sent, and who will make purchases when directed.

Van De Walker says if women were a unit in favor of women preaching, women would preach in a fair proportion of Christian Churches; but they are retarded by the force of opinion of their own sex. It is the same in the practice of medicine. If woman favored woman there is scarce a household in which her choice would be denied; but they do not, for the reason that reliance upon man in moments of bodily peril is an inherited trait, strengthened by education.

A vile wretch, whose name is not Lot, though living with two of his own daughters, has been arrested in Wyoming, charged with being the father of his youngest daughter's child. Of course he is a bible student. That is where people obtain the most notable examples in that line. How long will it be before this "holy volume" will be classed with obscene literature? Has it not corrupted mankind long enough under its false guise as the word of God?

We mention, as a hopeful sign of progress in our State, the fact that at Vallejo, last week, after Mrs. Carrie F. Young, one of our best as well as most radical lecturers on health and other reforms, had given a course of lectures, over twenty of her listeners (all women) requested her to give a lecture to married men and women on "Pre-natal and Ante-natal Life," in the *Presbyterian Church*. The lecture was given greatly to the satisfaction of all who heard it. A few years ago, a lecture on this subject could not have found a hearing in a public hall, much less in any church in California.

A process for the manufacture of iron direct from the ore, the use of the blast furnace being dispensed with, has been invented.

Mrs. Woodhull promises to tell the truth concerning the Beecher-Tilton imbroglio, so far as she is concerned. She awaits the termination of the present skirmish before opening her batteries.

Chang Quon Wo, of San Francisco, has secured a patent for an improved mode of fastening seams in garments, by means of a lap cut in the goods to secure the corner of pockets or other parts requiring unusual strength.

The papers mention as something remarkable that a blind man has joined the church in Boston. Hundreds of blind men and women have done the same thing in California, and just now Hammond is harvesting a whole crop of blind children. The latter, after passing through this experience, never fully recover their sight. Though some do manage to get their eyes open, they are generally affected with strabisimus.

The Wellesly University, for women, founded by Mrs. Durant, is soon to be dedicated. A leading object will be the instruction of young women in the laws of health. One foolish idea is the exclusion of men from the institution, both as students and professors. What these young women need is healthful competition with men, and the best instruction that can be obtained, whether from men or women.

In Sacramento, last week, a couple of men were strangled to death at the rope's end, according to law. Of course they had a number of priests in attendance to pray their souls into glory. They confess to the priest, the priest pleads with Jesus, and Jesus intercedes with God. Here's a quadrangular contest, between blood-stained men at one extreme and a blood-seeking God at the other, with two mediators between. What a wretched farce for an age of the world said to be enlightened.

The Sacramento *Union*, formerly the most profitable and most influential paper in California, worth at least a quarter of a million of dollars, was sold last week for the value of the real estate and printing material, $45,000. One of the causes given is the decline of population in the mining portion of the State, where the paper was most widely circulated. The agricultural counties of California are now far in advance of the mining regions in population and wealth.

Very careful experiments made under direction of Col. Olcott and Prof. Lippit, have proved the genuineness of the mediumship of Mr. and Mrs. Holmes, of Philadelphia; but the newspapers which were so eager to publish the "expose," will not give a line to the demonstrations of these honest investigators. The Holmeses admit that Mrs. White sat for the photograph of Katie King; but they claim that most of the manifestations were genuine, and the facts confirm their statements. The same phenomena has been produced repeatedly in presence of these witnesses, while Mrs. Holmes, sewed in a bag, sat alone in the cabinet.

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[For Common Sense.]

THE WAY OF SALVATION.

BY DR. DEAN CLARKE.

Being exhorted by Elder E. P. Hammond, the revivalist, to "Come to Jesus" and learn the way to salvation, I diligently searched the Scriptures to see if the orthodox dogma of atonement was taught by Jesus, and I found in his reputed sayings no confirmation whatever of this doctrine, which is so zealously taught by his professed followers; on the contrary, I find that nearly all of his parables and injunctions inculcate that we are justified and saved by *our own* merits and deeds, not his.

CHRIST'S MISSION.

Is it not strange that, if the grand purpose of his advent, the one especial mission of his life, was to "atone for the sins of the world, and save mankind from hell by the shedding of his blood," he did not clearly and emphatically declare the fact, yea, make it the burden of all his sermons, as do his professed followers to-day? Surely *he* must be the highest authority for declaring his mission, and teaching *the* way of salvation, if the claims of theology are true concerning him! This proposition being self-evident, let us see what Jesus declared was his mission.

In St. Luke's gospel chap. IV: 18. we read that he went into a Synagogue in his native town, on the Sabbath day, and read from Esaias: "The Spirit of the Lord is upon me, because he hath annointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," etc., and he said, "This day is this Scripture fulfilled in your ears." Why didn't he add: "I am annointed mainly, however, to atone for the sins of a guilty world by shedding my blood in their stead?" If such was his great calling he surely would have so stated when "defining his position" to his old acquaintances.

Again in Luke IV: 43. he said to other critics also, for *therefore* am I sent. This proves that he came as a Spiritual teacher, not as a "sin offering." In Luke V, he declared: "I came not to call the righteous, but sinners to repentance." Why didn't he say that he came to "die for sinners, and to suffer in their stead," if that was the main object?

In Luke XVIII: 37. We learn that at last, when summoned before Pilate to state who he was, and what was his purpose, he said: "To this end was I born, and for this cause came I into the world, THAT I SHOULD BEAR WITNESS UNTO THE TRUTH!" What more explicit language than this can be found, defining his true mission? From these passages of his biographers, we have his own unequivocal statements as to his purpose and work for humanity, and his own declarations ought to be considered a higher authority than those of St. Paul or any other of the disciples or apostles, whom he frequently declared did not understand him nor his teachings. So much for the Mission of Christ; now les us see what he said about

THE MEANS OF SALVATION.

Did Jesus teach salvation through "faith in his atoning blood," and would not this have been the one great theme of his discourse if it was the way he came to establish? Most assuredly, but he did no such thing; but in every instance where he taught how to enter into Eternal Life, or the Kingdom of Heaven, he explicitly declared that it would be gained through righteousness and good works!

In Matt. VIII: 21. we read: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth the will* of my Father which is in heaven. Matt. V: 20. For I say unto you that except your *righteousness* exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven." Matt. XIX: 16. And behold one came unto him and said, Good Master what *good thing* shall I do that I may have eternal life? Jesus answered, Keep the commandments. * * Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and thy mother. Love thy neighbor as thyself." Why didn't he say "Thou shalt believe in my atoning blood, or be damned," if that were the one thing needful? Again in Luke X: 25 to 38, a certain lawyer said, Master what shall I do to inherit eternal life? Jesus asked, "What is written in the commandments?" The lawyer repeated them, and Jesus said, "This do and thou shalt live." Then he gave the parable of the good Samaritan, which most emphatically proves that good works, not faith in anything or anybody, are the means of grace and the passport to happiness. Again in Matt. IX: 13. it is said: "Go ye and learn what that meaneth. I will have mercy, and not sacrifice." Here Jesus by implication repudiates the Paganistic idea of sacrifice as an atonement for sin, which the Jews had learned from the Egyptians, and which St. Paul incorporated into Christianity, putting the new wine of his inspiration into the old sacrificial goat-skin bottles of Judaism, in which faith he had been educated.

But the crowning evidence, the final proof from which there is no escape, that Jesus taught personal merit, and good works, not "imputed righteousness" as the passport to heaven, is found in Matt. XXV: 31 to 46. Here the final judgment is portrayed, which is to settle the questions, "What shall I do to be saved?" and, "Who are to be justified, and who condemned?" When a sentence is to be passed that is to settle the fate of all the parties in question, then is *the* time above all others, when the grounds of the decision should be, and always are, stated, in human tribunals at least. Now if salvation from hell (be that what it may) consisted in the vicarious atonement, or belief in the merits or blood of Jesus, or in a belief that the Bible is the Word of God, or in a belief in any of the creeds or ceremonies of any church under heaven, *this* was *the* occasion when Jesus himself, the highest authority in this world, should and would have so stated! But he said to those on the right hand, "Come ye beloved of my Father, inherit the kingdom prepared for you from the foundation of the world, for"—Why? You have been converted and believe in the atonement? No such thing! It was their GOOD DEEDS toward their fellowmen which gained their inheritance, and the WANT of such which condemned those on the other hand. With such clear and positive evidence I think the position that Jesus did *not* come as "a propitiation for the sins of the world," and did *not* teach salvation from the consequences of sin through faith in his merits, is fully established. It was St. Paul, and the early Christian Fathers, who thus "made the truth of God of none effect, teaching for doctrine the commandments (and traditions) of men." It is an exorable law of Nature that "Whoso doeth wrong shall suffer for the wrong which he hath done." The penalty is the inevitable effect of the act, and continues until the sinner through suffering is purified and "works out his own salvation" by overcoming evil with good in his own being. This is the law of justice established in "the eternal fitness of things," proven by all human experience, declared by the unequivocal teachings of Jesus, and demonstrated by revelations from "the great cloud of witnesses who compass us about from the Spirit World, who unitedly declare that they are rewarded in that life "according to the deeds done in the body," and are just as happy or miserable as their spiritual condition while in the flesh fitted them to be.

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For Common Sense.

THE PHILOSOPHY OF ASTROLOGY.—NO. 1.

"No part of natural philosophy manifests more strikingly the truth of the axiom that *all science has prevision for its end:* an axiom which separates science from erudition, which relates the events of the past, without any regard to the future."—*Comte's Positive Philosophy.*

Astrology is sneered at as a relic of the dark ages, as an exploded superstition, a something which cannot merit the slightest notice of the intelligent only as a thing of contempt. But this contemptible, exploded superstition challenged the veneration and respect of philosophers and religious devotees alike for thousands of years, till about three hundred years ago. Till this time Astrology recognized the Ptolemaic doctrine of the universe, and when the heliocentric theory of the solar system displaced the geocentric, a corresponding distrust of Astrology, the exponent of the geocentric theory, took hold of the public mind. The divorce between the public and Astrology was too sudden, too much the result of an impulsive judgment, to be entirely just; and the usual reaction in human judgment must yet be more just to the art or science which had befriended humanity for so many ages. Perhaps it would not be too much to assert that nearly every religion upon which the faith, hopes and fears of humanity have been based has been simply an outgrowth of Astrology. Even Science, which in its dignity treads Astrology under its feet, is indebted to it for the keyword of its existence, Law. The words of Comte are so much to the point in this respect, that they are here given entire:

"Magic is a relic of polytheistic, or even fetich superstition; whereas, Astrology and alchemy are merely a too bold extension of the positive spirit, before the theological philosophy was got rid of. That the two classes have been confounded is owing to religious vindictiveness, and is a natural consequence of the antipathy between science and theology. No doubt, mediæval Astrology exhibits strong traces of theological influence in its supposition that the universe was made for man—a notion which gave way only on the discovery of the earth's motion; but, apart from that, it is evident that the doctrine rested upon the subordination of all phenomena to invariable natural laws. Its orginal title of Judicial Astrology conveyed this. No scientific analysis existed at that time which could restrain the ideal exaggeration attributed to celestial influences. In such a state of things, it was certainly right that human reason, resting upon the only phenomena whose laws were ascertained, should endeavor to refer to them all other phenomena, even human and social. This was the rational scientific course; and its universality and persistence till the seventeenth century prove its agreement with the corresponding situation. If we look at its action upon the general education of the human mind, we shall find that it was most serviceable in disseminating everywhere a first notion of the subordination of all phenomena to invariable laws, by which rational prevision became possible."—*Comte's Positive Philosophy.*

No doubt "ideal exaggerations" attached themselves to Astrology—much that was fanciful and superstitious which had never been verified by either reason or experience, and very likely the ideal overshadowed the real. But as when some men lose faith in Christianity, they too often, in their newly fledged iconoclastic zeal, tread under their feet bright and essential truths, which may require many years of soul sorrow and experience to retrieve, so when Astrology fell from its high estate, few cared to ask whether in the grave to which they had consigned it they had not buried precious jewels of truth.

What were the claims of Astrology? Simply that from the celestial orbs there was a continual outflowing into space, which influenced whatever orbs came within reach of the rays in certain angles, similar to crystalization.

What does Astronomy claim in this age of scientific research? Planetary perturbations in their orbits are not only demonstrated to exist, but are calculated with mathematical precision, and still more the very outflow of the stars are submitted to chemical analysis, and their constituent parts determined. Thus far Astrology and Astronomy run in paralled lines, Astronomy lending strength to Astrology. Now, at what point comes the divergency? Perhaps even the Astronomer might be puzzled to determine the point of divergence. While there exist solar and lunar tides in the ocean and atmosphere coincident with the relative positions of sun, moon and earth, it will not be disputed that at least the sun and moon exert a physical influence over the earth. We may go further, a more subtle influence has been observed, by which the human constitution, and that of plants and animals are affected. Dr. Dick, the Christian philosopher, who was not favorably disposed to Astrology, writes in his work on the Sidereal Heavens.

"The universe is one great whole, and all its parts, however remote, must be supposed to have a certain relation to one another; and they may produce an influence, however small and imperceptible, on each other at the greatest distances. * * * While too much has doubtless been attributed to the influence of comets, it would be verging to an extreme to maintain that they can produce no effect at all on our earth and atmosphere. We know that certain celestial bodies produce a powerful influence on our globe. The moon in conjunction with the solar influence rules the regular returns of ebb and flow. Its light not only cheers our winter nights, but produces a variety of other influences both on the human constitution, the atmosphere, and on the productions of the earth; and there may be many effects produced by its agency with which we are as yet unacquainted."

And in a foot note he adds:

Western Isles,' 'that peat dug in the increase of the moon

"It is stated by Mr. Martin, in his 'Description of the continues moist, and never burns clear, while the contrary is observed of that cut in the decrease; and that earthen dykes thrown up in the latter season are alone found to possess stability.' It is also stated as a fact, that if an animal fresh killed be exposed to the moon's rays, it will in a few hours become putrid, while another animal only a few feet distant protected from their influence, will not be in the least affected; that fruits exposed to moonlight have been known to ripen much more readily; that plants bleached in the dark recover their color from the beams of a full moon; and that in South America, trees cut at the full moon split almost immediately, as if torn asunder by great external force."

It is objected to Astrology that in as much as planetary force is purely physical, its effects can only be mechanical,

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and cannot affect those events depending on the action of mentality. It is now an open question whether mentality is not essentially mechanical, at least Prof. Tyndall, in his reply to his critics, among many good things, utters the following:

"We believe that every thought and every feeling has its definite mechanical correlative in the nervous system—that it is accompanied by a certain separation and remarshaling of the atoms of the brain. This latter process is purely physical; and were the faculties we now possess sufficiently strengthened, without the creation of any new faculty, it would doubtless be within the range of our augmented power to infer from the molecular state of the brain the character of the thought acting upon it, and conversely, to infer from the thought the exact corresponding molecular condition of the brain."

Therefore in the face of these inferences, it would be presumptuous to draw the line where planetary influence should stop. It would be wiser to subject the matter to observation and experience, and pay that deference which is due to the obeservations and experience of the ages in which Astrology was the great center point of thought.

Vox Stellarum.

Prof. Tyndall, in his reply to the critics, notices the publication a year ago of a memorial addressed by students of the Catholic University in Ireland to the Episcopal Board of the University. It expressed dissatisfaction with the curriculum marked out for the students of the university; setting forth that the lecture-list for the faculty of Science, published a month before they wrote, did not contain the name of a single professor of the Physical or Natural Sciences. The memorialists deprecate this, and dwell upon the necessity in science. They say:

"The distinguishing mark of this age is its ardor for science. The natural sciences have, within the last fifty years, become the chieftest study in the world; they are in our time pursued with an activity unparalleled in the history of mankind. Scarce a year now passes without some discovery being made in these sciences which, as with the touch of a magician's wand, shivers to atoms theories formerly deemed unassailable. It is through the physical and natural sciences that the fiercest assaults are now made on our religion. No more deadly weapon is used against our faith than the facts incontestably proved by modern researches of education in science."

This memorial was printed, but before it became public, all the copies that could be found were destroyed, and the discontent of the students was in some manner hushed up

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Surely in that righteous estimate and just award which we all anticipate at the great gathering of souls, a man's deeds will be set against his omissions and his failures, his wanderings and his falls—what he has done and done well, against what he has left undone or done amiss; the services he has rendered, against the sins he has committed, and the temptations to which he has succumbed. It is the general scope of the Book of our existence by which we shall be judged then, and by which we ought to be estimated now; not solely, not chiefly even, by those frail passages which cheque the volume of the best spent life, but which mercy obscures from the eye of justice and which repentance blots out forever.—*W. R. Greg.*

[For Common Sense.]

WOMAN AND HER SPHERE.

Ever since Adam came across Eve (accepting the old fable, to show antiquity,) woman has perplexed the brains of men, and her exact relations to him, and nature, have ever been the bone of contention. That she might be his equal as a member of the human family, has not been admitted even by the most civilized nations. That any woman intellectually and physically, could be brighter and stronger than many of the male gender, is an idea hardly admissible even now, by many of the apponents of womna's rights. This way of thinking and reasoning has held women back, causing their impressive brains to be filled with corresponding ideas. But what is the condition of affairs to-day? In Europe and America are those who think there may be some mistake in this notion of her general inferiority; and many are beginning to assert their rights; and to measure strength with their brother man. Woman is actually claiming to be the equal of man, in all his social, political, and business relations,—claiming individuality, asking no more, and being satisfied with no less, than her scope of brain and physical power entitle her. Her demands are sanctioned by the thinking men of every land, and opposed by the church, and the ignorant, and brainless devotees to fashion.

Of all the chains which have bound woman to her inferior position, none have held her down so firmly as the bonds of the church. Her nature being devotional, the church became her love, and now that the church may thrive she must not be free. Let woman change her love, and let that new love be her own elevation, whether it be as philosopher, scientist, lawer, banker, broker or merchant, or the holding of any business position which she may aspire to.

If you think woman is not the sole life of the church, gather the views of the men of your acquaintance and you will find that the majority of these have the cobwebs of theology out of their heads. These men *think*, and think correspondingly clearer and stronger; and to think is what woman needs to do. Let her drop this upholding of dead ideas, and direct her love for the live ones of to-day, and the church will soon become lecture rooms, and schoolhouses, and the rostrum will be occupied by the best teachers in the arts and sciences. Then woman, knowing the grand laws of nature, can study her sphere, and divine her future. By this exercise of her reasoning faculties, she will gain an expansion of brain, and will no longer be hampered by a circumscribed education, and terrified by ancient fables. Some say the church has been our great moral teacher and as such should be supported. In part granted; but she, at the same time, has held the world back more than a thousand years, and for the future, having so far progressed in knowledge and science, we can afford to make one more step foward, and step out of it, and thus fully dispense with the never ceasing beggary of the clerical corps—then learn to live, love, act and work by science and her immutable laws.

I would not be understood as seeking to draw woman from her offices of charity, and as the teacher of high moral principles—far from it. I would have her hold all these, but cut loose from the senseless slavery to fashion which not only costs millions to maintain, but which sacrifices her

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individuality as well. I would have *her* reason more, make Gods of love for herself, and build up her destiny by high *acts*.

It is with these ideas woman needs to be impressed, and then she can assert her rights with a force—free her mind of all this superstition and reverence for what was 2,000 or 10,000 years ago, and wake her up to the events of the present, to the ignorance and misery of thousands of her own sex. Then her sphere will be made clear. Now while the question of woman's social relation and elevation is being argued one way by the radical element, it is being treated in another by Science—that great overpowering treadmill which grinds dogmas to powder, and weighs all things in the scale of demonstrated fact.

In the words of Prof. Tyndall, "Science has already leavened the world, and it will leaven it more and more." Intelligent men and women will make Science their church, the greatest scientists of the day will be their pastors, and Papal bulls and Papal infallibility will be bur fading follies of the human mind.

So let woman wipe from her brow the theological dust of ages, open her mind to the live present, look higher, study her own nature, exercise the latent intelligence within her, and seek to solve the great problems of mind and matter, ever asserting her rights boldly for equal mental cultivation, equal pay, equal rights in the field of labor and equality in every way.

While science is doing well its part for woman's elevation, her "rights" must be regarded in the light of a political question, and as with all other issues, for its speedy advancement there must be effort and sacrifices—a concentration of forces, and *harmony*. P.

San Francisco, February, 1875.

CHRISTIANITY AND CIVILIZATION.

The subject for discussion before the Society for Self Culture, on Sunday last, was: Does Christianity promote the highest civilization? Jas. Battersby, one of the founders of the Self Culture Society, presided, having recently been elected in place of Dr. White, resigned.

The first speaker was H. L. Knight, who talked on both sides of the question. In his opinion modern Christianity is not the simon-pure article. It has become corrupted, is doing nothing now for the regeneration of mankind. It has passed its period of usefulness, and is rather a hinderance than a help to the progress of civilization. Some missionaries are still doing a good work, introducing the inventions of enlightened nations among people bordering on barbarism, but in the foremost nations of the earth there is no longer need for Christianity, such as it has become, a means of display for the votaries of fashion, the weapon of the rich to hold sway over the poor—the means by which those in power continue to rule the people.

Prof. Chaney followed in the negative. He asserted that the founders of our Government, with few exceptions, were infidels, the most notable being Payne, Franklin and Jefferson. Washington believe just as they did, but was more politic in the expression of his news.—The professor gave a few specimens of Washington's prayers. The Government, organized by such men, got along well, for more than sixty years, a refuge for the persecuted of all creeds, the home of the heathen, the infidel, the jew and other disbelievers in Christ; it grew in power and strength, asking no aid of Christianity, when it was suddenly discovered that the Christian's God is not recognized in the constitution, and a great hullabaloo is kicked up, because it is not a Christian country, while, almost in the same breath, they point to America as a specimen of Christian civilization. [The professor had not time to bring out all his points when the gavel fell.]

Dr. White followed, in a speech affirming the proposition that Christianity promotes the highest civilzation. He claimed Washington as a highly religious man, said an old Quaker once caught him on his knees, and that he was a firm believer. He also claimed that the Puritan Fathers leavened the whole lump of American civilization, and that all our laws were founded on the Christian idea, recognizing the Christian Sabbath, and requiring the Christian oath in courts. He also said that Christ was the *first* teacher of the Golden Rule. He defied proof to the contrary.

Mr. Haly said our highest civilization, such as it is, exists in spite of Christianity, which has opposed progress everywhere. We are not indebted to Christianity for what we are; on the contrary Christianity is indebted to Paganism for what it is. It came from India, down through Egypt to modern Greece and Rome. The very laws we live under came to us from Pagan Rome. There are no real Christians to-day. Christ was a friend of all the poor, an international, a communist; if lived to-day he would be rejected by the very ones who are now singing pæans to his name in fine churches.

J. M. Days spoke briefly to the effect that true Christianity would be consistent with the highest civilization, but there is not a church in Christendom which preaches the doctrines Christ taught. All these churches require is a belief in something which practically is of no use. Stockjobbers, land grabbers and oppressors of the poor, can all subscribe to the Christian dogma, "Trust in Jesus," but it does not affect their character; it makes them no more just to their fellow men, no more charitable, and they are in fact not worthy to be called Christians, for Christ said "become as I am," act justly, do good deeds.

Mrs. Chaney made a lively little speech to the effect that the proper answer to the question at issue depends altogether upon what we mean by Chriatianity. Christ was a humanitarian; he aspired to the highest good for his fellow men. His idea of salvation was the salvation of the human race from oppresion, and from wrong and suffering of every kind. If we mean by Christainity a grand humanitarian gospel, she would agree that it is promative of the highest civilization, but if we mean the narrow idea of Christianity set forth in church creeds, she dissented from the proposition. She spoke at some length as the importance of living good lives, of studying the laws of nature, and of seeking to improve the race by obeying the laws.

A lady, whose name we did not hear, denounced Chrrstianity as the greatest curse of the earth. She could see no good in it. The Protestants are not much better than the Catholics. There are a few sincere, but most are hypocrites, and their religion encourages than in hypocrisy, and hold out to them the hope of happiness without good works.

The President, Mr. Battersby, closed with a few earnest words, and announced that J. W. Mackee has consented to open the debate to-morrow on the same subject.

Our deepest gratitude is due, not to the pure and sinless, but to the greatly-daring and the strongly-doing; not to the monk in his convent or the ascetic on his pillar, but to the warrior in a good cause, to the advancer in a grand enterprise, to the laborer in a noble work.—*W. R. Greg.*

He who destroys a fallacy, who eradicates an error, and who establishes a healing principle or a prolific truth, and reduces the amount of error, confers a benefit of which the extent is simply incalculable, because its direction and it field of operation are absolutely illimitable.—*W. R. Greg*

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, FEB. 27, 1875.

THE INDEPENDENT LYCEUM (Sixth and Market) will discuss "The Vicarious Atonement" on Sunday afternoon. An interesting letter will be read from Charles E. Pickett Esq., now confined in the California Bastile by arbitrary order of a Supreme Court Judge. All are invited.

THE OVERLAND.—This sterling monthly, which gives more matter of interest to Californians that any other serial, has an excellent table of contents for March. It has several interesting stories, an instinctive article on communism, by W. W. Crane, and "The Friendships of Men and Women," by that entertaining and always sensible writer, Mrs. Sarah B. Cooper.

The progress made in the science of chemistry during the last quarter of a century is astounding to those capable of comprehending it at a glance. The domain of organic chemistry is growing wider and wider, and bids fair soon to embrace fields which have heretofore been supposed to belong exclusively to the Spiritual. In fact it is generally admitted by scientists, as well as by most Spiritualists, that spirits are material bodies animated as are our bodies by living souls.

MEDIUMS:—Mrs. S. F. Breed, who is one of the best rapping and impressional mediums in the city, has recently moved from 128 Kearny street to No. 30 O'Farrell. Mrs. Cummings, who is much better known in the city than Mrs. Breed, and whose circles are always well attended, has changed her evenings for public seances, giving now on Sunday and Wednesday evening only. Mrs. Aitken, also a well known and excellent medium, has circles on Sunday and Friday evenings. Mrs. Morey, (late Mrs. Sproul) has taken rooms at 212 Post street, between Stockton and Dupont. Mrs. C. M. Stowe is still at 410 Kearny, where, as Physician, Business and Test Medium, she is doing a good business.

A seed which for fifteen hundred years had been covered with the debris of an ancient mine—near Athens, was recently unearthed, and being exposed to the warmth of the sun, has sprouted, and pushed forth a blossom unknown to modern science, but described by Pliny.

HAMMOND AS SHYLOCK.

The following is an extract from the published speech of Hon. Louis Benecke, of the Missouri Senate, on Senate Bill No. 398, entitled "An Act to protect peaceable citizens against the impositions of religious and temperance fanatics."

Speaking of Hammond and his revival campaigning, Senator Benecke says:—

"It appears, from evidence in my possession, that he loaned some of his surplus money to a farmer in one of the adjoining States, who, to secure this loan, gave a deed of trust upon his homestead. As the time drew near when this loan became payable, the farmer found himself unable to pay the debt, and having some faith in the teachings of this Evangelist, he wrote to him, asking an indulgence till he could realize cost for his produce. As this loan bore interest at the rate of eighteen (18) per cent. per annum, it was but reasonable that his urgent request should be granted.

But what did this great reformer do? Did he grant the request? No! He wrote to his attorney, living near the said debtor.

"*Press this man to the wall. * * * Yours in Jesus.*"

The Senator said "the evidence to prove this comes from gentlemen whose veracity and known character will not allow even a suspicion of a doubt." He had the names, and would be in readiness to give them if necessary.

REV. N. G. MERRY, pastor of the First Colored Baptist Church, Nashville, Tenn., publishes a letter about the failure of the Freedman's Bank of that place. He says: "IN 1871, Rev J. W. Alvord, president of the bank, got me to call a meeting in my church, that he might speak to my people. I introduced Mr. Alvord, who commenced by saying: "I sometimes preach, but now I will talk to you about banks. You ask me, Is the bank safe? I'll ask you, Is Uncle Sam safe? (Many voices—'Yes, he is safe.' Another voice—'Can the bank break?') I'll answer you by asking, Can you break Uncle Sam? (Cries of 'No! no!') Then you can never break this bank. You can break Uncle Sam just as soon as you can break this bank. Every dollar of this bank is invested in United States bonds. I took a look over her bonds just before I left Washington." Mr. Alvord is a preacher, and I am one also. I want the world and all mankind to know that I have now found out that Rev. J. W. Alvord stood up in my pulpit and *told a lie*, thereby fooling many, and increasing the confidence of all present in the bank.

Although telegraphing is much cheaper in England than in America, yet the American system is far superior to the English, and there is now a prospect that the automatic telegraph will soon be so perfected that a great reduction in prices will be inaugurated.

It is said that Brother Hammond is on more familiar terms with the Almighty than any other man in California. He speaks of God as glibly as if he were the old gentleman's "only son," much more familiarly, in fact, than the mendicant of Judea ever presumed to talk.

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SPIRITUALISTS' UNION LECTURES.

Miss Fannie Allyn returned on Sunday last to the platform of the Spiritualists' Union, bringing with her a return of full health, apparently. The enthusiastic manner with which her audience greeted her, evinced a pleasant interest in her welfare. She will speak both afternoon and evening, for several successive Sundays, from this platform, as the spirits give her utterance. The absolute surrender to the Controls, by which her mediumship is marked, gives a double charm to her lectures and keeps the chairs full—much to the joy of the finance committee.

The intelligences that talk through Miss Allyn are always interesting, though, from the very fruitfulness of their thought, some trains of ideas are overtaken by new propositions before they are exhibited in full to the listener, and are thereby obscured, but when we consider the dashing, off-hand manner with which the Control takes up the various subjects propounded, we only wonder that they are treated as clearly as they are. All the questions asked on Sunday afternoon were answered *in extenso*, or commented upon in a manner that proved the disembodied are as full of wit and humor as before they "shuffled of the mortal coil." These friendly teachers "over the border" are however a little too nimble for material reporters, and we shall attempt only to recall a few distinctive thoughts as they fastened upon us.

"Do their works follow them into the future life?"—a subject the enquirer said he heard discussed by a minister in the morning. The speaker said: From the Spiritualists' stand-point our works do follow us into the future life, and the future life is the life to come in the next twenty minutes. We must be reasonable, not deny the existence of things till they have had time for development. This truth is illustrated in the bouquet of flowers which the speaker takes from a vase on the table; as well say there is no violet before the petals put forth. We are told to follow this and that leader—Wesley, Spurgeon, Beecher (here the controlling spirit in deference to a prevailing sentiment, archly fell into a parenthesis and said)—"not follow him in all his ways."

"Was the lady of Endor a medium?" one of the slips asks. The Control is glad to see this woman called a lady; it is an unusual honor; it used to be the woman of Endor or the witch of Endor. The lady of Endor was undoubtedly a medium. "Was Samson a medium?" asks another. The Control thinks he was, though the stories we have been told about that old man are not true, altogether. Several questions were answered apparently to the satisfaction of the interrogators, and then followed a beautiful poetical improvisation. Both the lecture and poem were full of the spirit which teaches that Spiritualism, to be good for anything, must become *practical* in all its phases; its adherents must become more and more amiable, charitable, and true in their lives. It will enable us to turn ourselves right side out—whereas we have been all the time wrong side out. The outside has been speaking, but Spiritualism comes to bring the inside, the soul to the surface.

It is said that the evening lecture was still better than the afternoon discourse, and the audience larger.

THE PHILOMATHEANS.

Last Sunday night, the first meeting of the Philomatheans was held at Social Hall, 39 Fourth street. Prof. Chaney briefly explained the object of the association. He said:

Other societies have *isms* to support, and whenever the good of humanity comes in conflict with their isms, the ism must be sustained, even at the expense of humanity. This association proposes a contrary course. The public good demands the sacrifice of isms, and therefore the people should be educated to regard them with disfavor. Truth should be the great aim, yet we have seen in all the history of the past that whenever a society has organized upon an ism, no matter whether Paganism, Christianity, Infidelity or Spiritualism, its members have become partisan in the support of the ism, which is too often borne in triumph over the prostrate forms of Truth and Justice. Philomatheans have no ism, and this will avert nine-tenths of the wrangling which characterise churches and societies. Moreover, there will be no signing of constitutions, drafting of Rules of Order, or levying of assessments. The public will be invited, the seats made free, every person present considered a Philomathean, a voluntary contribution taken up, and if not sufficient to meet current expenses, then I will make up all deficits. If more than enough, I will retain it to be expended to meet future deficiencies, or in behalf of the cause for which the society is organized. The platform will be free for all purposes tending to elevate the race, but not free for the promulgation of doctrines which tend to degradation. I will assume the control in all these matters, since I have assumed all the responsibility. I will resign the control, however, to any one who will assume the responsibility, for both should be in the same person. I will procure other lecturers as opportunity occurs, with the understanding that they lecture free, or for a nominal sum, and will always lecture myself when others cannot be had, so that the Philomatheans will have a lecture every Sunday night. All are invited to write questions and hand up to be answered, and eventually the audience will be expected to take part.

The lecture last Sunday night was upon "The Phenomena of Physical Life." The Hall was well filled, the audience evidently of an intellectual type, and all seemed deeply interested. Prof. Chaney will lecture again to-morrow night, at 7½ o'clock upon "The Phenomena of Intellectual Life," to be followed by the "Phenomena of Moral Life," and the "Phenomena of Spiritual Life." These subjects are of interest to every one, and the Professor handles them in a way peculiarly his own.

All substance is spirit force more or less solidified; all individualized intelligences are the result of individualized spirit germs that have ever existed as such: no parents create children but simply frame conditions that can attract the spirit germs; when born it is born into spirit life as to the positive part, but a reflex or negative passes through the earth life to gain the experiences of earth life, and the union of the positive and negative takes place at death, when they become one and inseparable. The time is fast approaching when that union will have the power to materialize or dematerialize at will, and there will be no more death.—*Benj. Todd.*

To serve others, even in miry by-ways, in menial capacities, in damaging and revolting conditions, is a worthier and more Christian vocation, than coddling ones' individual soul.—*W. R. Greg.*

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PROF. CHANEY IN VIRGINIA CITY.

Ed. Common Sense :—The Professor is amongst us. His Anti-Roman Catholic lectures have drawn large audiences, and his Astrological hearers are increasing in numbers, as the course on this subject progresses. I did not hear the first. I am hearing the last. The subject will require more than a few hours for digestion. It is so many hundred years since the human mind has tried its powers in the direction of astrology, that its presentation produces mental dyspepsia. However, with the explanations of the Professor, we find our prejudices diminish, and are forced to admit that there are still more things in the heavens than are dreamt of in our philosophy.

Universal Harmony seems to be the Professor's motto. With this magnificent foundation, it is argued that ante-natal influences determine the character of the coming man, they also determine *when* he shall come ; and the position of the celestial orbs is found by experience to have a definite relation thereto, by virtue of the law of universal harmony. They do not act as causes but are merely significators, a sort of handwriting on the wall.

There are some queries in this connection which present themselves ; but I defer mentioning them at present. One thing is certain. It is that the Professor is a speaker of uncommon ability, his audience, after two hours and a half, being anxious to have him proceed. At the close of each lecture a successful attempt at casting a horoscope was made, and so acknowledged in every case.

The Professor deplores the existence of a division in the Spiritualistic ranks in your city, whereby much force is wasted that is needed on the outside. He says he is above *isms*, only desiring to work for the common good. All claim to have the same good intentions, but ordinary mortals wonder how this noble end, the common good, is to be reached by such widely divergent routes. The antagonisms of individuals, I suppose, like that of individual planets, result in general harmony.

Viewing the whole subject from my own constellation, *Bonanza Major*, I am of the opinion that Prof. Chaney, in attempting to solve the religious and theological riddles of the day *mythologically*, has struck a vein from which rich developments may be expected.

E. Stevenson, M. D.

Virginia, Nev. Feb. 18, 1875.

We also received a note from Prof. Chaney, in which he says:

Although summoned ostensibly to lecture against Romanism, still I availed myself of the opportunity to give four lectures upon the Bible, which was the means of making me acquainted with many of the liberalists and Spiritualists there. Mrs. Dettenrieder is a model reformer in every way. She invited me to her house, where I was made welcome, *a la* a clergyman, and then she sold more than a dozen season tickets to my lectures, refusing to even accept a complimentary for herself or daughter. I am so unaccustomed to such generosity that I take pleasure in recording it. I was also the recipient of another favor there—the parties who invited me to give the lectures against Romanism tendered me the free use of a hall for my four lectures on the Bible, which would have otherwise cost me $10 per night. Verily, the people of Virginia city have won my lasting gratitude.

I also met with several mediums and lecturers while there. Mrs. Dr. Larkin arrived just as I was leaving, and commenced a course of lectures to the ladies. Mrs. Larkin is doing a good work by teaching her sex the laws which govern their being, and their rights as wives.

Mrs. Bell Chamberlain was there, lecturing, giving seances and healing the sick. I engaged her to lecture before the Philomatheans when she visits San Francisco, which will be during March. Like myself, Mrs. Chamberlain is a sort of scout, fighting on her own responsibility, with no *ism* to support, and therefore not afraid to lecture before the Philomatheans. San Francisco is large enough to sustain several liberal platforms, and at least *one* the chief aim of which is the devotion of the race. Mrs. Chamberlain will probably remain here several weeks, during which other towns and cities will find it to their interest to engage her services.

Since my return home I have received a letter from Dr. E. W. Shortridge, whom I met in Virginia city, saying that he should arrive here inside of three weeks, with a view of remaining some time. He will make San Francisco his headquarters, but will answer calls to lecture before Spiritual and liberal societies in the vicinity of this city. The doctor was formerly an Advent clergyman of many years experience, and was, in 1872, when I first made his acquaintance, in Oregon, We came very near having a public debate on the Bible, at the time, and were introduced with that object in view. Since then he has become converted to Spiritualism.

I ought not to close this sketch without acknowledging the pleasure I experienced from a brief acquaintance with Dr. Stevenson. He is a most earnest reformer, and a very intelligent gentleman. He thinks of coming to this city at some future day, to practice his profession.

W. H. Chaney.

Mrs. L. E. Drake.—We learn by a letter from a friend in Stockton that this lady is meeting with good success there. On Sunday afternoon she gave a lecture exclusively to ladies, and in the evening she spoke in Pioneer Hall on "God in the Constitution." A note from Mrs. Drake herself, concludes as follows :

I sometimes feel discouraged on account of the lack of interest among Spiritualists, but the only way is to work the harder, and if we fail at last, we will have the consolation of knowing we have done our duty. It is better to fail in a good work than never to have started, for others who will come after us will take up the work where we leave off and carry it on to a full completion ; therefore let us all work, and hope, and wait.

Most respectfully and earnestly yours for Truth.

L. E. Drake.

The out-look over the world shows a fearful increase of the family of idiots, insane, blind, diseased and wretched people. That there are active causes at work producing these effects ; none can doubt. What are there causes? We reply. Whatever fathers and mothers in their creative capacity have left undone or whatever they have misdone previous or subsequent to birth, the criminal judge or idiot trainer must try to do for the irresponsible victims of their thoughtless or willful ignorance. The people are taxed for public and private charities. The causes of premature decay, resulting in sorrow and suffering, filling asylums with orphans and the street with hoodlums, lie deeper—are found far back of barroons and whisky shops. Come, let us reason together and unmask the demons that seek to destroy the people.—*Mrs. C. F. Young.*

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CO-OPERATION.

At a recent meeting of the Friends of Progress, Mr. Edward Dieren, in the course of some remarks criticising the action of the Circle, made some practical suggestions on the subject of co-operation in the purchase of family supplies. He said:

For a successful Co-operative Association, we require five hundred members, each of whom will pay $10 into a common fund as a working capital. Our Friends of Progress number now 100 or more members; I hope every one will sign $10 for the purpose of establishing a co-operative store. When we have secured 250 subscribers to the stock, the money will be called for and a store established.

My estimate is that with a working capital of about $5,000, a yearly trade of from $50,000 to $60,000 can be reached, and after deducting expenses, the company will make a profit of about $5000.

Mr. Dieren here made a calculation concerning the future accumulation of capital, which could hardly be realized. He intimated that if it doubled the first year it might continue to increase in the same ratio! A very hopeful calculation, to say the least. He continued:

When we will consider that we have the second year a working capital of $10,000, properly invested, we may hope that as our capital increases, and our industry advances, we shall soon be on the road to Independence. Our working class will not be required to beg for work from the capitalists. We, the Friends of Progress, will then employ the Friends ourselves; we will then have our own schools, and give the masses an education. Organization makes strong and independent, and we all will then be an organized force against the oppression of capital.

Friends, I wish you would commence the work at once, and I assure you, we will be successful. Our Order will be spread quickly over the whole United States; our co-operative stores established everywhere, we will then work as a body, and in time those who sympathize with us will govern cities and States for the good of humanity, and will pass laws, not for the rich man, but for the poorer classes, and will give in general an impulse to the advancement of the race.

A. C. Stowe remarked that stores on the co-operative plan have been thoroughly tried, and proved failures. He believes in co-operation, but not in that form. Mr. Pierson could see no reason why co-operative stores conducted by honest men should not be successful. Mrs. Smith explained the method adopted by the Sovereigns of Industry, which has been highly successful at the East. They do not establish stores of their own, but combine to throw their trade into one channel, then make arrangements with dealers to furnish goods at a discount. In this way a great saving has been effected. After further discussion a committee was appointed to examine the subject of co-operation, obtain statistics, and report their conclusions to the Circle.

[As the United Order Friends of Progress is a secret society, we do not feel at liberty to publish the remarks entire, especially those of Mr. Dieren, which were appropriate at the time and place, but not for publication.—Ed.]

Mr. Parkes, a London phortographer, has developed the power to take pictures of invisible spirits at night by the use of the magnesium light.

RADICAL TALK—THE PUBLIC DOMAIN.

The Society for Self Culture on the 14th inst. discussed the question: Is the present mode of managing mining stock defensible? Among the speakers was Pat J. Healy, a radical thinker, who spoke in substance as follows:

It is no more reprehensible to flood the community with watered mining stock than to flood it with shoddy made in mills where children under eight years have to work eleven hours a day under the cruel eye of a Massachusetts slave driver; and it is quite as moral as to flood the market with cove oysters 11 ounces to the pound. In fact we have no standard of morality except success in accumulating the "coin of the realm." Unfair dealing in mining stock is the logical outgrowth of the false system of society under which we exist, and which we are responsible for, in so far as we recognize the evil, and do not seek to mitigate it.

As long as the people of this country allow the Government to dispose of the public domain as if it were in a hurry to get rid of it, so long will we have corruption from one end of the land to the other. Why do people invest in mines, and seek other risky means of making a livelihood? It is because society is so constructed that there is no guarantee that the efforts of the individual will be rewarded with commensurate results. There is no just correspondence between honest efforts for existence and the product enjoyed. These adventurers recognize this fact, more or less clearly, and consequently seek to obtain an amount of intrinsic value without giving therefore the usual equivalent in time. Society makes the precious metals a medium of exchange, and of intrinsic value—valuable independent of the manner of their production or of the function they perform—and this value is mainly attached to them from the fact that society allows its individual members to alienate from themselves the essential conditions of life for a certain consideration of these precious metals. It allows one individual to extend his personality over the elements of another individual's existence. Nearly all the evils that result from grinding monopolies are directly traceable to this fatal principle of individual ownership of land; in as much as he who controls the land controls the water upon its surface, as well as the atmosphere that bathes it with its recuperating zephyrs; and J. S. Mill never uttered a more profound sentence, that "He who controls my physical subsistence controls my moral nature." Among the many evils which this evil system may be justly charged with are the following: The insecurity of life and personal property; the necessity of a constantly increasing multitude of laws and their interpreters, which alienate men from productive industry, and render exorbitant taxation a necessity; unnatural competition, which destroys itself periodically by over-production, thence idleness and periodic famine by which whole districts are liable to starve or live on the charity of others; the destruction of moral and physical integrity, by which the present state of things is intensified, and the destruction of the family and all the associations of home. These are a few of the evils that are the result of the system of private ownership of the soil, a system which is gradually making our government a government of the few over the many for the benefit of the few; and I claim that Sharon, Ralston, and others of that ilk, are not a whit worse than *we are*; but on the contrary they are "building wiser than they know;" they are unconsciously bringing about a state of affairs which will render a change imperative, and are thus helping on the car of progress. Our duty lies in striving to root out the cause or causes of our present condition of society, so that the grandest possibility ever given to man for enjoying a free and pure government may not result in failure.

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"COME TO JESUS."

The success which that Reverend mountebank, Hammond, is meeting in California is not creditable to the good sense of our people. He travels about from place to place, telling the same stories, in precisily the same way, and bringing to bear the same theatrical appliances to aid him in producing a temporary impression on his hearers, called "conversion." The influence of "revivals" is essentially evil, especially on children, who are the main objects of Hammond's efforts. Revival preaching gives them false ideas of their own position, and worth, inculcates false notions as to their duty, and cheats them with the hope of obtaining good by other means than the cultivation of their own character; it narrows their souls, dwarfs their intellect, and makes them little bundles of self-complacency, unchildlike and unnatural. It is most pernicious in its effects. Of the "children of an older growth" who are converted more than half of them, when the psychological effect passes away, are worse "sinners" than before; and of the other half a large proportion, ashamed to "backslide," become hypocrites, while the very few sincere are those who are natually inclined to piety, and would have been in every respect better, more liberal, more charitable and truly religious, if they had never been roped into a church during a revival excitement.

We are indebted to a Sacramento friend for the *Record's* report of the debate on Sunday last, in Pioneer Hall, at a regular meeting of the Educational Association.

Josiah Johnson said that in view of the religious excitement, it would be well to direct the dicussion into the religious channel. He believes that the business of life should be the development of the faculties—education, mentally, morally and physically. This is what it is "to be saved," but those who ask the question, "what shall we do to be saved?" are told by our religious teachers "Come to Jesus." If by this they mean to do justice, to act rightly, to be obedient to all moral and physical law, then the free thinker is with them. But when they are asked what is meant by coming to Jesus, no intelligent answer is given. * * * The naturalist says that nature does everything, and that there is nothing outside of nature —there is no need of going outside of nature to account for anything that is or is done. The scientist refers everything to energy, for energy fully accounts for all that is, and is fully competent to perform all that is done in the universe. Another class hold to the idea of spirit all pervading, acting upon matter—that spirit is ultimate force. Another class resolves that there is one God—Jehovah—of sufficient power to perform all the creative acts we see done. In their final analysis these things are all alike. In the first place, it is nature; in the next it is energy; in the next, the Spirit of God. Can you assume anything outside of nature? Can you think of anything not done by energy? Can you think of anything done outside of the spirit? Can you conceive of anything outside of God? It will be perceived that the use of different terms to designate the same thing has produced superficial and intangible differences. In a fundamental sense there is a unity in these truths—all amount to the same thing. Paul says, "God is the Father of us all, over all and through all." Then nature, science, law, the emotional nature of man and his reason, are all prophets of God. * * * Our religious friends are undoubtedly doing the best they can, and we ought to say "God speed you," and we ought to help them to a better understanding of things, so that they may the more easily gain the results they seek. An ordinary mind does not understand this "coming to Jesus," while the more intelligent mind only understands it to mean an application of the laws which govern this life and which govern the growth of the soul, to the actions of men. They might say, "It means you must be merciful, just, and live to be good and do good," but to the masses, this is entirely blank—they can see nothing in it. Of this "coming to Jesus," they know nothing of the philosophy or the use.

Mr. C. W. Hoit referred to the "awakening," and characterized it as a misdirected educational effort. It is an attempt to educate the public mind in theological myths not founded upon fact or proceeding in any line of special utility. What is it to "come to Jesus?" Stripped of all its glittering generalities, it is to come to the ideals and conceptions of those who bid us "come" in that name. All religions have their high ideal, their standard which they hold aloft and bid men come to them. The "Come to Jesus" of the Christian is simply another form of the expression, "Receive my doctrine." To come to our Jesus is to come to us, to be molded by us, to be fashioned in our theological and spiritual likeness. Whatever of differences may exist between Christian sects, the one shibboleth, "Come to Jesus," answers for them all. It must, therefore, be understood to mean the embodiment of the theology of him that uses it. Sects not Christian have its equivalent, and in all cases it must be understood to mean, "Accept my faith—believe my doctrine—come to my ideal —be like me."

Whenever a large number of people are together, holding in active mentally to one single idea, they produce a mental force which overcomes the will of negative persons. This power is exerted in bringing the few to the ideas of the mass. The operation is very simple, and its successful management involves no question of tact or skill. Produce the conditions and the force sets to work itself. With grown people, this requires a strong mental effort on the part of those intent on producing a conversion. As to children, the operation is quite easy. The tender mind of a child is highly susceptible to the influences surrounding it. Men in the audience could take that little boy (pointing to a child) and make him completely subject to their will. When once under that will, the child, of course, would reflect the opinions of its magnetizer. Under this mesmeric state, let the magnetizer question it as to what it feels and believes, and its answer will be in accordance with its desires. Its will has been supplanted by his. In the revivals, these things are taken for the uncontrolled and orginal experiences of the child, while, in fact, they are but the reflection of the prevailing mind about him. It is the mind of the adult speaking through the child. This is all there is of infant conversion. Referring still to the religious meeting he spoke in a spirit of tolerance and commendation. There are many men living lives not the best to whom a conversion is fraught with promise of good. Conversion to them would produce a change of motive and bring them into new relations, giving hope of reformation. But there is a class of full grown minds to whom this conversion has no significance. They have grown beyond it—many have come up through that road—and these could no more go back to the orthodox faith than a full grown chicken could go back to the shell from which it was hatched.

Mr. Alfred Taylor spoke briefly as to the part the old Church has taken in the education of the world, and said that it has given to mankind many grand truths which will live forever.

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TRAINING CHILDREN.

Children who are unsympathetically treated become relatively unsympathetic; whereas treating them with due fellow feeling is a means of cultivating their fellow-feeling. With familly governments, as with political ones, a harsh despotism itself generates a great part of the crimes it has to repress; while conversely a mild and liberal rule not only avoids many causes of discussion, but so ameliorates the tone of feeling as to diminish the tendency to transgression. As John Locke long since remarked, "Great severity of punishment does but very little good, nay great harm in education; and I believe it will be found that, *cæteris paribus*, those children who have been most chastised, seldom make the best of men. * * Do not expect from a child any great amount of moral goodness. Not only is it unwise to set up a high standard for juvenile good conduct, but it is even unwise to use very urgent incitements to such good conduct. Already most people recognize the detrimental results of intellectual precocity; but there remains to be recognized the truth that there is a *moral precocity* which is also detrimental. Our higher moral faculties, like our higher intellectual ones, are comparatively complex. By consequence they are both comparatively late in their evolution. And with the one as the other, a very early activitly produced by stimulation will be at the expense of the future character. Thence the not uncommon fact that those who during childhood were instanced as models of juvenile goodness, by-and-by undergo some disastrous and seemingly inexplicable change and end by being not above but below par; while relatively exemplary men are often the issue of childhood by no means so promising. Be content, therefore, with moderate measures and moderate results. Constantly bear in mind the fact that a higher morality, like a higher intelligence, must be reached by a slow growth; and you will then have more patience with those imperfections of nature which your child hourly displays. You will be less prone to that constant scolding, and threatening, and forbidding, by which many parents induce a chronic domestic irritation, in the foolish hope that they will thus make their children what they should be. Satisfy yourself with seeing that your child always suffers the natural consequences of his actions, and you will avoid that excess of control in which so many parents err. Leave him, whenever you can, to the discipline of experience, and you will so save him from that hot-house virtue which over-regulation produces in yielding natures, or that demoralizing antagonism which it produces in independent ones."—*Herbert Spencer on Education.*

Spirits, though not mortals, are yet human beings, who continue to possess, for a greater or less time after their transition, all their desires, habits of thonght, virtues and vices, in force and activity. The gay and sedate, the cheerful and morose, the kind and unkind, the loving and malignant, the benevolent and miserly, all retain those traits and characteristics which together constituted their earthly personality, and nothing is lost in the change by death but the physical body, the outer covering which has served as the medium through which the purposes of the real man—the spirit—could be effected in the extenal life. Of the truths that have been revealed through Spiritualism, this is perhaps one of the most difficult to realize, so strong and enduring are the bonds of education; and yet no truth in Spiritualism is more evident, and nearly all the evils that proceed from spiritual intercourse arise from ignorance of, or failure to appreciate, its importance.

BRIEF EXTRACTS.

There are men and women who can never rise to the idea of serving God for nought, and whose devotion and pious observances are little less than a sagacious and safe investment.—*W. R. Greg.*

Things are either possible or impossible—you can easily determine which in any given state of human science; if impossible, you need not trouble yourselves about it, if possible, try it.—*Ruskin.*

Woman is not exclusively made for man, or man for woman; sexual harmony is impossible until each is conceded to be an individual exponent of truth, and that real union results only from mutual and constant deference to Essential Right.

No being can have been destined to live merely for the good of man. All that lives has an equal right to exist, and it is merely the right of might which permits man to subject or to kill other living beings. There are no ends which nature had in view to favor a privileged being. Nature is an end in itself.—*Buchner's "Force and Matter."*

The time is not distant when the pressure of public opinion will not tolerate any idle class living by the sweat of others and affecting to look down on all who have to gain their bread. Every man will have to work regularly and steadily in some way or other, as a duty to society—and when all work, the false shame which the industrious now feel in the presence of the idle, will disappear forever. —*Thomas Wright.*

The Christian world teaches that labor was cursed; that God cursed man for sin, and its penalty was that he should go out and labor—that he should earn his bread by the sweat of his brow. This is a most pernicious doctrine. Only imagine the effect upon mankind of such a feeling towards labor—labor, without which nothing is or can be done. Christianity would do well to eliminate from its teachings this idea, and teach something more in consonance with nature. Our motto should be "Work and be saved—be idle and be damned."—*Josiah Johnson.*

Trade Unionism, we are told, tends invariably to the self-emancipation, and, therefore, to the advance of the working classes. Yet at Kidderminster the carpet-weavers have resisted with all the means at their disposal the employment of women in their trade. Who have the truest notions of progress, they who fetter or they who enlarge the scope of woman's activity? Is it endurable that, while the door is being opened for the refining influences of education to reach the hearts and homes of our working women, their husbands and brothers should be denying them the elementary right of earning a living? It is miserable to find the jealousy of one sex seeking to exclude the other from the means of livelihood.—*Capital and Labor.*

For the Government to issue paper, as it now does, to banks on the purchase with gold and silver of interest-bearing bonds, the Government paying interest on the bonds deposited with it, at the same time it issues notes to the value of the bonds to the banks upon which they can do business and draw another rate of interest out of the people, is a financial outrage upon industry, and ought to damn any government that will tolerate such a thing. It is a management to at once bankrupt the Government, break down industry, and impoverish the masses of the people, while it makes wealth King, and offers a premium for speculation at the expense of industry.—*California Agriculturist.*

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LIBERTY.

BY JOHN HAY.

What man is there so bold that he should say,
"Thus and thus only would I have the sea?"
For whether lying calm and beautiful,
Clasping the earth in love, and throwing back
The smile of heaven from waves of amethyst;
Or whether, freshened by the busy winds,
It bears the trade and navies of the world
To ends of use or stern activity;
Or whether, lashed by tempests, it gives way
To elemental fury, howls and roars
At all its rocky barriers, in wild lust
Of ruin drinks the blood of living things,
And strews its wrecks o'er leagues of desolate shore;—
Always it is the sea, and all bow down
Before its vast and varied majesty.
And so in vain will timorous men essay
To set the metes and bounds of Liberty.
For Freedom is its own eternal law.
It makes its own conditions, and in storm
Or calm alike fulfils the eternal Will.
Let us not then despise it when it lies
Still as a sleeping lion, while a swarm
Of gnat-like evils hover round its head;
Nor doubt it when in mad, disjointed times
It shakes the torch of terror, and its cry
Shrills o'er the quaking earth, and in the flame
Of riot and war we see its awful form
Rise by the scaffold, where the crimson axe
Rings down its grooves the knell of shuddering kings.
For always in thine eyes, O Liberty
Shines that high light whereby the world is saved;
And though thou slay us, we will trust in thee!

THE MEADOW LARK.

BY B. P. AVERY.

Thrill, happy lark, thy brief, sweet lay,
From out a breast as brown
As were the hills in Autumn day
Before the rains came down.

The beaming sun, the dripping showers,
Are in thy simple notes;
Earth smiles to hear in grass and flowers,
And bright the cloudlet floats

On Alameda's mountain line
The violet's tender hue,
With dappled spots of shade and shine,
Is painted 'gainst the blue.

The meadows slope to meet the bay,
The gulls in flocks uprise,
And far above the waters gray,
Soars purple Tamalpais.

Beyond is ocean's wide expanse,
Where, through the Golden Gate,
The ships with snowy canvas dance,
Or on the breezes wait.

Fair day, bright scene! The hill, the tree,
The poppy's running flame,
The silver cloud, the sunny sea,
Spring's coming all proclaim.

But sweeter, dearer far, than all,
I love the liquid sound
That from the sky the lark lets fall,
Whene'er he spurns the ground.

Though all too short, its cadence gives
Back to my heart once more
The thoughtless joy that used to live
In happy days of yore.

Beecher must be tired of "acting a part" so constantly as he has been doing for a year past. Even in his prayers he is insincere—telling the Lord how happy he is, and thanking him for the blessings he enjoys. In a late sermon he told the story of his deepest sorrow. It was when his aunt Chandler sent him down town to buy snuff, and he returned to learn that his father had gone hunting without him! Terrible disappointment! The boy's heart was nearly broken. No sorrow of after years could compare with grief like this; and so some of his tender hearted hearers must have felt, for the papers say many were affected, even to tears. Beecher is evidently whistling his way through the grave-yard. It is still very dark. He is not half through yet, and the ghost may rise any moment with terrible voice and aspect of horror. The ghost's name is *public opinion*.

THE PEOPLE'S ADVENT.

BY GERALD MASSEY.

'Tis coming up the steep of Time,
And this old world is growing brighter!
We may not see its dawn sublime,
Yet high hopes make the heart throb lighter!
Our dust may slumber in the ground
When it awakes the world in wonder;
But we have felt it gathering round—
We have heard its voice of living thunder!
'Tis coming! yes, 'tis coming!

'Tis coming now, the glorious time
Foretold by seers and sung in story,
For which, when thinking was a crime,
Souls leaped to heaven from scaffolds gory!
They passed. But see the work they have wrought,
How the crowned hopes of centuries blossom!
How the live lightning of their thought
Is flashing through us, brain and bosom!
'Tis coming! yes, 'tis coming!

Creeds, empires, systems, rot with age,
But the great people's ever youthful!
And it shall write the Future's page,
To our humanity more truthful;
The gnarliest heart hath tender chords
To waken at the name of "Brother!"
'Tis coming when these scorpion words
We shall not speak to sting each other!
'Tis coming! yes, 'tis coming!

Out of the light, ye Priests, nor fling
Your dark, cold shadows on us longer!
Aside, thou world-wide curse, called King!
The people's step is quicker, stronger!
There's a divinity within
That makes men great whene'er they will it;
God works with all who dare to win,
And the time cometh to reveal it.
'Tis coming! yes, 'tis coming!

Freedom! the tyrants kill thy braves,
Yet in our memories live the sleepers;
And, though doomed millions feed the graves
Dug by Death's fierce, red-handed reapers,
The world will not forever bow
To things that mock God's own endeavor!
'Tis nearer than we wot of now,
When flowers shall wreathe the sword forever!
'Tis coming! yes, 'tis coming!

Fraternity! Love's other name!
Dear, heaven-connecting link of being!
Then shall we grasp thy golden dream,
As souls, full statured, grow far seeing!
Thou shalt unfold our better part,
And in our life-cup yield more honey—
Light up with joy the poor man's heart,
And Love's own world with smiles more sunny!
'Tis coming! yes, 'tis coming!

Ay, it must come! The Tyrant's throne
Is crumbling, with our hot tears rusted;
The Sword earth's mighty have leant on
Is cankered, with our best blood crusted!
Room for the men of Mind! Make way,
Ye Robber Rulers! pause no longer!
Ye cannot stay the opening day!
The world rolls on—the light grows stronger—
The People's Advent's coming!

Thick mists upon the hills
Toward which my pathway lies;
The signals of a storm
Over the darkening skies;
Vainly to pierce those distant glooms,
I strain my eyes.

But still about my feet
The warm, sweet sunshine glows;
Just for a little space
My way it clearly shows,
And step by step, as I pass on,
With me it goes.

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, MARCH 6, 1875. No. 42.

Signs of the Times.

The *Golden Age* says Rev. Dr. Miner has for twenty-five years been engaged in sectarianizing the Universatist denomination.

Hepworth's Church in New York, sometimes called the Holy Hippodrome, is $180,000 in debt.

Sydney H. Morse says Liberty Party is a misnomer, because where there is liberty there is no party. Liberty leads to individuality.

The Rothschild family are commended for their large charities, their kindness to the poor and struggling, their aid to institutions of learning and benevolence, and for their industry and general usefulness.

Some wretch whom it would be wrong to call man, on Sunday last set fire to the herb house of the Shakers, at Hudson, New York. Loss $50,000. The chief source of income of the Shakers is from the sale of seeds and herbs.

The Civil rights Bill has passed both Houses of Congress, and has been signed by the President. The colored men have their rights. When will white women have theirs? The laws almost everywhere discriminate against women.

Alvan Clark, the Cambridge telescope maker, who worked ten years to establish a reputation, is getting ready to manufacture an immense telescope for the Austrian Government, and is also negotiating with the trustees appointed by Mr. James Lick for the erection of an instrument in the Lick Observatory.

The most humiliating spectacle recently exhibited in San Francisco is that presented at the "Revival" meetings, where cultured and gifted men, like Dr. Stone, Dr. Carpenter, Rev. Mr. Dunn and others are observed playing second fiddle to a coarse clown, an ignorant, empty fellow like Hammond. It is most pitiable.

The jury in the Beecher case is said to consist of one Methodist, one Baptist, one Lutheran, two Episcopalians, two Roman Catholics, three Presbyterians and two of the world's people. Is it expected that such diverse elements can agree? Of course not, unless they agree to acquit. They realize that not Beecher merely but Christianity is on trial.

William Denton, who is wholly absorbed in his own pursuits, which he follows in a groove marked out for himself, and has in great measure lost sympathy and charity for the great mass of humanity, refused to appear on the platform at the dedication of the Paine Memorial Building, Boston, because, *in his opinion*, some of the invited speakers are immoral. He could not join them without being compromised!

Mrs. Swisshelm, in reply to Dr. Van De Walker's assertion that women, on account of their sex, are unfitted for professional life, says: when it is proved that professional work and large pay are more injurious to woman than household drudgery and small pay, we shall begin to appreciate the zeal which seeks to protect women from the evils of the former, and is quite content to let her toil on in the dull routine of the latter.

A large majority of seceeders from the Mormons become Spiritualists, and nearly all of the remainder fall back to a belief in materialism. Very few join Christian churches.

The *Truth Seeker* suggests, in view of the acquittal and consequent purification of Beecher, that the name of Plymouth Church be changed to *The Church of the Holy Adultery*.

Government should care for its subjects, as a parent does for its children. The mere protection of property rights is not worthy the name of government.

The Virginia (Nev.) *Enterprise* says: The State of Nevada, with 55,000 people, has 900 licensed places where liquors are retailed. This is at the rate of one liquor dealer to each 61 inhabitants.

Christians are evidently making a grand concerted proselyting movement throughout the world, and especially in the United States, and as they despair of reaching intelligent men and women, they are using every means to make proselytes of little children.

Holloway's pills should now be more popular than ever. Holloway recently spent over $700,000 to build a sanitarium for the insane in England, and he is now given $100,000 for ground on which he will erect, at a cost of $1,000,000, a college for women.

Labor reform frequently gets more help from generous capitalists than from a thousand of the uninformed laborers, who, divided into cliques, and blinded by ignorance, distrustful, jealous and narrow, do nothing practical, and even growl when any generous soul does something for them. Really, ignorance is a curse.

Beecher in his last week's lecture room talk says that after preaching the word of God over thirty years, God has seen fit to afflict him in his old age with prolonged trials. Well, we think it too bad, for to say nothing of preaching, Beecher has certainly *practised* what is taught in "God's Holy Word," and now to have the old gentleman go back on him in this shabby way is ungrateful indeed.

Beecher trusts that his example may be that of a patient, trusting follower of Christ Jesus. Of course. The sinner who does not forsake his sin hopes through Christ to be forgiven. This is what constitutes the immorality and the danger of the Christian religion. He shoulders off his own crimes on to Jesus. Of course this system is a sham, and Beecher knows it, but it answers present purposes.

A Catholic Bishop and seven priests recently arrived in America on a special mission to make proselytes among the negroes of the Southern States. They judge that the colored people will be attracted by the glitter and show of the ceremonies. until what was democratic, and in many respects the most hopeful and progressive body in the country, has become a close corporation with its face set backward and its fingers poking over the embers to find a live coal where once there was a blazing beacon fire.

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PHILOSOPHY OF ASTROLOGY.—No. 2.

AUTHROPOMORPHISM.

"Nothing has got so far
But man hath caught and kept as his prey.
His eyes dismount the highest star:
He is in little all the sphere.
Herbs gladly cure our flesh, because that they
Find their acquaintance there.
* * * * * * *
Man is all symmetry,
Full of proportions, one limb to another,
And all to all the world besides:
Each part may call the farthest, brother.
For head with foot hath private amity,
And both with moons and tides."

The construction of Astrology recognizes man as the center and circumference of everything conceivable. That without man there is no God; without God there is no man; that every form or force is from God—is God, developing the God idea through every grade of being in the mineral, vegetable, and animal kingdoms into manhood, into the fulness of the Godhead bodily. That in the joys, glories, sorrows, and miseries of the world, everywhere, in everything, man hears the sentence shouting or sighing in his ear. "I am thy brother," "I am thy sister." There is no knowledge to which he may not attain, no being to which he may not claim kinship. Everything in the universe finds in man its representative, the fulfillment of all things inferior, the germ of all things superior; therefore by his spirit affiinitizing with the spirit of things surrounding himhe can learn their nature, and how to appropriate them unto himself. Even the influence of the stars can be made obedient to his will, as Agrippa taught:

"For our mind can through imagination, or reason by a kind of imitation, be so conformed to any star, as suddenly to be filled with the virtues of that star, as if it were a proper receptacle of the influence thereof."

The soil on which a man is born, the leading traits of his ancestry and surrounding circumstances, all combine to determine his disposition: but these are subordinate to the influences of the planets, as the spiritual is higher than the physical; for the horoscope at birth *does* prefigure the disposition and mental capacity; and if, instead of sneering, the skeptical will put it to the test, burdened as Astrology is with follies and absurdities, nevertheless, they will learn that the sneer should be upon the ignorant defamer of a principle eternal as time itself.

For as man is a microcosm, every influence above and beneath radiates towards him in his formation. Therefore, every characteristic in man finds its counterpart in the heavens above or in the earth beneath.

Those who laid the foundations of the Astrologic art, were not only close observers of human nature, but were deeply impressed with the idea that man is a microcosm. In conformity with this we find the zodiac symbolizing man in his varied relations. The signs are alternately masculine and feminine; thus recognizing the principle that all things are male and female, a property of the Godhead, after whose image all things were created, for "male and female created he them." It is now held by most scientists that men and women seek their opposites in marriage. This has also been taught by Astrology from time immemorial, as the following table will illustrate:

SIGNS	TEMPERAMENTS			SIGNS	TEMPERAMENTS	
Aries	Fiery	(Nervous)	agree	Libra	Airy	(Sanguine)
Taurus	Earthy	(Bilious)	with	Scorpio	Watery	(Lymphatic)
Gemini	Airy	(Sanguine)	their	Sagittaurus	Fiery	(Nervous)
Cancer	Watery	(Lymphatic)	oppo-	Capricorn	Earthy	(Bilious)
Leo	Fiery	(Nervous)	sites	Aquarius	Airy	(Sanguine)
Virgo	Earthy	(Bilious)		Pisces	Watery	(Lymphatic)

As in the signs, the fiery found their affinity in the airy, and the earthy in the watery, so with the planets, the Saturnine temperament found its equilibrium in the Solar or Lunar temperament, where old age and inexperience, political intrigue and sober wisdom, impulse and calm reflection, were wedded in harmony; Venus dallies with Mars; and intellect and reverence, science and religion are conciliated in the union of Mercury and Jupiter.

Thus temperamental adaptation was a doctrine recognized by Astrology thousands of years ago.

Throughout the entire range of the mystic language of Astrology the key note is, progress from matter to spirit, from spirit to deity; and that in the lowest material form is a spirit from the highest preparing to again pass through every form of being till it again reaches the highest. In this light the words of Fichte have a peculiar significance:

"Wherever thou mayest live, thou, who carryest but a human face; whether thou plantest a sugar-cane under the rod of the overseer, as yet scarcely distinguishable from the brute creation; or whether thou warmest thyself on the shores of the Fireland, at the flame which thou didst not kindle, until it expires, and weepest bitterly because it will not keep burning by itself; or whether thou appearest to me the most miserable and degraded villain, thou art, nevertheless, what I am; for thou canst say to me 'I am.' Thou art, nevertheless, my comrade and my brother. Ah! at one time surely I also stood on that step of humanity on which thou standest—for it is a step of humanity, and there is no gap in the development of its members * * *; but I certainly stood there also at one time—and thou wilt also stand certainly at some time upon the same step on which I now stand, even though it lasted million and million times million years—for what is time?"

The more the philosophy of Astrology is studied, the more beautiful, the more truthful it will appear. In view of our divine origin and divine destiny, will faith, hope and charity become delightful though incumbent duties, and we will strive to reach the condition of

"All, whose steadfast virtue thrice
Each side the grave unchanged hath stood,
Still unseduced, unstained with vice,
They by Jove's mysterious road
Pass to Saturn's realm of rest,
Happy isle that holds the blest."

VOX STELLARUM.

THE INDEPENDENT LYCEUM, (Sixth and Market) the new Free-Thought Society, discussed "The Vicarious Atonement" question last Sunday afternoon. Mr. H. L. Knight, the opening speaker, gave a convincing argument, showing the inequitable, sin begetting, and stultifying nature of this priest invented fallacy. A letter from Charles E. Pickett, Esq., was read, bearing directly upon the subject, and dilating upon the unjust treatment he has received from Bigotry in Power.

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[For Common Sense.]

DOCTORED TO DEATH.

Many an upstart philosopher imagines himself full of original ideas, but a slight acquaintance with history will undeceive him. The great Dr. Boerhave, who flourished in Europe, in the early part of the last century, spoke to this effect: "When we contrast the small amount of good achieved by a few practitioners of the healing art with the great amount of harm done by the vast body of medical men, we cannot avoid the conclusion that it would have been infinitely better for mankind if doctors had never existed." And Hoffman, his illustrious cotemporary, thus spoke: "Flee doctors and drugs if you wish to be well." In the Cyclopedia of Practical Medicine, Art. "History of Medicine," page 228, alluding to the fact that one boasted remedy succeeds another, running through the same career of expectation and disappointment, the writer says:

"Let us apply these remarks to the case of Fever, the disease which has been styled the touchstone of medical theory, and which may be pronounced its opprobrium. At the commencement of the last century, when the doctrine of Callen was generally embraced, typhus fever was termed a disease of debility, and was of course to be cured by tonics and stimulants. To this treatment succeeded that of cold affusion. * * * We were doomed to experience the ordinary process of disappointment, and the practice was, after a short time, supplanted by the use of the lancet. But this practice was even more short lived than either of its predecessors, and thus, in the space of less than forty years, we have gone through three revolutions of opinion with respect to our treatment of a disease of very frequent occurrence and of the most decisive and urgent symptoms."

This was written about twenty-five years ago. And now they have got around to the tonic and stimulant plan again, with the sole improvement of allowing the patient a glass of cold water! Nevertheless the doctor of the period, he of tender years especially, with the delusion that his medical method is scientific, and though he were born with lateral spinal curvature, will straighten up at once on being asked if he is a "regular." Now this is a very serious matter; yet I find that comparatively few are at all aware of the chaos which has ever existed and which still exists in the medical world. Had I space I could write a chapter of revelations, aye, a volume of them, forming the darkest pages of human history. The enquiry, therefore, whether the medical art gives promise of better things to come, is exceedingly interesting. I confidently affirm that it does.

The fundamental error of all the methods of cure of the past, and, with one exception, of the present, is that disease is a material entity which is to be forced out of the system, by sweating and purging and bleeding and stimulants, and so on. And meanwhile a portion of the drugs administered for the attainment of these effects remain in the system to afflict the victim through life! or a taste for alcohol or opium has been thus acquired. This materialistic view of the origin of the disease is evidently shared by Tyndall. But this is not strange, considering that he "discerns in matter the promise and potency of every form and quality of life." An "impalpable haze" is his nearest approach to anything spiritual; and he confidently points to "the train of deadly disorders over which science has given modern society such control, disclosing the lair of the material enemy, insuring his destruction." I would like to know whether "science," even with its spectroscope, has discovered the poison of scarlet fever, or even of whooping cough or mumps? Has science yet discovered any difference between the pus of the common boil and that of the virulent ulcer? I say no, because these and all causes of disease are, so far as human tests avail, intangible. Science, it is true, may have discovered the "lair" of these things, but not the things themselves; and so it has ever been with the materialistic philosophy. It exposes only the shell or garment of things.

But there exists a class of medical philosophers who, in view of the facts referred to—the etherial or even spiritual origin of disease—have set to work accordingly. The spiritualistic philosopher recognizes the existence of a spirit, or etherial essence, in *all* things; and while the imponderable agents which cause disease have eluded discovery, their full cousins are well known. A very near relative of the cholera poison is found in the *arsenicum album* and the black hellebore of the ancients, and a very near relative of the deadly typhus is found in the belladonna and hyoscyamus, and of the typhoid poison in the *baptisia* and *rhus toxicodendron*, and so on. How do we know that they are at all alike? Because they affect the system similarly, and the effects being alike the causes must be. But these drugs are not given in material quantities, but are so attenuated as to be but a mere breath of the substance, and so much the more like their prototypes. Now these substances have an affinity for one another in accordance with the law of similarity, and neutralize one another, thus curing disease; and this is called *Homeopathy*, from *Homois*, similar, and *Pathos*, affection or suffering.

There is nothing claimed for this system because of any plausibility in its theory. The theory has only been adapted to the facts, which facts are vouched for to-day by over 6000 medical men in America alone, most of whom are converts from the other methods. Its peculiar features are the Laws of Nature on which it is based, the law of similars. The etherial or spiritual essence of the drug alone being administered, *ergo*, by this system people *cannot be Doctored to Death*.

E. Stevenson, M.D.

Virginia, Nev. Feb. 24th, 1875.

The project of forming an inland sea in the northern part of Africa, by letting the waters of the Mediterranean into the depressions of the desert in Tunis, has again been under discussion in the Paris Geographical Society. The cost of the proposed work is estimated at one hundred and twenty millions of dollars, an expenditure which would hardly be likely ever to yield any adequate return. Fears are also expressed that the introduction of such a vast body of water would so affect the climate of the Sahara as utterly to destroy the date culture now extensively carried on in this region. The subject has attracted a good deal of attention in France, and an expedition has gone out from that country to Africa, to investigate the merits of the scheme.

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INTEREST ON MONEY.

The "financial problem" is really no problem at all; it is as simple as any question in social science can be; but money lenders, schemers and swindlers have combined to complicate the question and mystify honest people. Very few have been willing to strike at the root of the evil and get rid of our present system in toto; but all the talk has been on modes of mitigating the curse, for such it has become. The following is the Granger Plan for solving the problem, and it appears to us simple and practicable:

1st—To a trafficking people like us of the United States a circulating medium is a necessity, in order to facilitate the transaction of business.

2d—This circulating medium should be something that is current in all parts of the country among all of the people, and it will be proper to call it currency or money.

3d—This currency should be of some material that is of little value in itself, so that, if it is sunk in the ocean or lost in any other way, there will be a minimum quantity of human labor wasted; and it must be light and easily transported from place to place with facility and little expense.

4th—The value of this currency must depend upon the honor and ability of the party issuing it.

5th—Paper properly executed will answer the first three of these demands.

6th—The people of the United States are able to fulfill the conditions of the fourth demand, and be great gainers individually and collectively; but the question is, how shall it be done?

7th—The Government shall make one uniform currency of convenient demoninations for business, and establish banks in every State and territory, according to the wants of the people, where this currency can be obtained by those who give the proper security.

8th—This currency shall be loaned to every one who will give the proper security; and the interest shall not be over four per cent. per annum to begin with, and be gradually reduced after a few years, when the Government is out of debt, to two per cent.

9th—This currency shall not be called in until the borrowers wish to pay it, provided the security is good and the interest promptly paid.

10th—This currency shall be lawful money after the banking bill is passed, to pay all debts, salaries, taxes, fees, Custom House duties, etc., except our gold debts and bonds, which shall be paid in gold if demanded.

11th—We will dispense with all of our mints except one, which we will keep to coin some gold if it is necessary, to pay our debts that call for gold coin; and when the gold debts already contracted are paid, we will contract no more; then, of course, we will have no more use for mints.

12th—Any person can change this currency into United States bonds, which shall draw about $\frac{1}{3}$ less per cent. interest than the Government receives for currency.

This plan, if adopted, will work against monopolies; it will give every person a fair chance; help the Government pay its debts; help many a family in moderate circumstances to give their children a superior education at the proper age without burdening themselves with two much labor, or encumbering their property with exhorbitant interest or sudden payment. It will put an end to money crisis; will place interest on such a basis that there will be no need of usury laws in any of the States. It will induce many private bankers to invest their money in such manufacturing establishments as we stand in need of. Then we can export more manufactured articles and import less. It will place the country and the people on the high road to prosperity greater and more permanent than most of us ever imagined possible, even for the people of this flourishing nation.

GEORGE L. BARKER.

This gentleman, who is well and favorably known to many of our readers, took part in the proceedings at the dedication of the Paine Memorial Building, Boston. We extract from his speech as follows:

Mr. Chairman and Friends—I am here from the Pacific coast, and I am glad that in this city of Boston, the "Hub of the Universe," you have erected a Hall where the speech of men shall be free. No event in all my life has come to me with such significance as the declaration that has been made here to-day, that, from this time henceforth, this platform shall be devoted to free speech and to the maintenance of the principles of Free-thought. There never has been a time when a hall for free speech was so much needed as now in Boston, notwithstanding it is the "Hub of the Universe." I grant you, as our friend who has so eloquently addressed you to-night has said, that great progress has been made, but bigotry, and intolerance, and superstition, and ignorance, and prejudice still live, and manifest themselves in various ways.

I hail from California, and I know very well the man who has given so liberally to your Hall, and there is one evidence of progress of which I desire to speak particularly on this platform, and it is this: that James Lick, of California, (applause,) is the first man I ever knew who had amassed so large an amount of property, who was wise enough to become his own executor. Surely, here is a fact upon which we may congratulate ourselves, that one man who has devoted his life, as Mr. Lick has, to the accumulation of wealth, is wise enough, before he departs, to dispense that wealth; and not only to dispense it, but to dispense it in such a manner that he shall see the fruits of his labors and be satisfied. (Applause.) * * * There is another point which occurred to me while listening to the speakers here, and it is this:—If it be true, as some of our Spiritualistic friends have said, that spirits live forever, and that the spirit of Thomas Paine may come back to meet us in the dedication of this Hall, how would he like to hear himself talked about as he has been here? It seems to me he would say, "Would to God that these men and women, instead of lauding me as the most remarkable man of a century ago, were earnest enough in the cause of truth, of right, of liberty, of free speech, of freedom of the press, to put their hands down deep into their pockets and do something?" (Applause.)

That is the view I take of the question, friends. I am no man-worshiper; at the same time, I have the highest reverence for the service that Thomas Paine rendered to mankind. But if I were to see the fire of liberty burning to-day in the hearts of those who laud such men as it burned in his heart, I should think, "Surely the hand of the Lord is moving upon the people."

Another thing:—A hundred years have passed since Thomas Paine wrote those wonderful works of which you all probably know, and we are now talking of celebrating the Centennial of our nation. I look upon that celebration, with the signs of the times in my eyes, as of the greatest significance—a significance that we as a people little dream of to-day. We scarcely seem to see the power that is moving behind all this commotion and chaos that is abroad in the world. Only a few years ago, after an existence of centuries, the Catholic Church came to the

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point where the Pope called a Convocation to declare himself the infallible Vicegerent of God upon earth, and the very papers that contained that declaration contained also the statement that France had withdrawn her troops from Rome. The very day when the Pope was declared the Vicegerent of God upon earth by that Convocation, his power was taken away from him, because the French army was removed, and his prelates and priests by that act, signed the death-warrant of Popery. I look upon our Centennial celebration, which many of us regard with pride, as an event of peculiar significance, perhaps in this same direction, because when a people come to the point that they recognize in themselves all the power in the Universe, when they laud themselves as the great "I am," and lose sight entirely of the great power which has been moving in and through the Universe and the human family for all the ages of which we know anything, right there comes in their death-warrant. That is the record of history; and while we should rejoice to know that this country has maintained itself with a Government as free as this Government has been for a hundred years, I almost shudder when I look these facts in the face, for the reason that the finger of History points to a downfall where a people raise themselves above the power that lies behind them. (Sensation.)

* * * * *

And now, friends, while the hundredth anniversary of that significant period is fast approaching, I tell you the time is coming when that bigotry, intolerance, and superstition which we think we have rolled back so far, will be so strong, even here in the city of Boston, that this Hall, if it still remains, will be the only place where men will dare to speak the truth, and the highest truth which they recognize. Remember that, friends, as a prophecy. And I only pray, in closing, that this Hall may be spared, and not only this Hall, but these noble souls, (Messrs. Seaver and Mendum,) who by their forty years' devotion to the cause have shown that they are worthy to be trusted with a little, and now they are trusted with more; and being trusted with more, a greater responsibility falls upon them, because more is required of them. I am confident that the power will be given them to meet this responsibility, because the hand of the Lord is behind it all; and let what will come, the position they have taken cannot be weakened, and they will swear by all that is high and holy, this platform shall henceforth be devoted to free speech. (Applause.)

How many of our friends are willing to assist in doubling the circulation of COMMON SENSE? We need twenty-five hundred subscribers to make the paper pay a profit on its publication. With a little effort on the part of those who feel an interest in its success, this number can be obtained. J. L. York is the most active friend COMMON SENSE has in the field. He is traveling from place to place and is doing a good work, but we want local agents who will do something to extend the circulation of the paper. One good agent in each town in the State would soon double our subscription list. Those of our subscribers who do not keep files of the paper can aid us by sending the paper to their friends.

Uncomfortable, high heeled shoes for ladies are once more out of fashion, but their turn will come again ere many years, unless women, by the use of all her rights, manage to rise above such follies. When women vote it is hoped she will devote to useful thought a portion of the time now wasted on dress.

LETTER FROM MRS. DRAKE.

The following letter, from Stockton, was received after last week's paper had gone to the press:

DEAR COMMON SENSE:—I wish to inform your readers of the rapid advance of the growing truths in which our workers are engaged. Last Sunday, February 21st, at 2 o'clock, according to a promise made the preceding Sunday evening, I went to Pioneer Hall to give a lecture exclusively to women. I was told many times during the previous week that there would not be half a dozen ladies there, but to my surprise a good audience greeted me and they listened with earnest and thoughtful attention to all that was said; and when I gave liberty for those who wished to ask questions, to do so, many availed themselves of the opportunity by asking questions that gave proof of their previous consideration, and knowledge of the subject of the lecture.

Let the cry that the people are not ready for the great questions of reform cease, for the time is at hand to push forward the work. The hearts and minds of the thinking people are ready for every subject that is for the benefit and elevation of the human family, and the discussion of every question of doubt and uncertainty, when presented in an earnest and acceptable manner.

Many of the ladies told me I ought to give the same lecture to the men, which I am ready and willing to do whenever they are ready to listen. If I could see the same earnestness among men that was there expressed by the women I would have no fear for the work of reform, but feel sure every obstruction would soon be cast aside, and leave the way clear for the laws of evolution to unfold and develop the human family to higher conditions.

I was requested to meet with the women again next Sunday, February 28th, at 2 o'clock P. M., at the same hall, and have promised to do so, and hope all women over sixteen years of age, who have any desire to be present, will attend. My time shall cost them nothing, and my advice they shall have without money and without price.

I have given three public lectures the Sunday evenings of this month, all of which have been well attended, and much interest manifested. I gave a lecture last Friday evening at Farmington, and shall give another on Thursday evening of this week.

Next Sunday evening closes the month of my engagement here, and I shall leave the society with the same regrets that friends feel at parting, but with the hope of meeting again.

Mrs. P. W. Stevens succeeds me for the month of March. More anon. L. E. DRAKE.

Stockton, Feb. 24th.

The ideas of God and his qualities are only founded upon the opinions of our fathers, infused into us by education—by habits contracted in infancy, and strengthened by example and authority. Hence the opinion that men are born with the idea of a divinity. We retain those ideas, without ever having reflected on them.

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COMMON SENSE is furnished to subscribers for Three Dollars per annum, in advance. Letters intended for the Business Department should be addressed: AMANDA M. SLOCUM, Business Manager, 236 Montgomery st. P. O. Box 2163,

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, MAR. 6, 1875.

Recently we have sent bills to delinquent subscribers, which, although smalll, (none exceeding $3.00) amount in the aggregate to enough, if paid, to satisfy our creditors, and place the paper on a good financial footing. There are quite a large number of subscribers who have never paid a dollar. Two or three hundred of these were cut off from our list on the first of January, but a number who promised to remit their bills are still retained, and we hope they will have the justice to pay what they owe without further delay.

UN-COMMON SENSE IN TEXAS.

On the 1st of May, 1874, as previously announced in a prospectus, the first number of Common Sense was issued, dated May 16, to give time for the arrangement of the subscription books before the next issue. In the month of August following, a monthly paper bearing the same name, having the same sized pages, the same width of column, and very similar in general appearance, was started in Paris, Texas. It was evident that the publisher had seen a copy of this paper, and had patterned after it; but we gave it a cordial welcome, thinking people could not well have too much of Common Sense. Now the seventh number of our namesake comes to us with the announcement that the first volume will close at No. 9. This is the most extraordinary move in the annals of newspaperdom. By closing Volume One with No. 9, the second volume will commence May 1st, while the second volume of this paper will not begin till the middle of May, although it is three months older than the Texas paper. Our sharp cotemporary probably knows that in a few years not one in a hundred who see the two papers will know the truth. They will have only the dates of the respective papers to prove which is the original and which the imitator, and the *prima facie* evidence will be in favor of the thief who first stole our name, then stole our design, and has now stolen a march on us in point of time. We believe this impudence is unparalleled. Our brother should go back to the Christian fold, where he evidently belongs.

An acre of performance is worth a whole world of promise.

JENNIE LEYS.

Our readers need not be told that all the discourses of this gifted speaker are of a high character, the lessons taught being those of the purest morality and the broadest charity. Pure thoughts and good works are her constant injunctions; in fact, she is Christ-like in her teachings. Such being the case, it was with some surprise we read in the Santa Barbara *Index* an intimation that her lectures are not suitable for the holy Sabbath day. The *Index* says:

We hear glowing accounts of Miss Jennie Leys' Sunday lectures. We also hear it regretted that they are always given on Sunday. There are many who would like to hear Miss Leys, were she to lecture during the week.

Quite in contrast with this is a notice written by Josephine Walcott, which we find in the Santa Barbara *Press*. After referring to the audience, the style of the speaker, etc., Miss Walcott says of Jennie Leys:

As to her teachings, we can only say that they are replete with love, harmony, good will to all, and a religion that permeates all life, and radiates with somewhat of divine illumination its common issues, making it truly evident that inspiration is not an event of a dead and lettered past, but a perpetual and universal fact of the living present.

This is the kind of talk that is not good enough to listen to on Sunday! Some people prefer to be told how Jesus died than to be instructed how themselves to live.

Since the foregoing was placed in type we have received from a Santa Barbara friend the following:

Ed. Common Sense:—A week ago Jennie Leys concluded her eloquent and instructive course of lectures here. Although a somewhat preacher-ridden place, there is in Santa Barbara a large Liberal or Radical element, representing, as it does elsewhere, a considerable section of the working brain of the community, which comes to the front at such lectures; and it is under deep obligations to the *few* Spiritualists who so nobly encouraged this highly gifted lady to come here and speak, which she did nightly to crowded and spell-bound audiences. Her crowning effort was the elucidation of that sadly misunderstood, and willfully misrepresented topic, "Social Freedom," which she fairly illumined with her exquisitely polished, delicate, and yet trenchant style of eloquence. She spoke as the very embodiment of the spirit of purity, pleading for the freedom of womanhood and the safety of humanity. S. D. H.

Santa Barbara, Feb. 25th.

The Philomatheans.—Prof. Chaney gave his second lecture before the Philomatheans last Sunday night, at Social Hall, 39 Fourth street. Nearly every night was occupied, and the audience was highly appreciative. The discourse was a very interesting one, depicting the various phenomena of intellectual life, ranging from Geology to Astronomy, from the plant to the human. The next lecture will be by Mrs. Hanks, on "Physiognomy," to-morrow evening. A rare treat may be expected, for she will demonstrate her subject by tests from the audience. This is not mediumship, but science, just what the "lovers of learning" desire.

Our subscribers will conser a favor by sending to this office the names of persons to whose address we can send specimens of Common Sense. We pay the postage, and send the paper without charge.

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SOCIAL SCIENCE.

What are the chief evils of the present state of society? Are any feasible remedies proposed?

In the United States our productive power is enormous. Our domain is ample and rich. We have an abundance of all material resources, with fine mechanical contrivances, and a skilfull and industrious people. There is enough to supply all our wants, purchase five hundred million dollars worth of foreign luxuries, and lay up a thousand millions of accumulated capital besides.

If all were taught to labor at something useful, and content themselves with the pleasures of the mind, and a modest style of food and dress, three or four hours labor per diem would suffice to maintain all in absolute comfort and happiness.

Instead of that, we have adopted a system of bartered exchange, of supply and demand, of scheming and stealing, of falsehood and fraud, of violence and bloodshed, that naturally and necessarily produce the following results —the evils of our system:

A few rich people who have got their traps so set as to catch scores of dollars a day, indulge themselves in utter idleness, gaudy show, and wasteful and injurious luxury. They are grand, but not happy. Envy, anxiety for their property, and hardened indifference to the condition of the poor around them, deprive them of the sweetest pleasures of human life. The men are often debauched, and the women sold for money and position.

A large class of semi-rich people, professional people, trades-people, who spend their time in waiting, watching for a chance to make a dollar, and rise with the rich class. They do no labor. For a little skill and attention they are paid prices that, compared with the laborer's wages, are in the highest degree extravagant; but often they simply live and wait. They are seldom happy. Waiting for customers in their normal condition. Yet they are perhaps among the happiest; because they are the best cultivated, and their bodily wants are well supplied.

We then come to the real workers, the bone and sinew of the land, making about one-half of our male population. Before the advent of machinery, they were nine-tenths; but labor is now so productive, that full one half of the male population live in idleness, or by some petty scheming and waiting, instead of working. The workers toil ten hours a day, six days a week, from early manhood to the close of life. Hard hands, black faces, dirty, close workshops, or the burning sun, or dark damp mine, tell upon their health and bearing, and stamp them as coarse, earthen vessels. Their wages are light; preyed upon by the capitalist, the trader, the professional man, the schemer, the beggar, the thief; they are fleeced by all, and retain only a small proportion of their earnings. Yet they are often as happy as any, and as reckless in the enjoyment of what they have. The sturdy mechanic, with his wife and children, are often as free from anxiety and as independent as any members of the community.

Then come the thousands who are habitually out of employment, the poor, who from defects of body or mind are not wanted, or even the able or willing whose labor is not in in demand. In every civilized country, how many thousands of these! And what a loss to the community!

It is not necessary to enumerate the dangerous classes, a direct result of our present social system! How multitudiuous they are! Those who prey upon society, doing only evil continually. Among these may be classed the keepers of all saloons, dance houses, houses of ill-fame and their inmates, thieves, frauds, sharpers, robbers and cut-throats. Some of these are comparatively happy in their occupations; but most live a life of misery, and apprehension.

Then to keep these last in some degree of order and subjection, come another class, the repressors of crime, the army, the navy, police, judges, courts, etc. etc. etc. Some of these have a very comfortable life, and yet have an incessant round of disagreeable duty.

Thus, is our society divided into classes, none of which enjoy more than a fair share of comfort and real enjoyment, while others are plunged into degradation, misery and crime. There is an antagonism throughont, which is a common loss. There are extremes which produce no good, but immeasurable evil.

Amid all this chaos, one general principle is observable, and that is, that those in medium circumstances are generally the happiest, the most moral, and the most useful. The very rich families, wholly removed from labor and business, lose the loveliest quality of humanity, that blessed spirit of Christ, that broke the little fishes and the five small loaves and gave them to the multitude. Oh no, say they, we must hold our hands tight, and reduce wages, keep ourselves up and others down, that our children may live as we do. They live in luxury and idleness till their bodies are fragile and their minds frivolous, and they become mere semblances of humanity. Their example corrupts and debauches all around them. The richer classes of America have not yet attained those highly aristocratic vices that prevail in Europe; but they are learning fast. The Beecher scandal and similar exposures in high places show that we are coming to it. The republican puritanism of our fathers, says "away with him, the foul adulterer;" but the aristocratic church of Plymouth says "No, no, if our pastor is guilty, what does he more than the Bishops of England, or the Cardinals and Popes of Rome?"

The extremely rich people are daily menacing our republican form of government. They put their wealth together. They buy Congress to do their bidding; and there is no telling what day they may combine to destroy the liberties of our country. They are a dangerous class. They soon learn to dislike liberty and equality, and with the aid of the low and ignorant, they have succeeded in overthrowing nearly all the free governments of the world.

On the other hand, the extremely poor and degraded are equally dangerous and obnoxious to our free institu-

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tions; equally immoral, useless and unhappy. A man cannot be a good and useful member of society, cannot do a good day's work, cannot be a good husband, father, or friend, or patriot, unless he has a good share of common sense, a sound body, and is well fed, clothed and sheltered. The moment he falls below this condition, his usefulness is impaired; and in proportion as he so falls, does he become, first useless, then a burthen, and then pernicious.

This being the case, it would seem that a certain policy is clearly indicated, and that is to prevent these two extremes; to abate them at least; to adopt some system which will not only prevent the accumulation of vast wealth, but will tend gradually to take from the rich the surplus wealth that enervates and destroys, and use it for the education and consequent elevation of the poor, that they may be kept within the sphere of morality and usefulness. It would be killing two birds with one stone. It would be indeed blessing him who gives, as well as he who receives, and adding to the power, wealth, virtue and happiness of the whole nation. It would distinguish the Great Republic from all the other nations of the world, and make it indeed the home of the working man, safe forever from the machinations of rich monopolists.

Would we then repress industry, energy, enterprise, invention, by taking away the reward? No, we want all these things, and they should be rewarded to a certain extent. We would not prevent men from becoming moderately rich; but we insist that the power of the wealthy should not be used to crush their poor neighbors into the gutter.

Our national resources are sufficient to keep a people four times our numbers in moderate comfort; to decently feed, clothe and educate every child born on our soil, and see that it comes to maturity well qualified to earn an honest living, and perform all the duties of a good citizen. And it is of further importance to the nation that *this* should be done, than that any man or woman should powder their hair with gold, or wear diamond necklaces, or ostrich feathers.

To this end we should have a graded system of taxation. All property under a thousand dollars, belonging to one person, should be exempt from taxation. It is not necessary to take anything from those who have so little; and the cost of making up the amount, and collecting it, is almost equal to the tax. He who is worth over one thousand dollars should pay whatever rate may be required—suppose it to be one per cent. Then he who is worth two thousand should pay one and one-tenth per cent.; and for every additional thousand, one-tenth of one per cent. additional. Thus, on ten thousand, two per cent. would be paid, and one additional per cent. for every ten thousand. It would follow that a hundred thousand would pay ten per cent. And no man would care to own much more at such a rate of taxation. Thus wealth would be more divided, and the dangerous rich be few and far between.

And the tax collected should be ample to raise all the children as we have heretofore said, and to keep every man and woman out of the gutter of despair and the path of crime. We feel assured that a far less sum spent in this way than is now required to repress crime and punish disorder, would meet all these demands. It is a shame that in a land to which Providence has been so bounteous the mismanagement of man should cause so much misery and crime. The extremes of wealth and poverty are the prolific sources of both. Let them be abated as much as possibl e!

REMARKABLE LECTURES.

The lectures given by C. Fannie Allyn, at the Hall of the Spiritualists' Union, are of the kind one would think would attract crowded audiences, they are so novel, so radical, so witty and so well spoken. The Hall should be full of curiosity-hunters, to say nothing of the truth-seekers. She answers questions sent up by the audience, and does so without hesitation, without consideration, in a lively, somewhat slashing style, weaving a dozen subjects into one discourse, making them all harmonize, bringing out gems of truth, exposing error, ridiculing shams, and delighting all who listen to her. The most fruitful theme on Sunday afternoon was the "Revival." She explained the *modus operandi*, the magnetic influences, the effect of the combined will power of those engaged in it, all led by one man of great physical force. Those affected are led by sympathy. It is a mere matter of feeling. The intellect has nothing to do with it, and the whole performance is a great effort on the part of the ministry to make proselytes and maintain their hold on the community.

In answer to a question concerning re-incarnation, the Control expressed a decided opposition to the doctrine, averring that it is not founded in truth. After her lecture, and before the poem, Mrs. Allyn took occasion to urge Spiritualists to sustain their organ, COMMON SENSE.

In the evening there was a large audience. Mrs. Allyn's replies were in main to the questions, "What shall we do to be saved?" "What is it to be Free?" etc. She dwelt at considerable length on Truth and Freedom. "Knowledge makes man free." Men and women are necessary to each other. When we have developed the truth within us we shall be free, and the truth would direct us what to do to be saved. Our salvation depends upon ourselves. If we learn properly to use our powers and faculties we shall be saved. In reference to the effect of revival preaching on children, she said it answers a purpose similar to that of the patent arrangement called the baby jumper; it takes children out of a condition of inactivity and prepares them to grow into something better. [If this is what the Control meant, we beg most respectfully to dissent. Instead of assisting growth, like the elastic baby jumper, conversion represses natural expression in the child, binding its mental faculties as an unyielding cord to the free limbs. It is not in any sense an educator. ED.]

The speaker closed, as usual, with an inspirational poem, on subjects given by the audience. The power exhibited in this difficult species of composition is truly wonderful. Of course neither rhyme nor rythm are perfect, but the wonder is, that they are nearly so, and at the same time sensible, witty and to the point. Mrs. Allyn speaks again to-morrow afternoon and evening. Do not fail to hear her.

Rev. Dr. Rexford will preach to the children Sunday afternoon, at Pacific Hall, on Bush street, near California Theatre. Go and hear something sensible. Take the children with you.

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LYCEUM FOR SELF CULTURE.

The debate on Sunday last was on the "Influence of Christianity on Civilization," or Christianity versus Civilization. The exercises opened with vocal and instrumental music by Mrs. Morgans, which was deservedly applauded. This lady has a fine voice, and knows how to manage it. Mr. Farrell in a few words deprecated the discussion of things of no practical value, such as metaphysics and theology, and read an article on money and values. Mrs. Olmstead read a short poem.

The discussion was opened by J. W. Mackie, who, referring to the remarks of Mr. Farrell on facts and values, said the uprooting of errors is the work of the iconoclastic reformer; that truth will take care of itself. He defined Christianity to be Christ and him crucified, which implied the dogmas of Adam's fall and the history of the progenitors of Jesus. And such a history! As wonderful as the Arabian Nights; as sublime as Mother Goose's Melodies; as chaste as Paul de Kock's novels, and as moral as the Newgate Calender. Civilization, he said, is self culture, refinement, education, but we can have but a faint idea of the highest civilization possible to man. That as Christianity discountenances the study of profane science, and relies upon the spirit of God to lead man unto all truth, there is necessarily a conflict between science and Christianity.

He read Tertullion's description of the early Christians, to prove that Christianity can develop a high state of morality; but morality is not all that is necessary to complete civilization. If intellectual development is neglected, there must certainly be a reaction, even in morals, as was exemplified in the Dark Ages. Christianity, Mr. Mackie said, is based on the theory that the innocent may suffer for the guilty, something that can never be done except at the expense of justice, even if done by God himself, and such an act as an example for men is bad.

Rev. Mr. Simonds followed, saying that dogmas and doctrines do not constitute Christianity. Christ was Christianity, and he engrafted a higher life into the world, a life which is in itself the very essence and promoter of science and civilization. The Bible had nothing to do with the downfall of man. Christ lived the highest and best life that has ever been lived. The passages of scripture to which the first speaker referred are all susceptible of a harmonious and natural interpretation. To the Spiritual minded the Spiritual meaning will be perceived. When the eyes of the interior man are opened the refined and grand influences of Spiritual truth are felt, and the time will come when this will be realized, not only by individuals, but by the world, and its influence will be felt in lessoning crime and in leading to the highest and most exalted civilization.

Dr. John Allyn maintained that Christianity has been the enemy of science, and that civilization and morality depend upon other causes entirely; they were in existence before Christianity had a being, and are the common property of mankind in every age.

Mr. ——— spoke in favor of Christianity, and Mr. Lohmuller, in turn, caricatured the Trinity. Mr. Smythe, though not a believer in Christianity, spoke in the affirmative, because he believes it to be a civilizer, attributing to it a high state of morality and intellectual activity. Dr. Smith, who said he is not a Christian, approved of the teachings of Christ, who spoke what was given him by the Father. He (the speaker) thought we should seek to become Christ-like, and speak freely whatever is given us from above. The intellect is skeptical, and is always asking questions which intuition answers.

Dr. Favor occupied the last five minutes in tracing the wonders accomplished by Christianity since the Reformation, contrasting the condition of the countries where Christianity is, and where it is not.

After the regular time for closing, Mrs. Cummings (or her Control) made a few remarks, denunciatory of the cruelties perpetrated by Christians—the persecutions and wars they have inaugurated to extend their faith.

Mr. Battersby, the President, said the subject would be continued for further discussion, and he hoped that some of the clergy now engaged in psychologizing little children, would consent to come and talk to men and women of mature minds. If they can show the good that they claim has resulted from Christianity, they will find intelligent listeners, and if they can prove it, they may make converts.

NEW BOOKS.

The author of *Junius Unmasked* sends COMMON SENSE a copy, and from a hasty reading, we consider it, as a compilation of facts, the best defense of Thomas Paine ever written. While giving strong evidence that Paine was the writer of the Junius Letters and of the Declaration of Independence, it shows by numerous extracts the highly honorable, truth loving, just and even religious nature of Paine's character. It is a book of three hundred and twenty pages, published by John Gray & Co., Washington, D. C. For sale at all the book stores.

"*Scientific Materialism Calmly Considered*" is the title of a small work by George Sexton, London, and published by J. Burns, to whom we are indebted for a copy. It is a reply to Prof. Tyndall's Belfast Address. The author holds Materialism to be "unscientific, a grave philosophical error, utterly subversive of religious truth." The work is an able argument against the atomic theory.

A Guide to Spiritualism, by J. Tyerman, of Melbourne, Australia. A book of 150 pages, in which the author, who is a come-outer from the Church of England, states the causes that influenced him to leave the church. He examines the various theories put forth by opponents of Spiritualism to account for the phenomena, and replies to objections raised against the Spiritual theory. The book contains a great many interesting facts well told, and is a valuable addition to Spiritual literature. It will probably be republished by the Religio Philosophical Publishing Co. of Chicago.

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We have also received from the author, J. Tyerman, several pamphlets, the most interesting of which is on Reincarnation, being in opposition to that doctrine. The others are "Spiritualism in its Relation to Orthodoxy;" "Is there a Hell?" "Creeds and Dogmas;" "Is there a Devil?" "Shall we Live on Earth Again?" Mr. Tyerman is a good speaker, as well as writer, and will probably visit California next winter.

Social Life, or a Story for the Times. Many of our readers are personally acquainted with the author of this book,—Mas. Marion Todd, formerly of Grass Valley. She has for several years been in the lecture field, at the East, but this is her first attempt at book making. The plot of the story shows some ability, but the book is full of faults, giving evidence on almost every page of haste and inconsiderateness. We fear that our friend was impelled to write by poverty, hoping thereby to add somewhat to slender resources, but we doubt her attainment of this object, while at the same time she injures her reputation as a writer by hurrying a work so crude into print. Yet *Social Life* has its merits. It will incite the reader to reflect upon the evils of our social system, and may assist in leading to a remedy, though it does not clearly point the way. The writer is a radical; she is a lover of nature; she is not afraid to tell what she believes to be the truth; she is also poor in purse, and her book costs only 50 cts. It is for sale at this office.

Hymen's Victims, or the Rane of Wedlock, is the title of a pamphlet of 50 closely printed pages, published as an advertisment for the sale of some remedy, by W. Wallace Cowles, Indianapolis, Ind. Price ten cents. It is a wordy dissertation, the pith of which could be put in two pages.

The Commotion in Moontown, a little book of seventy-five pages, by Edward R. Place, sold by Mrs. Place. The book contains some good ideas on the labor question, but the sensible portion is almost buried under the trivial talk of some of the ignoramuses the author has deemed it necessary to introduce among his characters.

There are many friends of Spiritualism in Oakland, but it is seldom that any of our lecturers visit that city. Recently a small number have met by appointment, without public notice, in Liberty Hall, near Market street station, on Sunday evenings, and have listened to lectures given through the organism of Murray Curtis, a son of Marshal Curtis. The lectures are philosophical, the Control seeking rather to give instruction as to principles than to incite to any special work of reform. The speaking, when under this Control, is in a low voice, and colloquial in style. After the lecture, the Control changes, and questions are answered. The medium is employed at manual labor during the week, and makes no preparation for the Sunday work. He is conscious of what is said, but does not know what is coming in advance of its utterance. He may be deceived in the belief that it comes from an intelligence outside of himself, but he is evidently honest, and gives only what he believes himself impressed to say.

[From the N. Y. Herald.]

ANCIENT AND MODERN SPIRITUALISM.

I find a singular confusion of ideas in the Old Testament as to the personality of the manifesting "spirit." Whoever appeared was called the "Lord." Take Abraham's case—"And the Lord appeared unto him in the plains of Mamre, as he sat in the tent door in the heat of the day; and he lifted up his eyes, and lo! three men [in buckram?] stood before him." This was a strong case of materialization, as the three "did eat" the veal cutlets and jhonnycake which Sarah made ready, and then (in different verses called "he" and "they" and the "Lord") made wonderful prophecies. You see our orthodox friends find themselves in an "Eddy" as soon as they begin to read with their eyes open.

Genesis, xxxii—Jacob wrestles, "collar and elbow," all night with a materialized spirit, who gets no advantage over him until he takes an unfair hold and put the patriarch's thigh out of joint. This, like many of the others, ought to be counted out anyhow, as it was a dark *seance* and there were no witnesses. This spirit was "nowhere" as soon as the light was turned on.

Genesis, xliv.—Joseph puts himself among the ordinary Egyptian "diviners." by sending after his divining cup. Divine *nota bene*, that all these ancient wonder-workers only claimed to "go one better" in the same line as the ordinary magicians.

All through "the plagues of Egypt" we find that when Moses changed rods to serpents, turned rivers to blood, brought up doves for frogs, etc., the magicians did so with their enchantments." He "stumped" them first on the plague of lice. Then they gave up beat. But he gave them a fair chance and did not scorn the competition. The reason of this is that they were the orthodox diviners of that time, and he had to show his hand or "go hang."

Exodus, xxxi.—In the Sinai manifestation there was "slate writing" on a large scale, but Moses got angry and broke the first stone tables, and he was forty days behind the cloudy "curtain" before he produced the second set.

Numbers, xvii.—Aaron's rod buds. Any cunning magician can make plants grow "miraculously."

It will be found that most of the wonderful things spoken of as seen and heard by the old prophets, were encountered by them when in the condition described by Balaam, Numbers, xxiv.—"Which saw the vision of the Almighty, falling into a trance, but having his eyes open. Take away the dreams and solitary trances and commonplace clairvoyance, and "miracles" become very few.

In Joshua vi., is recorded the greatest "tipping" manifestation in history. It took the Jews seven days to "prepare the magnetic conditions" for tipping over the walls of Jericho. The whole people formed a circle all around the city on seven successive days. They concencrated their will power and magnetic force upon the wall as one man. Then "music was called for," and the priests tooted on the ram's horns. Instead of singing a dismal song like a modern spirit circle, the whole people shouted with a will. No wonder the wall fell (if it ever did), though no mention is made of sappers and miners.

Judges, xv.—We find Sampson at the rope and cabinet trick. He had himself tied successively with new cords, green withes and new ropes; but every time the "committee" approached the medium to examine the knots, the stupid fellow, instead of slipping the ropes off, broke them by main strength and awkwardness. At his last *seance*, though his eyes were banaged, he smashed the cabinet and the affair broke up in a row, with many sore heads.

1 Kings, xviii.—Elijah called down from heaven a fire that consumed a sacrifice, a stone altar and the water in a

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trench. Well, they say that an old woman up at the Eddy's made a fire burn by pouring water on it. Shall we believe the old story sooner than the new? Do gray hairs make folly venerable?

2 Kings, iv.—There is commotion in the Syrian Court, because "Elisha the prophet that is in Israel (and many miles away) telleth the King of Israel the words that thou (Syrian King) speaketh in thy bed-chamber." Very simple clairvoyance. Some of the "seventh sons," who advertise in the *Herald*, can equal it.

2 Kings, xxii.—Hezekiah is magnetized into thinking that he sees "the shadow brought ten degrees back in the dial of Ahaz.

1 Cnronicles.—David produces plans and specifications for a temple, and says, like many a modern writing and drawing medium, "All this the Lord made me understand, in writing by his hand upon me—even all the works of this pattern."

Daniel, v.—We find Israel's great prophet, Daniel (in accordance with a previous statement), gratefully receiving the position of "master of the magicians, astrologers, Chaldeans and soothsayers," and ever ready to beat them at their own games.

In the same chapter we read about "the part of the hand" that wrote on the wall; but no expert, like Olcott, handled that hand, "finding no arm behind the wrist," or looked for a hole in the plaster. Can we trust the old test more safely than the thousand new materializations?

Turning to the New Testament, and conning over the stories there, so variously rehearsed by the different apostles, the story of the miraculous feeding of 5,000 persons is seen to stand out most prominently. If the statement is to be credited at all, modern science shows us that the most likely explanation is that the 5,000 were magnetized into a belief that they were being fed. If the modern materializing of all sorts of things by spirit power were credible, we might suppose this food concentrated from the atmosphere; but as that is out of the question, and as we find such men as Mr, Beecher able to convince even an audience of 5,000 of anything, the first theory seems the right one.

The "Transfiguration" scene, and others where unearthly lights appeared, seem capable of a natural explanation, after reading the writings of the great anti-Spiritualist, Baron Reichenbach, who showed that a light called by him "odyle," emanates from magnets and from the magnetic poles of the human body. A great accumulation of this by will-power might be visible in the day time.

The stories about the healing of the sick are nearly paralleled in our day, without making much impression on the general public. A few years ago the wonderful healing power of the Zouave Jacob, of Paris, brought such crowds around him that the priests became fearful for their goddess Diana, and the government was induced to force his withdrawal from the business. We hear frequently of "healing mediums" in this country, whose offices are thronged for months by such crowds as no doctor draws; but we all know that this is only the result of the fact that the credulity of the people has been aroused by the uncommon power of a mere magnetizer.

The perception by Jesus that a certain man would be willing to have him keep the Passover in the upper chamber, his seeing Nathaniel under the fig tree, his knowledge that the owner of a certain "foal of an ass" would put the same at service, his perception of the treachery of Judas and Peter are of the same style of "clearseeing" as that everywhere practiced, with varying success, by fortune tellers, astrologers and clairvoyants in this city. Nobody but simpletons pay much attention to these phenomena now occurring about us; why will the religionist make such a bother about similiar things said to have occurred thousands of years ago, at a time when scientific investigation was impossible.

Again, the miraculous draught of fishes. Why, clairvoyance could show the seer just when and where to order the net dropped, as certainly as an "inside view" can show a Washington official when to telegraph to his Wall street pal to "go in" on Pacific Mail or Union Pacific.

Acts, viii.—The spirit of the Lord caught away Phillip, and he was found at Azotus, miles away. So now, we have so-called well authenticated stories about Home and other mediums being hoisted long distances through the air; and what sort of people are they who swallow these yarns? Yet many of our solidest men really seem to believe the old story.

Acts, xii.—It is thought a wonderful thing that a light shone in Peter's prison and his chains fell off. There certainly have been some queer concentrations of magnetic light around some of the mediums, and they have a queer way of shaking off handcuffs; but if we find so many ways of explaining these phenomena on rational grounds, why make such a time about the bare possibility of one Peter having had the same experience 2,000 years ago?

I have thus shown how readily these old stories can be put in the same boat with the new ones. If any of the D.D.'s "cry for more," I am ready.

Sr. Rocco.

AN EXAMPLE FOR SAN FRANCISCO.

About a century ago a gentleman in the southwestern part of France found that he could plant the moving sands near the beach with pines, in such a way that the plantation should be continued inward year after year. After becoming satisfied that it might be done, and how it might be done, he presented a memorial to the Government of France, and they gave him authority to act. The consequences are that a region of country one hundred miles along the coast, on the best part of the southwest of France, and from four to eighteen or twenty miles inward, which was, when he began, given up to sand-hills sometimes three hundred feet high, and of no value, has been restored. Not only was this tract of no value, but the sand was continually encroaching upon the land. He was set to thinking about this from the fact that the little town in which he was living had twice, in the memory of persons living, been obliged to move further inland, because the sands washed up by the Atlantic Ocean covered everything, and he determined to see if he could not prevent its being moved once more. The whole district is now covered with great forests of pine, and a beautiful city, Archachon, has been built in the very center of the forest. Two winters ago a hundred thousand persons from Paris and other great cities visited it on account of the delicious climate, because they believed that the resinous influence of the pines was beneficial to health. The *pinus maritima* was the particular tree made use of, and the whole country covered with it, while now all the other forest trees have grown up under it.

There is one noble means of avenging ourselves for unjust criticism; it is by doing still better, and silencing it solely by the increasing excellence of our works. This is the only way of triumphing; but if, instead of this, you undertake to dispute, to defend, or to criticise, by way of reprisal, you involve yourselves in endless troubles and disquietudes, disturb that tranquility which is so necessary to the successful exercise of your pursuit, and waste in harassing contests that precious time which you should consecrate to your art.—*Canova.*

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For Common Sense.

THE TRUE REFORMER.

AN ALEGORY.

It happened, so traditions say,
And too, I know the story true,
Two travelers started on their way,
With the same object both in view;
Determined they a home to gain,
Where justice, truth, and freedom reign.

Good friends they were—old neighbors kind—
True to the right, as each conceived it;
Each thought in each a friend to find,
Through good and ill, and each believed it;
Nothing, they thought, could break the spell—
The love that linked their hearts so well.

Their names—no matter for a name,
For short, we'll call them B, and A,
For many travelers, much the same
As they, are on the toilsome way,
Though some, I find, much rather talk,
Than tire themselves with such a walk.

But on they went without a fear,
And pleasing talk beguiled the way;
The road was smooth, the path was clear,
They'd no desire, nor thought to stray,
The goal they sought was dimly seen,
But still a distance lay between.

But soon their way, that seemed so clear,
As on they pass, uncertain grows;
Perplexing thoughts of doubt and fear,
And discontent between them rose,
And every way seemed dark and drear—
To travel this or that they fear.

At length, says A to B, "I fear
"We've altogether lost our way,
"I will no further go, but here
"I'll pitch my tent, and here I'll stay;
"In travelling on I fear is found,
"Uncertain roads—much dangerous ground.

"Or turn we back? The way is clear;
"Our friends are many whence we came;
"They'll welcome back with many a cheer,
"And light us with the same old flame.
"'Tis madness thus to press along;
"We're torn and scratched with brier and thong.

But B, with care, looks o'er the way,
And owns with doubt he is oppressed;
"But longer here I will not stay,
Nor seek to find inglorious rest;
"I'll onward press, though death should lie
"Broad in my path my seal to try.

"To that bright land that yonder lies,
"I press with unabated zeal,
"Away where meet the earth and skies,
"Its outlines to my sight reveal,
"Uncertain to my sense 'tis given,
"To know if 't be of earth or heaven.

So with a firm, unyielding mind,
He moves with cautious steps along,
O'er untried ways a path to find,
Uncertain if 'tis right or wrong;
But thinks it manlier far to try,
Than in supineness there to lie.

But steep and toilsome are the grounds,
And thorns and brambles hedge the way,
With garments torn, and bleeding wounds,
He turns from the uncertain way,
Then tauntingly his friends reply,
"'Tis tempting heaven such way to try.

"Your garments soiled, betray your shame;
"Your bleeding wounds no pity crave,
"Your zeal for truth was but in name;
"Go hide your shame within the grave,
"You've torn the body, stained the soul,
"But still no nearer to the goal."

Now will he yield and try no more
A better world, a heaven, to gain?
Disheartened and discouraged sore,
And with the idle throng remain.
He will not yield—no! if a man,
With strength renewed he'll try again.

He'll try again, perchance to fail,
That better way he may not find,
That soul, undaunted, will not quail,
'Till earth and toil are left behind;
Others will join the race to ran,
Nor cease until the goal is won.

And will the man, who spends his life
In searching good, the world to share,
And dies in the uncertain strife,
Find no reward for all his care?
If justice to the world be given
He'll find reward in earth or heaven.

O. L.

San Jose, Cal., Feb. 21, 1875.

BEAR AND FORBEAR.

BY DON FULANO.

A good old man, in days of yore,
Towards Bethel's town was toiling,
The way was long, his feet were sore,
The sun his brain was boiling.

He was a prophet of renown—
What we a parson call—
He strolled about from town to town;
Their profits *then* were small.

His coat was old, his turban torn,
His last half shekel spent,
His paper collar muchly worn—
He had no *poss to rent!*

To little Bethel as he came
Forth troops of children ran,
And, naughty kids, they there made game
Of that most holy man.

They followed up that man of God,
And railed at his sore toes;
"How's yer sore feet?" they cried aloud,
And "What a jolly nose!"

"Who is yer 'attier?" too, they asked,
And "Twig his holey coat!"
In fact their infant minds they tasked
To chaff that sacred bloke.

He raised his tile, to wipe his brow,
And then there came a roar,
"Go up, thou bald head, go up" now
Far louder than before.

Excellent man! He raised his voice
And cursed that infant school;
They shouted with redoubled noise,
"Don't swear, you holy fool."

Ah! then he called upon the Lord
To curse each infant head;
And God his servant's prayer heard
To strike the children dead.

Two female bears rushed from the wood,
And crunched up two and forty,
Whilst he enjoyed the shrieks and blood
Of that grim dinner party.

The devil grilled them in that hole
Where naughty children go,
Where heavenly love hath left man's soul
No bottom for its woe!

And these young innocents were slain
By *His* divine decree,
Who shortly cried, in melting strain,
"Oh! bid them come to me!"

Who owneth America's soil?
Is it he who graspeth the hard red gold;
Whose glittering gains are by millions told;
Who bindeth his slaves to the woof and loom,
And chaineth their souls in a living tomb,—
The tomb of hopeless toil?
Not he, not he—by Heaven!

Who shieldeth America's land?
Is it he who counteth his ships by scores;
Who plucketh his gains from a thousand shores;
Who buyeth and selleth, and worketh not,
And holdeth in pride what by fraud he got,
With hard and gripping hand?
Not he, not he—by Heaven!

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A purchaser is wanted at this office for a Sherman & Hyde Piano—the best instrument sold for the price—entirely new; also one of the celebrated Standard Organs, manufactured by Peloubet, Pelton & Co., New York. Inquire of A. M. Slocum.

Send Austin Kent one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is Austin Kent, Stockholm, St. Lawrence Co., N. Y., Box 44.

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, MARCH 13, 1875. NO. 43.

Signs of the Times.

A Springfield clergyman lately dealt severely with Rev. E. P. Hammond, in a sermon entitled "Animal vs. Spiritual Religion."

Patents are taken for every conceivable article for the use of man, and invention even goes beyond the coffin. We find a recent patent for an apparatus for depositing coffins in graves.

There are in the United States, to-day 750,000 adult white men who can neither read nor write, while of adult white women in he same illiterate condition the number amounts to 1,150,000.

The time is at hand when the people of America want to know whether there *is* such a principle as the *inalienable* rights of man, or whether it is merely a Fourth-of-July spread-eagle declamation.

The beats of the pulse can be measured with great accuracy by a photographic apparatus recently invented. By the use of this instrument the apparent single stroke of the pulse has been found to consist of three, or even four, beats in succession.

The increasing dissatisfaction of woman with her allotted "sphere" is proof that she is gradually growing towards a higher place, and in course of time it is to be hoped women will measurably outgrow the follies of fashion and the frivolities of ordinary life.

"The doctrine of evolution," says the *Popular Science Monthly*, "is not merely a theory of the origin of animal diversities; it is nothing less than a philosophy of Nature, and gives a new complexion to the great religious questions in which the interpretation of Nature is involved."

It is a good sign to see the San Francisco *Chronicle* and the *Post* dealing fairly, fearlessly and philosophically with the revival business. The articles in the *Chronicle* on this subject are admirable. The *Call* says little, and the *Bulletin* is discreetly silent.

Rev. Mr. Dunn, Dr. Stone and Dr. Patterson call it an impertinence for public school teachers to request pupils to go home from school, without stopping at the revival meetings. Has it not occurred to these gentleman that it may possibly be a greater impertinence to waylay little children and frighten them about an angry God?

A lady writer in the *Woman's Journal* says: "The new under wear for woman shifts a great weight from the hips to the shoulders, and gives a delightful sense of ease and freedom in walking. One scarcely understands why it is that the body is much more evenly and thoroughly warm, nor what has become of the heat and pressure over the small of the back."

The female operatives at Fall River denounce what they term the cowardly action of the men in accepting reduced wages. They say, "We realize vividly the fact that we must resist this tendency on the part of a combination of mill owners to cut down our wages, and that every reduction they succeed in establishing renders us less able to resist the next."

Dr. Kosch, of Vienna, has discovered a method of making colors fire-proof, so that they may be used for painting on China.

A large manufacturer of Detroit, Mich., lately said: "I expect some day to see the working men rise and go clean through us."

It is reported that the plague has made its appearance in Mecca, and it is feared that it will be carried by the pilgrims to all parts of Europe.

Some French Republicans have sent to the widow of John Brown a gold medal in memory of her husband and companions who were "judicially assassinated, at Charleston, Dec. 2d 1859."

Miss Ellen D. Larned, of Thompson, Ct., is writing a history of Windham county which is spoken of as "one of the most marked historical works that have ever been produced by a woman."

Benj. Skinner, in the *Word*, says "The next step for humanity is not the abolition of the State, the family nor the right to hold property in land, but the next thing is to abolish stealing through interest on money."

Mrs. Maxwell, of Boulder, Colorado, has collected specimens of natural history, mineralogy, and curiosities that would do credit to a professor. She has a great variety of animals and birds, which she shot, skinned and stuffed.

The Smith sisters of Glastonbury, Ct., whose case against Tax Collector Andrews for seizing their land for non-payment of taxes, has been decided against them in the Court of Common Pleas at Hartford, will appeal to the Supreme Court.

The increased demands of modern life require that a man shall know more things than were formerly thought necessary for success, and it is proposed that the course of study in Colleges be lengthened, or that a post-graduate course be added.

An elegant imitation of marble is made in Dresden for architectural purposes, by impregnating sandstone with silicic acid and alumina. In Naundorf, such stones are prepared which are intensely white, transparent, and capable of taking a polish.

Dr. Patterson says the dictation of public school teachers to children with regard to going home instead of attending the revival meetings, will not be submitted to. We can tell him that the dictation of the priests will not be much longer submitted to.

The enforcement of the Civil Rights Law in the Southern States is likely to lead to trouble, but no more than might have been expected. People cannot overcome the prejudices of years in a day. Ere long order will come out of chaos, and all parties will be the better for the turmoil.

After Mrs. Moulton had given her testimony in the Beecher case, Beecher said it was mainly a lie. He forgot a certain letter which he once wrote to Moulton: "Not the least has been the great-hearted kindness and trust which your noble wife has shown, and, which have lifted me out of despondencies often, though sometimes her clear truthfulness has laid me pretty flat.'

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THE PHILOSOPHY OF ASTROLOGY.—NO. 3.

DIVINATION.

Horary Astrology is a system of divination in which the stars are symbols and signs; whereas in genethliacal Astrology stars are causes of events. The one is a system of indication the other of causation.

To better understand how Astrology can be used as a system of divination it will be necessary to first consider what divination is, and on what principles it is based. The word divination necessarily implies a belief in divinity, and that divinity can be consulted. As a belief it is almost universal, and if universality of belief is a potent argument in favor of the existence of God and the immortality of the soul, then fortune-telling as a truth, rests on an argument equally well founded. As long as humanity questions, so long will there be found those who will attempt an answer; and on this questioning—this restless, this intense prying into occult mysteries and the future—has been built all the systems of priest-craft and fortune-telling the world has ever seen. For a priest is only a fortune-teller, a diviner; a D.D., a profound fortune-teller. The Bible is a book of fortune-telling, a divining of the will of God to man. Of course it denounces all methods of divination which does not employ its priests. There are no fewer than sixteen methods thus prescribed.

But why should Joseph with his divining cup be rated higher than our grandmothers who are deeply versed in the occult mysteries in the tea grounds at the bottom of our cups? If Samuel, the prophet, were alive to-day, we might expect the following card in the daily papers under the heading, ASTROLOGY.

DR. SAMUEL,
(LATE OF PALESTINE,)
SEER, CLAIRVOYANT AND BUSINESS MEDIUM.
Specialty—The recovery of lost asses and kings.
Terms moderate: according to the ability of the applicant to pay.

Followed, likely enough, by another:

PROFESSOR DANIEL,
THE ACKNOWLEDGED ONLY LIVING ASTROLOGER
AND
INTERPRETER OF DREAMS.

Why was it orthodox and legitimate in Bible times to believe in dreams, signs, omens and prophets, and why is the same belief heterodox to-day?

In treating of divination, it will be necessary to use the word, God. This word is the indefinable factor of philosophy, the unknowable in science and the incomprehensible in theology. Philosophy uses the word under protest, as indispensable, the algebraic expression of unknown quantities In Astrology and divination it means that subtle sympathy which pervades all nature, unifying all its parts into one grand whole; that permeating intelligence which guides all animated things—and all things are animate—to the accomplishment of the purpose of their being; in which every question that has been propounded by man has its origin and solution. The crude perception of this universal principle; vague, twilight glimmerings of truth; the broken distorted images reflected from a disturbed mind; the deceptive mirage which puzzles the wayfarer in search of truth, have originated superstitions and false theologies without number. Even our boasted enlightenment fails to eradicate the traditionary superstition which nails a horse-shoe over the door; is careful which shoulder the new moon is seen over; will not let baby see itself in a mirror, or have its nails cut till it is a year old; and covers the ground, fills the air and inhabits dream-land with signs and omens. To reach the true perception and apprehension of this principle is the legitimate mission of divination.

Divination has been divided into two classes, natural and artificial. Natural divination is that which proceeds directly from the mind of man entranced or inspired; artificial divination requires the media of arbitrary signs and symbols.

Natural divination reveals the future and illuminates the understanding, brings man nearer to God, more *en rapport* with Nature's self, the Soul of the World. A much broader meaning must yet be given to the word, *intelligence*. In Nature, we find manifestations of intelligence, but find ourselves cramped in using the word, for, limiting its meaning within the operation of intelligence emenating from our brains, we confine all intelligence to the operation of an organic person. We could have no idea of mathematics, geometry, or any of the exact sciences if they were not already in Nature; no idea of philosophy, theology, or metaphysics would ever disturb our brains, if it were not already in Mother Nature, from whom we have received every attribute we possess. The very highest, noblest attempts of human intelligence are but efforts, feeble efforts, to imitate Nature.

This all pervading intelligence, which makes the universe something more than a machine, guided by more than mechanical laws, which makes every atom a living thing, governs all things in unity. There is no inert matter. Life, motion, intelligence are the eternal conditions of everything; in dew drops and worlds; in the beating of the heart and the revolutions of celestial systems; in the hights above and depths beneath, a common intelligence governs all, a secret bond of sympathy unites all, and in all harmony exists as the grand result to be attained, an absolute necessity. This unity is the essence of Monotheism with its complementary idea, pantheism. But while there is infinite unity, there is also infinite diversity.

If there be indivisible atoms, they must in themselves be self existent, eternal in being and attributes; if there be in us an individuality, a germ, of which we are but the expression, the *ego* which asserts itself, then it too is self existent.

There can be no genesis to the essence of any existence, whether you call it matter or spirit. Nor is there a beginning to a principle.

This assertion of individuality, this universal diversity is the essence of polytheism and its complementary idea, atheism.

Monotheism and pantheism, polytheism and atheism,

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are each in itself only a portion of truth, each equally demonstrable, equally true, while the whole truth embodies them all.

When the individual is in complete harmony with the universal, when he has become one with God, he has reached the highest point of human aspiration, the culmination of all that is possible in man or angel.

The attainment of this end is the purpose of all true divination. The union of the individual and the universal, in its various imperfect manifestations in human history, has originated its varied theologies and philosophies. All religions point exultingly, in proof of their divine mission, to some one, who, absorbed in ecstacy, in union with God, manifested extraordinary mental and psychic powers. Prof. Tyndall alluding to this phenomena says: "As states of consciousness those phenomena have an undisputed reality, and a substantial identity. They are, however, connected with the most heterogeneous objective conceptions. Porphyry wrote against Christianity; Mr. Page-Roberts is a devout Christian. But notwithstanding the utter discordance of these objective conceptions, their subjective experiences are similar, because of the similarity of their finely-strung nervous organizations."

Mesmerism has demonstrated the existence of a medium which connects mind with mind; and psychometry reveals the fact that connection is still further established between mind and everything else. The following is given on the authority of Prof. Huxley, as illustrative of this idea:

"Suppose that we take away from the brain of a frog all that portion called the hemisphere, the anterior part of the brain. * * * It sees nothing: it hears nothing. It will starve sooner than feed itself, although, if food is put into its mouth, it swallowed it. * * * And what is still more remarkable is this, that if you put him on a table, and put a book between him and the light, and give him a little jog behind, he will jump—take a long jump, very possibly—but he wont jump against the book; he will jump to the right or to the left, but he will get out of the way, showing that, although he is absolutely insensible to light, there is still a something which passes through the sensory nerve, acts upon the machinery of his nervous system, and causes it to adapt itself to the proper action."

Thus gradually and surely is Science resurrecting the forgotten ideas of the past, of which little is left but superstition, traditionary fables and the fossils embedded in works on Astrology and occult philosophy.

Vox Stellarum.

We behold modern spiritualists as one vast bedlam; no dozen, nor in fact scarcely any two or three agreeing in their ideas of right, morality or sociality. What wonderful stupidity it is in any spiritualist to say Christ or the spirit of truth has come, when there is no unity and harmony with spiritualists.—*Kingdom of Heaven.*

We have no sympathy with either political party. We know no policy, but go straight for truth every time. Both parties are doing the best they can, but are both ephemeral, for they are only plotting and planning—ignorantly, the destruction of the government they falsely profess to love—because it is their own dear selves that all these partizan leaders love so dearly.—*Kingdom of Heaven.*

OUR CURRENCY AND TAX LAW.

A representative of intrinsic value is the great mistake of the age. Demand and supply will regulate prices under a steady currency, but when unsteady, as a mixed one must be, dishonest and designing men take advantage and make rings and corners in both currency and trade, to the detriment of the poor and the producers. The old parties have got in the same rut, and there is no hope from them. The only plan is to turn them out and put in the new party; abolish all outstanding paper money, then issue legal tenders for all manner of debts direct from the Government, in sufficient volume for all business purposes, exchangeable for bonds, at the pleasure of the holder, and reconvertible again into currency, when needed.

Let gold and silver take their chances either as coin or bullion among the things of commerce, but not as a regulator of prices in the home market. Then a great many clerks, bookeepers, money shavers, brokers, stock jobbers, etc., could take the plow-handles or jack plane, much to the people's advantage and little harm to them. By the same rule we might turn into producers several thousand revenue and custom house officers, as their occupation would be gone, for free trade and direct taxation would take the place of the tariff swindle, and all laws for the collection of debts might be swept from the statute book, and most of the lawyers sent to earn an honest living.

Labor demands first, a labor currency that will not fluctuate, and in sufficient volume to pay as we go, based upon the honor and credit of the Government. Second, the exemption of one thousand dollars of every person's property from all manner of tax. Third, a graduated tax above one thousand. Money sharks say, "Give us the control of the currency, and we care not who has the Government." And well they might, as the people can testify from sad experience. The Government and people are both at their mercy. The currency we advocate will remain of the same value, will diffuse itself all over the country; interest will be the same every where; money centres will not be known; the people of the State will not all crowd to San Francisco in hopes of shaving somebody out of a fortune, but will follow the legitimate branches of industry everywhere.

The Government might well turn some of its large and unnecessary buildings, mints, custom houses, etc., into store houses, buy grain of farmers with the new currency, use government vessels or build others and ship grain to pay debts in Europe or other places. This principle of co-operation of the people through their Government, like others already established, would be a great step in progression. Building railroads, or aiding farmers to do so, to remote farming districts, would circulate the new currency, and relieve distress in the distant points of our country.

But you may say, your graduated tax principle will drive large capitalists from the country. Where will they go? If the plan is once started, there will be no stopping place in America, and if they want to go they can't take the soil or any other fixtures, and the rest we can do very well without, if we have the new legal tenders, so we can stop interest, decrease business credit and dispense with nearly all our law proceedings. The manipulation of the currency under its gold basis is the principal cause of distress and misery in the political, religious and social relations of life. Abolish the system and adopt graduated taxation, and man and woman will move together side by side, down the stream of life, harmonious, and in peace. When man obtains his rights, woman will have hers, and both be happy. Neither can be while we have a currency and a system of taxation that robs thirty six millions of people, that three millions may roll in wealth, and waft their pride and insolence through the land.

T. W.

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THE SOCIAL PALACE.

BY MARIE HOWLAND, AUTHOR OF "PAPA'S OWN GIRL."

Woman, whoever you are whose eye catches the above heading, read this article carefully. It is written especially for *you*, and for this reason: you are suspicious of community life, combined households, etc. They suggest to you a place where there are duties and sacrifices for principle's sake, the compensation being, among other things, society, which you feel pretty certain, from all you have read and heard, would not benefit you much unless you are one of the shirks. Hence when your male friends tell of combined households you either oppose the idea or you assent simply because you do not wish to be considered unprogressive or old fogyish in your sentiments.

You are right enough generally in your opposition. When your male friends talk of establishing a community say this to them. "Will you organize social life so that women may be emancipated from the cradle, the cook stove and the wash-tub? If I must be still a slave to these, I shall not make any great effort to change." You may say this without any fear of being called unprogressive by any one whose opinion is worth considering; for there never was a housekeeper so devoted that she did not long to get free from cooking and scrubbing and washing as a duty, unless indeed she had grown old in such service, and had become a mere hard handed unattractive scrub, with all hope and ambition crushed out of her; and there never was a mother so tender and so devoted that she could not be exhausted in strength and patience by nursing little ones hour after hour, day after day and month after month. What man can comprehend what it is to steam over the wash-tub and the cooking stove all day, and then when almost sinking for want of rest, to have a baby tugging at the breast all night. Why the half of what thousands and thousands of women endure has never been written or spoken, and can only be fully understood by women themselves!

Mr. Godin, the founder of the Social Palace of Guise, in France, seems to have had a marvelous insight into the wants of the people when he organized the social life in that magnificient home which his humanity led him to build for his workmen and their families. He reasons in his book thus:

To know what the poor should have we have only to see what those who have riches invariably supply for themselves; for mankind is one in all essential needs.

The rich build themselves palaces with spacious grounds and gardens to delight their leisure hours.

Very well; the poor should have their palaces with spacious grounds and gardens to delight their leisure hours.

The rich have separate rooms for sleeping, for dining, for cooking, for washing, etc.

Very well; the poor must have all these.

The rich do not drag out the lives of their women with the never ceasing nursing of children. They have nurseries and nurses whose special function is to see that the children are well cared for and happy.

Very well; the poor must have their nursery where the needs of children can be better supplied than in the family rooms.

The rich have fine schools for their children where the best teachers are engaged and every means taken to secure them a good education.

Very well; the poor must have fine schools, the best teachers and every means to develop all the forces of their children.

The rich have leisure to study and for social entertainment. They have libraries and works of art. They have baths every day, comfortable and becoming attire for all seasons, and a generous supply of good and wholesome food.

Very well; the poor must not be obliged to work all the hours of the day. They must have leisure for study and for social intercourse. They must have libraries and works of art. They must have baths every day, comfortable and becoming attire for all seasons and a generous supply of good and wholesome food.

And so Mr. Godin goes on showing that all which wealth and industry can obtain should be at the disposal of those who do the world's work. This logic was the inspiration of the grandest enterprise of the century, the Social Palace at Guise.

This palace stands just over the river Oise opposite the city of Guise, and has been in successful operation over ten years. It is adapted to accommodate nearly fifteen hundred people. He is a noble and generous man, a day laborer himself during his younger years. He would gladly have his workmen own the Social Palace, but through trouble with his heirs, and especially through the laws of France, he has not been able so far to accomplish this.

There is the same trouble in this country. The law does not recognize the responsibility of ownership except in the individual. An associative establishment must be controlled by one or two trustees or whatnot whom the law regards in the light of owners of the whole. But to return to the Social Palace. It is a magnificient structure surrounded by fields and groves and gardens through which winds the picturesque river Oise. The great iron manufactory is at a little distance. The palace consists of three great quadrangles each one having its interior court with an immense roof of glass. These quadrangles join, and corridors on each of the floors permit free communciation. Around the interior courts, under the glass roofs on each story, run corridors, protected by strong iron balustrades, and to these the apartments open. The walls are very high, studded and elegantly "hard finished;" the windows are large and open in every suite of apartments on the court and also on the outside of the palace. A steam engine forces the water from distant living springs on to every floor of the building, and on the roof of the principal one is a great reservoir of this water. This reservoir is connected with hydrants in the courts, and on warm days the courts, the walls, the balconies and even the great glass roofs themselves are thoroughly sprinkled, thus rendering the air cool and sweet. The floors of the balconies being of tiles the water can do no harm.

The ventilation of the palace is on a new plan. So far as I know it is the only building in the world that can be called perfectly ventilated. This is effected by immense subterranean galleries opening north some distance from the palace. These galleries run all around the cellers and under the courts, and the fresh air passes through them into the courts and up through interior passages in the walls that open by register into every apartment. It is the design of Mr. Godin to put hot air furnaces in these passages and thus warm the palace at the same time it is ventilated; about the time his book was written (1871) this had not yet been accomplished.

The ground story of the palace is used for shops of all kinds. Everything that families or individuals can want is there supplied without going into the open air, and at a moderate advance upon the cost. Mr. Godin has suffered untold persecution through the merchants of Guise who considered him as an enemy to their profits.

The adjuncts of the palace are the school building, with the nursery on the first floor, and connected with one of the quadrangles by a covered corridor, so that all the little and big children can attend without umbrellas or overshoes,

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whatever be the state of the weather; the theatre a very beautiful ornate building, with a fine auditorium, stage, stage wardrobe and all modern appointments for theatrical representations; a restaurant, a bakery, a cafe, a billiard room and a reading-room; Swimming baths, a fine steam laundry with the best modern improvements; Stables and carriage houses, and an abbattoir (slaughter-house.) These are the adjuncts of this splendid working man's home. The management is under the control of two councils of twelve, one of men the other of women which unite in deliberation whenever necessary. These councils are elected by universal suffrage. Citizen means person in the Social Palace and no certificate of sex is required in the elections! All vote who are over sixteen years of age, and younger than that even, if they are able to support themselves by their industry. Mr. Godin says this may not be considered wise by many people but it works admirably. There is a reason for this. The children, even in the lowest classes of the school, understand well the simple system of democratic government that prevails. They elect by ballot their little industrial Chiefs who lead them forth into the gardens on fine days, where, supplied with their implements, they carry out the instructions received by their chiefs from the head gardener. For this they receive a certain amount of money; and Mr. Godin says these little chiefs are exceedingly anxious to fill their office so well that they may gain the approbation of their constituents. From what Mr. Godin says it is evident that the young generation growing up in the Social Palace, use the words ballot, election, constituents, candidate, &c., with the same comprehension that they do doll or hop-scotch; so when they come to vote for the officers controling higher departments they understand that they are dealing with different features in the problem of which they have studied the first principles already.

The law "*Attractions are proportional to destinies*" is fully recognized in the Social Palace. The woman council can discuss any part of the management, but it is found that they naturally gravitate towards the domestic department, the nursery, the schools, the laundry, and they oversee and report upon the quality of the supplies.

"There is but one law in the Social Palace, and that is, Liberty," says Mr. Godin. Any woman can do all her cooking and washing in her apartments, she can keep her babies there all the time or a part of the time, and the rest in the nursery, just as she pleases. There is only one thing obligatory, and that is that the children must be kept at school. It is hardly necessary to add that there is a remarkable unanimity of sentiment among the women relative to the advantages of the laundry, the nursery and the great cuisine or kitchen. This last supplies a constant demand for hot soups, roasts, made dishes, vegetables and everything necessary for the simple or the elaborate repast. As the women are free from nursing and cooking cares, they take various positions in the industries, schools, shops, laundry, etc. Over seventy are thus engaged on regular salaries. These women, coming in at noon and meeting their children from the schools and their husbands from their work, send to the great cuisine and order whatever they want, all hot and perfectly cooked, and at a cost which is but a very slight advance upon the actual cost of the articles, and thus, an excellent dinner is quickly served without the loss of time, or incurring the trouble of making and preparing it. Wines being purchased in great quantities directly from the producers, are furnished cheap and pure to the members of the Social Palace.

Of the internal order of this residence of over a thousand people, one comment alone is sufficient: *there has not been one single police case in the Social Palace since its foundation;* and as the courts are lighted with gas all night, the opportunity for the operations of burglars is reduced to a minimum.

Education in the schools embraces a wide range of scientific and practical drill. In the lower classes the Froebel exersises constitute an important part. What are Froebel exersises? many readers will ask. This is most easily explained by an imaginary tableau. You enter a large room where you see from eighty to a hundred children seated at an immense long table, a plank on trestles that can be easily put in its place when wanted—small cabinets are brought and placed upon this table, and from numerous drawers are produced minature boards, blocks, posts, sticks, plastic clay and many other objects, and with these the children commence to construct houses, villages, fences, balconies, furniture, statuary, etc. You think they are playing with toys. So they are; but they are pursuing a method, and their play is constructive play. Some of them show remarkable invention and skill, stimulated by friendly emulation and the natural love of beautiful forms; and to all it is a rare culture of the mind, at the same time it trains the muscles in skillful and exact manipulation. When the exercise is finished the same little hands replace every object in its allotted place in the cabinet, and thus the whole ends with a lesson in method and order.

All the educational advantages are free, and in the nursery and *pouponnat* (the poupons are the little tots from the age when they can walk well up to about four or five years, when they enter the *bombinat* or lowest department of the school proper,) food of the best kind and prepared is the most proper manner is supplied. Parents take the *poupons* home for the night, and the nurselings also if they desire it. The mother can leave her babe in the nursery all or part of the time, go and nurse it from her breast at intervals, or keep it wholly in her own apartment, just as she pleases. Freedom reigns everywhere. Women volunteer as nurses, or are chosen for known capacity, and though mothers at first thought they could not leave their infants out of sight, they soon learned to be grateful for the nursery, because the babies themselves fretted at home and were cross until they were taken back among their peers. The nursery is kept as sweet as a rose garden, the youngest babies go to bed without crying and without rocking. Strangers have freely testified to this. They have toys of all kinds, and from the broad balcony of the nursery on fine days they watch the parrots and gay birds in the aviary, and are taken into the grounds and gardens to frolic and roll on the lawns. There are magnificent hot and cold and shower and swimming baths for all. One of the latter has a floor that is brought up nearly to the surface of the water, so that the very smallest children may disport themselves with entire safety.

In the palace there is a medical department where two physicians and a midwife are in constant attendance, and all surgical and nursing paraphernalia are at the service of the sick. Whenever a workman is ill he draws a daily amount from the sick fund for the support of his family, and if he dies his children are adopted and trained up to a useful industrious career.

In the schools there are many prizes. Those who take high rank for *politeness and grace* of *bearing* are rewarded by being admitted to the dramatic society—a much coveted honor. Music, both vocal and instrumental, is taught thoroughly. In May and September there are two great festivals, one to the children and the other in honor of labor. On those occasions the vast court of the great quadrangle is decorated from base to dome with garlands of flowers, banners and trophies of labor, physical or intellectual, and there, amid thousands of spectators that pour in from

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miles around, filling the tiers of galleries that extend all around the court, prizes are distributed, speeches are made, and when this is over the corps of firemen in gay uniforms transform the scene with magical quickness into a magnificent ball-room, where under the brilliant gas and to the sound of the Social Palace bands of music, happy feet "tread the measures of the dance" until far into the night.

For all these advantages of comfort, education and culture, the inhabitants pay simply their rent, which is about the same others pay for their crowded inconvenient tenement accommodations; and with all this, be it said for the benefit of narrow-minded capitalists, the enterprise pays six per cent. on the money invested. Capitalists can make more by ordinary tenement system, to be sure, but the result of their cupidity will be—what their worst fears anticipate. *Let them learn a lesson before it is too late.*

Hammonton, N. J.

BETTER THAN GOD.

The "revivalist," Hammond, told a story at one of his meetings last week, that ought to make any sensible person heartily ashamed of him and the whole story of the Christian plan of salvation, and which did make a little girl of eight years say that her papa was better than God. Hammond represented a school ma'am who had a good little girl of her own named Susan, and in her school, two girls, Sarah and Rebecca, who were very naughty. One day Sarah and Rebecca played truant, and the school ma'am got terribly angry. Susan saw that her mother's blood was up, and pitied the two runaways with all her heart. At last, her sympathy rose to such a pitch that she offered to take the whipping for the others, and her mother was mad enough, and did so yearn to be whipptng somebody, that she took the poor innocent Susan, her own child, and laid the lash on till there were great welts all over her shoulders and back. And when the runaways returned, and learned what had been done, they so loved Susan that they fell upon her neck, and vowed to serve her evermore. Now, said he, this is an allegory. The school ma'am is God, Susan is Jesus Christ, and the two naughty little girls are you.

What blasphemy is this! Why a school ma'am that would do such a thing as that, would be an execrable wretch, unfit for human society; and to represent God in such a dye is blasphemy of the blackest character. Well might a little girl say that her papa was better than *that* God. Her brother, she said, gave her a scare, and she let the baby fall and hurt its face. Mother got as mad as a hornet, and told papa. He was about to whip the girl, when the boy, two years older, said it was his fault, and he was bigger and stronger and abler to take the whipping than his little sister, and would take it all. But the father was so happy to find his little children love each other so that he forgave them both. Well might she say he was better than God. Mr. Hammond's God is a bloody tyrant, if he would do as that school ma'am did. S. W.

The income of Girard College last year was $600,000 and expenses $400,000.

POLITICS AND RELIGION IN THE GRANGES.—No. 2.

BY A. GAYLORD SPALDING.

As before quite clearly explained, politics has two very plain and distinct features. One is proper, commendable and everywhere applicable, relating to the business affairs, commerce, and social arrangements of men. The other is narrow and sectional, disturbing and corrupting the morals, and the peace and welfare of society. This latter kind is wholly incompatible with Grange principles, and is therefore rejected from the Order.

Religion too, is open to the same criticism. There is the true and the false—the practical and the speculative. Religion is natural, and no nation is found without it—being manifested according to mental and moral development. But the sectarian quality cannot come into the Grange for obvious reasons. The element of principle and humanity is not its all-pervading power. It cuts the people up into antagonizing factions, under senseless creeds and names, and consequently curses more than it blesses the world.

THE GRANGERS A HAPPY FAMILY.

The family group of parents and children is a natural and beautiful order of all grades of the human race. Each family is a home, and most happy and heavenly may it be. No such bliss exists elsewhere on earth. The Grange is devised and organized after the family pattern, in larger groups. The idea is exceedingly simple and practicable, and most intelligent, perfect and attractive. No unselfish farmer or workingman can fail to appreciate and accept it. Hurrah, then, for the Granges! Multiply and speed them over the wide continent. Every practical interest in them comes under the head of politics or religion, and must be fully discussed and fully understood. Ignorance is our ruin.

THE GRANGERS' BATTLE.

The battle of the Grangers is for labor reform against a powerful and crushing moneyed aristocracy. Old parties and sects are all under the leadership of such an aristocracy—a combined money power, with social position and office holding. They claim their privileges as a rightful heritage of the upper-ten class, on the ground of custom and precedent; and the brute force of sword, cannon, and bloody armies stands ready to defend them, while the working muscle of the common people is ground up for their use. It is a world monopoly of ages, which a world co-operation of Grangers and Sovereigns must overthrow. It is the battle of Armageddon. The monopoly of politics in our country is well represented by such men as *Dis* Hon. Bill King, of Minnesota. How he gobbled up the votes in his district, by the power of Durham bulls and subsidized newspapers! He won the election, but is bound to hang himself, Judas-like, as a compensation. Shame on the people, and shame on the newspapers. They hang *themselves*, effectually by such voting, and disgrace the ballot box.

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THE BEECHER SCANDAL.

The clerical and church monopoly and aristocracy is powerfully and proudly represented by the Beecher stripe. Money unstinted is invested in Henry Ward & Co. But that first-class Brooklyn scandal, though a black disgrace on civilized christendom, will fortunately do very much to break the yoke of sectarian slavery on the working class. Thanks to the Most High, then, for Beecher-Tilton scandals. They will leaven the whole lump. Thousands of similar cases may exist around us; but they are plebeian, and fail to come to the surface, or get into the newspapers. We needed a *big* one, and we have got it.

CHRISTIAN CIVILIZATION!

The character of our much-boasted civilization may be judged by our police gazettes, as well as by the quality of brag clergymen, and men high in office. What Indian tribe can show a worse moral record? Yet we send abroad our pious missionaries, and talk of exterminating the Modocs, and actually hang them! Now shall Grangers patronize any such religion, or any such politics? God forbid. Our common religion is threadbare, stale, and dead, with formalism and Sundayism. If it is Bible it isn't common sense, and the Bible needs making over. The religion is hid away too far in the sky. It is sky religion, with a sky heaven, and its steeples run too high up. Come down, saints, come down. The Grange brings things down among the people, into their houses and homes. A heaven right at our door is far more convenient than one up in the moon. How long will it take to make earth a paradise by devoting a hundred and fifty millions to splendid church buildings in New York, while ninety thousand stout men there are unemployed, with no potatoes in the cellar? A million years won't do it. And yet that is the sectarian method all round, and partly politics joins in to help it. It is the anise, mint, and cummin Sunday religion of professional aristocracy, with Andover kid-glove minister graduates to pound and expound in velvet cushioned desks. But the true Grange religion is better suited to the wants of plain, homely, and sensible workingmen.

"He who knows our greatest needs,
Reeks not man who counts his beads,
For righteousness is not in creeds,
Nor solemn faces;
But lies rather in kindly deeds,
And Christian graces."

We may well expect a blissful heaven in a future life; but the important work of the Grangers now is, to avoid the hell of monopoly and aristocracy, and political damnation. Some contend that good men should stick to the old parties and sects, in order to purify and reform them. But clearly that is bad logic and poor philosophy; for a man can never lift himself in a basket while standing in it. And, as our new wine of reform needs new bottles to hold it, so we must stand outside of the basket, and outside of parties and sects, if we would lift them up. It requires a machine more powerful than any stump puller in the country.

THE GRANGERS.

The Grange movement, then, is no mixture, and no compromise, but an entirely new departure, out and out. Not in party interest of any kind, nor sect; but it is a fanning mill, a sifter, that is to be separate the cockle and the chaff of politics and religion, saving only the clean wheat of *principle*. That is the farmer's gold. We may discard old names altogether, and be known only as the Grange party. Then nothing is left ambiguous, but all is distinctly understood, and boldly outspoken.

THE DRONES.

No dependence for reform can be placed in any but actual and responsible workers. None of your lily fingers, that seek the easy places and shirk the hard. That style of business is playing out. That is what spoils church and state, and sets them tumbling. We are told a hard story of the carpet-baggers, in the shape of dandy peddlers and traveling agents for patent speculations, to make quick fortunes, and avoid the sweat. Thousands graduate from our colleges, and strive to stand in public desks and professional offices, because such positions are easy, genteel, and well paid. But the money comes out of farmers and workers. Fifty thousand pulpit men in the nation (including H. W. B.) are so many two-legged grass hoppers—and worse than the little famine-breeding insects, because they (the two-leggers) stay by, and *eat all the time*. Such shirks and vampires are always on hand to be chaplains, and sich like pretty things, that require the least toil. But we find the true emblems of trust, honor, manliness, and national prosperity, are the axe, hoe, spade, and plow, with "hay seed in the hair."

CO-OPERATION.

The principle of fraternal unity and co-operation is fundamental in the Grange. This not only kills all monopoly, but it will wipe away that old red dragon of gory war—that most fearful scourge of mankind. Government officers and military men, under the present violent order of things, are interested in the plunder of battle-fields, and would therefore be slow to accept any doctrine of permanent peace. Their trade is war. But when all shall become Grangers and Sovereigns, then human carnage will be forced to stop. Othello's occupation will be gone. So roll on the glorious Grange ball, round the world. Roll it along!

WOMAN SUFFRAGE.

The woman question now fills up the book. We speak of the Grange as a family order; but no family is without a woman. She is mother, wife, sister, and does a great deal, wherever she is. In the hive she is a queen; in sickness, she is the best nurse; and she can tend the baby better than "any other man." If we sleep well at night, a woman has made the soft and downy bed. Every man is proud of his table when a charming lady pours the tea. Where woman is, there is sweetest music, and the perfume of roses; and where happiness dwells, and love, surely woman is not far away. Then, would not all these beautiful things be represented in her *vote*? Indeed they would. Good government is not wholly made up of bull-dogs, swords and guns, and the noise and smell of gunpowder. And the still, small, gentle voice of woman's ballot could certainly do no harm, could it?

Champlin, Minn., March 1875.

Could society, by some ominpotent fiat, determine that, from this day, no sexual intercourse should occur, save when there are sound minds in sound bodies, less than half century would witness the closing of hospitals, saloons, penitentiaries and houses of ill-fame—the extinction almost to a man of physicians, and the cessation of every movement whose purpose is the lessening of human suffering and vice. Taxes would sink to a minimum; men and women would tread the earth with the springy, buoyant step of perfect health; and the millenium would commence its glorious reign upon this our sin-bestridden and disease-cursed earth.—*Chicago Times.*

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, MAR. 13, 1875.

Several long articles, two of which we have had in type for months, waiting for a place, are published this week, and the consequence is we do not present our usual variety of matter. The articles will all be found interesting.

Having recently received a letter pronouncing as fraudlent certain Spiritual manifestations in this city, we have spent considerable time in an investigation, and have concluded that they are genuine, but we have no room for a report. Next week we will give both sides.

Probably there is no doctrine connected with Spiritualism that has excited so much opposition as that of Re-incarnation. The *Banner of Light* has been its advocate in a mild way, for years, and there are many believers for the theory, but the great body of Spiritualists look upon the idea unfavorably. We give on page 517 an article which we took from the *London Spiritualist* several months ago, and which has been waiting for a place in our columns ever since. It is intensely interesting, and furnishes the most positive proof in favor of this repulsive doctrine we have ever seen. Reincarnation is not a pleasant thing to think of, but if it is a truth, let us know it.

A friend in Los Angeles writes as follows :

I have enjoyed many a happy hour in perusing your highly valuable paper, "*Common Sense*" which I believe is destined to become the "leading exponent of Spiritualism" on this Coast, and a burning shame it will be if all—not only the Spiritists, but Liberals—do not give to "*Common Sense*" their willing support. * * * * "Common Sense" will win. The Angel world will aid you in speaking the gospel of truth, which will free all mankind from Priestly mummery—and aid in the sundering of dogmatic Church bondage. D. W. C. FRANKLIN.

Another friend in Santa Clara county, who subscribes for stock, says : "I do so not so much in hopes of dividends, as to assist in upholding the good cause you so ably defend. I am well pleased with the course COMMON SENSE takes in all the reforms of the day, and hope it may get a sufficiency of the 'one thing needful' to sustain it in its struggles against the error, bigotry and superstition so rampant all over the country."

CALL FOR A STATE CONVENTION.

ED. COMMON SENSE :—For several days the Powers Above have been prompting me to issue a call for a mass meeting of the Liberalists of California to be convened in San Francisco on the 31st of this month—the 27th anniversary of the dawn of the great Spiritual Dispensation, which is the crowning event of this age. The occasion is worthy of a significant commemoration by all the progressive men and women of the Pacific Coast, and while the enemies of Free Thought are "compassing sea and land to make proselytes" to stem the current of liberal ideas, it behooves all who love religious liberty, and the Truth which has made them free from idolatry and superstition, to especially signify their appreciation of the momentous event which ushered in the era of Spiritual freedom which has now dawned. In pursuance of this purpose, I would suggest that the Liberalists of San Francisco at once make suitable arrangements for holding a State Convention for agitating the great practical questions of the age, and for the purpose of mutual acquaintance, and fraternal fellowship among the Liberal fraternity of this progressive State. There is now an unusual amount of speaking talent on this coast, and it seems to be an opportune occasion for a grand rally of the scattered forces of the Pacific department of the Grand Army of Progress. What say you Brothers and Sisters,—Shall we not show to the world that the Spiritualists and Free Thinkers of California are not behind their Eastern colaborers in activity, and a soulful appreciation of the most important event of the century? Time for preparation is brief, but ample if fully and actively improved. I would suggest that the Friends of Progress at once meet for consultation, and take such action in the premises as will secure the co-operation of the various speakers, and make all other preliminary arrangements necessary; then issue an official call for a mass convention as above proposed, through the leading papers of the State.

Assuring all of whatever aid I may be able to render, I submit this proposition for the action of all interested.

Yours for Truth and Progress, DR. DEAN CLARKE.

We warmly approve the proposition for a Convention of Spiritualists, and trust that a call may be issued immediately, signed by those who are willing to exert themselves to make it a success, but we fear that the day proposed by friend Clark is too early to permit of extended notice and preparation. We shall refer to the subject again next week; meantime we hope to hear a favorable response to the suggestion from all parts of the State.

MEETINGS OF INTEREST.—The Free Thinkers in this city who desire to attend public meetings on Sunday has his choice of several Liberal Societies. The lectures of Mrs. Allyn, the discussions of the Society for Self Culture; the Independent Lyceum at Grand Central Hall, and the Philomathean Society at Social Hall are places for the utterance of radical thought. In all of them, excepting at Mrs. Allyn's, the visitor has the privilege to talk, and even there he can ask questions. Reports of these meetings this week are crowded out, but they were all interesting.

The *Chronicle* justly says, with regard to the "conversion" of children, "a morbid self consciousness is developed that unbalances both the intellectual and moral nature, and destroys that innocent spontaneity which is the chief and crowning charm of childhood."

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THE PHILOMATHEANS.

Mrs. Hanks was unexpectedly called away, and Prof. Chaney again lectured, his subject being, "The Phenomena of Moral Life." He commenced by reading a portion of the record which tells of the drunkenness and incest of Lot. This man had been christened "Righteous"—Righteous Lot. Only Lot and his accomplished daughters were saved from the shower of "fire and brimstone" which fell upon Sodom and Gomorrah. They were saved on account of their goodness, their purity and high moral character! The lecturer next alluded to David, "a man after God's own heart." On his death-bed David required Solomon to swear that he would kill Shimei. Solomon took the oath, and David died with murder in his heart. Solomon fulfilled the bloody mission, and poor Shimei was slaughtered. Solomon was called the "wisest man" of his time, yet what fools the others must have been, for Solomon had seven hundred wives and three hundred concubines; only a fool would surround himself with a thousand women, for Nature evidently intended one man for one woman, since the sexes are produced in about equal proportions. These are the phenomena of moral life as shown forth in the lives of the ancients, and popular theology demands that they should be accepted as models; that the Bible should be received as our highest standard of morals. Reason and philosophy revolt at such teachings, and only those who are wedded to an *ism* would ever subscribe to such absurdities.

At the conclusion of the lecture several questions were sent up which he answered. Prof. Chaney lectures again to-morrow (Sunday) evening at half past seven on "The Phenomena of Spirit Life."

THE SPIRITUALISTS' UNION.

The lectures of Mrs. Fannie Allyn are generally of a practical character, but on Sunday last, in answer to questions, the Control took a new tack and spoke mainly on the phenomena and philosophy of Spiritualism. The natural qualifications for mediumship were alluded to; the power may be developed, but there must first exist in the organization of the individual a germ for development. The philosophy of materialization was explained, and the prediction made that within the next twenty-five years the truths of Spiritualism will be firmly and scientifically established.

In answer to a question concerning Hammond, she said Hammond of himself, is a small gun, but that he draws force from the battery of ministers on the platform with him. If he worked alone he'd soon be out of amunition, and wouldn't win a battle. The answers to questions were, as usual, apt and to the point. The speaker has in great measure recovered her voice, and speaks with her old-time force and eloquence. To-morrow is the last day of her present engagement. Next Sunday the platform is to be occupied by

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Society for Self Culture.—Rev. Mr. Simonds opened the discussion last Sunday, in an able and interesting argument. The speeches generally were excellent, and the same subject "The Influence of Christianity on Civilization," was continued. The society under the Presidency of Mr. Battersby, is regaining its popularity.

LETTER FROM SANTA CRUZ.

Ed. Common Sense:—There are quite a number of Spiritualists and Infidels in this part of the country, but I do not know of many who take liberal papers. I think we shall build a Hall for meetings etc. this coming summer. I have talked with several on the subject, and they are willing to help towards building a hall where Infidels and Spiritualists can meet—a place that Christians shall have no control over. If we succeed in building it, I will try to have liberal papers taken for the use of the meetings.

We had quite a time last month in hiring a Teacher for our public school. One of our trustees is a Methodist, one of the bigoted kind. Another did not belong to any church, but rather favored them, the other is an Atheist. It was generally thought that the Atheist would have a hard time, but he went to work and suggested that a petition be circulated in favor of Mr. Ingraham, who has taught our school before, and gave good satisfaction, except to some of the very pious ones. The petition was a success. The Atheist presented the petition to the Board of Trustees, when the Methodist began to object, and also to state things not in accordance with the truth. The Atheist stated the case truly, and our liberal Christian brother saw it at once, and took sides with the Atheist, and the result was that the "Infidel" teacher was engaged, and of course the Methodist is disgusted and keeps his children away, fearing that they might be led into infidelity, but at the same time his boy will god damn, and use other language of the same sort used by Christians, but very repugnant to to Infidels. Consistent, is'nt it?

Last Sunday I spent a very interesting time at a friend's. Mrs. Mathews the wife of a lecturer on Phrenology, etc., was there. She is quite a Spiritualist, and says she expects to have her ideal home in the Spirit World, but I am like Mr. Ingraham, who says, he would not trade his ranch for a mansion in the skies. You know the old saying "one bird in the hand is worth two in the bush."

I see by the papers that you are having lively times in San Francisco on religion. Sinners of five and six years old are being converted. The Lord is certainly making bare his arm, and Satan's Kingdom will have a shaking. While reading the account of Hammond's meetings, I was almost led to draw the conclusion that there is not so much liberality in the world after all.

I must tell you of a curious circumstance that took place in Santa Cruz lately. The Rev. Mr. Willey, Congregationalist Minister, some time ago went to the Chinese and wanted them to come to his church and have a Sunday-school, when they might give up Josh for Jesus, and said they might rely upon him (Willey) as their friend. The Chinamen did not wish to change their religion, but have set apart a small house of worship in honor of Josh. This house happens to be near where Mr. W. lives. A week or two ago they were having quite a lively time, attending to their religious services. This annoyed the Rev. Mr. W., and he sent word to his landlord (Mr. Hihn, who rents to to the Chinamen also,) to turn the Chinamen out or he would leave his house. Mr. Hihn took no notice of this demand,—which shows good sense on the part of Mr. Hihn. Now let us look on the other side: Mr. W's church is surrounded by dwelling houses. He has been having Union meetings and other meetings almost every night, to the annoyance of respectable people, who feel that if the worship of the Chinese is a nuisance that ought to be abated, this also should be served in the same way. The bigots are not all dead yet.

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UNIQUE FUNERAL SERVICE.

There are in California a large number of people who are or have been members of the Church of Latter Day Saints. Most of them came here from Utah, after struggling there for a living. They are in the main, honest, sincere people, and some are gifted with more than ordinary intelligence. Of the latter class, the majority have severed their connection with the church. Recently one of these apostates visited Mr. B——, an old Utah friend in Alameda county, whose wife was lying at the point of death, and having been an elder in the Mormon Church, he was urged to conduct the funeral services. He told Mr. B. of his change of views, but he still desired him to officiate. He accordingly did so, and soon after, in a letter to a friend, he gave an account of the services, which, although not written for publication, is worth printing for its novelty. He says :

There was a large company of the friends there, of different religions, some Catholics, Methodists and Congregationalists, but most of them Josephites with their Presiding Elder. As it would be expected that I would read from the Bible, I read the 7th chap. of Job, and the 14th chap. of Job from the 1st to the 14th verse, also the 39th Psalm. In the remarks I made I tried to show the lessons we could learn on the occasion of the death of our friend. 1st, the uncertainty of life ought to impress us with the necessity of doing good to-day, because the present is all we are sure of ; none of us can say that the future will be ours ; we can hope so, and try to have faith in a future life, but still we are only sure of the present moment, and when we are sufficiently awake to this truth we will try to do all the good we can *now*, instead of in the supposed good time coming. 2d, a love for all, not only for our relatives, but for all who come within the circle of our acquaintance. 3d, that true liberality does not confine its efforts in doing good to one particular sect, but it tries to live up to teh immortal saying of a much abused man: "The world is my country, and to do good my religion." In my closing remarks I referred to our friend's journey through life, and the good example she has left, which will be a source of comfort to her husband and children, as well as to all her friends.

You will get an idea from this of the nature of my remarks. I concluded by reading David's prayer, 86th Psalm, and repeating the prayer, Our Father, etc. We went to the grave, and after the body was lowered, I stepped to the end of the grave and with uplifted hand, said something as follows : "And now we commit the body of this our sister to the grave, there to mingle earth to earth, and dust to dust, feeling sure that while living she did her duty faithfully, and may that spirit of charity, so beautifully illustrated in her life, be with all of us forever. Amen."

Thus ended one of the most peculiar scenes I have ever been called to pass through. Had it been an Infidel friend I should not have felt embarrassed ; but I got through better than I expected, and had I belonged to the church I should have said the Holy Spirit helped me. The remarks I made appeared to have an effect for good, but I do not doubt it was one of the most peculiar funeral discourses they ever heard, the name of God not being mentioned, in fact not at all in the service, only in the Scripture read.

The best preachers of morality are education, mental culture, scientific enlightenment, and spead of knowledge.

JOHN COLLIER.

This gentleman, one of the best of the Spiritual lecturers of England, has now been nearly a year in America' lecturing before Spiritual societies in New York, Boston, Salem, Springfield, Baltimore and other places. He might find it advantageous to visit California, notwithstanding we have just now a large number of home speakers here. It is understood that he will make an extended western tour during the summer, and if encouraged, will come on to this coast. The officers of our various societies may do well to address him on the subject, care of *Banner of Light*, Boston. Wherever he has been he is spoken of in high terms. The London *Medium* says of him :

"Mr. John Collier is an able and eloquent speaker, and a young, earnest, and valuable worker in the cause of Spiritualism. He is also an accomplished elocutionist."

Mr. J. Burns, President of the London Spiritual Institute says "Mr. Collier possesses rare qualifications for platfrom work. He has a fine voice, a good presence, an extensive range of information and a high degree of mental culture. He is also gifted with a valuable order of inspiration."

The papers in this country commend him highly, and Hon. J. M. Peebles, who is well known to California audiences, says he has listened to Mr. Collier several times, with interest and profit. He adds :

"His matter is solid, his teachings hightoned, and his voice excellent. I am sure he will be found a most able exponent of the spiritual philosophy. Such speakers, inspired as they are to do a glorious work for humanity, should not only be kept continually in the field, but should be encouraged in every possible way, thus hastening the freedom and moral redemption of our common humanity. I take great pleasure in recommending Mr. John Collier, as a faithful and eloquent advocate of Spiritualism.

It seems to be the desire of the people to have a frequent change of speakers, and we do not doubt Mr. Collier will receive a warm welcome, if he concludes to come to California. If he could spend next winter here, he would find an agreeable climate, a generous people and a fruitful field for his work.

HAMMOND AND HANGING.

Ed. Common Sense :—When Hammond, the Revivalist, was in Sacramento, he said that the unfortunate man, Cruse, who was murdered here a few months ago, has gone to hell, because he was not converted, and that the two men who murdered him, and were hanged for it, went to heaven, because they repented and turned to Jesus. If this is true it must be safer to do than to suffer evil ; better to be the injurer than the injured. How does this agree with Christ's doctrine of non-resistance—when smitten on one cheek, turn the other also? Are the good to be always the sufferers, and to go to hell at last? What a confused mess these Christians make of their religion. But, passing all this by, is it not time that this barbarous custom, hanging people, should be done away with? Sacramento.

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REINCARNATION.

The *London Spiritualist* of Sept. 18th, contains a letter from Emile, Prince of Wittgenstein, which gives a most remarkable statement in favor of the somewhat repugnant doctrine of Reincarnation. He says that in 1869 he had a number of sittings with Madame C., a French medium, during one of which he asked if it was not possible to evoke the spirit of a living person during sleep, and the reply was yes; by possessing something the person handles frequently, or any article which the spirit of the person may have used during a previous incarnation. The narrative proceeds:

Soon after there fell from the ceiling, on the table where Mdme. C——was writing under spiritual control, a small oval bronze medal, quite tarnished, with some dry yellow earth sticking to it, bearing on one side the likeness of Christ, on the other one that of the Virgin Mary, and seeming, by its style, to belong to the 16th century. We were then told, that this medal had been buried a long time ago, with a person who had constantly worn it, and who had died a violent death—that this person was now reincarnated in Germany—that an object which had belonged to her formerly was necessary to establish between her and us, a connection, which might enable her to come and appeal to us for assistance against a sort of painful obsession under which she was laboring.

The spirit was willed to come, and in answer to questions it gave a history of its former life. The person had been a nun, in France, in the reign of Louis XIV, and was killed by a blow on the head. She adds:

I then roamed about the chapel, always thinking myself alive still. I only understood that I was dead when those who were burying me said a prayer before covering my body with earth. A great trouble overcame me then, and I felt it a hard task to pardon them. I have great difficulty in obeying your call, because as soon as I am asleep, I am usually forced to return to Dreux, and to haunt the church under my former aspect, as I used to do before my present incarnation. It is a terrible subjection, a constant hindrance to my progress, as it paralyses all my efforts to come into contact with the good spirits who guide and comfort those who are in the flesh and asleep. Emile! You must help me to free myself.

The spirit described the location of the old monastery in Paris, and a search afterward revealed a wall which was said to be the foundation of an old monastery, but it had been covered with modern buildings. The name of the Countess Amelie, a cousin of Prince Wittgenstein, was given as the one in whose body the spirit now lives. The Prince continues:

Q.—How am I to ascertain your identity, and make sure that you are not a frivolous spirit, mocking us?

A.—When you meet me, before long, ask whether I have any dreams in which it seems to me as if I were killed? I shall say no, and add, that I dream sometimes of a priest murdered by ruffians: You may also show me the medal: I shall feel then as if I had known it before.

With this communication we closed our evocations of Amelie, which had taken us several evenings.

A few months later I met my cousin at my sister's country seat. Amelie, as was her wont, began joking with me about my faith in Spiritualism, declaring that it was all delusion and deception. I bore her merry attacks merrily, defending, however, my theories about dreams, reminiscences, spirit messages, and so on, till, I came to ask, as in a joke, whether she, for example, never dreamt that she was being murdered? She answered "No," adding, after a slight pause, that, in fact, she had sometimes a disagreeable dream, always the same—a sort of nightmare—which made her nervous and uncomfortable for the whole day after. On my insisting upon receiving the particulars, she said at last, that she dreamt of a Catholic priest in sacerdotal dress, flying from a burning church, with armed men at his heels, who wanted to kill him. After changing the conversation, I took the medal out of my pocket and showed it to her, feigning to have bought it at an antiquary's. She began to examine it so long and so closely that I, at last, asked her, "What is the matter?" whereupon she answered that "she could not understand how that object seemed as familiar as if she had possessed or seen it formerly, although she could not, for the world, recollect under what circumstances?"

I now told her about our evocations; and she, being very much struck by my narrative, requested to be shown the medial writing. This writing, I had thought, was not like her own. I had known hers only by her letters, in German, written with pen and ink, while the former, traced by a French medium, was in French. When she saw it she exclaimed that it was positively her writing, when she used a pencil instead of a pen; and forthwith she wrote some words which I dictated, and proved to be exactly like the original.

She got into a great fright at the thought of her soul haunting an old church, and I advised her, in order to paralyse the attraction, to pray every evening for help to her guardian angel, and to say three times aloud, before going to bed, "I will not go!"

Since she has done this, I was informed by my leading spirits that she has entirely succeeded in ridding herself of the aforesaid subjection.

BUSINESS WOMEN.

The following is a portion of a letter from Robert Sinnickson, of Trenton, New Jersey, commending the action of the COMMON SENSE Company in giving women the preference as employees. Although personally a stranger, he is so much pleased with the idea that he sends for stock in the Company, and says:

Success to the efforts of woman! God speed her in the attainment of industrial and pecuniary independence of the lawmaking *man-power* as the most effective means of securing her *social* independence. *Let woman take the lead* with a resolute will, and man—the best of men—will not hesitate to follow her. Man could only build the *framework* of a social structure. It remains for woman to round it out with life and beauty. The time for talking seems nearly to have closed. The time for action seems nigh unto our doors. Let the few words that yet remain to be spoken, be sharp and to the point. Men will go out to battle and murder one another, to settle their differences of opinion. Upon the women will fall the task of providing for themselves and children, with the aid of those who are not called to battle. In time of peace prepare for war, will apply to America's daughters now. Let them organize for *business*—industrially, socially. "In union is strength;" harmony the key-note. Fraternally, R. S.

We can pass over many inconsistencies in an earnest, sincere man, when we feel that behind them all, the spirit of love is struggling to better the condition of all God's creatures.—*Kingdom of Heaven.*

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CALIFORNIA POETRY.

Young as California is the State has produced several poets who have acquired a national reputation, and one or two whose fame has extended to the Old World. That these were nurtured, though not born here, proves the natural fitness of the clime for developing poesy, as it turned to thinkers—not mere dreamers—those who came with sordid views. There has scarce been time, as yet, for the culture of native talent; the children are not born who are to sing our sweetest songs. Only one has yet given us a taste of what is to come, and he is a crude specimen, perhaps a diamond in the rough. Edward Isaac Dobson, a youth not yet twenty, has published a little volume from which we have heretofore given several extracts, some of them without credit, as an experiment, and have been gratified to see eastern papers copy them as if written by an author of acknowledged ability. This little descriptive sketch has gone the rounds:

The dear old house! I see it still,
The willows drooping at the door,
All withered now, and grey and hoar –
The brook that babbled by the mill—

The woods where I was wont to play,
Or sit and hear, from out the breeze,
The low, sad moanings of the trees,
As if a friend had passed away—

Or watch the moonbeams on the lake,
And from the shore the wavelets chase,
Around about, from place to place,
Until some mountain wave did break

Upon, and hide them from the sight,
Or wash them back upon the land,
Where negligently old, and grand
In solemnness, and bleak and white,

Decayed, tall trees arise and reach
Toward the skies, and sullen stare,
Across the mount, snow-capt and bare
For miles along the pebbled beach!

Our young poet declares himself an atheist by nature, forming his opinions intuitively, without reading any atheistic writers. He says: "I have regarded Nature as the one creative power of the universe, and have disbelieved the doctrine of the immortality of the soul ever since I can remember."

Like most young writers he is painfully self conscious. He is the centre of the universe, not a mere point, but an individualized centre, around which all things revolve. He is ambitious as well as egotistical, and sings of himself as follows:

I sing of one, as yet unknown to Fame,
Who hopes, ere he has run his dreary race,
To write on Glory's sacred scroll a name
That will assume in ages hence a place,
Such as the bards of yore so proudly claim,
Which full ten thousand years will not efface,
In grandeur, looming out the mists of Time,
Towering, o'er dim centuries, sublime!

A youth, yet not like others of his age,
Upwards, from his boyhood, he stood alone;
Possessing all-enduring strength to wage
A war with all the world, he did not groan
When Envy's hosts—combined to make him rage—
All-breathless watched, and hoped to hear him moan
Beneath the disappointments piled around—
His heart was pierced, he uttered not a sound!

Knowing the World, he hated it, with all
Its ostentatious virtue, hiding sin,
Degraded soulless worms content to crawl,
That false society might let them in
To share the pleasures of her banquet hall,
Amidst alluring vice, a name to win,
Each smirking hypocrite to kindly greet,
And 'neath his smile see lurking his deceit!

Some of his friends have evidently taken it upon themselves to advise him to turn his attention to other pursuits, and he says:

Now is the age when Malice reigns as King,
When men are warned to check desire for Fame,
When bards are kindly cautioned not to sing,
To quell a useless longing for a name,
Which only years of toil and labor bring;
That on posterity they have no claim;
Yet still there be possessing strength and will,
Who dare to climb by aid of pen or quill!

And I myself am one of them—I'll write
Whate'er best pleases me, let read who may.

This has the merit of independence, at least; and is plain and outspoken, as is every thing else he writes. He says:

I am no hypocrite—no infidel;
I think old Nature is the fountain head
Of all the Universe, the God as well,
That when the body dies the soul is dead;
That man's remorseful thoughts are his one Hell;
For dreamless, endless sleep I have no dread,
That far along the verge of Time I see
New Worlds arise, when this has ceased to be!

We have no space for lengthy extracts. The following stanzas are among the best:

Whoever hopes to climb above
The envy, hate, and grief of Earth,
For honor and for better worth,
Must learn the Sacredness of Love!

'Tis this incentive makes men great,
That leads them on from height to height,
That guides young Genius in his flight,
And shapes the destinies of State!

A Love revered inspires an aim
For higher things within the soul,
And beeks us on toward a goal,
To tread the secret walks of Fame!

The Newspapers generally have given Mr. Dobson a cool reception; but whoever will take the trouble to read this little book will find among his crudities and extravagances much that gives promise of a brilliant future. For sale at Bancrofts.

"Nothing has got so far
But man hath caught and kept as his prey.
His eyes dismount the highest star:
He is in little all the sphere.
Herbs gladly cure our flesh, because that they
Find their acquaintance there.
* * * * * * *
Man is all symmetry,
Full of proportions, one limb to another,
And all to all the world besides:
Each part may call the farthest, brother.
For head with foot hath private amity,
And both with moons and tides."

[Advertisement].

Ed. Common Sense.—The Seances, at Charter Oak Hall every Tuesday evening during the past three months we trust have been beneficial. The Tests given by various mediums have caused tears of gratitude to flow. The Skeptic and believer have seemed alike interested, and it is with a degree of satisfaction that we look over the past and bring to mind the unselfish mediums who have yielded themselves so passively to spiritual control to further the cause of truth, and by the politeness and kindness of the Proprietor of the Hall to make everything pleasant and agreeable, perfect order and harmony have been preserved on each occasion, and really the good spirits in and out of the farm seemed delighted to come, and commune one with the other. We have however concluded to discontinue the circles in San Francisco and to hold them in Liberty Hall near Market street Depot Oakland, every Thursday evening at 7 o'clock. Those desirous of becoming mediums especially invited and yet a small fee of 25 cents will be taken at the door to defray incidental expenses.

Thine for Truth and Progress.

Frances A. Logan.

Special Notices.

For the very best Photographs go to Bradley & Rulofson's Gallery, with an elevator, 429 Montgomery Street, San Francisco.

Subscribers and Advertisers who change their residence without notifying the Business Manager are expected to pay the full amount agreed upon.

Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try Dr. Ivory's Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

A purchaser is wanted at this office for a Sherman & Hyde Piano—the best instrument sold for the price—entirely new; also one of the celebrated Standard Organs, manufactured by Peloubet, Pelton & Co., New York. Inquire of A. M. Slocum.

Send Austin Kent one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is Austin Kent. Stockholm, St. Lawrence Co., N. Y., Box 44.

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, MARCH 27, 1875. No. 45.

Signs of the Times.

and clergymen are exempted from taxation in the State of New York.

The best books usually afford the smallest profit to publisher and author.

The question of the times, the *Index* says, is this: "Are freedom and Christianity consistent?"

Col. Henry Olcott has completed his volume on spiritual manifestations, and it will soon be issued from the press.

MRS. SARAH F. LITTLE has been appointed Superintendent of the Wisconsin Institution for the education of the Blind. She is the widow of the late Superintendent.

The kinder-garten system of training has been tried in a small way in Boston and St. Louis, and with excellent results. Now Springfield proposes to establish a similar school.

Dr. Locke of Grace Church, Chicago, thinks the outlook of Episcopacy in Illinois is depressing. Only 8,000 communicants in 3,000,000 of people, and the flower of American people at that.

For several months past a young woman has been at work on a ranch near San Quentin, dressed in boy's clothes, her object being to reside near the State Prison, where her husband is confined, for the purpose of visiting and encouraging him.

Rev. Minot Savage says:—It is the duty of the scientist to do all he can to find out the truth of things; and the only duty of the religionist is a precisely similar one. Truth is God, and to find truth is to find God; and this is the only proper object of either science or religion.

Dion Boucicault says the greatest honor of his life is that he was born an Irishman. That's blarney. Boucicault should claim to be a citizen of the world—one of the universal brotherhood. When will sensible people rise above the narrowness they call patriotism, and recognize the claims of humanity?

Among the methods proposed for crossing the English Channels is the novel one of an artificial isthmus which is to extend from the opposite coasts of England and France, leaving a small space for the passage of ships. It is estimated that the expense of this work would not exceed that of the proposed tunnel.

$100,000,000 of property belonging to church corporations

In explanation of the fact that some members of the Tennessee Legislature voted for Johnson who were not friendly to him, it is now made known that in the city of Memphis it was agreed to submit the question of Senatorship to the vote of the people at the general election. A separate ballot box was placed at each election precinct, and in it were placed the votes for United States Senators, Johnson receiving three to one of the entire vote. The members of the Legislature were thus pledged to Johnson, and in obedience to the popular demand they voted for him, although some of them were opposed to him.

Paris photographers now take pictures four feet square, the largest size yet attained.

A coffee house has been started at Middletown, Ct., under the auspices of the Woman's Temperance Union.

The destitution in New York city is said to be appalling. Never in the history of that city has there been such a constantly-increasing army of homeless, unemployed ones.

Spencer, Darwin and Tyndall have each an article in the March number of the *Popular Science Monthly*. This is a good sign of the times, and especially good for the *Monthly* and its readers.

The women chosen members of the Boston School Board are proving to be efficient workers, and the Board was never more warmly sustained by the people. What a contrast in San Francisco!

The celebration in this city of the anniversary of the Paris Commune, on the 18th inst. was participated in by French, Americans and a few Germans, and speeches were made in the languages of these various nationalities. The International Working men of San Francisco have many sympathizers outside of their organization.

The sermon of Rev. Dr. Utter, of Olympia, on the Revival, contained many excellent ideas. Among other things he said: "In almost every religious revival, along with many things that are good, there are things revived that are utterly unworthy of the time and the present state of religious thought and knowledge. The revival at present in progress in this city is of this kind."

A man who was arrested at Lynn, in an intoxicated condition, had bought his liquor with money given him by his wife to get medicine for his child, which was at the point of death. The mother watched with the dying child while the father slept in the station house. That woman can support her husband and care for his children, but when it comes to voting, he is considered competent to do that little work without her help.

Dr. Field, who visited Maria Howland, the author of "Papa's own Girl," recently, says her study is a quaint room, mottoes emblazoned in colors on the door panels, pictures everywhere except on one wall, which is covered from floor to ceiling with books. Among these are the works of Herbert Spencer, Darwin, Tyndall, the *Solutions Sociales* of Mr. Godin, the founder of the first social palace, that at Guise in France, and many other choice scientific and literary works, not to mention quite a sprinkling of literary gems collected by Mr. Howland, who is a real bibliophile.

WOMEN AND THE CENTENNIAL.—The Woman Suffrage Society of New York City, at its last monthly meeting passed the following resolution:

Resolved, That the members of this society do hereby pledge themselves not to aid in any way, either with their labor or their money, the proposed celebration by the men of this country of the Centennial of their independence unless, before the Fourth of July, 1876, the women of the land shall be guaranteed their political freedom.

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THE PHILOSOPHY OF ASTROLOGY.—NO. 5.

ARTIFICIAL DIVINATION.

Having briefly illustrated the operation of that subtle sympathy which exists between the individual and the universal, upon which all natural and artificial divination depends, if those whose patience have enabled them to follow me thus far apprehend the ideas intended to be conveyed, we will be enabled the more intelligently to discuss artifical divination. Whether by Urim and Thummim, Numb. xxvii, 21 : 1 Sam. xxvii, 6 ; by the ephod Ex. xxxix, 2 ; Judges xvii, 5 ; 1 Sam, xxiii, 9, 10 11; by lot, Prov. xvi, 33 ; Acts i, 26, or by whatever artificial means the will of God was, according to Scripture, obtained, the same principle was exhibited which gave support and authority to the Pagan priesthood in their well known rites and sacrificial soothsaying : which underlies fortune-telling by cards and tea grounds and which is fundamentally true of horary astrology.

Horary Astrology is a system of divination in which the stars are used as the symbols. When a question is propounded the exact time of day is taken, from which is drawn a geocentric scheme of the heavens, divided into twelve equal parts, six above and six under the earth. These twelve divisions are termed houses, to each of which is given a particular signification, briefly and respectively as follows :

"First shows life, the second wealth doth give;
The third how brethren—fourth how parents—live :
Issue the fifth : the sixth diseases bring;
The seventh wedlock ; and the eighth deaths sting:
The ninth, religion ; the tenth honor shows ;
The eleventh, friendship, and the twelfth our woes."

The ascendant, or first house, is the first thirty degrees below the eastern horizon, the second the next thirty, and so on till the circle is completed. On the cusps or division lines of the houses are placed the transiting degrees of the signs of the Zodiac; To each of the signs is given a character, which marks the individual at birth when on the ascendant, and describes the significator of an astrological house. For example, those under Aries are said to have "a spare, dry, strong body, piercing eye, long face, black eye brows, long neck, thick shoulders, sallow complexion, sandy or red hair, and the disposition is violent and intemperate."

Aquaris	is said to resemble the nature of		Uranus
Aquarius and Capricorn	"	"	Saturn
Pisces and Sagitarius	"	"	Jupiter
Aries and Scorpio	"	"	Mars
Taurus and Libra	"	"	Venus
Gemini and Virgo	"	"	Mercury
Cancer	"	"	The Moon
Leo	"	"	The Sun

Uranus is eccentric and revolutionary; Saturn, the greater malefic, is contemplative and reserved ; Jupiter the greater fortune, is just, temperate and virtuous; Mars, the lesser malefic, is iconoclastic and impetuous; the Sun, the greater luminary, is authoritative and proud ; Venus, the lesser fortune, is amorous and graceful ; Mercury is neutral, studious and ingenious ; The Moon, the lesser luminary, is sensual and mutable.

The planets are placed in the scheme of the heavens in their respective signs according to the right ascension of each at the time the question is asked ; then the Moon's ascending and descending nodes, and lastly the Part of Fortune, which is always the same distance from the Ascendant that the Moon is from the Sun. The next step is to discover whether there are any aspects between the planets, or between the planets and the houses signified by the questions.

The aspects are aliquot parts of 360 degrees of a circle.

The oppostion	180	degrees is very evil.	
The trine	120	"	" very good.
The square	90	"	" evil.
The sextile	60	"	" good.
The semi-sextile	30	"	" moderately good.
The Conjunction	0	"	" good with good, and evil with evil.

There are other aspects of no particular consequence.

Every thing is now completed, and the Astrologer is prepared to question the stars in regard to the solution of human perplexities.

If the heavens are favorable, and a radical figure be obtained, that is, a figure in agreement with the party proposing the question, a solution is certain ; for, it is said, "No person moves a question at any time, with earnest desire of satisfaction, but the ascendant of the figure will be either the same, or of the same triplicity with the sign ascending at birth." For example at 7.40 A. M. on the 20th of October 1863, the following question was propounded : Shall Abraham Lincoln be re-elected to the Presidential chair? Scorpio ascended, the significator of Lincoln. The tenth house on mid heaven represented the place of honor, in which was placed Leo. Mars, the lord of the ascendant, and the Sun, the ruler of the tenth, were in conjunction, giving an affirmative reply to the question. But they were situated in the twelfth house, the most malefic of the twelve—the house of assassination ; while Mercury, the lord of death or eighth house, was translating the rays of the Malefic Saturn, the ruler of the grave or fourth house, to Mars ruler of the ascendant : while Uranus in the house of death beheld the Sun and Mars in a trine aspect. A more unequivocal reply could not have been given, nor one more exactly fulfilled. But those who have faith enough, and patience and sincerity enough to practice this mystic art, find in their daily experience questions answered in as remarkable a manner as the above. That such should be the case seems beyond the bounds of probability and limits of rational philosophy. However, how are the facts to be disposed of ? Wilson says: "All instinct is sympathy ; and the same common affinity between various parts of matter which induces rats to forsake a falling house, ants to quit their nests carrying their young with them, before an inundation, and dogs to foretel disaster, will enable a human being to propose a horary question at the instant of time when the heavens are favorably disposed to give a solution." Like Spiritualism, much depends on "conditions," the chief being *sincerity* between the querent and the quesited, as Wilson further adds. "Much depends on the Artist, for, in this science the most extensive practice must be united with sound judgment, quick penetration, and a strong memory ; he must be a person of cool habits, no ambition, unlimited patience, and one who will rigidly adhere to the truth : few possess these qualities." Too often has Astrology fallen into the hands of men

"Who note the Astrologic signs of heaven,
When e'er the goats or scorpions of great Jove,
Or other monstrous names of brutal form,
Rise in the Zodiac ; but do not regard
The sensible facts of earth, on which they tread,
While gazing on starry prodigies."

"Of little service are the Morsian prophet,
The Harsupi of the village, the Astrologer
Of the thronged circus, or the priest of Isis,
Or the impostorous interpreter
Of dreams. All these are but false Conjurors,
Who have no skill to read futurity;
They are but hypocrites, urged on by hunger ;
Ignorant of themselves, they would teach others,
To whom they promise boundless wealth, and beg
A penny in return, paid in advance."

VOX STELLARUM.

There are those who, unable to refute their opponents by arguments of reason, think to damage them in public opinion by casting suspicion on their moral character. Science has no concern with morals, and all free inquiry would be at an end if it were made dependent on them. The person of the investigator and his moral convictions have nothing to do with his investigations, and such tactics merely prove the immorality of those who use them.—*Buchner.*

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AN EXCELLENT SPIRIT TEST.

Ed's Common Sense:—No matter how well assured any of us may be of the eternal existence of human life, coming up through the deeps of the past to the present, reaching out into the infinite future, every additional test of the identity of the dwellers on the "other side" is siezed upon with the avidity of a thirsty, famished traveler over burning plains for a cup of cooling water. The test I am about to give has to me a value above rubies, though previously I had no shadow of doubt of the life, and possible return of our so called dead.

Six years ago, in my own parlor in this city, at a family *seance*, my wife was suddenly siezed with a violent pain in the back of the neck, and while she was yet suffering the most excruciating agony, it was written by the hand of a gentleman present, sometimes so controled.

"I am John Brewster, I was killed by the falling of the building, corner Montgomery and Sumner street, a large timber falling upon me breaking my neck."

My wife had known this individual, years before, in an Eastern City, but had not met him here, nor did she know of the manner of his death, or even that he was dead. Subsequent inquiries informed us of both. This, at the time, we deemed a good test of spirit identity, and do yet, so far as it had gone. There is more of it; a second part which greatly appreciates its value.

Being, a few evenings since, in the company of a number of persons, a lady present, from the State of Nevada, spoke manifestations through a medium in Virginia City, by a spirit calling him or itself John. He would give no other name. She then questioned him, and finally he said his full name was John Brewster; that he had lived in San Francisco, and lost his life at the time, and identically in the manner told at our circle, six years before. At the moment, though remembering the circumstance of the manner of killing, it did not occur to me that the name of the victim was the same.

To my mind the above is conclusive of one of two things—either that the manifesting power, in both instances, was at the hands of John Brewster, a disembodied man, or it was a *coincident* more wonderful and marvelous than the first assumption.

MEDICAL PRIESTHOOD.

We clip from a friendly letter addressed to the editors of Common Sense the following:

"When I read in Common Sense of Feb. 20 the article entitled 'The Medical Priesthood,' by E. Stevenson, M. D., I felt inclined to reply to it, but have not had time to do so.

I will say here, however, that the *similia similibus curantur* M. D. (medical darkness), needs considerable M. L. (medical light) from some 'extra-mundane medical' adviser. I think one course under 'Medical Popes' would benefit *him*, even if a Galen held a professorship there. No matter what Dr. Galen knew 1900 years ago—no matter what style of vehicle Dr. S's great-grandfather rode to church in, the *man* lives, progresses, becomes wiser and is still at his favorite work. So also Galen is at *his* work. His prescriptions of to-day are not "a mere reflection backwards of the medical chaos of the past," A. J. Davis and E. Stevenson, M. D., to the contrary notwithstanding. Let the Dr. ride his hobby-horse;—his prescription will not kill much oftener than the one he kicks at in the *Banner of Light;* but when he writes for the Common Sense, let him write common sense and not contradict himself more than twice in one article. Yours truly, H. B. Willcox."

Boston, Mass., Mch. 12, '75.

The writer incloses a spirit picture, and adds:

"A few mornings since Mr. Morrison and myself called on Mr. Mumler. He said, now I want Mrs. M. to sit for a spirit picture. The inclosed is a copy of the result of that sitting. The spirit is Dr. Galen; He is one of the leaders of her 'Medical Band.' She sees him and talks with him as readily as we do with one-another. He was there and came on the picture by her request."

INSPIRATION.

The following is a portion of a letter addressed to our friend J. W. Mackie:

Bishop Creek, Inyo Co. Feb. 9th.

Friend Mackie: * * Jennie Leys ought to be able to tell *how* she is inspired, or in what way the invisibles inform her of what to say in her lectures. To me, the authority of, "we the spirits say," or the, "thus saith the Lord" of ancient mediums, has no greater weight, nor as much, as *thus saith the Truth in my own soul.* For no spirit in or out of the form can know of what is truth only by the knowledge gained by experience and experiment.

No one can know by seeing and hearing an inspirational discourse, or can tell or judge of its truth, only by his reason and proof of what he has found to be true. Our spirit friends may be able to assist the intellect in its efforts to elucidate truths, but their *ipse dixit* is as liable to be in error as that of any other minds.

History shows that there has ever been magnetical waves of thought which have moved upon the stagnant sea of Thought and finally culminated into outward expression of words and deeds in a few of the most unfolded minds. Such have been the prophets warriors, reformers, poets, painters and inventors of all ages of the world. Any idea, conceived by the few or many, eventually becomes personified, and woe or glory awaits the ill or good fate that attends upon their mission.

Jesus of Nazareth was forced to suplement the Jewish idea of a Messiah, and his life was made to conform to the idea of Sacrifice or offering for sin. Every prominent person of historical fame, has been made to fit the shrine already prepared by the leading ideas of their generation and nationalities. Such were Moses, Saul, and many others of the inspired minds of the Jewish dispensation, while Peter the hermit, Columbus, Joan of Arc and Ann Lee were the volcanoes, so to speak, or the outflow of more modern intensified thoughts.

Feb. 21st. Since writing the above, I have been suffering from pain in my head. I had not written as much as I intended to have said on the subject, but may renew the subject at some future time.

I hope Common Sense will not fail for want of support; we ought to have one exponent of free Thought on this Coast. Yours Fraternally, L. Hutchison.

J. J. Morse, an English Inspirational speaker, has answered Mrs. Hutchison's questions very satisfactorily. We will next week give his explanation.

Recently we have sent bills to delinquent subscribers, which, although smalll, (none exceeding $3.00) amount in the aggregate to enough, if paid, to satisfy our creditors, and place the paper on a good financial footing. There are quite a large number of subscribers who have never paid a dollar. Two or three hundred of these were cut off from our list on the first of January, but a number who promised to remit their bills are still retained, and we hope they will have the justice to pay what they owe without further delay.

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For Common Sense.

WHO CAN TELL?

Will some one answer my question? Let us say that Marion Wilmot, for instance, happens to possess a mind of more than ordinary strength and originality. She has children to claim her attention, and a husband dependent upon her for comfort and sympathy: he has found the world ignorant of his worth, unmindful of his genius and nobility; he has no society but hers. Add to this the work of her household; for being poor she cannot hire the help she needs. And yet every hour of the day, as she goes about in the performance of her duties, she feels within her the stirring of genius. Ideas that seem to her rare and beautiful, beyond those she finds in her ordinary reading, flock to her brain and clamor for utterance. She sometimes steals an hour from the night, and writes them down. If she could convert these productions into money, that would appear a sufficient excuse for writing. And, indeed, when from necessity she prostitutes her soul to write some trashy tale, she finds ready sale for it in the monthly magazines; but the money and reputation thus earned bring her no pleasure. When she transcribes her inmost heart in thoughts that breathe and words that burn, making her productions the reflex of all that is sacred and pure within her, such articles are refused indignantly, insultingly, and only find acceptance from those journals of advanced thought which we all know are struggling for mere life, and cannot afford to pay.

If selfish ambition could influence her, she has sufficient encouragement from the popular press to pursue her literary labors; but she does not crave the privilege of being known—of having her name spoken by that class toward whom she is quite indifferent. It seems to her that such a pursuit is unworthy the energy of an immortal being. But in her life, as in most lives not devoted to the especial coddling of one's own soul, there come wonderful moments, when her aspirations rise high above the world; when all the world values is as dirt beneath her feet, and she longs to give her life to the good of mankind, fully believing at such times that it is her destiny to be the agent in the acomplishment of great things. But when the flush and exultation of this feeling have passed, she goes to work in cold blood with the precision of a surgical operator, and dissects it. "No, she says, it is nothing but the momentary assertion of the soul. The curtain was lifted, and I caught a glimpse of the splendid possibilities that await the immortal: only this, backed by that big mother love that prompts every true woman to share her happiness with all other needy hearts. It was no command to me, and I will not take it as such." Then comes the assurance that every day, as she goes about in the performance of her homely duties, although she does nothing for the elevation of others, yet she herself is steadily climbing the ladder that leads from a dark world to an illuminated heaven; and for a time she is contented with the selfish thought: "*All is well with me and mine.*" Being also braced by the belief that in the gradual evolution of things those minds now behind her in intelligence will gradually grow upward, as her own mind is growing upward; and that in the lapse of years, when she has flown to other hights, they, in their relative position though no nearer her perhaps, will be coming on, fed by all the experiences of their lives, as she is fed by the experiences of hers. "Therefore," she says, "when I am so burdened by present duties, why need my conscience goad me into the necessity of trying to enlighten those behind me in intelligence? Suppose it is in my power to quicken their ideas, to hurry their advancement; is this necessary? It is a mere question of a little more time; and time is of small value when marked by the immense epochs of the limitless ages that stretch out before the immortal soul." Then she resolves to write no more; and resting in this resolution, some day she receives a letter from a stranger saying—"*Your last article lifted my clouds and made me happy for weeks.*" And then she considers those brave spirits who have stemmed the tide of popular opinion and lived on husks that such hungry souls may be fed: And she remembers with gratitude the wonderful words that fell from unknown lips into her own heart, dispelling the theological mists of gathered years, and filling her with truth, love, and joy. And again she steals a few moments from her over-burdened life to dash off another article, and so, between hope and doubt, her existence wears away, the only real thing being the ever present necessity of work. In this conflict of opinions there is one aphorism that haunts her continually. "THAT ONLY WHICH A MAN DOES SHALL HE HAVE." Can this be true? Or, do "they also serve who only stand and wait?" She would rather believe the latter. "Surely she says, these hopes and dreams and longings are all my own, even though I do not write them down for other eyes to see. Surely these thoughts as they leave my brain must orb about me, as those infinitesimal atoms of fragrance orb about the flowers that gave them birth; and when my body falls away, and my last thought has been added to those gone before, will not this thought life, whether beautiful and grand in its outlines, or meager, pinched and mean, just as my brain may have shaped it, will this not be my immortal soul, my very self, as complete in its oneness as if it were photographed upon a thousand hearts?" In other words, she would gladly shirk the responsibility of her genius, if she could do so without cramping and injuring it. Her's may be a penny rush light, perhaps, but it is her all; and if to hide it under a bushel should really curtail its beams for herself, then this would be a disaster indeed.

Therefore I ask, would Marion Wilmot be justifiable, in spite of the encouragement she has received from the public, in firmly resolving to write no more? Let who can answer: for when it is answered for her it will be answered for many.

Lower Lake, Cal. HELEN W. BAKER.

SECTARIAN REVIVALS.—For twenty years, the writer was a Methodist minister, engaged in getting up "Revivals." And, for more than fifty years, I have been perfectly familiar with "revival" epidemics. And, I utter what I know, when I declare, that all "revival" phenomena, are human in their inception, and developement. In my experimental Lectures on *Pathetism*, in the principal cities throughout the country, from 1836 to 1850, all the "revival" phenomena were induced, by the *faith* of my auditors in Pathetism. In Philadelphia, 1847, over three hundred cases of trance were counted in one evening. And, from year to year, among the thousands entranced in my lectures, I have found Methodists, Baptists, Presbyterians, Episcopalians (Bishop Brownell attended my lectures in Hartfort, Conn.), all of whom testified, when in the trance, and out of it, that the experience was precisely the same as had occurred to them from the exercise of faith and prayer, in "revivals."—*La Roy Sunderland.*

As in true commerce there is no "profit," so in true commerce there is no "sale." The idea of sale is that of an interchange between enemies respectively endeavoring to get the better one of another. But commerce is an exchange between friends, and there is no desire but that it should be just, any more than there would be between members of the same family.—*John Ruskin.*

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CHRISTIANITY AND CIVILIZATION.

The talking members of the Society for Self Culture still continue, before crowded houses, the discussion of the question, "Does Christianity promote the highest Civilization?" Occasionally a new speaker comes in, with fresh ideas, giving variety to the discussion. One of the best speeches recently made was by A. C. Stowe, from which we extract as follows:

What is Christianity? and what is Civilization? A correct understanding of these must first be had before we can intelegently discuss the question under consideration. I shall give to these terms the popular definition—namely, that Christianity is that system of religion or plan of redemption through a vicarious atonement—the sacrifice of the innocent for the guilty. This plan is formulated thus: Man was created pure, holy and upright, but through disobedience he fell from his high estate and became depraved and desperately wicked, entailing upon his posterity all the sad consequences of his transgression; that God, after several ineffectual attempts to improve him, or to destroy him, either by fire or water, conceived the Christian plan of salvation; entered into the womb of a virgin, was illegitimately born a man, and after untold trials and deprivations, died upon the cross that the world might be saved. That man, in consequence of his fall, made it impossible to save himself or to do a single good act that will stand to his credit in the great day of reckoning. All the goodness, virtue and morality he may possess or practice counts him nothing except he have faith in the atoning blood of Jesus Christ.

Christianity is Supernaturalism. It is not indigenous to the human soil; it is a celestial, rather than a terrestial plant. The natural man cannot discern spiritual things. So all there is of Christianity, which properly belongs to it, is that which he human reason rejects—a sort of ethereal, supernatural something beyond the ken of human understanding,—the mystery of Godliness which appeals only to the marvelousness and superstition of the ignorant and weak-minded. You will be told that this is not Christianity, that the beautiful teachings of Jesus constitute Christianity; but Mr. Pres. I think I can show you that I am correct in my interpretation, and that the beautiful moral precepts of Jesus are no part of Christianity. It is claimed that Jesus Christ is the author of Christianity, that he brought this great plan of redemption to light. If this is true, his moral precepts cannot be a part of it, for they were not original with him. They had all been given to the world long before his advent. They are as old as the human soul, and as universal as its needs. They are the natural outgrowth of humanity, and Christianity has accepted them only as a necessity in its intercourse with the non-Christian world, who practice these precepts from their innate love of goodness and justice, and Christianity is obliged to conform to this system of natural religion, not because of any saving virtue, for virtue is a currency that will not pass at the Bank of the Christian Heaven. Indeed these grand precepts are largely practiced by a class whom the Christians persecute and imprison here, and eternally damn hereafter. Jesus himself belonged to this class. He was a Communist, an Internationalist, a Red Republican, a Free Lover, an Infidel, a Spiritualist and a Greasy Mechanic. For *such* Christianity has no place in *this* world, but it promises them a warm reception in the next.

Here followed an argument to prove that Christianity has not a refining influence on man, and that it does not tend to his culture intellectually or morally. The concluding portion of this part was as follows:

Of all the civilized countries, those the most exclusively Christian, where non-Christians are persecuted and Infidels are punished as criminals, stand the lowest in Civilization, as witness Spain, Italy and the States of South America and Mexico. France, Germany, Great Britain and the United States stand the highest in point of civilization, because of the large non-Christian element, which largely moulds their institutions, and influences their legislation; and that nation stands the highest whose institutions and legislation is least influenced by Christianity, where the Infidel element is sufficiently large and powerful to secure to the people that religious liberty and toleration by which alone Christianity and all other religions are permitted to flourish.

Mr. Stowe then briefly stated that Christianity is not based on scientific principles; that it has fought science and the arts until forced by the progress of the age to accept in part their demonstrations. He then proceeds:

Civilization is a growth and developement by natural agencies. Christianity is promoted by supernatural and miraculous agencies.

Christianity degrades man, inasmuch as it destroys his self-respect and manhood. It teaches that he is bad, depraved and desperately wicked, and that it is utterly impossible for him to improve himself or to arise out of his lost condition, except he believe in doctrines and dogmas which his reason and judgment rejects. No system can elevate or improve man, however much of good and truth it may possess, unless it is possible for man to accept and comprehend it and incorporate it into his life. To improve man philosophically his food must be wholesome, nourishing, and adapted to his needs, so that his palate will accept and his stomach digest and incorporate it into his system. To affirm that food which the stomach is forced to reject will promote the growth and improvement of the physical body, is about as reasonable as to affirm that Christianity, which the reason and judgment is forced to reject, can promote a higher civilization.

Its government is a theocracy, the most despotic of all governments. It teaches that God is the author of all things, that Jesus Christ is the ruler among nations, and the bible is God's revealed will and must be implicitly obeyed as interpreted by his vicegerents the clergy. Its moral ethics are based upon injustice, the punishment of the innocent for the guilty. Christians themselves confess that their religion is inadaquate to improve man. If this confession is true they concede the whole question. In their meetings the best of them confess that they are miserable sinners, deserving of hell, and had it not been for the mercy of God, they would have been there long ago, and they pathetically beseech this God to save them, not because *they* merit it, but for Christ's sake. Even innocent babies are made to confess that they are *awful* sinners, fit only for hell, and must fly to Jesus for salvation. For proof of this, go to Gen. Hammond's meetings, where he is marshalling his veteran hosts against these babies and sucklings.

Mr. Stowe here proceded to show the influence of Christianity on the condition of woman, a subject of sufficient importance to deserve a chapter by itself. Being taken from the Bible it must necessarily be distasteful to some of our readers, and we reserve this portion for further consideration. It may be published next week.

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ANNIVERSARY CELEBRATION.

The twenty-seventh anniversary of the advent of Modern Spiritualism will be celebrated in San Francisco on Wednesday, the 31st of March, continuing two days, the second day to be devoted to the consideration of subjects not exclusively pertaining to the rise and progress of Spiritualism. Prominent speakers from the East and this coast will be present. The public (Mediums and Liberals especially) are invited to attend. The place of meeting will be advertised in the daily papers.

COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, MAR. 27, 1875.

The twenty-seventh anniversary of the advent of Modern Spiritualism is to be appropriately celebrated in this city. A committee has been chosen to make all necessary arrangements, and our friends in the interior who visit the city may depend on having a good time. A number of speakers have been engaged, and Spiritualists and friends of Free Thought will unite in making the celebration one befitting the occasion.

Six numbers more will complete the first volume of this paper, at which time a large number of subscriptions expire. We hope all who do not intend to continue, will notify us at once. We shall also be glad to hear from the friends who desire to assist us in establishing an organ of Free Thought which may be a "power for good" on this coast. Do not wait until the year has expired before renewing your subscriptions. We want to hear from you NOW.

The editor of COMMON SENSE is a practical printer, and it has been necessary for him to devote more than three fourths of his time to the printing department of the paper. But after this week, he will be relieved in a great measure from this work, and will be able to give more time to editorial duties. If the Liberalists of this coast sustain their organ financially they will have a paper to which they can point with pride as a representative of their ideas. We are determined to make improvements just as fast as circumstances will warrant. All we want is cash.

Read the challenge of B. Alston Lavender to W. H. Chaney, on page 542. If Chaney accepts, it will be a case of Greek meeting Greek.

TAXING MEDIUMS.

The Supervisors of the City have under consideration a proposed amendment to the ordinance fixing the votes of city licenses, and among the new provisions is the following:

For astrologers, seers, fortune tellers, clairvoyants, mediums, and spirit artists, fifty dollars per quarter.

The persons designated to be reached by this clause are designated in another clause as follows:

The terms astrologers, seers, fortune tellers, clairvoyants, mediums and spirit artists, shall include all persons who may, by sign or advertisement, or notice of any kind, purport to pursue any of these occupations.

A protest against the passage of this portion of the proposed schedule of licenses has been numerously signed and presented to the Board, the ground of protest being that the exercise of spiritual gifts is the religion of spiritual mediums, and that such employment should be placed on a par with that of the Clergy who are not required to take out a license to practice their profession. The ordinance has passed to print, and will probably be adopted without amendment.

MRS. FANNIE ALLYN who, owing to the general satisfaction with her lectures, has been retained by the Spiritualists Union several weeks beyond her first engagement, gives her closing discourses to-morrow, after which she goes to San Jose. Last Sunday afternoon she spoke mainly on the connection of the spirit with the body—touching on the question of pre-existence, reincarnation, etc. Her "guide," while not assenting to the doctrine of the reincarnationists, believes in a previous existence in some form, and in immortality. The various questions sent up were briefly replied to, and at the close of the lecture Mrs. Allyn read the petition prepared for presentation to the Board of Supervisors, protesting against the imposition of a heavy licence tax on mediums. Nearly the entire audience remained and signed the remonstrance.

A LIVELY DISCUSSION.—Those who were so fortunate as to attend the discussion on Spiritualism at Charter Oak Hall on Sunday morning last enjoyed a treat. Dr. Joscelyn is an excellent speaker, an able advocate of our cause, while his opponent, B. Alston Lavender, is one of the raciest, liveliest, jolliest talkers that has recently appeared before a San Francisco audience. In manners and language he is overflowing with humor and good sense. The discussion will be continued to-morrow morning, at 11 o'clock, and in the evening Mr. Lavender will deliver a lecture in the same hall.

A writer in the *Toledo Sun*, a shaker, says, "We opine that Modern Spiritualism will eventually prove as great an incubus to human progress as any or all churchal creeds that have preceded it." Spiritualism has no creed. Its faith is simply whatever may be proved true; and the majority of Spiritualists are seeking to learn the teachings of science, well knowing that from the final decision of this tribunal there can be no appeal.

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NEW SPIRIT MANIFESTATION.

E. W. Stevens, writing from Madison, Wisconsin, February 24th, gives an account of a singular spirit manifestation at No. 22 Jennifer street, in that city, at the house of G. W. Kenney. Mr. and Mrs. Kenney are members of the M. E. Church, good, honest people, with forty years experience in life, but they never before had such an experience as this. Nichols Hubbinger, a brother-in-law of Mrs. Kenney, died in the house January 24th, leaving no picture of himself. The family often expressed a desire for a picture, and on the 7th of January, of this year, the dim outlines of a likeness of Mr. H. began to be observed on a mirror purchased by the deceased twelve years ago, at the time of his marriage. The picture is now very distinct, and seems to be inwrought with the very substance of the glass. There are three other faces, more or less defined, as if in a group with Hubbinger. The latter sits in stooping posture, similar to that he occupied during the six months preceding his death.

Rev. Mr. Dryden some time since confessed to certain mild heresies, which the Methodist Conference refused to condemn him for, and people have wondered why. Perhaps one reason is that on certain points, Mr. Dryden is rabidly orthodox. In his circular addressed to the Bishop, Mr. Dryden says:

"In the divine-human or God-man Jesus, is revealed in personal unity all the triune of Father, Son and Spirit. Outside of him I know nothing of a personal God whatever. To me he is the very and only God. And in him is all the fullness of God that I need or wish to know."

"This," says the *Index*, "is the baldest and most absolute confession of Christian idolatry that we have ever seen, and is well worth remembering. Yet idolatry of Jesus in some degree characterizes all forms of Christianity, and this astounding confession only holds up the mirror to it."

Shall We Know Each Other There?—This question was answered in the affirmative by Rev. Wm. N. Van De Mark, in his morning discourse, 913 Market street, on Sunday last; and very ably and eloquently did he do it. The audience was quite small, but the speaker did not seem to mind it. He spoke as well as if he had had a full house, as he deserved to have, for it was one of the best discourses we have listened to in many a day. Mr. Van De Mark, in the pulpit, appears an able, earnest and honest man. The charges against him were vague, and not well proved. It is still a matter of doubt whether he has not been very unjustly treated.

The Self Culturists.—Elder Snow opened the debate, on Sunday last, in favor of Christianity as a civilizer, followed by Mrs. C. M. Stowe in opposition. The other speakers were Mr. Lundi, Mrs. Smith, Mr. Knight, Dr. Joscelyn, H. Dawson and J. L. Hatch. The speaking was unusually good, excepting the introductory, which was weak and without point. The same subject to-morrow, at 39 Fourth street, 2 P. M.

"BEHIND THE SCENES."

Ed. Common Sense:—San Jose furnished Sunday evening one of the most fully attended Free Thought meetings I ever witnessed. It was the occasion of the close of Mrs. Laura Cuppy Smith's course of lectures here, and was indeed a fitting close, both as regarded lecture and audience. Spiritualists who lament the influence of our most radical speakers will please suppress all their grief when they cast their eyes over this favored section of Santa Clara valley. San Jose calls for none of these tears.

Mrs. Smith took her followers on this occasion "behind the scenes" in the great moral vineyard, and pointed out a long succession of heart-sickening wrongs, and charged home to the door of the Young Men's Christian Association the terrible responsibility for these accumulating wrongs. The cruel injustice of Society, crowning its female sinners with thorns, its male sinners with roses, was set forth in such strong yet true light, and denounced in such severe yet deserved words, that the listeners could not escape conviction. This could be read upon the upturned, serious faces by your reporter, who found a bit of standing room near the platform; and after the chairman, at the close of the lecture, stated that the collection to be taken up was for the speaker's benefit exclusively, the rapidity with which half dollars rained into the contribution hats, as they were passed round, told me very plainly that the speaker had pierced the pocket and touched the heart of her audience.

A large number crowded around the speaker at the dismissal, shook the hand of friendship and spoke words of congratulation. Among these I observed a young man, an entire stranger to the speaker. His countenance bespoke both admiration and earnestness. His words were a grateful tribute and a God-speed wish to the speaker. I am thus particular in noting these demonstrations that those who are waiting the incoming tide of popularity, may be encouraged, and come forward at once to the support of our most radical speakers.

San Jose, March 23d. R.

The Overland.—The April number of this excellent magazine is out in season, full of good things, and containing more than the usual number of articles relating to the Pacific coast, viz: "Californian Indian Characteristics," by Stephen Powers; "Pionneers of the Pacific," a poem by Joaquin Miller; "Six Months in '49," by Henry Degroot; "Wild Wool," by John Muir; and "How we Did it on Scott's Bar," a characteristic Overland story, by Wm. M. Turner. "Our Village School," a readable sketch by Prentice Mulford, a fine poem by T. A. Harcourt, etc. The editor pays a deserved tribute to D. C. Gilman, whose efforts for the advancement of educational interests in California have not been generally appreciated at half their value. Mr. Fisher also gives a short poem, well written, but bearing the marks of a religious fanatic. It is unworthy the Overland. The article following, by S. P. Scott, entitled "The Mission of Science," is in a much better vein. Instead of representing Science as "a ghastly fiend, gibbering empty words," it acknowledges the world's great indebtedness to it, and speaks of leading scientists as "apostles of progress" The number is a good one. J. H. Carmany, publisher, 409 Washington street.

Senator Johnson's speech against the Administration is attracting much attention.

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BOOK NOTICES.

Cultivation of Art.—Charles P. Somberby, 36 Day street, New York, has issued a 48 page pamphlet on the Relations of Art to Puritanism and Money Getting. The author is A. R. Cooper, and the essay was prepared originally for the Louisville Library Association. Some things which were appropriate as a lecture should have been omitted. The introductory remarks are unnecessary. If a book requires an apology, it would be better not to publish. The writer opens with an appeal for the cultivation of art as a means of enjoyment. He contrasts the people of our day with those of ancient Greece, who lived in an atmosphere of art. We live in an atmosphere of business, politics, and what we call religion. They enjoyed life more than we do, because they had more to enjoy. At least, so the author assumes, and in his estimation "it is man's nature to make happiness the chief end of life." It certainly is man's nature to make self-gratification the chief aim of life, but the degree of happiness resulting from such desire depends upon the organization and cultivation of the individual. The author says "France is the Greece of the Nineteenth century. * * The enjoyment of life in France is keener than elsewhere. Gayety and grace are proverbial of the French." Gayety is not enjoyment. It is often quite the reverse—an outward glamour to conceal inward emptiness. The author continues: "In the knowledge and love of fine art, in what is called good taste, and in true enjoyment of life, France is immeasurably ahead of us; is indeed in advance of all contemporary peoples." We think few will agree with Mr. Cooper in this estimation of French character. If happiness consists in frivolity,—in a mere butterfly existence—he is right; but if true enjoyment is attainable only by the cultivation of the nobler and higher qualities of our nature; if it is dependent upon being good and doing good; if it is great in accordance with greater *capacity* to enjoy, then we think the German, English and American people are in advance of the French, as they are more thoughtful, more genuine, and more religious, in the better sense of that much abused word. The writer refers to the inartistic dwellings, furniture and clothing of the rich, and of fashion in ladies' dress, which he denounces as absurd, and says "there is no good art in all these ridiculous and abortive ways of trying to look nice." Just here it is convenient to forget that "France, the Greece of the nineteenth century," is the place where nearly all these inartistic fashions take their rise.

The best portion of this little work is that part referring to the "Relations of Art to Religious Puritanism." The author says:

It is not religion, properly understood, that is inimical to the growth of art; it is fanaticism, with its insane and morbid fidelity to the letter, which killeth; with its strife and contention; its savage intolerance, and fatal compression of generous human impulses. But true religion is ever a bountiful source of artistic inspiration, and all that the artist asks is to be left free to express his religious or other feelings in such manner and form as best accords with the law of his being. It is not religion, but religion's parody—theology—which arrays itself in opposition to that sincere and manifold expression of human impulse and power to which we give the name of art. The metaphysical and fanciful conceptions of theology are not to be confounded with religion. The essence of religion is freedom, but theology is formal, proscriptive, and arbitrary, and confuses and thwarts, as Arnold says, our perception of what righteousness really is. * * * *

Thus, if we are allowed to consider religion as one thing, and theology as quite another and different thing, it will be found that all real artists, in every line, are men of deep religious feelings; that true art is never irreligious, and is often religious in the very highest sense. But it must also be noted that art and theology, like science and theology, are of a radically different lineage and spirit; they are streams which flow in opposite directions, their waters can never commingle. It is with art as it is with science: it can only nobly thrive in an atmosphere of intellectual and social freedom. What it requires is a surrounding public sentiment which craves and demands beauty, or artistic loveliness, in all our works and conduct. In order to be great in art we must be possessed by the desire for it, as we have sometimes seen nations possessed of a desire for holiness or political freedom; it must be a part of the spirit of the age, as the desire for scientific truth and knowledge is now the spirit of this age.

Antiquity of Christianity, by John Alberger, published by Charles P. Somberby, 36 Dey St., New York. This little book is a compendium of facts tending to prove that there is no essential difference between Christianity and Paganism. The whole system is the outgrowth of prior beliefs, and much of it is mere superstition. For sale at this office; also by Bancroft & Co., Price 35c.

J. R. Brandon has written a calm, able and argumentative pamphlet in answer to Rev. Mr. Hemphill's discourse on the "Lord's Prayer" in our public schools. After showing clearly that the prayer is sectarian, he says: "Mr. Hemphill, in his cry about Godless schools, evidently represents that class of men who must see the name of God stamped upon everything; who are uneasy because it does not appear in the Constitution of the United States, and are continually agitating to get it there, as the first step towards sectarianizing the Government."

The Cross and the Steeple.—This is the title of a little pamphlet of sixteen pages, by Hudson Tuttle, published by Bateson & Tuttle, Toledo, Ohio. It is a brief statement of certain facts concerning the origin of the cross and other symbols used by Christians. It shows that the cross was derived from paganism; that it was one of the symbols of phallic worship. The following is a brief extract:

The past needed sects and the battle of conflicting creeds; the present has no use for them. They are dead bodies, once pregnant with vitality, now festering in decay. Something else is required. It is positive knowledge, scientific accuracy of thought and demonstration. Blind belief finds its last hold with the ignorant.

There will be conflict and change assuredly. Sixty thousand ministers in the United States will be relieved of the arduous task of 'saving souls' never lost, and allowed to follow more profitable pursuits. The $200,000,000, the yearly cost of maintaining the churches in this country,

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can be turned to better use. The hosts who go through a vale of tears in search of a "fountain filled with blood," will be emancipated, and dare to think, and even seek rational enjoyment in this life.

The conflict of the ages has been the conflict between the received religion and the tendency of civilization. The Saviors of the world, one and all, have suffered martyrdom at the bloody hands of religion.

THE PHILOMATHEANS.

Prof. Chaney discussed the question, What is to be done with the criminal? in his lecture last Sunday night. He said most crimes are made so by law; for instance, in New England adultery is declared a crime, and punished by imprisonment in the penitentiary, but in the State of New York adultery is not a crime. Christians tell us that the Bible is the true guide in all matters pertaining to morals, and that our penal laws are founded upon the ethics of the Bible. The speaker thought the Bible a very unsafe guide; he cited the case of Moses, who committed murder and then fled from Egypt to escape punishment. The God of the Bible, instead of assisting in bringing Moses to justice, appointed him to a responsible office. This incident afforded a good precedent for a "corrupt ring." Making further reference to the Bible, he cited the case of the Israelites prompted by God to "borrow" the jewelry of their neighbors, with the express purpose of stealing. This may afford a good precedent for a thief, but certainly not for men who desire to see all persons honest. The case of David, who made God angry by "numbering the people," was not punished in his own person, but *seventy thousand* of the innocent Israelites were doomed to death as an atonement for the sins of this man "after God's own heart." Surely, such cases as these, among the most prominent in the Bible, are not calculated to inculcate a high standard of morals. The penal code of the Old Testament is founded in the law of retaliation, "an eye for an eye and a tooth for a tooth," and according to the record it was executed in all its bloody fullness, except in many cases where a mere whim on the part of the Lord suspended its operation. If God would suspend it in one case, the embryo criminal naturally hoped that he might in his case, so that the Bible laws, instead of diminishing crime, served rather to increase it, notwithstanding the severe bloody penalties.

The lecturer maintained that the *certainty*, rather the *severity* of the punishment is what deters the criminal, and therefore he looks upon the Bible as very poor authority. But he is opposed to the law of retaliation. Mankind have been trying it for thousands of years, but crime still exists in all its horrors and abundance. Would it not be better to try milder measures, and see if love will not accomplish more to prevent crime than revenge? The speaker said he had not exhausted the subject, and would refer to it again. There will be another lecture by Prof. Chaney to-morrow evening.

Mrs. Bell Chamberlain is expected to lecture in a week or so.

THE MISSION OF SPIRITUALISM.—For twenty-five years, I have never doubted the supermundane origin of the Mystic Rap. And, if it be, really, what it is estimated for by Spiritualists, I do not see why it should not have annihilated Christianity before this time. "Certainly" this must be its "mission," if it have any mission. And, yet, cases are constantly occurring, like that of Robert D. Owen, who has published one or more large volumes, to show, that, the true intent of Spiritualism is the support of Christianity, which I know to be the greatest fraud ever pepetrated by dogmatism upon the credulity of the human mind.—*La Roy Sunderland.*

CONFERENCES.

A friend in Wisconsin, who has read in COMMON SENSE accounts of our Lyceum for Self Culture and other Free Thought meetings, where opponents of Spiritualism have as much freedom of expression as those of our own faith, suggests that little is gained for the cause by such discussions. Perhaps not, but such meetings have been found profitable here. They are not generally called Spiritual, and all debating societies started by Spiritualists alone have failed. The experiment has been repeatedly tried here. The people demand meetings for free inquiry, and will not sustain any other. At least such is the case in San Francisco. Our friend closes his letter as follows:

Has not the time come for making a change in the Spiritual organization, that will be an improvement? Heretofore Spiritual Conferences have been largely on the combative plane—not so much combative between the regular Spiritualists, as between the Spiritualists, and the non-Spiritualists, or those outside of the harmonial philosophy. In the infancy of this new light, and while it was struggling for an existence, this was evidently the best course. Now, it has become a permanent institution, and as such commands the respect of the world. Let us then confine the speaking in our Conferences to members, and members only, and let the corner stone of membership be a belief in the fact that departed spirits do return and communicate with mortals, intelligently, under favorable conditions.

Thomas Paine, in his "Age of Reason," says that revelation is only such except to the person receiving it; that when he tells it to another, it is second hand, and is no longer a revelation. So in our Conferences where experience is being given, the philosophy expounded, we can hardly expect the audience, composed, perhaps, mostly of non-Spiritualists, to be made converts to the spiritual science by what they receive from the speakers at second hand. We were not ourselves so converted. Also when inquirers come to our Conferences to listen, it is much more agreeable to them to pay attention to a Spiritualist who knows something of what he or she is talking about, than to a non-Spiritualist uninformed on the subject. The cause has now become so well established, that we can afford to take this solid, dignified and commanding position. We shall make a better impression, accomplish more in the way of general advancement and progress, and be very much better pleased and satisfied with ourselves. E. W. BALDWIN.

Milwaukee, Wis. Feb. 23d.

Men dread the disturbance of dogmas, less because they have a living belief in the dogmas than because they suppose the dogmas to be necessary pillars of morality. But in the happy days to come, Morality will be as independent of Theology as are Astronomy, Physics and Chemistry. During the middle ages, all truth was supposed to have its roots, either in the Scriptures or in tradition. Science had to accomodate its results with the dogmas of the Church as best it could, and when it could not, had to abjure or abdicate. The stake was a formidable logician, and only a few insurgent minds were bold enough to agree with it. But from time to time, the few were ready—and after some thousand years of servitude, the enfranchisement began. Physics became independent; Medicine ceased to be practised by the Clergy and disease came to be treated by more effectual methods than exorcism. Confidence in drugs gives greater than in amulets and relics. *The Church never welcomed these innovations.* Indeed the Sorbonne condemned quinine, opposed vaccination, and declared the circulation of the blood to be an infamous heresy. But the movement had begun. Giordono Bruno was burned and Galileo only escaped by abjuration. But the tide rolled on. Astronomy became independent. Bacon and Descartes came and separated Philosophy from Theology. Then Geology and Chronology arrived at results which no ingenuity could reconcile with the Scriptures, and criticism began to make havoc with the very text of scripture itself. How long will it be before liberality is rendered independent of Theology, studied by itself, for itself, bearing in itself its own criterions and its own methods.—*Buchner.*

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SATISFACTORY TESTS.

We find in the St. Louis *Republican* a letter from New York written by Mrs. Burnham, in which she gives an account of a visit to Charles Foster, the medium, in company with Charles Pope of St. Louis, she says:

We were in the back parlor, with quite a number beside, when a modest, quiet gentleman called for a sitting. Foster was loth to leave his friends, but we insisted; he passed through to the front room and told the new-comer to write the names of deceased friends or relatives on the slips of paper, carefully fold them and place them on the table. Returning to us, he left the stranger to his literary efforts. Conversation was very merry for a few minutes, Foster in the gayest spirits, when suddenly he turned pale and dropped his cigar, saying: "That man has called up the spirit of a drowned man, who has come directly in here to us, and is hovering around Pope." Mr. Pope smiled, and said he couldn't call to mind any drowned friend of his. The man in the front room continued to write, when Foster sprang up exclaiming: "George! Yes, George! I will." He went hurriedly into the front parlor, sat down, held out his hand to the thoroughly startled gentleman, and continued: "I am George—George W. Huson—who wants to say to you, Henry,—your name is Henry Gage, is it not?" The man bowed. "He wants to say to you that Freddy will get well, but the homœopathic treatment must be abandoned. You have a homœopathic physician now, Mr. Gage?" Mr. Gage bowed again. "George is a tall spirit, with flowing board: he is quite lame." Mr. Gage was mystified; he asked, "Will George tell me how he became lame, and when he died?" Foster turned as if to listen to the informing spirit, "You will, Oh yes, you will write through me?" Then snatching up his pencil, he wrote, "I was wounded in the knee by the bursting of a toy cannon when Henry and I were boys, and died in Canandaigua, of consumption, two years ago," which was the truth. Mr. Foster then produced the initials of several parties called for on his arm in writing letters, very distinct and blood red. To witness this last phenomena we all closed in around the table, when Foster took up the papers, hitherto untouched, that were folded on the table, and the third touched his forehead a ghastly pallor overspread the extremely florid face of the medium. "Why, Pope," he says, "though this gentleman has called this spirit here, he comes as much to you as to him, his name is Asa, he's a slim gentleman with high prominent nose, he was drowned in Biddeford pool." "Good God," I ejaculated, "Mr. Pope, its Asa Smith, Mark's brother." Then finding the assembled shades were friends of the whole party, we made a family affair of it and sat down. The whole interview was entirely satisfactory, and some very strange things were done and said. People it were impossible for Foster to have ever seen or heard of were described as they appeared, wearing the earth forms through their long sojourn in the spirit land. A female relative of Mr. Pope, long dead, told him of her constant watch over his affairs, told him how she and an aunt of his died while he was yet a boy, and tried to make themselves manifest in a picture which he had taken a long time ago. Mr. Pope has the picture, a photograph with two female figures mistily seen in the background, whose identity he had never made out. They also called to his mind the occasion of another visit they paid him, when up in the mines of California he was stricken with the fever. Mr. Pope asked this aunt if she would tell him the name of the party to whose faithful attention he owed his life—as a last test—and Foster immediately wrote: "Her daughter is entering your theatre at this moment, out in St. Louis, and the lady herself is in New York to-night with her grandchildren; every word being correct, for it was Agnes Booth's mother who took care of Pope when sick, and is now with Mrs. Booth's children in this city. As the gentleman started off for Booth's Theatre to see the first of Henry V., he said: "You can write me down beside Joe Jefferson (who is a devout believer), for I never had such strange and unaccountable demonstrations of this mediumistic business brought to me before, and I acknowledge I am utterly confounded by it.

Our subscribers will confer a favor by sending to this office the names of persons to whose address we can send specimens of COMMON SENSE. We pay the postage, and send the paper without charge.

ABOLITION OF DEATH.

Infidel or Christian, Materialist or Spiritualist, philosopher or fool, rich or poor, bond or free,—no matter what one's faith, fortune or condition may be, all mortal life succumbs to death. Though a vague belief prevails, among religious people, that there is a soul which survives the body, we never met a Christian who could give a reason for the hope within him that could stand the test of scientific investigation. No Christian theologian lives who can satisfactorily answer Job's question "If a man die shall he live again?" If the priest, who tosses his empty head at "infidels," cannot prove the continued spiritual existence of man whom he has seen, how shall he affirm the existence of God whom he has not seen? The senseless howl of the Church over Tyndall's Belfast address; the boarding-school puerility of clergymen, who advise young people "not to argue with skeptics;" the savage bigotries, which provoke wars that drench nations in blood, are plain confessions that the vaunted Christian faith exists only through power to suppress investigation. Weighed in the scales of enlightened science, the miracles of the Bible, on which Christendom rests its claims, have no superior qualities to distinguish them from the supernatural fables with which Greek, Hindoo, Persian or other mythologies are filled.

Yet in these so called supernatural phenonena, which have appeared in all ages and nations, and which were never more prevalent or startling than in Europe and America to-day; and in the wonderful processes of animal and vegetable nature there is convincing evidence of more essential and enduring life than what greets the eye in material form. The advent of Modern Spiritualism in the "Rochester knockings" in 1847, was the entrance of Reason into the theological bear-garden of supernaturalism; and the "Fox girls" were the first investigators worthy to be called religious scientists. Not to mention the marvellous extent to which the new faith has spread over the world; the array of intellect it marshals under its banner, or the substantial literature it has built up, in less than 30 years,—*this successful application of scientific methods of investigation to religious facts and phenomena* plainly indicates that Spiritualism is destined to sweep all other religions into oblivion. *Its facts* and phenomena, generally and increasingly apparent, impartial observers admit. That the theory of spirit existence and communication explains these facts, and that no religious or scientific objector has advanced any other reasonable theory of explaining them is equally evident.

We have space only to state two or three leading facts. 1st., Clairvoyant medical practice. We know unlettered women, mediums, who, tens and hundreds of miles away, accurately describe disease, prescribe remedies and cure patients whose cases have baffled the best educated skill of resident physicians. We know people who will go on the witness-stand and testify that their lives were saved by this kind of spirit agency. 2nd., Materialization. Many living witnesses testify that scores and hundreds of spirits have shown themselves at the home of the Eddys in Vermont; at Moravia, Cascade and Compton, in New York; at Memphis in Missouri, and elsewhere, during this winter. 3rd., We receive communications from departed spirits, of such a character, and under such circumstances, as to render it impossible to suppose that they are other than what the senders affirm them to be. Unimpeachable evidence accumulates to show that Spiritualism, fulfilling the prophecy of St. Paul, has "*destroyed the last enemy—Death.*"—*The Word*, Princeton, Mass.,

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To obtain ample leisure and means for recreation and education; to oppose associatively, all inequitable acquisition and distribution of wealth; to contend scientifically, with the unjust means by which the Workers are, from birth to death, treated as though they were in debt to the Idlers; to make Labor a pleasure, and Science the friend of the Workers; to increase the happiness of mankind, by substituting systems of mutual help for mutual antagonisms; to encourage and promote mutual assistance on the part of Members, by the working for each other on equitable terms whenever such reciprocity can advantageously be brought in action,"—are among the objects of the Mutual Help Association, founded by W. H. Riley, London.

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OUR MEDIUMS.

A cotemporary speaks of a medium:

"As one to whom nature has given a modest, retiring, and perhaps painfully nervous temperament, which any sudden shock may temporarily disturb in its normal vibrations, but which if allowed to work (as such delicate machinery should,) quietly and without any disturbing element—either of spoken word, or antagonastic magnetism—will give the investigator who may call on him, the greatest degree of satisfaction."

Undoubtedly this may be the case with some of the mediums of Boston. Admit that it is so; should such a one come to the front as a public test medium—liable at any time to meet such a disturbing element—receiving any such element who may pay the sum of two dollars? Is an investigator to blame if he approaches a medium in the common condition to most investigators—doubting, yet wishing to establish the truth of spirit communion? And does an investigator study the philosophy of Spiritualism before he examines the facts on which it is based? Decidedly—No. And Spiritualism has no right to endorse those mediums as public carriers, who in reality are only capable—by the admissions of our cotemporary—to be private messengers.

We write this in no captious spirit; our object is the discovery of truth and its application. If it is required of the investigator that he should be familiar with the fundamental principles of spiritual philosophy, certainly we should expect the mediums to be conversant with the laws governing mediumship. Are they? Again we answer No! Emphatically No! And underlying this fact is the basis of the many evils with which Spiritualism is beset. If Mediumship is a science—as we are all willing to admit—founded on laws the most rigid and exact, should not mediums be developed in accordance with these laws? Will not every violation have its attendant results?

We have only to turn to the "Mediums of Boston," for an answer. That something is lacking, with some of our mediums, is painfully apparent to every candid and impartial Spiritualist. We have no particular case in mind, but speak in general terms, from personal observation, and investigation.

Who is at fault, and what steps are taken to remedy the evil in the future? It has been estimated that one person in every seven is capable of being developed as a medium. It needs not this mathematical calculation to assure us that mediums are constantly being developed in our very midst. But how? Why, in the majority of cases, as in times past, by circumstances. No attempt to profit by the experience of the past—even if there was opportunity to obtain that experience. This information should be obtained as easily as you can purchase a spiritual paper: and had it been during the past ten years, we should not now have so many half developed mediums—test, trance, and physical. How many Spiritualists even, can tell the rules governing the development of mediumship.

A well known English writer in speaking of development has said:

"Yet for this end, a vast amount of experience, knowledge, nd judgment is needed, and, to my mind, there is a responsibility attached to those who undertake to promote the development of media which no one should lightly take upon himself. He should at least be satisfied that the moral status of himself and associates is such as to afford ample protection against the insidious workings of spiritual enemies."

A true statement; but "fools rush in where angels fear to tread." A few friends, some of whom are unsuited for such a purpose, gather round, in curious wonder. The surging elements outside the medium push and wrangle to obtain the mastery, no order, no system, no knowledge this side, on the part of the conductors of the circle to control them, and circumstances decide the fate of that medium. Spiritualism has another sign board; for many a traveller in the path of life, the road divides at this point—one leads to truth and the other to error; he pauses to glance, and unless its directions are unmistakable he chooses the one most travelled; it has an easy slope downward, and he may never again be so fortunate as to near a point, from whence he may obtain a glimpse of the Temple of Truth.

Is the picture overdrawn? Has there been that attention paid to the Philosophy which its intricacy demands? We have the greatest charity for any person who may possess mediumistic gifts. But we love the Truth so much the better, that we dare to say that there are, among the Mediums of Boston, persons who possess the gifts of mediumship, but so pampered are they by the flattery of ignorant friends, so satisfied are they with their worldly surroundings, that they have no higher aspirations, and have no idea that their power is so slightly developed—that they are not qualified, nay more, are doing a positive injury to themselves, and the world at large, to stand forth as public mediums.

When Spiritualists demand of their papers, that they give instruction rather than flattery; when Spiritualists will dare to criticise their own faults, rather than those of others; when Spiritualists will unite for mutual improvement and development rather than divide by personal jealousies and opinions of world conditions; when their "individuality" is so strongly developed that they will stand true to their opinions,—let their actions be consistent with their belief; then shall we have better things, then shall we thank those who attempt to reconcile our faults with our conditions, and reject those who would continue us in our error.—*Spiritual Scientist.*

We have been accustomed for a great many years to hear the clergy indulge in the most, I must say, insincere, certainly the most offensive, maledictions against the name and fame of Thomas Paine. We have heard slanders repeated which every well-informed person knows to be slanders. We have heard them taken up and passed from mouth to mouth without the least indication of desire to find out whether they were true or not. What reply has been made to those slanders against the name of Thomas Paine? There are replies in books. These stories have been met; these slanders have been refuted. Any one who wishes to know the truth about the matter can easily learn that these stories are libels, and utterly misrepresent one of the best men whom this country ever harbored.—*Francis E. Abbot.*

As to the continuance of conscious individuality after death, we believe nothing, but hope a great deal. Science to-day is a mere baby; what it will teach when mature, it is for no man to pronounce. But we reverence the dignity of intellectual and moral life so profoundly, that we would treat with the utmost tenderness man's hope of its continuance after death; and we see no reason whatever to consider this hope either irrational or superstitious. Meanwhile we hold that it concerns us all to purify and elevate the quality of our life here, to the end that, if immortal, we may be highly fitted for that untried existence, and that, if not immortal, we may quit this present life with the proud consciousness of having used it nobly, usefully, and greatly.—*Index.*

The Christ spirit is outside of all human statutes, laws, creeds or isms—universally cosmopolitan. And all that Spiritualists have yet done is to prepare the way for its speedy coming. For this we love them; but when they refuse to allow their works to bring forth their legitimate fruits, and thus clog the wheels of progress, they merit the righteous indignation of every progressive reformer. Oh man! tear away the veil and let the good angels come in, and bear to the souls of men the balm of the sweet comforting spirit that was in Jesus.—*Kingdom of Heaven.*

An intelligent understanding of the laws of sex, and an open and dignified discussion of these by men and women, to the end of evolving a true social and sexual science, will do more to advance the well-being of humanity and a true appreciation of manhood and womanhood, each for the other, than all the pious homilies that were ever written regarding the duties of husbands and wives—*Elvira Wheelock Ruggles, in Woodhull and Claflin's Weekly.*

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AFTER THE FUNERAL.

Yes, faith is a goodly anchor
When skies are as sweet as a psalm;
At the bows it lolls so stalwart
In bluff, broad shouldered calm.

And when over the breakers to leeward
The tattered surges are hurled,
It may keep our heads to the tempest,
With its grip on the base of the world.

In the breaking gulfs of sorrow,
Where the helpless feet stretch out,
And find in the deeps of darkness
No footing so solid as doubt;

Then better one span of memory,
One broken plank of the past,
That our human hearts may cling to,
Though hopeless of shore at last!

To the spirit its splendid conjectures;
To the flesh its sweet despair,
Its tears o'er the thin worn locket,
With its beauty of deathless hair!

Immortal? I feel it and know it;
Who doubts it of such as she?
But that is the pang's very secret—
Immortal away from me!

There's a narrow ridge in the graveyard,
Would scarce stay a child in its race;
But to me and my thoughts it is wider
Than the star-sown vague of space.

Your logic, my friend, is perfect,
Your morals most drearily true;
But the earth stops the ears of my darling—
Insensate it maketh mine too.

Console if you will; I can bear it:
'Tis a well meant alms of breath;
But not all the preaching since Adam
Has made death other than death.

Communion in spirit! Forgive me,
But I, who am earthly and weak,
Would give all my incomes from dreamland
For her rose-leaf palm on my cheek!

That little shoe in the corner,
So worn and wrinkled and brown—
Its motionless hollow confutes you,
And argues your wisdom down.

JAMES RUSSELL LOWELL.

BORN TO SPIRIT LIFE.

Last Wednesday I was called upon to conduct the funeral services of Mrs. Sophia A. Desler, a Spiritualist in belief, though not publicly known as such. A few days before she passed from earth life, she told her friends she hoped they would not allow an orthodox clergyman to give the funeral discourse over her remains. Mrs. D. was a lady who was loved by all who knew her, a kind neighbor, a true friend, a faithful wife, an affectionate sister and loving mother. Her attending physician was heard to say, she was one of Heaven's own women. She loved our beautiful philosophy, and was ready to go at the call. This was the first funeral under the auspices of the Spiritualists in Stockton, and of course elicited much comment. Thus far, all I have heard is in our favor. The following poem, given me the day before the funeral, I read on the occasion.

SPIRIT BIRTH OF MRS. SOPHIA A. DESLER.

Not dead, nor even sleeping, but free from earthly care,
And from the worn out body my spirit used to wear;
Not gone, for still I'm near you; not lost, for yet I see
My children and my husband, on earth so dear to me.

No more earth's chains and fetters my weary spirit binds;
No more the sighs and weeping that oft on earth were mine;
No more the darkened shadows of hope gone out in fears;
No more those midnight wakings, no pillows bathed in tears.

That night I left my loved ones with but the mortal form,
So dumb, so cold and lifeless, I was a spirit born;
I knew that I was going; I saw the spirit band,
And heard them whisper, "Sister, come to the spirit land!"

"That morn broke clear and lovely in this my spirit home,
Where skies are fair and cloudless, and angels go and come—
Yes, 'tis a land of beauty, the earth's ideal home;
Yes, 'tis a land of plenty, where all in freedom roam.

"Here hearts are never hungry, here souls shrink not with fear,
Nor do they even languish for sympathy so dear;
Free as the gentle breezes that kiss the blooming flowers,
We walk the shining pathway in their celestial bowers.

"We visit you in silence; we watch you from afar;
We warn you oft of danger, and leave the gates ajar.
Look up! oh, weary mortals! and see the light above,
Fear not, for we will guide you to bowers of peace and love."

MRS. L. R. DRAKE.

Stockton, March 20.

NOTHING TO US.

The day is dark and the day is cold,—
Sing, my bonnie bird, sing!
Sing loud and long, while into the wold
The sea wind saileth so swift and bold.
For it's nothing to us—to you and to me—
That the day is dark as a day may be,
And the wind but a biting thing.

You know when the sun shines?—so do I!
Were my eyes blindfolded fast,
And I alone in the clamor and cry
Of a terrible storm that shook the sky
And drown'd the lilies—and half-drown'd me,—
I should know—for my heart and my soul would see—
When the sun shone through at last.

Come to my bosom, bonnie bright bird!
I love you—and he loves me!
His story—the truest that ever was heard—
I will tell you, my beautiful, word for word;
Tell it softly and oftly, and often again,
Till its meaning is plain to your heart and your brain,
And you warble it back in glee.

The day is dark and the day is cold.
But merrily, O, we'll sing!
Sing loud and long while into the wold
The sea wind saileth so swift and bold.
For it's nothing to us—to you and me—
That the day is dark as a day may be,
And the wind but a biting thing.

HESTER A. BENEDICT.

Golden Age.

THE PRIESTHOOD OF THE FUTURE.

BY JAMES W. JACKSON.

As roseate hues in eastern sky
Show where the morning glories lie
In part concealed,
So are there omens of a light
That hastes to meet our mental sight,
And be revealed.

The dawn of thought, in fitful gleams
And peerless radiance, often beams,
With enlarging rays.
Athwart those dark and murky clouds,
Where superstition's night enshrouds
Truths of the past.

Amidst our faith in creeds there steals
A doubt that something more reveals
Of light behind;
The sceptered king and crosiered priest
Would stay this intellectual feast,
For man designed.

But there's a priesthood yet unknown,
Whom theologians scarcely own,
Priests of the soul,
The tuneful bard and learned sage,
The master-minds of every age,
Whom none control.

These are the mental monarchs great,
Whose sceptre pens shall rule the fate
Of future man.
Our present chiefs must shortly fall,
Then God will on these heroes call
To lead the van.

Their mission is to tend the light,
On mental altars burning bright,
And offer there
A sacrifice more pure than aught
The priesthood of the past have sought,
In faiths that were.

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A ROLAND FOR AN OLIVER!

PUBLIC CHALLENGE.

Since Prof. Chaney is so anxious, at the expense of common propriety and decency (ignorance and quality of course the true cause thereof), I hereby openly challenge him on the part of CHRISTIANITY and of "Christians," at whom he loves to sneer, to meet me in open, fair discussion, on

SUNDAY, APRIL 4, AT CHAMPER OAK HALL,

And in three consecutive debates I will skin him alive, or join his God-forsaken side of Atheism and Spiritism.

Respectfully, though with regret,

B. ALSTON LAVENDER,
748 Market Street, S. F.

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, APRIL 3, 1875. No. 46.

Signs of the Times.

The Valcour Community, after a brief struggle, has gone to pieces.

Hammond gave notice in one of his meetings last week that any one circulating COMMON SENSE in the hall would be arrested. He is not favorable to common sense.

The Sorosis, the New York Woman's Club, held its seventh annual meeting recently. It has grown into respectability, but has accomplished little. It is merely a social organization.

Rev. Hyatt Smith, baptist, of Brooklyn, declines to baptise people who will not promise to join his church. He will not do "dirty work" for other ministers; or to use his own expressive language, he "don't take in washing."

By July 1, 1875, the American people will have paid, within ten years, taxes amounting in currency to $7,000,000,000. The Federal Government has absorbed about half of this. The State and municipal Governments have taken the other half.

O. B. Frothingham writes to the *Index* that the reason why Unitarian Bible classes are unattended, is that Unitarians do not believe in the inspiration of the Bible, do not feel religiously bound to study it, and are not interested in knowing what it means.

A Clergyman in Fond du Lac, Wis., publicly prayed: "O Lord, Thou knowest that my hated wife is the one great obstacle in the way of revival in my church. Wilt Thou, in Thy goodness, remove her?" The next day the wife removed herself to her father's house.

The trial of Theodore Tilton is still proceeding in Brooklyn, on pretence of trying Beecher. A case which should not have occupied any honest tribunal three days is likely to take over three months, and when finished the ends of justice will be effectually defeated.

An English scientist, by way of experiment, injected absinthe into the veins of some dogs, for which he was fined by an English magistrate for cruelty to animals. Shortly afterward the French Academy of Sciences awarded him a prize of $500 for his scientific researches.

The students of the University of California will spend a week of the Spring vacation in exploring and surveying the country between Berkeley and Mt. Diablo. Their out-door studies will embrace practical lessons in geology, mineralogy, botany, zoology, topography, surveying, drawing etc.

Mr. Fitz-James Stephen, in an article tracing the laws of England on the expression of religious opinion, says that, although the profession of Unitarianism ceased to be a punishable offense in 1813, Mr. Mill, had his "Three Essays" been published in his lifetime, could have been summoned to retract his opinions under pain of six months' imprisonment.

The law of Minnesota won't allow a father to thrash a child over sixteen years old, but he can beat his wife to his heart's content.

In Vienna letters and small parcels are now sent through a pneumatic tube with such dispatch that they may be delivered in a few minutes eight miles from the place of reception.

The Berlin Academy of Sciences has voted money to maintain a number of competent persons in the investigation of science. They are to have no other occupation than study, teaching and lecturing.

Elizabeth Cady Stanton, Carrie S. Burnham, Phebe W. Couzins, M. J. Gage, Rev. O. B Frothingham and others are announced to speak before the woman suffrage convention in New York City next May.

A Salt Lake mechanic is perfecting a fast printing machine, which he claims will surpass in speed any press yet invented, and work a revolution in the printing business. Can any good thing come out of Mormondom?

It is stated on the authority of several reliable witnesses, that a materialized spirit preached the funeral sermon of a man who recently died in Chittenden, Vt. One of the Eddy family sat in the room from which the spirit emerged.

The *Bookseller's Guide* says: "Individual publishers are recognizing the fact that books must be read before they are printed, and cannot be taken on the author's word alone; that paying editions cannot be disposed of in a single day or a single week; that the books must seek the purchasers as the purchasers cannot be depended on to seek the books; hence, judicious advertisements and careful reviews are daily becoming of more importance."

S. B. Brittan writes to the New York *Herald* an earnest letter deprecating the present mode of dealing with prisoners by the police and police judges of New York. The system is only a little worse than that in vogue in San Francisco. Policemen make arrests unnecessarily to prove their efficiency, and after the unfortunate prisoner is kept in a dismal cell all night, with criminals of all grades, the police magistrate devotes less than one minute in the average, to a hearing, before passing sentence in the morning. Hundreds of cases are disposed of every morning by one man.

The *Rescue* publishes a letter from a Good Templar who is laboring in the Cause of Temperance in the Western States, from which we learn that the prospects of that Order in Ohio are by no means flattering. Their Organ—*The Prohibition Era*—published at Cleveland, has been obliged to suspend publication for lack of support. "Not more than five or six years ago, the Order of Good Templars in Ohio" he says, "numbered more than 40,000....now the Order in that State numbers 5,000 or 6,000 members....It seems impossible to awaken any special interest in the temperance work. We seem to have reached a sort of stand still." Surely this is a poor Exhibit.

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THE PHILOSOPHY OF ASTROLOGY.—NO. 6.

SPIRITUALISM.

Spiri tualism is like that tree spoken of in the gospels, which, from the smallest of seeds, grows to be large enough to give shelter to every bird in the air; every ism, onomy or ology finds a refuge, a place of shelter, at least, in its spreading branches; even Astrology has a place there, a place to which it has a constitutional right. Divination, Magic and Spiritualism are essentially identical. Astrology and Magic have been twins inseparable from time immemorial.

If between Astrology and Magic there once existed an interdependent sympathy, then between Astrology and Modern Spiritualism the same relationship must now exist.

Astrology teaches that the ever changing aspects of the stars produce a corresponding change in the physical and psychical conditions of life.

Spiritualism teaches that its phenomenal manifestations are dependent upon certain mental and spiritual conditions which are ever changing and not at all obedient to the will. Ancient Magic or Spiritualism also depended upon the same requisite conditions, and Astrology was held to be the key to those conditions. Every writer, speaker, poet, and every inspirational person knows that there are certain moods in which they excel; when ideas, thoughts and words flow easily; and other times when they have but a sluggish and uncertain flow. These moods, to a certain extent, may be traced to stomachic conditions, which have a powerful influence on mentality; but mentality has also its influence on the stomach, both being subject to the conditions of atmospheric influence, and all of them to the influx of stellar rays. The primary proof of this lies in the fact that certain configurations of the heavenly bodies at birth have been attended with consequent characteristics of the person born. Their effects upon the human constitution have been so closely observed in the Caucasian race that a description of a person can be given with considerable accuracy simply from a diagram of the zodiac at birth.

When Prof. Chaney was almost a total stranger in this city I contrived to bring five gentlemen to his room in such a manner that collusion was impossible. I gave him, during the evening, one at a time, the date of birth of each, without giving him any knowledge of the person to whom it belonged. The first was simply remarkable. He described his mental and physical character, with certain peculiarities in his life, better than his intimate friends could have done. With none of the parties did he make one mistake. His success probably depended on the accurate knowledge each possessed of his exact date of birth. Two or three months ago, in order to test the astrological ability of a lady student, I sent her two dates of birth, one of a lady, Mrs. Hardinge Britten, the other a gentleman, keeping secret the names of both. The horoscopes of each were returned with descriptions of character, ability and physical appearance, which, in accuracy, were perfectly astonishing. If further particulars be desired they can be found at the office of COMMON SENSE. These are not solitary examples. I have seen scores of them, and they are to me proof positive that our life moods and destiny are in a mysterious way linked with the stars. The transits of planets over certain radical points in the horoscope are also alleged to be followed by consequent events. To this I am not able to consent with the same assurance I have done in regard to nativities, not having had the same amount of experience, but there are others who with more experience fully assent. Nor am I assured that there is any truth in "arcs of direction" on which the predictions of genethliacal Astrology are based. I can see no connection between the degrees of an arc and the years in the future. Can space be converted into time? The outcropping realities of Astrology, even from a vast amount of crudities and absurdities, should induce those interested in the "reason why" of Spiritualism, to acquaint themselves with the subtle but powerful influences of the stars, upon which probably even mediumship itself depends.

Were the practical study of Astrology and Spiritualism united much of the incongruous, the repulsive and absurd would be eliminated from both. Nor, in order to study Astrology, is it necessary to adopt the ancient spiritual ideas which were associated with Astrology, which viewed the planetary and spiritual spheres as one, the Jacob's ladder of spiritual progress, upon which all souls ascended and descended on their journey home to God. This study should have to do with present facts, rather than past causes or future results, though all are legitimate subjects for study. For my own part, I do not *know* that any theory of existence, spiritual or non spiritual, is true. Life is overshadowed in mystery. Momentary gleams of light flit across the soul, bewildering its senses in the view of its own greatness and the importance of its future destiny; but equally bewildering is the darkness which follows, in which our utter littleness is felt; the hollow mockeries of all our surroundings in their mutability and utter worthlessness, the apparent anarchy and injustice in life make us forget the former light in the darkness which comprehends it not. I base my entire hope and faith on the idea that what I am essentially is eternal and perfect, and will outlive eternally the transient and organic. The organic must perish with all its hopes, affections and desires, when they have subserved the purposes of the eternal and essential.

There is a greater light dawning on the world, amid lengthened shadows, and gloomy recesses; and though we see, in the uncertain morning light, grotesque appearances, wierd shapes and flitting mirage which deceive us, these as the sun rises will disappear; our knowledge will increase if we work out doors in the free air and in the pure sunlight of heaven.

I think Spiritualists, in their eagerness to defend their theory of disembodied spiritual existence, underestimate the embodied powers of their own spiritual existence. Astrology properly understood and studied will remove much of this. As the laws of occult influences, and especially stellar influence, in their relation to us, become better understood, our relationship to spiritual phenomena will be better known and be more intelligently practised. As it is, there is but little system or science in it, mediumship is a work of chance. Except in a few rare instances, it has not met with that careful experimental scrutiny which characterized the researches of Reichenbach. Nor will Spiritualism ever deserve the name of science, till it has undergone this exacting scrutiny, when the result of occult mundane and celestial influences upon mediums and sensitives will have been carefully noted and classified.

The honest investigator feels repelled from an exhibition of mediumistic powers where self importance and aggrandisement are the principal controlling spirits. The same may be said of Astrology.

But neither Spiritualism nor Astrology will be understood until they be married by the authority of honest inquiry. May you and I, dear readers of COMMON SENSE, be present at the nuptials. Till then farewell, VOX STELLARUM.

Mrs. J. M. Spear, as one of a Committee of the Radical Club of Philadelphia, recently drafted a petition to the Pennsylvania Legislature in favor of reform in the management of the House of Refuge, asking especially that the Board be composed in part of women.

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[Written for Common Sense.

SAVED BY A DREAM.

BY MRS. H. W. BAKER.

CHAPTER I.—A SELFISH MAN.

Bradleigh and I became acquainted accidentally (if anything really is accidental), and I showed him the specimens taken out of my claim up in Placer county. He was much impressed by their evident richness, and before many months succeeded in interesting several capitalists who finally bonded the mine for six months at what I then thought a very fine figure. Then operations commenced in earnest. Men and implements were collected, and I opened a boarding house on the premises with the intention of turning an honest penny out of this new streak of luck, whether anything came of the mine or not. All went on well in my opinion, since they had no trouble in finding pay rock in large quantities. But Bradleigh soon proved himself unfit for the position of Superintendent by his hourly exhibition of more than childish impatience, and by other symptoms characteristic of an overbearing and tyrannical disposition. It was a matter of no surprise to me that he could not keep his men; good, honest fellows, for the most part, but unable to endure patiently the almost unbroken stream of profanity he poured out upon them. It was an interesting study in human nature to note the man's peculiarities. Indeed, before I was done with him he succeeded in lowering the whole human race in my estimation—only, however, to take deeper root upon my sympathies at last, and to lead me into a broader and more comprehensive sense of justice than I had ever known before. There were times when he was so elated by the prospect of future wealth, that his native arrogance would crop out like the blisters of silver on the rock; and again he was much depressed in spirits on occasions when the lead seemed to pinch out, which it did two or three times in every one hundred feet. It appeared to be modeled after the plan of a stuffed sausage; but it never gave out entirely, and each new link of it was just a little better than the preceding one.

During his despondent spells Bradleigh was quite subdued in manner, and obsequious to the verge of humility. There was never any real occasion for discouragement, and a man of more equipoise would have been hopeful all the time. But poor Bradleigh! There was not one element of repose in his whole composition. I never saw a man who chafed himself and others as he did. His very walk—almost a run; his quick, irritable pronounciation; his glance darting here and there—not boldly, but furtively, as if trying to detect us all in some act of cheating. He impressed me so disagreeably and continually that even when I was at work in the kitchen, with the length of several rooms between us, I could still feel the influence of his nearness, and the impossibility of disburdening my thoughts of him. His appearance at the door would check any stream of merriment within as suddenly as if a thunderbolt had fallen. The very dog—an old hunter that my husband had loved—would scurry around the house in a panic, as Bradleigh came through the gate; and if he followed him, as he sometimes did, in a forced attempt at conciliation, the dog would show his teeth, a thing he had never been known to do before. "A bad man, Missis," Billy said to me, the next day after he came. "Bet your life, if that 'ound don't know, nobody do." The man haunted me, and before three months passed I commenced dreaming about him. One morning at the breakfast table I told him I had a strange dream of him the previous night, and was asked to relate it. At that time they had just discovered a very rich body of ore, and he was in great spirits—felt himself a perfect nabob, and treated us all as if he owned us, and would be glad to sell us off at any price. But the dream, which I shall never forget, for reasons to be hereafter explained, was as follows:

I thought I was in San Francisco, one morning; on Montgomery street; and that one whole side of the street was lined with beggars. Blind men and women with their organs, singing men on crutches; in short, all the beggars in the city stood in a row on the sidewalk. The first one I passed moved me to compassion, and I gave him money; and to each one along the line, for a short distance, I gave something, but each time a smaller amount as my pity diminished, which it did more and more, as my eyes became familiar to the spectacle of their misery. At last, I not only ceased to pity them, but my heart gradually hardened into anger toward them, so that when I saw other people giving, I could not but consider them fools in my mind, and condemn them bitterly. Then I passed into another street filled with beautiful things for sale; and I made many purchases, each time finding more gold instead of less in my purse. There was now a sudden transition in my dream, and I found myself back among the beggars, and face to face with one whom I knew. Clothed in rags, pale, worn to a skeleton, trembling with premature old age, yet with the same look of irrepressible greed flashing right and left from his sunken eyes, and with palsied, outstretched hand, stood Bradleigh. His whole attitude was pitiful, beseeching, humble to the last verge of degradation. I took out my purse and gave it to him. He opened it and ran his eyes eagerly over the yellow coin; then, with an air of supreme pride and arrogance, he stepped out of the beggar ranks and pushed me into his place. And without one glance behind him, with head erect, and all his old insolence of manner, he passed up the street and out of sight. As I glanced down on my miserable dress, for I had become a beggar, I said to myself: "There seems to be a premium on selfishness in this world. While I attended exclusivly to my individual wants, I became richer all the time; but I no sooner turn philanthropist than even the man I relieve scorns me." And then came to my mind the grand question of the present age: "Will it pay!" After that I fell into an awfully despairing mood, and was filled with selfish repining. But this passed; and as I began to look about me I was able to enter into the feelings of those other unfortunate mortals like myself; and my heart grew, by sympathy, to such Godlike proportions that I would gladly have taken all their sorrows upon my own shoulders so that they could go free. And then feeling an impulse to look upward, I saw the heavens open, and a shining host look down smilingly. And a great hope took possession of me, and filled me with such joy that I awoke in a tumult of blissful emotion.

Having told my dream, not as it is written, but in a most fragmentary manner, interrupted by remarks from Bradleigh, whose arrogance exceeded all bounds that morning, we dispersed our several ways and met no more until dinner.

And now, one word with regard to Bradleigh's position and my own. I had met him in San Francisco, at a boarding house, and learned that he had a family, though I did not see them, and have never seen them until recently. He had been one of the richest men in the State. His legitimate business was banking; but embarking in speculation, he had ruined himself financially. His wife was a proud, selfish woman, whose repining at poverty was enough to drive him crazy. He had six children. At the time I knew him first he was about forty-two years old, the handsomest man I ever saw, with a face and figure so perfect that any honest messenger of the gods, seeing him, would hand over instantaneously his own seal of office. Nevertheless, his beauty did not win on one as beauty often does. He lacked magnetism. He had no desire to please. He was absorbent by nature. He appropriated everybody's surplus vitality, and gave out none. He was a sponge, gathering all the moisture of the neighborhood, leaving us only the arid, desert

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air. Not until he left the room could one of us breathe freely.

At the time I met him I was a widow, not far from forty, with one child, the dearest girl a mother was ever blest with. I was in the city on business, my home being in Placer county, my property consisting of a flock of sheep and a small range on which the mine was accidentally discovered. I had carried some specimens with me when I left home, and this circumstance resulted in our after connection. The men who were engaged in the mine with him were rich; and as he had nothing, he put his services against their money, and he was allowed to come in as one-fourth owner. His manner toward these men, when they came about the place, was disgustingly subservient, truckling—indeed the very reverse of his manner to us, whom he considered beneath him, and from whom he expected nothing. He would crawl on his knees before a rich man, and spurn a poor one with his foot. Now will it be believed that such a man would ever gain any influence over a plain, practical, common sense woman, who knew him as well as if she had lived with him always, and who was never for one moment blinded as to his real character? But this influence he did finally gain, and that too through her pity, which we all know is akin to love.

A SCOTCH PRAYER.

The following is one of the reminiscences of J. C. Young, as given in the first volume of the "Bric-a-Brac Series":

One of the most notable man for the homely fireside eloquence was Adam Scott of Upper Dalgleish. I had an uncle that herded with him, and from him I had many quotations from Adam Scott's prayers. Here is a short sample:—

"We particelarly thank Thee for Thy great gudeness to Meg; and that it ever cam into your head to tak ony thought o' sic a useless bow-wow as her (alluding to a little girl of his, who had been miraculously saved from drowning). For Thy mercy's sake—for the sake o' Thy puir sinfu' creeturs now addressing Thee in their ain shilly-shally way, and for the sake o' mair than we daur weel name to Thee, hae mercy on our Rob. Ye can yoursel' he 's a wild mischivous callant, and thinks nae mair o' committing sin than a dog does a licking a dish. But put Thy hook intil his nose, and Thy bridle intil his gab, and gar him come back to Thee wi' a jerk that he 'll not forget the langest day he has to live. Dinna forget puir Jamie who's far awa frae us the night. Keep Thy arm o' power about him, and ech, sirs, I wish ye wad endow him with a little spunk and smeddun to act for his sell; for if ye dinna, he 'll be but a bauchel i' this warld, and a backsitter i' the next. Thou hast added one to our family. (One of his sons had just married against his approbation.) So it has been Thy will: it wad never hae been mine. But if it is of Thee, do Thou bless the connection. But if the fule hath done it only out o' carnal desire against a' reason and credit, may the cauld rain o' adversity settle in his habitation."

The last part of his prayer is left open. First it was God who had brought the couple together; but notwithstanding the work of the divine hand, the father boldly tells him he would have made a better choice. Then there creeps a suspicion about God having done it, and, if he really have, a blessing is asked; but, to be safe, in case he have not, a curse. Many such prayers I have heard myself in Scotland; but do we hear many more enlightened ones here? Are not all prayers inconsistent, and more or less blasphemous? If we believe unchangeably in natural laws, what have we to pray for? Or if, *for us*, prayer mean only thanks and praise, cannot these best displayed in our lives? Does not "he pray best who loveth" and worketh "best"? —*Index.*

A California inventor, Mr. Brooks, has devised a mode of distilling at a temperature so low that the fusil oil is not vaporized, but remains in the wort, to be thrown away, while the ether is evolved before the alcohol begins to vaporize, and that is also eliminated.

For Common Sense.

REVIVALS.

BY LA ROY SUNDERLAND.

DIALOGUE BETWEEN AN EX-METHODIST MINISTER AND THE READER.

Reader:—I would very much like to have your present opinion as to the philosophy by which those wonderful revivals were "got up" under your preaching when a Minister in the Methodist E. Church?

Ex-Minister:—The phenomena of my revivals were the same as in all revivals, and all concerned at the time *believed*, as Methodists now believe, that those mental *epidemics* were produced by the immediate "power of Almighty God, manifested through his preached word." But a longer experience has put this fact beyond all doubt, that all revival phenomena, from first to last, are human in their *inception*, human in all their means, and human in their results. There is no more of God in these epidemics than there was in my lectures on Pathetism; when numbers (by suggestion) became entranced in my audiences, as they often did in the streets a mile from my platform.

R.:—And how could that be?

E. M.:—Why, my friend, I had cases where one was entranced by reading my advertisement; another by reading my book on *Pathetism;* and, when lecturing in Tremont Temple, Boston, in 1847, a man was entranced on seeing my portrait in the window of Ross & Hatchman, where it had been sent to be framed. Each of these persons had probably been entranced before, though I do not know; and it makes no difference if they had, as we know that the mind, if once deeply impressed with an *idea* of the trance, and the temperament is "sensitive," is sufficient to induce that state.

R.:—And yet, our christian friends call these mental epidemics "religion," as if they superinduced the relations of life, which are the source and the highest authority for religion.

E. M.:—Pathetism proves that all "revivals," as all mental epidemics, involve psychological laws, and here are some of them:—

1. *Saving faith*, which is such an intensification of credulity as creates the "evidence of things unknown."—*Heb.* 11 : 1. Faith is such a *trust* on this "evidence" as leads to action.

2. *The laws of association.* All are more or less governed by these laws. The sight of tobacco excites a desire for its use; the sight of a keep-sake, the memory of the giver. Animals and the feathered tribe are governed by these laws. And by these laws the trance and various states of the mind are induced, depending on the leading idea in the movement.

3. *Sympathic imitation.* We gape, we laugh, we weep, from an *aptness* that is natural when we witness these things in others. So it is in war, and in all revivals and mental excitements. Hence, Hammond's earnest efforts to get one sinner "forward for prayers," because the sight of that one will have a tendency to excite others.

4. *Dogmatism.* Without this there never was a revival nor any Pathematic (Mesmeric) results, *i. e.* I. the repetition of the revival *Idea*, made from fear of an angry vindictive God, an old boss devil and hell fire torments; II. the dogmatic *assumption* of the authority and power essential for the work to be done.

And here comes in that error respecting the human "will." Jesus said, "I will, be thou saved." And the revivalist says, "I have this power from God" to threaten hell and eternal torments to all who venture to doubt what I say on this subject.

Quincy, Mass, April 2.

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CHRISTIANITY VERSUS WOMAN.

In the course of the able argument of A. C. Stowe. before the Society of Self Culture, on the question "Does Christianity promote the highest civilization?" the speaker used the following language:

The most fatal defect in Christianity is its degradation, and subjection of woman. No system can improve or promote civilization that affirms the inferiority of woman; that does not place her in equality with man. Christianity has not done this, on the contrary, it has not only incorporated into itself false and unjust notions concerning woman, but it has endorsed the despotism of the Jewish Scriptures and their divine origin. The fall of man is laid to her charge. She is cursed with a terrible curse. "In sorrow thou shalt bring forth children and thy derire shall be to thy huband and he shall rule over thee." A more damning curse could not be conceived even by a God; and all this because she sought and obtained knowledge, because she desired to be wise. This curse means the absolute slavery of woman's sexual nature to man's lust, and a belief in the divine authority of this hellish curse has wrought its sad and damning work. It has poisoned the very foundation of life, and the wonder is that we have so high a state of civilization as we have. I affirm, without fear of successful contradiction, that no improvement can possibly be made in the race except through favorable ante-natal conditions. The ralation of the sexes in the Christian marriage is but the fulfillment of the curse, intensified in its horrors to woman by other divine inspirations.

"Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the savior of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in every thing."—*Ephesians, Chap.* 5.

"Let the women learn in silence, with all subjection. But suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman, being deceived, was in the transgression. Notwithstanding, she shall be saved in child bearing if they continue in faith and charity, and holiness and sobriety."—1 *Timothy, Chap* 2.

How magnanimous! "Notwithstanding, she shall be saved in child bearing." This is adding insult to injury. A more degrading and damning relation of the sexes can not be devised, and this is Christian marriage. It tends to the degradation of both man and woman. It ties man and woman together for life without regard to adaptability. It yokes together the diseased and depraved, the ignorant and selfish, the good, bad and indifferent, in indiscriminate confusion, for their natural lives, and bids them increase and multiply, and perpetuate the diseases and deformities of body, mind and soul. It licences the man, the lord of creation, to sexually debauch the wife, if he is so disposed, and she has no redress. And this Christian marriage is one of the agencies which is to promote a higher civilization, is it? No wonder that Christians confess that the world is growing worse. It would indeed grow worse, if this Christian marriage could be strictly enforced; but it can not. Christians themselves let the marriage bonds hang very loosely about their person, and many of them imitate their God, and more than one Jesus has come to bless the world.

What *is* Christian marriage? Is it a permit for two souls to *love* each other? No; for they are permitted to do this without marriage. Is it a permit to kiss and caress? No; for this is sanctioned outside of marriage. Then, what privileges does marriage confer that are not permissible without it? The privilege of sexual indulgence only, to the man, if he so desire, "for he is the head of the wife," the privilege of debauching the wife; and to the wife—for she is the tail of the husband—the privilege of being debauched; and through these conditions it is here affirmed that a higher civilization is to be promoted.

What would you think of the Stock Breeder, if he should tie the males and females of his herd together indiscriminately, without regard to selection, and compel the female to submit to the demands of the male as often as it was his pleasure, without the least regard to time or season? Would you not say he was a fool, that he would degenerate his stock? Yet this is precisely what Christian marriage does for the human race. Should the Agriculturist, Horticulturist and Stock Breeder pursue the same policy in regard to the products of the earth, and the domestic animals, that Christianity, which assumes the guardianship of the human race, does in respect to the improvement of man, the earth would have long since been a barren waste, a fit habitation for bats and owls.

SUBJECTS WHICH ARE OFFENSIVE TO DELICACY.

The Los Angeles *Express*, in noticing a lecture on "The Pre-natal Rights of Children," by Jennie Leys, says:

"Miss Leys has had the hardihood to lecture on subjects which offend delicacy, real or assumed, and she has had the wonderful skill to talk for hours upon subjects admitting of prurient associations, without for a moment leading any of her audience to question a personal purity, which is indeed apparent in her very physique."

The San Jose *Mercury* comments as follows:

"The implication that the discussion of the pre-natal rights of children offends delicacy which is real, seems to us a mistaken idea, entirely incorrect. Does it not evince a desire to make an unmanly compromise with a weak, sickly sentiment which Madame Grundy affects so much? This appears to us as one of the motley group of bugbears with which society has long seemed pleased to scare itself—a creature of diseased imagination, deformed and naked, which has no right to live.

"The subject of pre-natal life is clothed with a divinity which challenges the holiest thoughts, which deserves the sincerest reverence of the soul. To study it, to fathom, as far as may be, its sacred depths, to learn its mysteries, is our duty, commanded by the united voices of Nature and her Maker, God. Let us have done with the sinful proscription of this theme so vital to the welfare of the race. Let us stay our puny hands from longer throwing mud at the sun."

THE MYSTIC RAP A MIRACLE.—It is a miracle in the Bible sense of this term; and, supermundane, in a sense that most of the so-called miracles of Jesus could not be said to be. The mystic Rap is not conditioned, like the miracles of Jesus, on human volition, or faith. And, what shall be thought of those Spiritualists, who are stupid enough to attempt to turn the influence of this Rap in the support of ancient mediumism, which began its career by the mediumship of a *snake*, (GEN. 3: 2) and an *ass* (NUM. 22: 28.)? And after including, "Moses and the Prophets," and "Jesus and his apostles," in that form of mediumship, between God and humanity, its career was closed, finally, with a mediumship of a set of *monsters*, including a calf, which had "eyes behind," where their tails should have been. —*La Roy Sunderland.*

Isn't it possible that murderers, even, have rights that society aught to respect? There is something out of joint in their natures, else they wouldn't be what they are. That "something" may have resulted from inherited or other conditions for which they are in nowise responsible. We treat humanely the intellectually and physically diseased—why not the diseased moral natures as well? Why not give them a chance to improve, under such reformatory influences as the State has the power to throw around them? is it fair for us to send our criminals into the next world before they are wanted there, thus shirking a responsibility that properly belongs to us? —*San Jose Mercury.*

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, APR. 3, 1875.

We call attention to a Story of California Life, the first chapter of which is given on page 545. The writer is a California lady of acknowledged literary ability, whose productions find place in the best Eastern magazines.

Mrs. C. Fannie Allyn closed a very successful engagement at the Hall of the Spiritualists' Union on Sunday last Mrs. L. E. Drake is to speak before the same society in April, and Jennie Leys will follow.

The *Popular Science Monthly* for April contains an interesting article on Photography by Dr. Hermann Vogel, "The first traces of Man in Europe," by Prof. Mueller; "Science from the Pulpit" by Prof. Trowbridge, etc. D. Appleton & Co. 549 Broadway, Publishers. For sale at all the bookstores.

The Society for Self Culture had another very interesting discussion last Sunday. The speakers were J. H. Butler, J. H. Smythe, J. L. York, Mr. Lundi, Mrs. Smith, late of Denver, and James Battersby. We shall give extracts from the addresses hereafter.

Moody and Sankey are creating more excitement in London than the clown Hammond has yet succeeded in getting up in San Francisco. Like Hammond, these two evangelists are ignorant, coarse men. One exhorts and the other sings, but neither is a man of much mental caliber. Their success is all owing to the support of the clergy, who combine to bring about the desired effect. The campaign is deliberately planned and carefully carried out.

The medical profession publish, in the United States, over one hundred journals. If one fourth of this medical literature could be popularized, and given to the people, instead of being confined to the profession, more good would be accomplished. Information in relation to sanitary reform, etc. published in daily journals, would be more beneficial to the people at large than all the Medical Journals of the country. We hope to see the time when police records and detailed accounts of crime will give way in our daily journals for articles on scientific, educational and industrial subjects.

THE ANNIVERSARY.

On the 31st of March, 1848, at Hydesville, New York, the Mystic Rap gave the first intelligent answers to questions; an event which, startling as it was at the time, had far more significance than any one then accorded to it. It was the beginning of a movement which has swept over the face of the civilized world, awaking thought, freeing from the bondage of creeds, giving assurance of eternal life, teaching mankind that all belong to one great brotherhood, enjoining charity to all, justice to all, and the duties of a life befitting immortal souls. It is proper that a movement so grand as this be celebrated by all who appreciate its beneficial results. The Spiritualists of California united in its observance, and a report of the proceedings will be published next week. As the forms are sent to press on Wednesday, we can this week give only

THE PROGRAMME.

Anniversary Celebration.
DASHAWAY HALL,
WEDNESDAY, MARCH 31, 1875.

President,..... Col. L. B. Hopkins.

Morning Session—11 O'clock.
Music.
Original Poem.....Dr. Joscelyn
Address.....C. Fannie Allyn
Volunteer Speeches of ten minutes each
Music.

Afternoon Session—2 O'clock.
Music.
Original Poem.....J. H. Butler
Music.
Address (20 minutes).....Dr. Joscelyn
Address (20 minutes)...Dr. Dean Clarke
Volunteer Speeches of ten minutes each
Music.

Evening Session—7½ O'clock.
Music.
Poem.....J. L. York
Music.
Address (30 minutes) Belle Chamberlain
Substitute, Prof. Chaney.
Seance of one hour.

Freethinkers' Convention.
DASHAWAY HALL,
THURSDAY, APRIL 1, 1875.

President..... James Battersby

Morning Session—11 O'clock,
Music.
Poem.....Flora W. Chaney
Address (30 minutes).....J. L. York
Music.
Volunteer Speeches of ten minutes each
Music.

Afternoon Session—2 O'clock.
Poem.....Mrs. Laverna Mathews
Music.
Address (30 min) B. Alston Laverdier
Music.
Volunteer Speeches of ten minutes each

Evening Session—7½ O'clock.
CHARTER OAK HALL.
Music.
Poem.....W. N. Slocum
Music.
Address (30 minutes) James Battersby
Music.
Addresses of 15 minutes each by Capt. Smith and H. L. Knight.
Music.
Dancing.

MEDIUMS' LICENSE.

We barely noticed last week the fact that the Supervisors of San Francisco had "passed to print" an ordinance imposing upon mediums and spirit artists a tax of fifty dollars per quarter for a city license. The gross injustice of the proposition aroused a few persons to make an effort to prevent the passage of the ordinance in the form proposed. A petition to the Board was prepared, numerously signed, and C. J. Collins personally appeared before the Committee on Ordinances and urged the striking out of that clause. After listening to Mr. Collins' views and the consideration of the petition, the Committee did itself the honor to so amend the ordinance that it will not apply to mediums, or spirt artists, but only to astrologers. Our readers here have an illustration of the value of concerted action. Individually the poor mediums could have accomplished nothing; but, sustained by public sentiment, expressed in urgent terms, they succeeded. Organization in this case effected in short order what, without such concentration of power, could not have been obtained. If Spiritualists and Free Thinkers are ever to become a power, they must organize.

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CONFUSION TO SCIENTISTS AND SPIRITUALISTS.

This is the battle cry of the revivalists, taken from one of their own organs—*The Pacific Methodist*, in an article headed "The Revival." The following is an extract:

Christians have been for years waiting for the culmination of infidel theories. Philosophy and science have run riotously and wantonly amid the mazes of theology. Renan and Strauss, one with supple and glittering rapier, the other with heavy axe and mace, have assaulted the divinity of the Son of God. Huxley and Tyndal and Darwin, with specious reasoning, have attempted to overthrow the validity of the Scriptures, and the Devil himself has, with superior skill, marshalled his forces to overthrow the moral consciousness which our blessed religion has bestowed upon us. For forty years an army of necromancers, sorcerers and seers have fed upon the vitals of truth. Their shameless doctrines, backed by seeming supernatural testimony, has so overcome the credulous that they claim converts by the million. Sorrow and pity have filled the hearts of Christian people.

But the writer goes on to say, "at last the Lord has raised up a standard against the enemy." "Renan and Strauss have met their superiors—Spiritualism has had its pretensions exposed, and the Spirit of God has come upon the Churches." The Union revival work he represents as "Universal and Spontaneous," and says "the tide of blessing is rolling right along, and carrying *confusion to the horde of skeptical scientists and spiritualists.*" The writer feels especially grateful, as might be expected, to Elder Hammond, who, as the Lord's Lieutenant, has been so efficient in rallying the discouraged and flying forces of "Prince Immanuel," and leading them on to a new and more vigorous charge against Science, Spiritualism and Common Sense, on the Pacific Coast. As a leader of "the forlorn hope" he is thought to be "a success." It may be so, but if so, how very forlorn their hope must have been! And how very unnecessary, if Spiritualism as well Skeptical science has been so thoroughly checkmated and defeated that they advocate the imposition of a license tax of $50 per quarter on spirit mediums! And, by the way, why not make a consistent thing of it, if a license tax is to be laid on the mediums, and lay one at the same time on the "Scientists," who, according to the *Pacific Methodist*, have been associated with the Spiritualists in their assaults upon "the divinity of the Son of God" and the Bible infallibility?

But the end is not yet. In fact, the conflict is but begun. Our Methodist friends are not yet half through with their battle, and their exultation is premature. Skeptics are not thrown into "confusion" by all their revival bluster. They know it is a desperate remedy, adapted to meet a desperate emergency; and that it will be little gain to them or to anybody in the end, if it is not a positive disadvantage.

John I. Dexter, the London correspondent of the Boston *Congregationalist*, a highly Evangelical paper, in alluding to the revival now going on there under Moody and Sankey, speaks of revivals generally thus:

On the whole I am very skeptical as to the good of revivals so called. They are rather confirmations of the uninformed masses in ignorance and unwilling blasphemy, and they customarily end with such hideous disclosures of the personal relations of the leaders as should subject any movement bearing such fruits to the execration of human kind. Ulster, the Scotch lowlands, and wild Wales suffer more seriously in morals and in sanity from this than from any other single factor except strong drink; and, indeed so essentially are excessive emotion and indulgence in liquor's co-operative agents, that much of the mischief attributed to depraved appetite is due in equal, perhaps greater, measure to nervous excitement.

This is in accordance with our own observation, and we are glad to see that some Evangelical persons are beginning to perceive the facts which have for years been so plain to Scientists and Spiritualists, pointing to the conclusion that though religious excitements, known as revivals, may be of some benefit to individuals, on the whole they are a curse rather than a blessing to the community.

Our war cry still is—"Confusion to Superstition and Fanatism! death to ignorance and wrong!" Let the battle go on!

The Banner of Light.—This is, pecuniarily, the most successful Spiritual journal in the world. It was built up by the untiring labor and sacrifices of that noble man, William White; and, once established, it has been easy to keep it at the head of Spiritual publications. It is in some respects a credit to the cause; though not as liberal in its views nor as generous in its treatment of co-workers as could be desired. By co-workers we do not mean mediums and speakers, for its conductors have always been conscious that the mediums and the paper could be mutually helpful. It is the interest of the paper to be the friend of *its* friends. But workers for the cause who might come into competition with the *Banner*, however slight, have never been cordially welcomed as co-laborers. One of the best Spiritual papers in the United States, *The Spiritual Scientist*, is printed at the very door of the *Banner* office, yet its existence is not acknowledged in its columns. Other papers, doing good work, each in its own way, for the cause the *Banner* makes money out of, struggle along without a helping word from this firmly established journal. Perhaps this is good policy, in a pecuniary point of view, but it is not becoming in a journal which professes to have such great love for the cause of truth.

Co-Workers.—The *Religio Philosophical Journal* has a very large circulation—probably much larger than that of the *Banner*—and it is pecuniarily beyond the need of kind words from the "only living parent of Spiritual journals;" but there is another paper in Chicago, *The Spiritualist at Work*, published by E. V. Wilson, which is struggling for a firm foothold in the field of reform. It is doing a much needed work, and deserves to be sustained. It fills well the place marked out for it by its editor, a place other journals can not occupy, and it publishes valuable Spiritual experiences and tests of a kind to be found in no other paper. It is as useful in its way as the *Scientist* or the *Religio* in their respective fields of labor. *Hull's Crucible*, *Woodhull & Claflin's Weekly*, *The Truth Seeker*, *The Golden Age*, *The Index*, *The Toledo Sun*, the *Boston Investigator* and Common Sense are all working for reform in the mode which each sees best for itself. There should be enough of charity and love of liberty in the spiritual ranks to welcome all aids, from whatever source.

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COMMON SENSE—ITS FUTURE.

Ed. Common Sense:—In passing through your city on my way home from my last field of labor, being tired and worn from my incessant work, and withal home sick, I pushed on home where I have since been quite sick.

I have regretted that I did not call at your new place, and see you, and more so as I have received intimations that you contemplate making Common Sense a Monthly.

I hope the information is incorrect, as, in my judgment, the move would be equivalent to the death of the enterprise. That I have no stock in the concern, is not from want of desire to advance the interests of your excellent paper, but from a lack of metallic substance; but like Peter at the Gate Beautiful, such as I have I give freely, in word and act, in presenting the claims of Common Sense to our people.

I can not bear the thought of any change which looks like a backward movement, but rather let us renew our efforts at the coming convention to secure the interest of Liberals in its welfare. My whole soul is in the work of making Spiritualism in statement broad enough to stand on the basis of Free Thought and Common Sense. To this end your paper, "Our Organ as Free Thinkers," is preeminently adapted to advance the high and broad interests of human Freedom.

To me Spiritualism is Freedom of thought and inquiry throughout the broad domain of nature, making all human knowledge relate to our completings here, and pointing upward to a progressive spirit life. We will use the old adage by reversing its statement: Keep your powder dry, and trust in God afterwards.

It does not seem probable that the friends of Free Thought, in the face of such mighty efforts on the part of Christians, will let Common Sense go down for the want of support. I hope in your next issue you will make that Call for the Convention a little louder, and send a special invitation to all the Liberal Societies to join us in Convention.

San Jose, March 24th. J. L. York.

COMMENTS.

Common Sense has passed through many dark periods during the year, and we have several times been tempted to suspend publication; but it has always been evident that the money invested would in time return, if we could only manage to keep up the paper until the turning of the tide. Every enterprise of this kind loses money at first. It is expected, and provided for, just as the farmer provides seed for the coming harvest. A few months ago we were greatly discouraged. People towards whom we had looked for cordial support were apathetic, and comparatively few seemed to be aware of the importance of sustaining an organ of Free Thought on this coast. At that time, feeling sure that in the future such a paper would be sustained, but not sure of our pecuniary ability to keep it alive until the period of self-support, we consulted with a few friends as to the advisability of publishing it monthly for a year or so, until the chasm could be bridged. This is what gave rise to the report referred to by Bro. York. It was merely an expedient proposed to prevent failure. The Trustees of the Company were almost unanimously opposed to the project, and upon further consideration it was abandoned.

That these pecuniary embarrassments detract very much from the value of the paper must be evident to every one; and that such a state of things is not creditable to the Free Thinkers of California is no less evident. Of the thousands of Spiritualists and Infidels on this coast less than fifty are stockholders in Common Sense; yet all we require for success is to dispose of a portion of this stock.

If the Free Thinkers of California desire to have an organ, they should combine for its support. In one year it can be made self-sustaining, and placed beyond all danger of failure. The stock of the company is offered at one dollar per share (par value $5), and we can safely promise that its value will be doubled within twelve months if enough is disposed of to place the establishment on a good financial footing. As soon as this is done we shall put additional agents in the field to increase our subscription list, and we have no doubt that the circulation of the paper can soon be doubled. Then it will be published at a profit, instead of a loss, as the expenses for type-setting, editorial labor, rents, ets., are no more for a large than for a small edition. Our advertising patronage will also increase with the increase of circulation, and in a short time the stock will pay fair dividends on the money invested.

We now have a Job office costing over $6,000, which is doing a good paying business, but it is not right to burden that branch of the establishment to keep up a paper which should be self-supporting. There are Liberals enough on this coast and they possess wealth enough to afford support to a first-class journal of live ideas. Free Thinkers, do you want such a paper? Spiritualists, do *you?* If so, come forward and *do* something to help it. We do not ask gifts, but simply the investment of capital in a useful and promising enterprise. The time has come when the believers in spiritualism should assert themselves, and organize for action. The enemies of religious freedom, under the name of Christianity, are a compact, working body, and they are now using every effort to gain an ascendency that will give them the control of the Government. By and by you will awake from your lethargy to find yourselves at the mercy of this power which is as remorseless as the grave, and as bigoted and tyrannical as it has ever been during any period of its bloody history. Will you not do something *now*—something practical, something worthy of men and women claiming to be the most intelligent and most liberal of all our people? The duty of the hour is organization; and to effect this you must have a medium of communication, an organ for the expression of opinion, an advocate of the principles you profess to hold so dear. Here is Common Sense ready to serve you, waiting to he made more useful to the cause than it can possibly be without your help; yet you remain indifferent, a disorganized rabble, despised by your opponents, and even lacking the self-respect which a cause so noble should inspire.

Loyalty to one's convictions, however shown, is a good thing; loyalty to ideal truth is a better thing. This sometimes compels us to destroy our old convictions as Cortez burned his ships behind him, that he might have no refuge, no way of getting back; that he might push on with all his hope before him into a country all untried.—*John W. Chadwick.*

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WOMAN IN THE FIELD OF WORK.

My Dear Mrs. Slocum: I had long ago designed writing to tell you how much I appreciate your work as Assistant Editor of Common Sense. Each number comes to us freighted with earnest thoughts and serious deliberations upon various subjects of such vital importance to humanity. Here in Santa Cruz, where in the long ago you and I have passed pleasant hours together, there seems to be the same spirit of awakening among women for remunerative labor which is found elsewhere. Young girls are not all contented to sit idly, with folded hands, waiting for the lover to claim them as a wife; nor are they willing to pass their time in mother's kitchen, doing drudgery which a Chinese domestic can as capably perform. No, they want to find congenial employment, and they *will* find it, too. A mother told me a few days ago of her daughter's aspirations to learn type-setting, or some sort of work, in a publishing office. A young friend had obtained a situation in Mr. Bancroft's, at a good salary, after a short time given to acquiring a knowledge of the business. I thought at once of you, and resolved to write to ascertain what is the prospect for our young girls in your Woman's Publishing office.

It is such a foretaste of the good time coming to see wives interesting themselves in their husbands' business pursuits. More than one of our leading merchants here have gladly permitted their wives to appear behind their counters to wait upon customers, and most serviceable clerks they are, too, often imparting valuable information to inexperienced shoppers in regard to choice of material and quantity required, etc. The present editor of the Santa Cruz *Enterprise* receives valuable assistance from his wife, and the gracefulness with which he acknowledges her usefulness is quite refreshing in one who is evidently not altogether in favor of the strong minded women.

By the way, who is your nameless correspondent in the last issue (March 13) wno indulges in personalities not altogether pleasing to the parties concerned? I feel interested, since the article has been attributed to my pen, though I rarely write anything without affixing my mark. I hope my friends do not attribute it to a desire to appear in print, but rather to show a willingness to acknowledge myself as the author of the thoughts expressed. Hoping to hear from you either through the columns of Common Sense, in regard to my friend's daughter, or by friendly letter, I remain sincerely yours,

Santa Cruz, March 25th. Nell Van.

Dear Friend:—The imperative demands of a business full of details is my excuse for neglecting to reply promptly to your kind and considerate letter. At present, I regret to tell you, we have no Beginners' Department in the office of the Woman's Publishing Company. Our work is such that it seems necessary, at present, to employ none but experienced compositors. Just as soon, however, as possible, it is my intention to make provision for apprentices, and to promote them from one branch of the business to another as circumstances may warrant, until they obtain a thorough knowledge of the business. I know of no good reason why a woman cannot make just as good a job printer as any man; but so far I have not found them equal to the men even in plain book work. In fact, the most serious difficulty I have yet encountered as Superintendent of the Publishing Company's affairs, is that growing out of the incompetency of female operatives. It appears to be the policy—a very bad one I think—in some offices, not conducted by women, to employ girls only so long as they are willing to work for little or no wages, and allow them to go as soon as they ascertain their own value. Girls are also employed who have no natural and little acquired fitness for the trade—some of them destitute even of the rudiments of an ordinary school education. Such a system of apprenticeship is injurious to the girls, and detrimental to the business. It results in crowding the printing offices with applicants for work who are not capable of doing credit to themselves nor to the office which employs them. My plan is to pay women the same wages that men receive, and to employ none permanently who are incompetent. It is an undeniable fact that female type-setters are not generally as efficient as males. This, in my opinion, is not owing to their organization, but to education;—it is the effect naturally resulting from the idea of dependence which is instilled into woman by the very atmosphere in which she moves from her childhood. She is taught to look forward to marriage as *the* end to be attained. This is the ultimate of all her efforts. I have nothing to say against true marriage. The family is the fountain of all the virtues—the basis on which rests the peace and good order of Society. I believe in it; but I believe also that the family relation is most perfect where all of its members are most independent—held together by the bonds of affection and mutual interest. Marriage is, doubtless, the duty of women, with some exceptions, but it should not be made, as it generally is, the one aim of a woman's existence, for this destroys her independence, and consequently her usefulness. It teaches her to look forward to means of support other than her own exertions, and in so far it impairs her self reliance and prevents the attainment of a high degree of skill in her profession. Her business is a mere make-shift, and she seeks less to perfect herself in her art than to make it the stepping stone to a different life. There is no adequate remedy for this state of things under our present system, which regulates (or rather fails to regulate) the relations of the sexes; but in that good time coming, when woman will be on an equality with man politically, then will she be his equal in the field of work as well as in the home, and will have higher incentives to effort than now, and greater encouragement to perfect herself in any chosen art. I trust however that we shall not have to wait until that happy day before I shall be able to give your young friend an opportunity to ascertain what she can do as a type-setter.

Yours in hope, Amanda M. Slocum.

Christianity.—Were Christianity true, it would be an everlasting disgrace to its devotees, after a trial of nearly two thousand years, that, at the present day, not one in a hundred of the Race has a particle of real faith in its dogmas. And, as the human family increase, the proportion who become real Christians, grow less and less, from year to year. Indeed, it was a *failure* in the beginning. For Jesus the "author and finisher of faith," himself, if he actually expired upon the cross, died without faith, and in utter despair, (Matt. 27:46.) And, if he did not die upon the cross, then he was never raised from the dead," and in that case, Paul says Christianity is a failure. (1 Cor. 15 : 14.)—*La Roy Sunderland.*

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LETTER FROM EUREKA.

The good work done here by our excellent speakers, J. L. York, C. Fannie Allyn and Belle Chamberlain, is still fruitful of good results. No church in the city can compete with our audiences. The interest not being of the hot-house kind, that forces youthful scions under the sun glasses of theologic fear into premature covenanting, will live long.

The indisposition since coming here which grew upon me until obliged to yield and take to my bed, is giving way to a fresher vigor, and returning health makes activity a necessity, so I am at work as usual.

I see our friend and co-laborer, Dean Clarke, has at last struck out for a mass convention, to which I heartily give assent, except it be in the date of its proposed calling. It would be an utter impossibility to get the matter so generally advertised as to insure a grand, successful rally of the people in less time than a *month or more* later than his suggestion calls for. The high pressure days of California are over. People are getting over the hurry that spurred them on in former days.

Eureka, March 21st. Thine, ADDIE L. BALLOU.

LETTER FROM DUTCH FLAT.

ED. COMMON SENSE:—My husband and myself started East, but having business in this place we are stopping here. The people are very friendly and pious. I met Mrs. Belle Chamberlain here. She has given two lectures since we came. The people are much excited over her. She and myself held a seance in the skating rink last evening, and it was a grand success. We had 150 persons in the audience. Mrs. C. answered written questions, and gave tests with myself. Mrs. C. will give only one more lecture at present, but expects to return after her visit to your city, and with the help of the angel-world, we hope to do a great work here. We send our best wishes to you and all the mediums. Your friend and sister.

Dutch Flat, March 24th. MRS. F. M. JEFFRIES.

There was thirty years of good honest labor in this man Vasquez, which, if properly utilized, would have been worth to the State at least $250 a year. To that extent he could have made amends for the wrongs he inflicted upon society. His earnings might have been made to contribute to the support of the families he deprived of their natural protectors—a disposition of him which seems to us eminently just. Why waste a man with so much use in him, especially when the object sought is of such questionable utility?—*San Jose Mercury.*

SPIRITUALISM AND CHRISTIANITY.—Christianity would have been self-annihilated ere this day, if it had ever had a moiety of the internal discords and self-inflicted injuries to contend with that have borne hard on Spiritualism. While Christianity has nothing but tradition and the dead past upon which to lean, Spiritualism has the *living miracle* of to-day, which renders this movement a live one, and it deserves well of humanity for what it has already done in freeing the human mind from the tyranny of Sectarianism.—*La Roy Sunderland.*

A FREE PRESS.—A long and varied experience, as a publisher and editor, has convinced me that a perfectly free and independent newspaper is one of the rarest things seen even in this progressive age. And here is the reason:—The mass, the great mass, of the people are under the spell of *faith* in tradition; and the editor who strikes out from the old path, for progress, must leave the multitude behind, and labor at his own cost or die.—*La Roy Sunderland.*

The wife of Gerrit Smith, recently deceased, left, without will, property valued at $2,000,000. It is inherited by two daughters, who were rich enough before. The fact that Gerrit Smith and his wife left so much property undisposed of is not to their credit. It is true Mr. Smith gave away millions during his life time, but he had no moral right to the millions retained.

WOMEN AND THE LAW.

A correspondent of the *Woman's Journal*, who has evidently had a sad experience, writes as follows:

For every other class of persons, from one end of the country to the other, if they earn anything, the law makes provision to secure it to them. But the poor, long-suffering, jaded, worn-out, discouraged, distracted, sick, faded wife and mother must drag out weary years of suffering and abuse. Her person is owned and under the absolute control of a corrupt, licentious, drunken brute who can, to attain his own selfish ends, transform himself into an angel of light long enough to delude and entrap a young, innocent, unsuspecting, confiding girl into a life-long union. So, too, he can appropriate the fruit of her labor to himself without giving her any equivalent in return. He can debauch and outrage her person; he can force her to give birth to unwelcome children, the exact pattern of the father, to curse the world. The fruit of such marriages fill our alms houses with paupers, our penitentiaries with criminals, our lunatic asylums with maniacs, and other public institutions with idiots. Such marriages spread wickedness, misery, ruin, and death, everywhere throughout the world. And all this is brought about because men, in all ages, countries and climes, have refused to do justice to women. The laws of all the States in this Union protect men in just such transactions as I have named. They leave her, the wife and mother, an unprotected victim without any redress, because he owns her in law just as he does his dog. What is the use of owning anything if you cannot use it as you please, and not be obliged to give an account? When she dies there is no more notice, in law, taken of her death than there is of the horse or dog. After her death her husband may take her earnings and dispose of them, may give them to any one he pleases, may turn her children out of the home she died to earn, may lavish all the luxuries of wealth and ease on a stranger who never lifted a finger to earn it, and never will; while the first wife lies in a neglected grave, with no stone to mark the only resting place she ever knew, because the second wife needed the money the stone would cost to buy her a gold watch and chain.

MEANNESS.—Our experience in the publishing business has confirmed the opinion long entertained that a man's religion really makes little difference in his character. There are good and bad in all sects; and even among Spiritualists, who, it is claimed, should live in accordance with their highest ideas of true life, there are some who are ineffably mean. A number of this sort became subscribers to COMMON SENSE, and after taking it months, some nearly a year, ordered it stopped without offering to pay for it. Some of these persons are most loud in their professions of faith in the redeeming grace of our holy religion. Bah! Such people haven't souls worth saving.

THE PRESS AND SPIRITUALISM.—The first periodical news paper ever issued on the same basis as that now occupied by COMMON SENSE, was THE SPIRIT WORLD, by the writer, in Boston, March 1, 1850. It was continued two years, at a cost of two thousand dollars, and only given up, for the want of support. And, here is a problem for Spiritualists. How is it to be accounted for, that out of more than twenty-five news papers, started in this country for the defence of Spiritualism, all are dead, with two or three exceptions, and these are now struggling for the breath of life? And, I fully believe, Spiritualists, as a class, are "head and shoulders" above all other *isms* that have gone before. I am forced to the conclusion, that the number is comparatively small, who have explicit faith in the invisibles, only as it is a matter of personal concern. Otherwise, COMMON SENSE would, ere this, have been put upon a permanent basis. The broad, and generous liberality, with which the columns of this paper have been opened, gives a legitimate and wide claim upon the patronage of all classes.—*La Roy Sunderland.*

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SOME SIGNIFICANT FACTS.

A correspondent of the *Woman's Journal*, writing from New York, gives an account of the first re-union of the graduates of the Normal College, of that city, an institution which grew out of the old Twelfth Street School. She says: "The high rank this school has attained is wholly owing to the life-long labors of one woman, Miss Lydia M. Wadleigh. Admirably fitted by nature for the position of teacher, herself a rare scholar, her faithful devotion to her task gradually raised the establishment of which she was principal to a position higher than any of its sister institutions, and to her the young women of the city owe the creation of the Normal College, with Miss Wadleigh as principal. I only wish the prejudices of the day had not prevented her from being given the presidency for which she was admirably qualified." The writer adds:

This reunion, to which I was invited, was the first of a proposed series of gatherings of the graduates of the old Twelfth Street School, which are to be held once in five years. About two hundred of the former scholars assembled in answer to the summons. A very fine looking body of women, numbering among them ladies of wealth and social position, writers, teachers and physicians. The statistics of the School were read by the Secretary, Mrs. Vital, and disclosed some rather singular facts. From 1859 to 1870 there were 302 graduates, and at the end of fifteen years only 126 are married. In one class, that of 1865, out of twenty-three graduates only five secured husbands. What a commentary on the theory that girls need no other education than that which fits them for the duties of maternity! Less than one half married out of such a number of unusually intelligent and, I should say, judging from those whom I saw, unusually attractive women. Is it not quite time that society acknowledge the fact, that girls as well as boys should be brought up to self-reliance and self-support? The exercises consisted of singing and addresses. Miss Chisholm, one of the most distinguished teachers at the Normal College, read a very amusing essay, and Dr. Mary Putnam Jacoby, who was one of the earlier graduates, made an admirable speech, dwelling upon the importance of cultivating the individuality of every woman, declaring herself, I was glad to hear, favorable to the ballot, not as an end but as a means towards promoting this independence of thought and helping to a higher education.

Nothing is more common than to confound religion and theology, but they are quite distinct and entirely different. Theological systems grow, mature and die, while the religious feeling and religious faith which nurtures them and uses them remains the same. Each age has its peculiar theology, each nation its particular modification of the theology of the age, while religion is one, universal and eternal. When we come to understand this we lose all fear for religion or religious truth amid the wrecking of the theological systems of any age or nation. Theologically, all Christians are in a state of transition. The old theology is breaking up, is disintegrating, and the new is yet imperfect and has yet much growth to make before it can take the place of the old. And, naturally, those who confound religion and theology are filled with honest fears lest all our faith and hope and the very foundations of all religious life be destroyed. Of course these fears are groundless. The theology of a past age being in no way adapted to present needs, must pass away and a new growth takes its place. Let it go. We should neither hasten its departure nor mourn over its decay, nor vainly attempt to revive a lifeless body. And the old theology is essentially a lifeless body.—*Rev. D. N. Utter.*

Society's relation to its criminals should be the same as the relation of parent to child. The wise parent seeks to reform the vicious child—does not incarcerate it or kill it off, ordinarily. Society has been despoiled by the criminal and should demand reparation. The wife and children of the murderer, if he has them, and those whose protector his crime has removed, deserve, so far as it may be possible for him to give it, material support at his hands. Economically as well as morally considered, it is wrong for society to incarcerate or kill off its criminals. It should utilize them.—*Rev. David Cronin.*

WHITELAW REID ON WOMAN'S WORK.

It has been my good fortune for six or eight years, in this city, to be able to give employment to a number of women; and to pay for their work precisely what it seemed to be worth, without reference to the sex of the worker. That, after all, seems to be the true basis for any successful efforts you may make to help working-women. First of all—justice! After that, there will be far less need for charity; and what does prove to be wanted may generally take that better form of merely helping the needy to a way to help themselves. I know that this question of wages is not without its embarrassments, and that frequently where women claim even pay with men in the same work, they are claiming what they do not earn, and what employers can not give without loss. But this does not affect the general principle. When their work is clearly and in all respects equally valuable, it is entitled to equal reward. When you refuse that, you are undermining the very foundation for any honest effort by women to earn their own living. If they are to start fairly to support themselves, you must not begin by breaking down their self-respect, and outraging their sense of right. You do both, if you pay them less for the same work equally well done, for the sole reason that they are women and not men. To-day, through the whole range of woman's employments, but especially in the industries wherein they come in competition with men, there is a constant complaint that working-women rarely become much more than apprentices, that they do not learn their trades, that they are not generally good, trustworthy, efficient operatives, that they are not so attentive or industrious or persistent as working-men. How can they work with the spirit and zeal men show, if they are to be met on pay day by an unjust and intrinsically mean discrimination? How can they nerve themselves to the thorough mastery of the handicraft or art, when thoroughness brings no reward? I am urging no sentimental plea. It is not a question of chivalry, but of justice. I do not ask for fair pay for women because they are women but because they earn it. Wherever they do not earn, by all means refuse to give it. I only ask that, when they do earn as much as their brother-laborers, they shall be paid as much, and that they shall have from the outset the stimulus of knowing that equal work will always bring equal pay.—*Whitelaw Reid at Woman's Industrial Meeting.*

THE CHRISTIAN AMENDMENT.

At a convention of ministers, lately held in Kansas, the following resolution was considered:

"*Resolved*, That in this movement we come under the banner of One whose name is the synonym of all that is wise and good, generous and kind, merciful and gracious; a name under which the highest human progress has been made; a name above every name, his enemies themselves being judges, and that in the Lord Jesus Christ we recognize the Governor of nations, to whom all power belongs."

Nearly all the members of the convention favored this resolution, but there was one sensible man who opposed it, the Rev. Mr. Green, of Fort Scott. He said:

"What we want is not amendments in the Constitution of the United States, but amendments in the hearts of the people. He thought one Christian man in Congress, who could not be corrupted, and whom Credit Mobilierites and Pacific Mail schemers would not dare to approach, would do more toward reforming the country and advancing the cause of Christianity, than forty thousand recognitions of God in the Constitution. At a time like this (said the speaker), when misery and want stare us in the face on every hand—when hundreds of fellow-citizens in our own State are perishing for want of the necessaries of life, it seems to me that for Christian people to waste time and money in the agitation of such a cause as this, in the name of Christianity, is a supreme farce."

Notwithstanding this vigorous speech, the resolution was adopted. The grasshopper plague has been bad enough in Kansas, but the trouble these officious priests are assisting to bring about is much worse.

The *Christian Register* thinks that if society has any rights whatever it is entitled to demand the reticence of married persons concerning their ordinary incompatibilities and discords.

BURNS AND BEECHER.

There is a poem going the rounds of the press written by a Scotch woman, Mrs. Janet Webb, on the occasion of the Rev. H. W. Beecher being appointed to deliver an oration in New York, at the celebration of the Burns centennial, January 25, 1859, from which the following stanzas are extracted:

"His few, sma' faults ye needna tell;
Folk say ye're nae oor guid yersel,
But deil may care;
Gin ye're but half as guid as Rab,
We'll ask nae mair.
* * * * * *
A century hence, wha can tell
What may befa' your cannie sel'?
Some holy preacher
May tak' the cudgels up for ane
Ca'd Harry Beecher.

Had the faults of Henry Ward Beecher been marked by the open, bold and manly conduct of Burns, everybody would have been glad to extend the mantle of charity over him to its utmost extent. Listen to Burns when arraigned before the Sessions for a fault similar to that which placed the illustrious preacher on the "ragged edge," and subsequently on trial before the world's tribunal:

"King David o' poetic brief,
Wrought 'mang the lasses such mischief
As filled his after life wi' grief
An' bloody rants;
An' yet he's ranked amang the chief
O lang syne saunts.
And maybe, Tam, for a' my cants,
My wicked rhymes, an' drunken rants,
I'll gie auld cloven Clootie's haunts
An unco slip yet,
An snugly sit amang the saunts
At Davie's hip yet.
* * * * * *
This leads me on to tell for sport,
How I did wi' the Session sort—
Auld Clinkum at the Juner port
Cry'd three times, 'Robin!
Come hither lad, an answer for't,
Y'ere blamed for jobbin.'
Wi' pinch I put a Sunday's face on,
An snooved awa before the Session—
I made an open, fair confession,
I scorned to lie;
An syne Mess John, beyond expression,
Fell foul o' me."

But even over Beecher, and all connected with this foul expose, let us cast a mantle of charity, lest we be ranked with the "unco guid" of whom Burns says:

"O ye wha are sae guid yersel',
Sae pious and sae holy,
Ye've naught to do but mark and tell
Your neebours' fauts and folly.
* * * * * *
Ye see your state in theirs compared,
And shudder at the niffer;
But cast a moment's fair regard
What makes the might differ?
Discount what scant occasion gave,
That purity ye pride in,
And (what's aft mair than a' the lave),
Your better art o hiding.
* * * * * *
Then gently scan your brother man,
Still gentler sister woman;
Though they may gang a kennin wrang;
To step aside is human;
One point must still be greatly dark,
The moving why they do it;
And just as lamely can ye mark,
How far perhaps they rue it."

—SATAN JR.

THE MONEYLESS MAN.

BY HENRY STANTON, MAYSVILLE, KY.

Is there no place on the face of earth
Where charity dwelleth, where virtue has birth?
Where bosoms in kindness and mercy will heave,
And the poor and wretched shall ask and receive?
Is there no place on earth where a knock from the poor
Will bring a kind angel to open the door?
Ah! search the wide world wherever you can,
There is no open door for the moneyless man.

Go look in the hall where the chandelier light
Drives off with its splendor the darkness of night;
Where the rich hanging velvet, in shadowy fold,
Sweeps gracefully down, with its trimming of gold,
And mirrors of silver take up and renew
In long lighted vistas the 'wildering view;
Go there in your patches, and find if you can
A welcoming smile for a moneyless man.

Go look in your church of the cloud-reaching spire,
Which gives back to the sun his same look of fire,
Where the arches and columns are gorgeous within,
And the walls seem as pure as a soul without sin;
Go down the long aisle—see the rich and the great,
In the pomp and the pride of their worldly estate.
Walk down, in your patches, and find, if you can,
Who opens a pew for a moneyless man.

Go to your Judges, in dark, flowing gown,
With the scales wherein law weigheth quietly down;
Where he frowns on the weak and smiles on the strong,
And punishes right while he justifies wrong;
Where jurors their lips on the Bible have laid,
To render a verdict they've already made;
Go there in the court room, and find if you can,
Any law for the case of a moneyless man.

Go look in the banks, where Mammon has told
His hundreds and thousands of silver and gold;
Where, safe from the hands of the starving and poor,
Lies pile upon pile of the glittering ore;
Walk up to the counter—ah, there you may stay,
Till your limbs have grown old and your hair turns gray,
And you'll find at the bank not one of the clan
With money to lend to a moneyless man.

Then go to your hovel—no raven has fed
The wife who has suffered so long for her bread;
Kneel down by her pallet and kiss the death frost
From the lips of the angel your poverty lost—
Then turn in your agony upward to God,
And bless while it smites you, the chastening rod;
And you'll find at the end of your life's little span,
There's a welcome above for the moneyless man.

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A purchaser is wanted at this office for a Sherman & Hyde Piano—the best instrument sold for the price—entirely new; also one of the celebrated Standard Organs, manufactured by Peloubet, Pelton & Co., New York. Inquire of A. M. BLOCUM.

Send Austin Kent one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is AUSTIN KENT, Stockholm, St. Lawrence Co., N. Y., Box 44.

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, APRIL 10, 1875. No. 47.

Signs of the Times.

Mrs. Harriet Fulton, of Macon, Georgia, was lately appointed librarian of that city, at a salary of $1400 per annum.

A Philadelphia judge recently refused to grant naturalization papers to a man solely because of the applicant's infidelity. What will these religious fanatics do next?

Beecher, on the witness stand, flatly contradicts the testimony of his former bosom friend, Moulton, the man who consoled him when he was on the "ragged edge."

Rev. J. R. Stillwell, late pastor of the Methodist Tabernacle Church, Logansport, Indiana, has "stepped down and out." His offence was committed during a revival.

Miss Mattie Strickland, daughter of Hon. Randolph Strickland, ex-member of Congress from Michigan, is delivering lectures in Iowa upon the Suffrage question.

The St. Louis *Law Review* says: "we are a Christian nation only in the sense that a majority of our people are nominally Christians." We are of all religions, and many who are called Christians are not so in fact.

The Chicago *Advance* wants a square fight with infidelity right away, and rejoices that "the developments are such as show that the choice to be made is not between evangelical Christianity and some mild dilution of a rationalistic or liberalistic character, but between the pure Gospel and bald infidelity.

The reports given by the daily papers of the proceedings of the Anniversary Celebration, last week, were better than usual, but still indicitive of the fact that the press has little respect for people who so much pride themselves on their individuality that they cannot organize as a compact body.

Rev. Mr. Kallock, referring to the opposition of infidels, on Sunday last, said: "Unless we evangelize them, they will destroy us. Christians must unite. Protestants, instead of repelling the aid of Catholics, should enter the lists with them, and fight infidelity with desperation." He closed by asking believers to imitate those who cast their all in the treasury of the Lord.

Labor, which creates everything and does everything, and is the protector and preserver of all, is for itself unprotected and weak. It feeds others, it starves itself. It clothes others in purple and fine linen, while itself stands shivering in rags, asking alms at the doors of those whom it has made rich. Thus it must be to the end of time, unless it can learn of capital one lesson—and that is, that power lies in combinations.

Thomas Jefferson's grand-daughter is trying to find employment for herself and boy in Washington. The daughters of ex-Secretary of the Treasury Robert J. Walker, and those of Chief-Justice Taney, are doing copying as a means of livlihood, and there are the grand-children of ex-Presidents, generals, and hundreds of other distinguished men, pleading for labor at even the smallest remuneration. so that they may be able to live.

The Norfolk *Gazette* says the church property in Massachusetts exempt from taxation amounts to $32,417,650.

The Liberal League of San Jose, on Sunday last, passed a vote of thanks to the San Francisco Board of Education for its action concerning religious exercises in the public schools.

Rev. Mr. Warren, Baptist pastor at Burnt Hill, Saratoga county, N. Y., being proved the husband of three living and undivorced wives, has been compelled to resign his pastorate.

Timber is being buried in the Consolidated Virginia mine at the rate of 6,000,000 feet per annum, and in all the other mines in like proportion. The Comstock lode may well be said to be the tomb of the forests of the Sierras.

Workingmen, when united, have all power; divided, they are the servants of the money power, and the toilers of corporate wealth which is grabbing up all there is of the commonwealth and the country, and legislating constantly for unequal privileges.

Miss Lavinia Goodell, who has acquired a good practise at the bar in Janesville, Wis., says that had it not been for the support women have given her she should not have begun to pay expenses. Women were her first clients, and have been her best paying ones, and her most ardent and enthusiastic supporters thus far. She has just been appointed Notary Public for the state.

The Boston *Commercial Bulletin* gives the following as a fact. "Some time ago a Boston merchant subscribed five hundred dollars to a theological enterprise and paid two hundred dollars of the amount at the time. Recently, he forwarded the remaining three hundred. By return mail he received a letter of acknowledgment, and a request for nineteen dollars and some odd cents interest on the three hundred dollars from the date of the original subscription."

The orthodox people of England have published quotations from John Stuart Mill to prove that he was orthodox. He was too great a man for them to lose, and the book is made up of extracts from his essays detached from all their qualifying statements, the suppression of truth being plainly a suggestion of falsehood. No word is quoted to show that Mill regarded Jesus as grossly misrepresented in the religion bearing his name, or that he regarded the hope of immortality, however comfortable, as without proof.

A barber of Atlanta, Ga., publishes the following card: "My son, William Webster, called on Mr. Shelbert on yesterday for a shave, under the civil-rights bill, and he got refused. Thank God for it! I am still true to my country. I keep a barber-shop for white men—have shaved no negroes, and even under the civil-rights bill no negro can have his face scraped or his wool oiled in my shop. I am a colored man, but still I am a white man in principle, and I want my colored friends to know that, in their places, I am their friend, and that out of their places I am not their friend. I keep a white man's barber-shop, and, so help me God, will accommodate none but white men."

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[Written for Common Sense.

SAVED BY A DREAM.

BY MRS. H. W. BAKER.

CHAPTER II.—BILLY, THE BOSS OF THE NIGHT SHIFT.

Having now described my own and Bradleigh's position with regard to each other, I must introduce you to the true hero of this story, Billy, the boss of the night shift, and the girl whom he loved, and for whom he died; and who sailed to Europe two years ago, the happiest bride in all the west; and who, as I write, is triumphant over the new joy Heaven has sent her in her first born darling son. For so the world wears on. Life forever growing into death: death forever springing into life.

For a few days after I set up my boarding house, all the talk I heard at table was about "Billy," some highly recommended individual, who excelled everybody else as a practical man, and who had performed more deeds of heroism under ground than Ned Buntline could possibly crowd into one novel. In fact he only needed half the good qualities he was reputed to have, to make a very great man indeed. He was to superintend the night work. Day after day passed and he did not come, but still the talk went on—(it seemed that all the miners knew him, or had heard of him), until at last he grew into gigantic proportions in my imagination, and I became a little uneasy for fear this immense being would some day come and breathe against my little establishment, and whisk it off into space. He did come at last, and I beheld him through the open window as he sat on the porch, for the space of a half hour, and never dreamed he was any giant. He was probably twenty-two years old; scarcely five feet high, including his boot heels, which were certainly three inches long. He had a beautifully shaped head, and wavy, silken, pale brown hair, like a baby. His features were regular and handsome; his nose a little large, but then he could never have been the man Billy was, but for that nose. He had an eye as bold as a lion, as frank and bright as the sunshine. Glancing around the table that first meal, he mentally gauged every man present with absolute mathematical accuracy; and every man knew it, and knew, too, that Billy was his master. It is the common impulse of humanity to doff the cap to mental and moral superiority; and no one could look upon Billy without an instantaneous thrill of pleasure arising from the conviction that he was every inch a man. Between our feelings for him, and those we entertained for Bradleigh, was this difference: we rendered to Billy spontaneously that which Bradleigh would have enforced by the strength of his will, but which his qualities could never command. Billy was quite ignorant of books; could read and write with difficulty. He was born in a coal mine in England, and of all the men I ever knew he murdered His Majesty's English most shockingly. Positively it was hard to understand what he said until we became familiar with his style. He used oaths abundantly, not dreaming they could shock anybody, and would have set that person down as an ignoramus who claimed to be shocked by them.

Bradleigh was one of those men who never appreciate what they have until they lose it. He therefore treated Billy with his usual bull-headed obstinacy, and it was plain to see that there would be a split in camp before a great while, when there appeared upon the scene a small pacificator, represented figuratively as an exceedingly young man, scantily clad in a pair of wings much too small for his weight, with a bow and arrows of doubtful ability, who put it into Billy's heart to bear all manner of insult rather than leave the place. Billy had fallen in love with my little beauty—my charming, innocent, splendid Clem. She was "my one ewe lamb," "sole daughter of my house and heart." From her I had learned the supreme bliss of womanhood. She had been a perpetual joy to me for sixteen years. All my hopes of a daughter were realized in her. I could fill pages with raptures about my girl; but the land is full of women and men who know all I could possibly say, and more too.

"We are thick-sighted mortals." I regarded it as a good joke that Clem had won that warm, impetuous heart. I did not dream of trouble, nor did it enter into my thoughts that Billy might suffer from Clem's repulsion, when it came, as it surely would come. Indeed I did not consider Billy in the matter at all, except to determine that he must not annoy the girl. I forgot that *he* was somebody's darling, too, and needed consideration as much as *my* darling.

One day Clem said to him, "Don't swear so, Billy; somehow it makes me feel hard toward you when you swear;" and Billy swore no more, except now and then by accident, when he would go back carefully over the sentence and leave the oath out. He sang songs all about mining and miners, and their underground work; and his voice was so rich and musical Clem listened to him with rapt attention. She hears the Italian and French operas now, and would not appreciate Billy's singing even if she could hear it, which she never will until the first volume of life is closed, and the second one opened; and who knows but she may listen to him then with a warmer interest than she ever did before. There are some souls that shoot upward like rockets when they have slipped the crusted shell of ignorance, and doubt, and perplexity by which they are so bound down in *this* world. They belong, by right of celestial powers, not recognized here, to that ethereal sphere where the purest spirits dwell. I think that Billy was such, and pray that he may prove a beacon to my girl, to draw her wandering footsteps upward.

One Sunday he asked her to go out riding with him. I considered it an impertinence, and so did she; and doubtless the poor boy felt it as such before he got through with it. He was in his room a long time afterwards, and came down with a great heat in his face, his silken, baby hair all moist and shining, and his eyes flushed and turned away from us. He told some of the boys he had the headache, and indeed I do not doubt it, and the heartache, too. Then for several weeks he was shy and timid in Clem's presence, and seemed to be undergoing some terrible crisis of feeling. I think he resolved to conquer his love; but of what avail are such resolutions? Love is the mightiest potentate on earth, and the fewer crumbs of comfort he receives the stronger he grows. Clem, out of the depths of her tender little heart, pitied him, and would have been glad to comfort him. For my part I looked upon him as a spoiled child crying for the moon, and was more angry than sympathetic.

Billy had resolved to leave more than a dozen times, but could not. Like the moth, he must still flutter near the flame that was consuming him; when, one evening, actuated I suppose by some strange perversity, or really clinging to some shred of hope, which rarely quite deserts these poor longing hearts of ours, he sought an opportunity and told her all about it. She was down in the meadow lot, under the great willows that hung above the spring, and above that nameless grave that nobody seems to know anything about—except that it is a grave with a little picket fence around it; and there Billy found her, and trembling with apprehension, yet emboldened by despair, he told his love. When Clem came home the trace of tears was

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on her face, and a tremulousness in her pretty hands that indicated a deeper emotion than ordinary. In the evening when we were alone in our room, I asked her about it.

"O Mamma," she said, "there never was anything so pitiful. He knelt to me as I stood by the grave, and clasped my dress with his hands, looking up at me with a face that might have been frozen, it was so cold and stiff and dead. I said, 'O Billy, don't look like that, you scare me.' Then he made an effort that was almost convulsive, and spoke my name. Then I said, 'Billy, I know you love me, and suffer every hour because of me; try and not do it, won't you?' And again he spoke just one word, 'Clem.' And I said, 'Billy, what can I do to make you less unhappy?' And I began to cry. Then he got up on his feet, and seemed frightened, and half crazy, because I was crying; and he prayed me not to cry any more. He said he knew he was not fit for anything, unless it was to die for me, and he did not think he would ever be needed in that capacity. 'You see, Clem,' he said, 'I was such a fool that I did not know the difference between us at first, and after that it was too late. Why, Clem, you have changed everything in life for me. Before I saw you I had my hopes and plans like any other fellow, but now they are all worthless. You are my world, Clem, my universe, my God. I can't tell why everybody on earth don't fall down at your feet and worship you. Why, do you know, I used to think I was as good as the best of 'em. I didn't know anybody but miners, and they all looked up to me, somehow. I suppose it was because I wasn't afraid of anything, and got the reputation for being brave and smart; and all the bosses I ever worked for went by my judgment, except Bradleigh, and he hasn't sense enough to know a man of practical ideas when he sees him. If you'll just consider the matter, Clem, you'll see it wasn't any wonder that I didn't know the difference between us at first, and you won't think hard of me for loving you so.' And then, mamma, he put his arms up over his head and leaned his forehead against the sharp pickets of the grave; and somehow he reminded me of a baby that had cried itself nearly to death to be taken up by its cruel mother, and then had crawled away in despair, and laid its little cheek and sobbing lips upon the floor in a kind of desperate repose. And O, I can't tell you how sorry I was, nor how much I cried. 'It ain't the difference between us, Billy,' I said; 'it is worse than that; it is because I don't love you. There are lots of girls that will love you, Billy, and some day you will be just as happy as can be, and have the sweetest wife in the world.' And then, mamma, he raised his face and looked at me, and I almost screamed, for the cruel pickets had torn his white forehead, and the blood was coming. I took my handkerchief and wiped it off, and he smiled—yes, he did—a bright, happy smile, and said, 'Why, Clem, if you care so much for a trifle like that, what would you feel if you saw me dead, in attempting to render you some service, just such as a faithful dog would render its master?' And so he talked to me, mamma. If I had been a queen, and he my slave, it would hardly have been different. He asked me if I had ever loved anybody, or if I comprehended the way he felt toward me; and I told him yes, that I was in love with a boy once, and that he loved another girl; and mamma, it was so strange to see his wonder, and his pity; and he could not understand at all how the boy could love another girl better than me. He said he had a poor opinion of him and his taste; and he asked me how I had lived through it. You know how expressive his eyes are; well, I never saw eyes so full of pity. I told him I did not care anything about it now; in fact, that I was glad of it. And then he said, 'O Clem, Clem, your time hasn't come yet,' and he walked away to the spring and sat down on a log, and I came home. But all the way to the house I felt as if I were coming back from a funeral, and as if I had left Billy's dead body there in a grave under the willows, close by that other grave."

[*Conclusion next week.*

PULPIT SCIENCE.

Nothing leads thinking young men of scientific tendencies to neglect church-going more than wrong-headed and illogical deductions from science by their pastors. They hear the doctrines of Darwin condemned by men who have not carefully read the many treatises for and against evolution, and who have not sound conceptions of the true grounds of the learned authors. The writer once heard a divine vigorously controvert the doctrines of Darwin, and exhaust his resources of invective upon the unfortunate believers in the evolution theories of the present, much to the edification of the regular church-goers, who, for the most part, had never read the books which were criticised, but had a general idea that Darwinism, socialism, and communism, were equally pernicious to the welfare of society. The occupant of the pulpit, upon seeing that he swept his audience with him, elevated himself to his full height and exclaimed, "If they believe that man descended from an ape, let them take a monkey from the Zoological Gardens, and, by a process of natural selection and cultivation, make a man of him. Surely this not unreasonable to ask?"—Prof. Trowbridge, *in Popular Science Monthly for April.*

The subject of Mrs. Drake's lecture on Sunday evening last was "Spiritualism versus Christianity." The discourse was mainly historical. After referring to the wars that were waged in the effort to establish the Christian religion, the atrocious crimes perpetrated in its name; the debasing effect of Catholicism on the common people, while affording homes for herds of monks and priests in idleness, she came down to our own time, and asserted that Protestantism is as much to be feared as Catholicism. It has murdered men and women in our own country; has persecuted Quakers, burned witches, and has endeavored to fasten bonds on the opinions of the people. Everywhere where it has had power it has used it in curtailing human liberty. She then inquired as to the good accomplished by Spiritualism. It has demonstrated immortality, giving knowledge in place of faith. It has taken away the terrors of death, and has brought solace to many a bereaved heart. Mrs. Drake is to speak again in the same hall, 311 Market street, Sunday evening, April 11th.

THE CHRISTIAN AMENDMENT.

At a convention of ministers, lately held in Kansas, the following resolution was considered:

"*Resolved*, That in this movement we come under the banner of One whose name is the synonym of all that is wise and good, generous and kind, merciful and gracious; a name under which the highest human progress has been made; a name above every name, his enemies themselves being judges, and that in the Lord Jesus Christ we recognize the Governor of nations, to whom all power belongs."

Nearly all the members of the convention favored this resolution, but there was one sensible man who opposed it, the Rev. Mr. Green, of Fort Scott. He said:

"What we want is not amendments in the Constitution of the United States, but amendments in the hearts of the people. He thought one Christian man in Congress, who could not be corrupted, and whom Credit Mobilierites and Pacific Mail schemers would not dare to approach, would do more toward reforming the country and advancing the cause of Christianity, than forty thousand recognitions of God in the Constitution. At a time like this (said the speaker), when misery and want stare us in the face on every hand—when hundreds of fellow-citizens in our own State are perishing for want of the necessaries of life, it seems to me that for Christian people to waste time and money in the agitation of such a cause as this, in the name of Christianity, is a supreme farce."

Notwithstanding this vigorous speech, the resolution was adopted. The grasshopper plague has been bad enough in Kansas, but the trouble these officious priests are assisting to bring about is much worse.

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For Common Sense.

SUNDAY SOCIABILITY FOR WORKING PEOPLE.

BY A. GAYLORD SPALDING.

Social intercourse is a mighty educator. Its importance and extent of influence can scarcely be measured. But in all families, schools, granges, lodges and clubs, as well as business and pleasure groups, association exerts a power far greater than books or preaching, to develop, refine and perfect both children and persons of all ages. Hence the advantage of village and city life over the country in this respect.

My present purpose is to apply this idea to the needs of workingmen and country people—the Granges and Industrial Lodges—and demand that Sunday shall be used more freely for calls and visits among neighbors, for general sociability, and for moral and intellectual improvement. During the six working days of the week the people have little spare time; therefore, Sunday is their only chance. Shall the stiff rules of sectarian discipline bear like a night pall, to keep them sober faced and secluded? Reason answers, in thunder tone—No! And the mental and moral interests of society require a change. We pattern too much after old Puritan blue-law Sundayism. Common sense will help us a good deal (that is, if we have any.) I invite you then, my dear heroic working friends, to venture over the dull line of rusty habit, in this most essential matter; and don't be afraid to step out of the deep, dreary ruts of time-worn custom. Rebel against old Mother Grundy.

Our regular Sunday church meetings afford little opportunity for unrestrained sociability, beyond the mere coming together, and a slight salutation. No interchange of thought is convenient or expected; for all must be very orderly and decorous, and pay the most respectful attention and deference to the minister, who is hired to do the *thinking*. The exercises, moreover, are largely made up of pietistic observances and formula, which serve only as mere pleasant fancy trimmings and pastime; while the intellectual part is everywhere monopolized by a class of non-producing professional paid leaders. It is a crushing system of brain monopoly, which leaves the masses of common people—farmers, mechanics and laborers—entirely out in the cold and barren waste of ignorance and moral stupor.

Thus the atmosphere of the "day of rest" is rendered so very dry, dead, stupid, and sleepy, that it chokes the breath and dwarfs the mind; and instead of being a profitable time to the general community, it is simply a rich harvest season to the salaried priesthood, at the workingman's expense.

This, my good brothers and sisters, is your Sunday—so awfully holy you must step with a cautious tread, as though you were walking on hens' eggs! But I assure you it is a damaging superstition, and a chain on the working class that holds them in servile bondage to the religious and political professional aristocracy. Let it be broken in every link. Cut the leading strings of aristocracy, that toiling humanity may be set free.

Sunday is made the key of days in the week, in clerical hands, that governs all time, and works for their particular pocket interest. But let us be fooled no longer. Don't it thunder and lighten on Sunday—the holy Sabbath? Don't the winds blow, and the hurricanes, and tornadoes, and floods play around, and the sun shine, and the rain and snow fall, and the volcanoes erupt and vomit, and the lions roar, and the anacondas coil and squeeze, and the lambs skip about, and the birds sing, and the pigs squeal, and the hens lay and cackle, and the roosters crow, and the horses run away, and kick and smash things up—all on Sunday? To be sure they do, and the Most High God Almighty utters not one word of rebuke, nor even frowns on such wicked actions.

But the well fed, well clothed, sleek and amiable leaders can afford to allow old customs to remain undisturbed, for thereby *they* hold on to their regular easy living. The working class, however, are waking up to the idea of THINKING FOR THEMSELVES. That we must learn to do. It is a question for the Grangers, Sovereigns and workers. Sunday must be made the Patrons' Day, instead of a minister's or priest's day, and a benefit to the plain producers, and not the aristocracy. It is a New Departure, that should be bravely urged on the people everywhere.

Champlin, Minn., April, 1875.

For Common Sense.

THE HUMAN WILL.

BY LA ROY SUNDERLAND.

DIALOGUE BETWEEN THE READER AND THE AUTHOR OF PATHETISM.

Reader.—Having heard of your experience in revival and mesmeric phenomena, I would like, if you please, to ascertain more fully, if possible, what the theory or science of Pathetism is in respect to the human will. I notice that in Webster's dictionary (large quarto) it is said that Pathetism is another term for Mesmerism.

Author—These terms are by no means synonymous as to the philosophy, while they may include the same phenomena. And I am opposed to the use of any man's name when designating what is common to human nature.

R.—Truly. And it has long seemed to me that a good deal of misconception has prevailed in respect to the human will; and I notice that mediums, when speaking of "revival" phenomena, represent them as resulting from the preacher's mere "will."

A.—Yes. And the preacher says these phenomena are produced by "the will of God," as if the INFINITE could be supposed to have a will; that is, a mere *choice* in respect to anything! The will is not an *executive force*, outside of the body in which this force is exercised. The will of the operator at one end of the telegraph produces no communication at the other end, without the electrical apparatus.

R.—I see that is so. Ideas are *evolved* in each mind by signs; they are not communicated as distinct *ideas*, out of one mind *into* another.

A.—Were this so all in an audience would get the self-same idea from each speaker, which is never the case, we know.

R.—And how in respect to the miracles of Jesus, said to have been wrought by his "will."

A.—Those miracles of healing were induced by faith, which is a *power* sufficient in each case, supposing they may have occurred as represented.

R.—And what is meant by the Christian term of "saving faith?"

A.—It is the self-created "evidence of things unseen"—*Heb.* 11:1—the power that the mind, when "warmed up," assumes over its own nervous system; and results, as Pathetism explains, in *self-induction* of revival phenomena.

R.—And this is the reason why all phenomena, such as occur in revivals and mesmerism, are said to be *artificial*, to distinguish them from another class, of which spontaneous somnambulism is the type.

A.—Jesus himself declares that without "faith" he was

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powerless and could do nothing. *Math.* 13:58. He was manifestly ignorant of psychology. Hence, he told Peter that the ideas he had uttered were not evolved from Peter's own brain. *Math.* 16:17.

R.—And is it your opinion that all the "revivals" of Jesus involved precisely the very same conditions upon which mesmeric influence occur?

A.—Without a doubt. For twenty years of my life I was engaged in getting up Methodist revivals; and since 1836 I have had, I may say, an unbounded experience in mesmeric phenomena; and I am sure that the psycological conditions and laws are the same in both classes of phenomena. No matter what may be supposed the remote or suggestive cause, whether "God," the "devil," "Jesus," or a "powerful mesmeriser," the immediate cause is the temperament, the faith of the one in whom the miracle is said to have been wrought.

Quincy, Mass., March 16, 1875.

For Common Sense.

"SCIENCE HAS MURDERED GOD."

So says Mr. Fisher, in the *Overland Monthly*. What dense prejudice it must be that fears to follow where truth leads. That science has murdered the great "What is it" of sectarianism, that triune absurdity and nondescript impossibility, the Christian God, is indeed true; but it has murdered him only to reveal the true God. Materialism is the hobby of ignorant minds; but that it should be the hobgoblin of one so gifted by nature, and so refined by education as Mr. Fisher, is puzzling indeed. Tyndall has waded through materialism, and out of materialism has brought the living God. By the atomic theory alone can we substantiate the existence of the human soul, and beyond that, of God. Now see! Every thought involves some commotion in the particles of the brain, by which a shower of atoms is thrown off in an invisible vapor. These atoms group themselves together in a certain form, as they leave the brain, and become the newly fledged thought. This thought need not be uttered or translated by the tongue in order to fix its existence; it is of itself a perfect thing, orbing about the one that gave it birth, forming, in connection with other thoughts, that fine magnetic aura that surrounds him, and to which some delicately organized persons are so sensitive that they know what manner of man he is as soon as they enter his presence.

In the grouping of atoms we pass through the coarser to the finer, until we come to that fluid I have described as pure thought or pure soul, and behind which analysis cannot go. Every atom in the universe has special properties, of which we know little, except the attribute of motion—the power of arranging themselves in groups, according to their affinities. In the chemical scale we find each division, or group, *positively* electric to that group below it, and *negatively* electric to that above it. For instance: Water, which is one great atomic group, dissolves wood, iron, salt, etc,; air dissolves water; electricity dissolves air, and magnetism electricity. Now, assuming that thought is magnetism, or possibly some finer fluid for which we have no name, but nevertheless a fluid generated by the brain and thrown off in clouds, do we not all know that it is positively electric to all known substance; that it passes through, permeates or dissolves them all? Still thought is not God, though in the organized combination of its detached parts as the brain has thrown off, it may be, and probably is, the soul of every man and woman; still it is not God, but only one of his creations. It is an organization of atoms, born of coarser atoms, the aggregation of affinities we know nothing of; for behind all this, behind even the rarest atomic fluid we can conceive, lies *the law of their government*. And that law, omnipotent, omnicient, omnipresent, is God, the pure essence, the universal life principle, whom to know would be to be coeval and coexistent with, from the beginning. And the only approach we can make to him must be through the earnest study of the sciences. No doubt we shall have ages upon ages allowed us for this study. Only see what advancement we have already made! A few short years ago the sixty primary substances known to science became organized in the tiny soul germ of a man. He was born into the world a little animal, with all the selfish instincts in the ascendency. Soon he learned his own rights and the rights of others, and the idea of justice, and the craving for truth took possession of him. See him now! Myriads of wonderful thoughts born of his investigations of science have taken their appropriate shape, and orb about him; hopes and dreams, and tender, beautiful longings; generous wishes—the air castles of his bright reveries—all these have flown from his brain to build his soul life, each one an imperishable atom in that immortal structure. If we were spirits, and could see this, it would bear little resemblance to the man we see with our natural eyes. And yet at death the man will feel himself at home, and recognize all these forgotten thoughts as his own, and *it* as his very self. In cases of persons who have been resuscitated when almost drowned, they tell us that at the last gasp they caught glimpses of every act and thought of their lives. The explanation is clear: They had for one moment stepped beyond the portals of mortality into the outskirts of that life we call the soul life; and though they obtained but one glance, they recognized their surroundings, and felt that they had come home to themselves.

No man can find God who has not first found his own soul. I mean the physical soul; not that vague, disembodied nonentity many imagine a soul to be; nor that resurrected body which the Christian God has the power to raise indestructibly, but the *true atomic soul made manifest by scientific research*, and next to which, over all and through all is God, the universal law.

HELEN W. BAKER.

Lower Lake, Cal.

"SAVING FAITH."—This is such an intensification of credulity as *creates* "the evidence of the unseen (*Heb.* 11:1), or the *unknown* and unknowable, and upon which the mind implicitly relies. This faith is a *trust* that culminates in action, mental and nervous. It is a *power* in certain temperaments which induces the trance, and converts the sinner in revivals; and in certain cases it is sufficient to interfere with the vital forces, so as to cause the instant death of its victim, as in the case of the prisoner who was killed by being made to *believe* he was actually bleeding to death. And also in the two cases referred to in *Acts* 5:5. If that account be true, Ananias and his wife were killed by their faith as certainly as that any one is saved by it.—*La Roy Sunderland.*

WOMAN'S DRESS.—Take a man and pin three or four large table cloths about him, fastened back with elastic, and looped up with ribbons; drag all his own hair to the middle of his head and tie it tight, and hair-pin on about five pounds of other hair and a big bow of ribbon. Keep the front locks on pins all night, and let them tickle his eyes all day; pinch his waist into a corset, and give him gloves a size too small, and shoes ditto, and a hat that will not stay on without a torturing elastic, and a frill to tickle his chin, and a little lace veil to blind his eyes whenever he goes out to walk, and he will know what woman's dress is.—*Mary Kyle Davis.*

A California inventor, Mr. Brooks, has devised a mode of distilling at a temperature so low that the fusil oil is not vaporized, but remains in the wort, to be thrown away, while the ether is evolved before the alcohol begins to vaporize, and that is also eliminated.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, APR. 10, 1875.

FREE THINKERS' COMMITTEE.

The members of the "Committee of Forty," chosen at the late Convention, to devise a plan for the permanent organization of the Freethinkers of California, are respectfully invited to attend a preliminary meeting of the Committee to be held at Charter Oak Hall, Thursday evening, April 8th, at 7 o'clock.

JAS. BATTERSBY, President.

☞ SOCIABLE AND DANCE in honor of J. L. York, at Charter Oak Hall, Thursday evening, April 8th.

REV. MR. REXFORD, on Sunday evening last, gave an instructive discourse on evangelical preaching, which we regret has not been noticed by the daily press. We have only space to say that it was thoughtful, sensible, and withal charitable. He gave Mr. Hammond and others credit for honesty when they preach the danger of depending on morality as means of salvation. Hammond puts pickpockets, infidels and thieves in the same class, without apparent consciousness that they do not belong together. He thinks the moral man in more danger and more dangerous to others as an example than the vile wretch who makes no claim to any of the virtues. Christ never laid down Mr. Hammond's plan of salvation. He taught morality, justice, mercy, charity, in short all the virtues of humanity. He said nothing about the saving power of his blood, nothing on which the "Scheme of Salvation" could be based. The evangelical plan is a sort of insurance business, a plan to secure us against fire in the next world. Real Christianity is that which aims to make us live better lives here. We have duties we owe to ourselves and to our fellow men. God does not need our service, but man does, and the most acceptable way to serve God is to help man. This brief notice gives but a meagre idea of the discourse.

HOUSEKEEPERS' ACCOUNTS.—Ladies who wish to keep account of household expenses with the least possible trouble should procure "Doxey's Housekeeping Book," published by Bancroft. It contains about 100 pages of blanks, to assist in keeping run of expenses. The cost of articles purchased during the day are to be entered each night in the columns provided—opposite the name of the articles, which are printed on the margin. The book contains a laundry account which is worth the price of the volume.

FREE THOUGHT REVIVAL.

A series of meetings have been held in Dashaway Hall during the past week, engineered by J. L. York, and they have proved a great success. One of the most rousing speeches ever made by Mr. York in this city, was given on Sunday afternoon, before a crowded audience. It was thoughtful, logical and full of spirit. On Monday evening excellent addresses were made by Mrs. Kendrick and Dean Clarke, the former in favor of concert of action, and the latter an argument on the Plan of Salvation, showing its absurdities. Poems were read by Mrs. Butler, Mrs. Logan and Dr. Swain, and the entertainment closed with one of Prof. Chaney's characteristic speeches, instructive, lively and full of fun.

On Tuesday evening there was another overflowing house. Dr. Joseph Swain gave the opening speech, a philosophical essay on man, his origin, his relations to his fellow men, the fictions that grew out of the ignorance and inexperience of men in the childhood of the world. Many of these fictions have come down to our own time, and we are now struggling to rid ourselves of them, it being evident that they have the effect of retarding human progress. The address was attentively listened to. B. F. French then gave in a very entertaing manner some chapters from his religious experience. He was followed by Mrs. Hanks and Prof. Chaney, with a few closing words from Mr. York. The meeting was a success.

A WORD ABOUT CIRCLES.—On Wednesday evening last, as a fitting finale to our somewhat unsatisfactory celebration of the advent of modern Spiritualism, a mediums' seance was held. A dozen or more mediums were induced, very unwillingly, to go on the platform. Some were strangers, and very few were friends. The circle had none of the elements of harmony, and it was formed in defiance of the laws which govern spirit manifestations. Any one of the mediums, going alone, or surrounded by congenial friends, might have given the audience something; but as it was, it was a failure, and it is to be hoped that it will be the last attempt of the kind that will be made in public. What our mediums want most of all is careful study of the laws of control, and then a disposition to *obey* the law. If each of them, with a few chosen friends, would hold a circle one evening a week, not for money, not for the gratification of idle curiosity, not even for the more laudable purpose of holding intercourse with departed friends, but solely for investigation into the phenomena, reading meantime the best writings on mediumship, magnetism, clairvoyance, etc., they would learn more in three months than the most of them do in three years of the ordinary, hap-lazard methods adopted in most of our circles.

SPIRITUALISM AND CHRISTIANITY.—Christianity would have been self-annihilated ere this day, if it had ever had a moiety of the internal discords and self-inflicted injuries to contend with that have borne hard on Spiritualism. While Christianity has nothing but tradition and the dead past upon which to lean, Spiritualism has the *living miracle* of to-day, which renders this movement a live one, and it deserves well of humanity for what it has already done in freeing the human mind from the tyranny of Sectarianism.—*La Roy Sunderland.*

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SPIRIT OF THE CELEBRATION.

We give on page 565 of this issue the official report of the Spiritualists' and Freethinkers' Conventions, held in this city last week. The time devoted to preparation was by far too short; consequently there was not the clear understanding between committees and speakers there should have been. Good music was provided, the hall was handsomely decorated, the weather was delightful, and there was nothing to prevent a good celebration but want of time for the arrangements.

The first speaker was J. L. York, called unexpectedly to fill the place assigned as a position of honor to C. Fannie Allyn. Brother York spoke of Spiritualism as the child of Science. To him it is one of the mysteries of nature to be investigated, in the hope that the more we know of it the higher it will lead us in a knowledge of natural law. Spiritualism is just what we make of it; to some a scientific study, to others a mere curiosity, to others a religion, and to a few it is a means of making money. He counseled harmony—a sinking of all personal feeling and a union for the good of the cause.

C. Fannie Allyn said Spiritualism covers more ground than the mere fact that spirits communicate with us. If it embraced no more than this, it would have remained in the Protestant church, where it was welcomed on its first arrival. Church members soon learned that the ideas received from spirit source did not harmonize with those taught in the churches, and they cast it out, and declared it to be of the devil. It became unpopular with the creedists, not because it purported to be of spiritual origin, but because it was iconoclastic. If it had sustained the creed of the church it would have been a power in the church; but it was broader than the church, and therefore could not be admitted. It was only when it was discovered that Spiritualism tore down their idols that the church repudiated it, and it became a distinct power itself. If it had said *Yes*, it would have been in the churches to-day; but it said *No*, and it was cast out.

The afternoon session was opened by Dr. Wm. R. Joscelyn, who gave an inspirational address which we unfortunately did not hear. Dr. Dean Clarke followed in a glowing speech, laudatory of Spiritualism and its results. He seemed to think there are many even among Spiritualists who do not comprehend its full meaning, He sees in modern Spiritualism, he said, the lever that is not only to overturn absurd beliefs, but is to replace old dogmas by common sense ideas. Spiritualism is intimately connected with the progress of mankind, and has already accomplished much toward the elevation of woman, which is the first step toward the regeneration of man. He welcomed the movement inaugurated by the Evangelical Alliance as an aid in the great work of reform which is finally to free the people from the shackles of church despotism. Let them put God in the Constitution, and commit acts of aggression on liberty of speech and of opinion, and the result would be to arouse the people. Jeff Davis was just s necessary an agent for the freeing of this country from African slavery as was Abraham Lincoln; and Brother Hammond, though he does not know it, is an instrument for the accomplishment of ultimate good. A brief inspirational address was made by Mrs E. H. F. McKinley, appropriate to the occasion, in which she mentioned the names of Dr. Payne, Rufus Elmer and others who used to meet with us, and who are still present, though we see them not.

Mrs. Dr. Joscelyn read a short poem, "Search for the Truth," and Mrs. Cummings gave a spirit message, encouraging all to continued effort for good.

Walter Hyde followed with a poem, recited in good style, and containing many excellent sentiments.

Dr. J. Swain, being called for, said Spiritualism fills the most important place any religion could fill, yet it does not answer for all mankind. All religions are ephemeral; each is fitted for those who embrace it; and each does its appointed work; the religion of every age and of every people is in harmony with the age and the people; it is the best the people are capable of appreciating. Spiritualism marks the highest development of the human species; it was never before possible to have a religion so free and so tolerant of other religions as Spiritualism is. The phenomena of Spiritualism is not new, but its reception in these days is indicative of the advancement of the race in charitableness and intelligence. Spiritualism is not a finality. It is merely a help to something better. Religion is a necessity, and the higher in the scale of humanity one is, the higher is his religion. Brother Hammond is a great big baby, and because he is a baby he comes into rapport with babies, and draws that class after him. Mr. Swain closed with a few remarks concerning the God in the Constitution party. Their movements, he said, will force Liberals to combine in self-defence. When the people begin to feel the bonds they will rebel. Suffering is a divine messenger to the human race..

J. H. Butler made a few remarks, in which he claimed Spiritualism as a finality, and spoke of the want of harmony, advising co-operation among Spiritualists. He said the reason Sunday evening meetings are not better attended is that about thirty mediums in various parts of the city give seances on that evening, attracting hundreds that would otherwise attend.

Pat. J. Healy said the reason why Spiritualists do not fill the halls is that they are on an average about as intelligent as those who lecture to them; and they consequently prefer to enjoy themselves in circles. He continued to say that there is a great religious struggle going on, not only in this country, but in Europe; there is danger ahead, and it behooves us to unite. There is no finality, he said, in Spiritualism, or in any other ism. Every man makes his own God, and every man must he his own priest.

Mr. Watson and Mr. Hardcastle made brief speeches, and after music the Convention adjourned.

In the evening Mr. Irwin gave a fine poem, and W. H. Chaney followed in an address in which he reviewed the progress of Spiritualism during the 27 years of its existence, showing that it has paved the way for Free Thought.

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Mrs. L. E. Drake said that she, like Mr. Chaney, had been converted to Spiritualism from atheism. She spoke of the effect Spiritualism has had on the doctrines of the church. It has killed the devil, wiped out hell, and made the Redeemer of no use, for we feel that we can save ourselves. There is no use either for a personal God. We see all that is necessary in Nature. She is the loving mother of us all, and if we obey her laws we shall do well, and be well, here and hereafter.

The speeches were followed by a seance, which was not satisfactory, although several good tests were given.

In this report we have necessarily omitted a great deal, and in that we have given, have selected only the more thoughtful portions. Our readers, when informed of this, will be able to judge for themselves whether or not the celebration was a "grand success." In our opinion it was not. There was too much rhapsodical glorification, and too few practical ideas. We trust no one will take offence at this plain truth. We say it with regret, and hope that Spiritualists, instead of being angry with us for telling the truth, will endeavor to improve on such performances in the future. The music of the day was the one redeeming feature.

THE SECOND DAY.

It was designed to devote the second day mainly to the consideration of Free Thought ideas, naturally akin to Spiritualism, and to discuss practical measures of reform. Mr. J. L. York was to be the first speaker, but the people were late in filling the hall, and by request, the Secretary presented a series of resolutions which had been prepared for the formation of a permanent organization. [See official report, page 565.] While the audience were gathering, W. N. Slocum, editor of COMMON SENSE, made some observations which are published in full, because they seemed to be misunderstood by some friends, and we think it best in such cases to let our readers know just what was said. The remarks were in writing, as follows:

MR. PRESIDENT:—Thanks to our good brother York, who struck the key note for us yesterday, we had more practical, common sense talk, and less high sounding, meaningless phrases than one usually hears on such occasions. Yet we could not get along without saying something concerning the glories of spiritualism—what a grand thing it is, etc.—and in the outpouring of fine phrases we caught such words as "angel world," "summer land," "higher planes," "progressive tendencies," etc. Now all this is very well; if any one can draw comfort from it, I will be be the last to object; but it does seem to me that it is time for us to lay aside pretty talk, and try to do something practical. I ask you, What *have* Spiritualists accomplished during the quarter of a century of their existence as believers in the new philosophy? Haven't we all that time been tearing down the broken pillars of our old Faith, without erecting new ones in their stead? Haven't we denounced creeds, derided the churches, torn to pieces old theology, and builded nothing in their place? What have we to *show* for our 27 years of effort? We have established the Children's Lyceum, and that's *all* we have done, thanks to Andrew Jackson Davis, and his noble wife.

Not a Spiritual society, in all this broad land, so far as I know, own one foot of real estate; nor have any of them a hall in which to hold their jubilee on this 27th anniversary.

We talk of the wonderful spread of Spiritualism—of its millions of adherents—of its extensive literature, and boast that "it has brought life and immortality to light." True, it has spread, and is *still* spreading—for the hearts of mankind welcome it as the *only* hope of a future life. It came to us when faith was dead; when the revelations of science had knocked the foundation from under the writings we held sacred; when life began to seem to us like a troubled dream, that there is nothing in it worth the having. We perceived the absurdities of old beliefs, and the shortcomings of new speculations. Without satisfaction in the present, or hope in the future, we could only strive to be resigned to the inevitable. A moral incubus rested upon the people, and the most exalted minds of our country and the world were asking, "What is all this worth?"

Then the raps came, and they brought conviction of a life beyond; they proved that we have something to live for; they gave new life, inspired to higher action, and taught us that life has a purpose, and can be put to noble uses. They fell on the ear like music, and for the moment awakened us to new life. But like music long continued, we were at last lulled to repose. Secure now in a knowledge that is *more* than faith, we are content to let the world wag as it will; and, though we live in the midst of misery—prison houses and hospitals on every hand, poverty pleading for our aid, the poor and degraded waiting to be lifted up, our best speakers and wisest teachers struggling for the barest necessaries of life—we have nothing to give but pretty words, and nothing to do but to boast of our progress.

In the experience of individuals there are certain points, pivots, as it were, on which they seem to turn towards a higher or a lower life. I feel that the cause of Spiritualism has reached its pivotal point, and that it must either *rise*, or sink beyond redemption. It has been spoken of as identical with humanitarianism; if it *were* there would be no fear of its future—for the cause of *humanity* can never fail. But if it is to continue to be a mere *ism*—if in the *next* 27 years it proves to be nothing more than a negation—it might as well *go* out, for it will not be a fire to warm and cheer, but a will-o'-the-wisp to flatter and deceive.

Now is the time for us to take a "new departure." We have been children, playing with baubles, long enough. Spiritualism teaches that every act and thought of our lives go to assist in the moulding of our character, and the consequent status of our future condition; but how few of us *act* as if we realized this great truth! It teaches further that every branch of human reform is a part of true Spiritualism, and should be welcomed as aids in our great work. The *phenomena* is no more *real* Spiritualism than the Bible is religion; it is merely a means to an end, and whoever stops with the phenomena is no true Spiritualist. He only is worthy the name who extends a welcoming hand to all work of reform—to all practical means for the uplifting of humanity and the improvement of the human race. Teach us how to *live*, and you teach true Spiritualism. Let us learn our duty to our fellow man—and *do* our duty—for this is the essence of Spiritualism.

Let us place duty so far above mere belief, that we can act with good men who are infidel to the phenomena of Spiritualism. If they seek the right and the true—that is enough—we should co-operate with them. We are in danger of becoming as narrow and as uncharitable as any of the churches. Pity it is that with their uncharitableness we could not get also some of their earnestness—some of their self-sacrificing spirit—and put our hands in our pockets to aid the cause we profess to love. We must cease giving in aid of church institutions, and act together in aid of the cause of humanity.

The churches get more than half their donations from unbelievers, and then the Christians ask us to point to any charitable institution that Infidels or Spiritualists ever established. We are continually playing into their hands, and are despised for our folly.

What we want to do is to organize—to rise above petty differences, which amount to nothing, and work together for one common end. We can *combine* without adopting any *creed*—we should be willing to allow the utmost freedom of individual opinion—acting together only in practical measures of reform, and for self-protection, and as a means to command public respect.

What daily newspaper in this city will give a decent report of this Convention? Not one; and why? Because you are separate particles in society, each of itself of no account. Suppose you were an organized body, owning your own halls, acting together for mutual protection, and making your power felt as

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a compact mass, do you think you would longer be treated with contempt?

Now I am proposing nothing that is impracticable—you *can* combine, if you will cultivate more of the spirit of charity, and allow each one to work for good in his own way, in harmony only on general principles, and for common purposes.

Dr. Wm. B. Joscelyn said he had a resolution which he wished to offer in amendment, but he did not do so.

Prof. W. H. Chaney said he approved of the resolutions, but did not like the spirit of the speech. He said he had yesterday been compelled to defend himself against the charge that he was not a Spiritualist, and to-day he must stand up in defence of Spiritualism, attacked in the house of its friends, by abuse and flings,—etc, etc.

During the delivery of Mr. Chaney's speech, Mr. Slocum denied that his remarks contained any fling at Spiritualism.

A. C. Stowe sustained the resolutions. He said they provided for the orgnization of a society to be composed of all earnest reformers, who might have charity enough to allow individual souls to live their own lives in their own way. He also approved of the remarks of Mr. Slocum; thought they were just, and that they contained thoughts it would be well for Spiritualists to consider.

On motion of Mr Chaney the resolutions were temporarily laid on the table; yet the various speakers continued to refer to them, generally in approval. Mr. York spoke earnestly in favor of concert of action. Dr. Joscelyn told what Spiritualism has accomplished, and spoke in favor of the union of all the liberal forces.

Mr. Healy, in answer to calls, said Free Thought existed long before modern Spiritualism was born, and he mentioned the names of some of its apostles from Pythagoras to Tom Paine. The best thing Spiritualism has yet accomplished is to assist in the elevation of woman. For that it is deserving of praise, but it is not in all things beyond rebuke; and Mr. Slocum, he thought was right, and his strictures should have been received kindly. It does not do for you, said Mr. Healy, to put on this self-glorifying cap; it does not fit you. Let us come down to practical business, and give up these dreary spiritual platitudes which mean nothing and never did. Let us inquire what are the relations of man to man? what is our duty to our fellow man? what can we do to benefit ourselves and others?

Brother Battersby said the best way to get up a revival of common sense is to kick away the props of Christianity. He declared himself an iconsclast; let the future build for itself; we have all we can do to clear away the rubbish for the foundation.

The afternoon session opened with a speech in favor of Christian Spiritualism by B. A. Lavender, followed by some timely and sensible remarks from Mrs. Anna F. Smith, late of Denver. She said she had expected to hear some plan for a union of reformers on a common basis. The city is full of hoodlums, criminals and people struggling for life; there is poverty, ignorance and wretchedness, and no adequate means of relief. Christianity is no remedy for these evils. As a reformer Christianity is a failure. Reform must come from the efforts of the people themselves. We should cease to trouble ourselves about this or that one's respectability, and instead of curiously inquiring how people live, devise a way to help them live aright.

Mrs. Chaney made a little speech in favor of organization, and condemnatory of reporters. She wanted a daily liberal paper established.

On motion of Prof. Chaney, the resolutions were taken from the table, and Dr. Joscelyn wished to have Spiritualists and Liberalists included. Mr. Stowe objected, as the term Freethinkers includes all classes.

Mr. Knight took the same ground, and said if there are any Spiritualists who do not claim to be Freethinkers, they are not wanted in the proposed organization.

W. N. Slocum (in reference to various remarks not reported) said:

As something has been said as to the origin of that resolution, it may be proper to say that I first suggested to Brothers York and Battersby the appointment of a Committee to report to this Convention a plan of organization. The resolution I read as follows:

Resolved, That the President appoint a committee of Five whose duty it shall be to devise and report to this meeting a plan for a permanent State organization of the Free Thinkers of California.

Both Mr York and Mr. Battersby approved of the idea, but thought there would be no time to perfect such a plan, and at their suggestion I drew a new resolution—the one that was presented to you this morning. The names put in that resolution were suggested by various persons, the only desire being to secure the best working Committee obtainable.

Brief remarks were made by Mr. Healy and others, when, under the operation of the previous question, a vote was reached, and Dr. Joscelyn's amendment was rejected. Ten additional members were then added to the Committee, and the resolutions were adopted.

C. Fannie Allyn made a glowing speech in favor of practical reform work. She said "If Spiritualism confines itself to the phenomena it is not broad enough nor long enough for me." She referred to meetings held in Boston, where Spiritualists and infidels occupied the same platform —old Horace Seaver of the *Investigator* being welcomed by Spiritualists as a co-worker.

Mrs. Eliza Taylor, an elderly Quaker lady, unable to speak so as to be heard, sent to the Secretary her contribution, as follows:

If I am right, O teach my heart
Still in the right to stay;
If I am wrong, thy grace impart
To find the better way.

This pure, this holy, and this divine spirit which we call God, pervades all nature, and ultimates in man and woman, teaching them that they should live pure and upright lives; and if listened to and obeyed will enable them to become bright and shining lights amidst the darkness that prevails in regard to spiritual things. Men and women everywhere should assist each other in rearing up beautiful examples of piety among the children of earth.

Brief speeches were made by Mrs. Fuller, Dr. Hardcastle, and others; when Dean Clarke made an appeal to the

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Liberalists to sustain the liberal press. He said that before coming to California he had heard of the freedom of the people from religious prejudices, but he had found it the most priest-ridden State in the Union. Concerning papers worthy of support he referred particularly to COMMON SENSE and *Dawn*, the latter a woman's paper, published by a woman and for women. The editress, Dora Darmore, he said, is working in her field, as others are in theirs, and deserves support.

After a few congratulatory words from the President, Jas. Battersby, the meeting adjourned.

In the evening, Charter Oak Hall was well filled. Jas. Battersby gave a very interesting and instructive address, the introductory portion of which was as follows:

A hope within me of being made useful in my day and generation stirs me to action to put into articulate speech the thoughts which manifest themselves in "words that burn," and bear witness with what truth and force I may for Purity—peace and good will to men. If in the desultory observations I make there may appear a disposition to scornfully trample under foot the leading theories and principles which are the chief and proudest boast of a sham religion and civilization, I trust my audience will have the discerning spirit to take a broad and comprehensive view of the entire question, and not impute to me a narrow, selfish, and personal aggression in the grave and really momentous strife in which we are now engaged, between Reason and Superstition—science and dogmas. So far as it concerns us, the business of discussing motives and estimating character will be left to the partisan and the bigot, whilst ours is a higher, a nobler, and I may say an easier task, that of rescuing men from the vagaries of blind faith, and imparting in its stead the light of reason and knowledge—a knowledge, my friends, which will raise the mind above the instinctive and emotional spheres to a plane where the complete suppression of base desires and brutal passions of humanity will be the result, and in their place the enthronement of equal justice, universal brotherhood, and self forgetting love. A fine illustration of this truth is in the fact that the prayers of a thousand fanatics and priests, such as are now in the full tide of religious enthusiasim in our city, could never bring the holy ghost down upon such men as Darwin, Huxley, Spencer, Buckner and others; but their inspirational folly and their magnetic waves would break harmless at their feet.

To seek the truth without regard to sect or parties is considered by many as a bold step, but, for my own part, the conviction has long rested on my mind that organizations having a fixed set of principles, whether in religion, politics, or on social questions—we may add perhaps, science—are a hindrance to progress. The fact is, it seems to be their nature to stand still in their views, and never permit any to look beyond their creed.

Some wise man of olden time has said that "deified error is the most pernicious of all things;" all error is bad enough; but that which is deified, and embalmed, as it were, in organizations and conclaves, is an evil I desire to be delivered from evermore. Truth is free! never fears investigation, but ever courts it; and like the faithful watchman on the walls of Idumea, it ever cries "the morning cometh, and also the night; if ye will inquire, return, come." It is a remarkable fact that most improvements and discoveries have been made by individuals—few, if any, by churches, colleges, or other organizations. In science and inventions we have Gallileo, Copernicus, Bacon, Franklin, Newton, Watts, Fulton, Caxton, Morse, and many others in proof of this position. But we are charged with "heresy," infidelity, with departing from the beaten and old paths; with being innovators of time-honored systems, etc. Well, we are thankful the charges are merited; to them we lift up our head and heart and plead guilty. But this heresy, bear in mind, has no relation to truth, and those who brand us with it bear false witness against their neighbor. Those who limit their charge to the nick-named "God's word," to creeds and theological systems which have no authority over conscience, and which, from the very depth of my being I despise, pay us a compliment when they intend a censure; aye, and when they would revive the infernal tortures of the dark ages, subject us to them, or, worse still, hand us over for our temerity to an angry God and his accomplice, the devil! Truth, my friends, is so unutterably important, that the man who has determined to test her claims for himself, by the only standard—himself—thereby gives evidence not only of his individuality and independence, but also that he is profoundly in earnest. If we were bent upon the overthrow in one common ruin of all that is venerable for age because beautiful in truth, then we should indeed richly deserve all the bitter things which have been said concerning us; but loyalty to the truth is the cause of unjust suspicions; and experience and study have convinced us that many of our former sentiments were false and untenable; their orthodoxy may be unquestioned, unimpeachable, but when that is all that can be said in favor of a doctrine, it is time to sacrifice on the altar of truth, notwithstanding the honored names that have given it their suffrage, and the length of time it has dwelt in conferences, synods, churches, and other holy places. O, my friends, if I had not unlearned as well as learned something all these years, mine would be a blank retrospect indeed! Why, there are men who make it their boast that they never change an opinion in religion, and of the fact I have no doubt; but whether it is something to glory in is another question. This is the kind of mind which cannot comprehend the action of increased light on minds of a different order; and when these would be our censors, and insinuate all sorts of naughty things about us, the only question with me is whether malignity or falsehood is the strongest element in their nature. Men of this type, a brilliant specimen of which is just now raising Cain, so to speak, in our midst, are the dead weights to progress and enlightenment; a true, rational enlightenment of the soul! They are the merest echoes of everything false that has been stereotyped in creed, catechism or the pulpit. O man, use your protestant, nay, your God-given right to change your views on any subject when you find reason so to do. Such men we speak of will not cease to measure others by themselves, for they are incapable of imagining any higher standard; and as Minerva sprang full grown and completely armed from the brain of Jupiter, so these wise mene xpect and believe that perfection is instantaneously attained as soon as the church and pulpit are entered. These infallibles denounce the Pope's infallibility on the principle, I suppose, that they do not like a rival; but when we touch the accumulated priestly rubbish of ages that has covered up the simple truth in nature's grand and glorious Book with darkness, and filled every corner of the temple with dust and cobwebs, we are denounced as infidels, dangerous men, teachers of new doctrines, not fit to live, but ripe for the sulphurous flames of an endless hell!

But now let us look at this matter without prejudice. You ought not to condemn us unheard, for that would be unworthy of free Americans; even your own Bible and your own God invite to discussion, and says "Come, now, let us reason together." We have done this, and the objections presenting themselves form a very pyramid of arguments against your scheme of salvation to humanity.

Mr. Battersby then entered upon a consideration of the "Plan of Salvation" and gave also a review of the facts concerning the revision of the Christian Bible, which has been for some years in progress in England. The address was listened to with attention and greated with applause.

Dr. Dean Clarke then read a poem, entitled "The Praying Evangelist," in which Brother Hammond was handled somewhat severely. The following is a specimen:

"Tis a shame to the people, a disgrace to the age,
That a humbug like this one should be "all the rage."
When preachers with brains put a fraud at their head
'Tis a sure indidation all the fools are not dead.

Mr. Knight made the closing address, and the proceedings closed with a dance in which young and old participated.

There is a frightful interval between the seed and the timber.

The *Christian Register* thinks that if society has any rights whatever it is entitled to demand the reticence of married persons concerning their ordinary incompatibilities and discords.

ANNIVERSARY CELEBRATION.

OFFICIAL REPORT OF PROCEEDINGS.

FIRST DAY.

The meeting convened in Dashaway Hall at 11 o'clock, L. B, Hopkins was elected President; Mrs E. H. McKinley, J. D. Pearson, Vice Presidents, and W. N. Slocum Secretary. After the reading of a poem by J. H. Butler, speeches were made by J. L. York and Mrs. Fannie Allyn. Mrs. McKinley read a letter from Miss Augusta Whiting, as follows:

SACRAMENTO, CAL., March 29, 1875.

To the San Francisco Spiritualists, and all with them assembled to celebrate the anniversary of the advent of Modern Spiritualism, greeting and Godspeed!

May your councils be pervaded by that harmony which is not the torpor of stagnation, but the outgrowth of unity in diversity, which is nature's divine and perfect law of use and beauty.

The Sacramento Lyceum commemorates the day as not only a general time of gladness, but especially as the anniversary of its own organization. It will be my privilege to assist in the exercises upon the occasion, and so say my farewell to the Sacramento friends who have so warmly and earnestly appreciated and seconded my labors with them during the past month. This will be my farewell, not only to this city, but to the California public, for a season. Business matters requiring my presence in Michigan, I am reluctantly obliged to surrender partially formed engagements for the next two months here, and go thither immediately. But the same wise powers which brought me to California last November, and whose foresight I see so fully justified in the good thereby wrought out for myself and other souls—aye, for the cause of truth and progress—still guide my way. They will never fail nor falter, but in their own good time will bring me again to the lovely shores which I leave with an added regret, because I feel my work is an unfinished one, and the circumstances which draw me away are temporal and external in their character. I rejoice to know that I leave so many able and earnest workers among you. Angels bless their work to themselves, and to the souls for whom they minister!

The coming summer will find me in New England. In the fall, if the way open, I may return to the Pacific slope. But, present or absent, the ties of sympathy and friendship which bind me to so many of the Liberals of your State cannot be severed. They are as immortal as the deathless spirit.

So, wherever I may be, this subtle bond of peace will keep open the telegraphic circuit, bearing ever over the spiritual wires messages of remembrance and of blessing.

Yours, very truly, R. AUGUSTA WHITING.

An original poem appropriate to the occasion was read by Dr. Joscelyn. Recess.

In the afternoon, after music, Dr. Wm. B. Joscelyn opened with an inspirational address, followed by Dr. Dean Clarke, Mrs. Mc Kinley, Mrs. Cummings, Dr. Swain, J. H. Butler, Mr. Hardcastle, Mr. Healy and Mr. Watson, and poems were read by Mrs Dr. Joscelyn and Walter Hyde. Song by Mrs. Morgans, "I Stand on Memory's Golden Shore."

In the evening a poem was recited by Mr. Irwin, folllowed by addresses by W. H. Chaney and Mrs. L. E. Drake. A mediums seance followed, in which Mrs. Kerns, Mrs. Cummings, Mrs. McKinley, Mr. and Mrs. Joscelyn. Mrs. Robinson, Mr. Jackson and other participated. Adjourned.

SECOND DAY.

James Battersby was elected President, O. M. Dawson, Anna F. Smith and Lena Clarke Vice Presidents, and W. N. Slocum Secretary. The programme provided that the second day's business should be devoted to Free Thought, and it was deemed best to present first a series of resolutions which had been prepared by a Committee for the consideration of the Convention: They were read by the Secretary and on motion of W. H. Chaney, were temporarily laid on the table: Brief speeches were made by W. H. Chaney, Pat. Healy and Mr. Dygert. Recess until 2 P. M.

In the afternoon, after remarks by B. A. Lavender, on motion of W. H. Chaney, the resolutions, laid on the table in the morning, were considered, amended by the addition of ten names, and adopted. As finally passed they read as follows:

Resolved, That a Committee of Forty be authorized to devise a plan for a State organization of the Free Thinkers of California, with power to appoint the temporary officers of such organization, who shall hold office until their successors are elected by the First State Convention to be called by such officers.

Resolved, That said Committee shall be composed of the following named persons: James Battersby, H. L. Knight, Mrs. Augusta Perkins, Mrs. A. W. M. Bartlett, Mrs. Anna F. Smith, A. C. Stowe, Almarin B. Paul, Albert Kendrick, Pat. J. Healy, W. H. Chaney, Capt. C. B. Smith, Mrs. O. M. Dawson, Joseph Swain, Mrs. E. H. McKinley, Lena Clarke, Mrs. A. M. Lewis, Madame Antonia and Dr. Wm. R. Joscelyn, of San Francisco; J, W. Mackie and Marshall Curtis of Alameda, Col. C. P. Hatch and Eleanor Lindsay of Sonoma; J. L. York and J. J. Owen, of Santa Clara; Josiah Johnson and Ferdinand Woodward of Sacramento; J. W. Freeman and H. A. Manchester of San Joaquin; Josephine Walcott and G. W. Stanley of Santa Barbara; D. W. C. Franklin and Thomas A. Garey, of Los Angeles; P. R. Wright of San Bernardino; J. W. Sweasey of Humboldt; A. F. Blood of Butte; Mrs. G. B. Kirby of Santa Cruz; Mrs. Helen W. Baker, of Lake; H. S. Pope of Ventura; Mrs. L. Hutchison of Inyo; and P. H. Traak of San Diego.

Resolved, That said Committee shall meet at the call of the President, James Battersby, and that fifteen members shall constitute a quorum for the transaction of business.

[The resolutions as first proposed provided for thirty members, only eight of whom reside in San Francisco. The amendments make the Committee consist of forty members, of whom eighteen are residents of San Francisco.]

No other amendments were offered, excepting one by Dr. Joscelyn to insert the word "Freethinkers," in the first resolution. The proposition was lost. During the discussion remarks were made by Dr. Joscelyn, W. H. Chaney, Mrs. Anna F. Smith, Flora W. Chaney, A. C. Stowe, H. L. Knight, Pat. Healy, Mr. Bush and others, and the meeting adjourned until 7½ o'clock.

In the evening, after an address by the President, James Battersby, an original poem by Dean Clarke, and remarks by H. L. Knight, the Convention passed a vote of thanks to the vocalists, musicians and others who had contributed to the enjoyment of the occasion, and adjourned.

W. N. SLOCUM, Secretary.

The editor of the *Christian Observer* says infidelity is not half as rife in this country now as it was fifty years ago! Where has this man lived that he has found evidence to sustain such a statement? The only advance made by the church in this country, out of proportion to the increase of population, has been by the Catholics. Rev. Mr. Kallock, better informed, said in his sermon in Platt's Hall, last Sunday, in reference to "the wave of infidelity that is sweeping over the country," "never was there such a call made upon the Christian world for *work* as there is to-day. The questions skeptics are asking must be answered by the Church, and, to defend ourselves, we must use every weapon that is available, no matter what its handle is made of."

YERBA BUENA.—Good herb is the very appropriate name of a medicinal plant which grows wild in California, and from which is manufactured Dr. Warren's Yerba Buena Bitters, one of the best remedies for dyspepsia, costiveness, etc., ever used. It is as pleasant to the taste as it is beneficial in its effects. It is sold from a wagon on Market street, near Dupont, every evening. Williams & Clark, proprietors.

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For Common Sense.

THE WRITTEN WORD.

BY WILLIAM BRUNTON.

Christ wrote no word to bind the race
From futher life and higher grace;
He only wrote on fleeting sand,
With down-bent head and careless hand,
And what he wrote we do not know,
It faded like the fading snow!

His life was all the grace he left,
His life of which we stand bereft,
His life of love and noble deed,
That came to meet our want and need;
His words might change with changing time,
But life and love remain sublime.

O, shame on Church with creeds and words,
O, shame, we say, they're not the Lord's,
He knew them not,—so shame on you,
That ye their burdens still renew;
We want his life, his noble deeds,
And not the farce of forced creeds!

So learn this lesson good and wise,
That Christian life alone we prise;
Then live with love, and all your life,
Will be with Christian virtue rife,
And thus your faith will grow and spread,
And live and thrive when you are dead!

For Common Sense.

MY GRAVE.

BY WILLIAM BRUNTON.

What boots it where my body lies at last,
In burial sod or on the sad sea shore,
Or ocean deep where waves their music pour,
Or out in desert wilds it should be cast,
A firmer faith my heart in love holds fast,
Than that my body will be needed more,
A faith that comes from life's deep inward lore,
And says, once dead, 'tis past and ever past!
Ah, no! I see my soul made free from death,
My soul with life immortal I can see,
With no more need of this my mortal breath,
Where mortal body cannot, cannot be;
So let it rest here, there, as chance may fall,
It came from Earth, and she at last claims all.

HELP THE MAN THAT SEEKS THE RIGHT.

Help the man that seeks the right,
Do your best to keep him true,
Be to him a guiding light,
He may be the same to you.
Do not scan each fault he bears,
See the true with shining light;
See the grace he graceful wears,
Help the man that seeks the right.

Help your brother as he needs,
In the hour he strives and falls;
Never think of church and creeds,
And our pious funeral palls;
Never think of praise or blame,
But assist with all your might,
This is winning golden fame—
Help the man that seeks the right.

'Tis not ours to judge each act,
And condemn with ready speech,
Glorying in some fatal fact
Where we can his name impeach.
But 'tis ours to aid him on—
On to many a shining height;
Ours to bid his fears begone!
Help the man that seeks the right.

All and each are one in kind,
Varying but in small degree;
Each at times is weak and blind,
Angels pity you and me.
So to others lend a hand
In our life's uneven flight;
List to this God's great command—
Help the man that seeks the right.

Open Questions.—It is a great mistake to consider any question respecting man's condition after death, or the personal identity of invisible intelligencies as *settled*. This is a foregone conclusion in Christianity, and had the mystic rap of the nineteenth century only commenced in the pulpit, it would have been hailed as a miraculous confirmation of Christian dogmatism. Let Spiritualists, therefore, be slow in building theories on mystical phenomena, lest they become like Christians, who are spellbound by "faith" in the Bible. To be crystalized in settled opinions respecting the *unknown*, is to become proscriptive and sectarian, as all believers in mediumistic "revelations" are prone to become.—*La Roy Sunderland.*

For Common Sense.

LIFE'S BEST HERO.

BY I. A. HEALD.

["A man who can give up dreaming, and go to his daily realities—who can smooth down his heart, its love or its woes, and take to the hard work of his hands—who defies fate, and, if he must die, dies fighting to the last—that man is life's best hero."]

In life's great battle for success,
Who are our noblest men?
Those only whom mankind call great,
And praise with tongue and pen—

Who never suffer for a cause,
But meet success by chance,
As on calm seas and peaceful fields
In sunshine they advance?

I count him nobler, greater, far,
Who labors to the end,
A martyr to the cause he deems
His duty to defend.

Who, true to progress—human rights,
Is foremost in the field,
Defies the fates—ne'er sheds a tear—
Can do, but *never* yield.

And who, regardless of renown,
Can die most truly brave,
Expecting that his fate will be
To fill a nameless grave.

Life's grand, best hero then is he,
Who, where his lot is cast,
Not only nobly wins the field,
But holds it to the last!

HETERODOXY.

BY FLORENCE PERCY.

Pray thee put the sermon by, vex my soul no more with creeds;
They are only stones and husks to my hungry spirit needs;
I am tired of striving sects, with their various bigotry,
Ah! for me death holds no terror but the fear of losing thee.

In a heaven apart from thee, could my exiled soul rejoice?
Could I join the angels' song missing thence thy tender voice?
What to me were gates of pearl, if they parted thee and me?
What the streets so fair and golden, if I walked them seeking thee?

What to me would be the joys of that bright and wondrous land,
If among them I should miss evermore thy loving hand?
What to me the pastures green where thy feet could never be?
What the path beside still waters, if thou walkest not with me?

Ah! wherever after death my still faithful soul my dwell,
Saints may call it bliss or woe, they may name it heaven or hell,
By thee only, oh beloved! will my pain or joy be wrought,
I shall find my heaven beside thee, and my hell where thou art not.

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Dr. R. P. Fellows, the Great Healer.—This distinguished Magnetic Physician has been before the public for many years, during which time he has performed the most astonishing cures ever recorded in the history of healing, ancient or modern. He is now permanently located at Vineland, N. J., where he is devoting himself to healing the sick in every State in the Union by his Magnetized Powders. The cures that are being performed almost daily by the powder, speak volumes in its favor. It can be procured of the Doctor at $1 per box, or $5 for six boxes. Why remain in your diseased condition?

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Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try Dr. Every's Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

A purchaser is wanted at this office for a Sherman & Hyde Piano—the best instrument sold for the price—entirely new; also one of the celebrated Standard Organs, manufactured by Peloubet, Pelton & Co., New York. Inquire of A. M. Slocum.

Send Austin Kent one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is Austin Kent, Stockholm, St. Lawrence Co., N. Y., Box 44.

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, APRIL 17, 1875. No. 48.

Signs of the Times.

Less study and more fun is what Robert Collyer recommends for American schools.

A new invention is claimed whereby glass can be made into a building material for house fronts, floors or pavements, cheaper and more durable than marble.

The Evangelists rejoice greatly over the appointment of Horace Maynard as Minister to Turkey, hoping he will do missionary work there.

The *Spiritual Scientist* is doing a good work by inciting Spiritualists to greater care in the investigation of phenomena purporting to be spiritual.

The *Spiritual Scientist* says: "Honest and intelligent criticism is the great want of Spiritualism to-day; it is a most valuable auxiliary to the cause of Truth."

Does not the spectacle of the gibbet deaden that finer sense of the sacredness of human life, in the public mind, wanting which many unbalanced minds are prompted to commit the very deeds which society thus seeks to prevent?

Two years ago the British House of Commons by a vote of 222 to 155 defeated a bill to enable unmarried women to vote at elections for members of Parliament. Last week a similar bill was defeated by 152 to 187—a decided gain within two years.

Mediums for materialization are multiplying fast. There are now over a score of them in the United States alone, and many more in Europe, who are publicly known. A large number of others are experimenting in private. The proof has accumulated until the fact is no longer deniable.

A Boston minister, on Sunday morning last, received a present of $14,000 from a number of his parishioners, to pay off a mortgage on his house. If the mortgage was $14.000 what must the house be worth? And is this man a consistent follower of the meek and lowly Jesus, who had notwhereon to lay his head?

Thomas Jefferson's grand-daughter is trying to find employment for herself and boy in Washington. The daughters of ex-secretary of the Treasury Robert J. Walker and those of Chief-Justice Taney are doing copying as a means of livelihood, and there are the grandchildren of ex-Presidents, generals, and hundreds of other distinguished men, pleading for labor at even the smallest remuneration, so that they may be able to live.

Five bags of mail matter, principally papers, have been detained at the San Francisco Postoffice for insufficient postage, and will be forwarded to the Dead Letter Office at Washington. Instead of dispatching the papers to Oakland, San Jose, or Sacramento, where the deficient postage could be collected, they are sent across the continent, where it cannot be collected, and the owners are robbed of their property. In other words, instead of being the servant of the people, our Government acts as if the people were its servants, and that they may continue to be plundered with impunity.

The teachers of Baltimore have subscribed $1500 to build a monument in memory of Edgar Allan Poe.

The ignorant negro voters of America will undoubtedly be a great aid to the God in the Constitution party, when that question is put to the test.

The property left by Edwin Forrest to form a home for actors will amount to one million of dollars, at the time fixed for its use—twenty-one years after his death.

The success of the experiment at Vineland, N. J., shows what can be done even under unfavorable circumstances, in places where the good of the whole number is made paramount to the good of the individual.

The desire of James Lick to superintend the distribution of his property, now that he is in better health, is perfectly natural, just to himself and to others, and he is sustained by public sentiment. The only question is, what is the law?

The systematic defamation of our public men is one of the worst features of American politics. The *Evening Bulletin* still continues to lead in this line in California. Its publishers, of course, are exceedingly pure men themselves.

Mrs. Mary L. and Miss M. Fletcher, of Burlington have established a public library, to be known as the "Fletcher Free Library," and the city has purchased the building formerly used as a court house and renovated it at a cost of $15,000 for its use.

The *Golden Age* says the God of our School system is Cram. The object is to see how many useless words can be stuffed into a child's mind. It destroys clear thinking, and turns into painful labor what might be made a perpetual joy. Going to school should be as interesting as going to a circus, and it might be made so under a rational system.

Fredrick L. Hosmer says the infalibility of the Bible is a comparatively modern doctrine. It belongs to the Reformation, and was adopted by early Protestantism when the latter dropped the infallibility of the church, as represented by her councils. Even the old Talmudists never applied it to more than the Pentateuch. The early Christian fathers were far more free in this respect than the stricter sects of to-day.

The *Banner of Light* gives a well authenticated account to prove not only the temporary materialization of spirits, but the dematerialization, at the same time, of the medium. The medium *disappeared* under test conditions of a strict kind, and after the seance was found exactly as left, fastened in the chair. The statements are beyond belief, except by those who witnessed the experiments, and some of the witnesses doubt the evidence of their own senses.

Geo. Francis Train predicts trouble ahead, and backs out of the crimmage in advance. He says: "Following repudiation and bankruptcy comes paralysis in trade, apoplexy in commerce, death to industry. Then starving workmen start the war cry, "bread or blood!" The Beecher gang will be requested to exit. Then vigilance committee, riot, revolution, civil war,—bloody streets and burnt cities. Meanwhile I have evoluted out of this. My mission is peace; my power is to save, not destroy."

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[Written for Common Sense.

SAVED BY A DREAM.

BY MRS. H. W. BAKER.

CHAPTER III.

The newspapers of the day contained an account of the accident at the "Little Injun." It was quite a trifling affair, comparatively; only one life lost; a man named Billy, surname unknown, and no clue to it. That was all it amounted to in the San Francisco dailies. How distinctly I remember the occasion. Every event of that terrible time is branded on my brain as with red hot irons. It was the afternoon of a beautiful day in the loveliest month of our lovely mountain region. Clem came tripping down stairs, light as a feather, dressed in a clean calico, all ruffled and puffed to distraction, and a blue ribbon flying from somewhere out of the pale gold of her clustering hair.

"I'm going to the mine, mamma," she said; "won't you come too?"

But I was tired and would not. At the garden gate she turned and ran back laughingly and kissed me. Then away she flew, her fragrant hair streaming, and her pretty dress fluttering in the afternoon breeze. I sat on the porch for more than an hour, reading, when I was startled into looking up by the slamming of the garden gate. There stood Willis, one of the miners, every feature of his face and every hair of his head bristling with horror. He was as white as a dead man, and had the appearance and motions of a dead man who had been suddenly galvanized into some kind of spasmodic activity. His voice was rasping and mechanical as his face, and his jaws opened and shut with a snap.

"*A cave in the mine!*" I repeated after him, not comprehending. "Is any one hurt? Is any one shut in?"

And then his voice broke the air like the hoarse bark of a dog, and turned my blood to sleet with one word, "Clem."

I heard some one scream. To this day I cannot realise that it was I; but God forbid that I should ever utter or hear such another scream as that. How did I ever live through the days that followed, in which they were taking her out? There is no power in language to describe what I felt. Insane? No, that would have been a mercy. Every moment of that time was an age. When I look back upon it now I cannot but think that I passed through years of such hell as never entered into the imagination of a Milton or a Dante. And Billy was in there, too; but though I heard it again and again it made no impression on me—took no sort of hold on my mind until my darling was released almost, at her last gasp, and Billy's dead body was brought out and laid beside her. Even then I scarcely saw him. I only saw Clem—only cared for my own darling. God help us poor mothers, and lift us a step higher in moral grandeur, so that we may recognize all the sons and daughters of mankind as our own, and love them with that perfect love that means redemption.

In a few days my pet was all right again, except that a shadow lay upon her beauty, and softened its character to a tone of such loveliness as I never beheld in any other human being. Her pure soul shone through her eyes, and the divinity of a nobler life than she had yet known made itself manifest in every line of her exquisite face, and in every curve of her graceful, drooping body.

Did it compensate poor Billy's watching soul, I wonder, to see the costly funeral we gave him? Hundreds of people with tearful eyes stood by as we placed his body in the grave, close to that other grave under the willow—for the record of those terrible days in the tunnel had come to be known—*and the reason why there was but one funeral* instead of two. Clem had told us all about it in her simple, childlike way, her voice broken by sobs, and her eyes dim and heavy with tears. I will not repeat it all—how Billy had seen her from his chamber window go up to the mine that fearful afternoon. (It will be remembered that he slept during the day, and worked at night.) He followed and spoke to her as she stood upon the threshold of a certain drift that he considered unsafe.

"I wouldn't go in there," he said; the timbers are just chucked in like jackstraws. The men are all out of it to-day in some other drift. I don't believe the place is safe.

"Mr. Bradleigh told me, she said, that they had found very rich ore in here, and I want to see how it looks. I wont stay in one minute.

Then Billy lit a candle and led the way, thinking to protect her no doubt. When they were more than a hundred feet in, it seemed as if the whole world shut down on them with a roar like thunder; and my poor girl fell to the ground in an awful horror. I must not dwell on this part of her narrative; I can feel sharp incisive pains, and a strange dizziness in my brain just to think of it. She caught hold of Billy's hands, and he held her hands or knelt by her for a long, long time. It was entensly dark and the air was bad. With true miner instinct, Billy put out the light. But all the time the place was getting closer and closer. Twenty-four hours—thirty-six, perhaps—had passed—she could not tell—when Billy began to complain of being sleepy. There was a little octagonal clock in the end of the tunnel, but it had stopped an age before this. Clem, who all the time was unnaturally wide awake, begged him not to go to sleep; she would be so lonesome, she said. But he was determined. He would only go a little distance from her and lie down. She need not be afraid when he was so near, but above all things he wanted her to let him alone, until he got his sleep out.

"No matter how lonesome you are Clem, you must make up your mind to wait until I wake—and be sure and let me alone. Remember that the time will probably seem much longer to you than it really is, because you will be lonesome. *But above all things let me alone; dont speak to me, and dont put your hand on me.* I tell you I must sleep. I shall die if I dont; but do you keep awake until I wake up, and then you shall have your turn. Now then can you do that much for me?

"I will try Billy, she said.

"Try! Good God you must do it. Can you pray, Clem?

"Then Mamma, said Clem afterwards, I remembered the Lord's prayer, and I said it slowly, and Billy repeated every word after me. And after that I was longing to add a few words, but hardly dare say them, for fear it would discourage Billy, and break me down entirely. But I resolved they should not; and so I said, "God bless my poor mother and comfort her for my loss."

"You are not lost, Clem, said Billy, springing to his feet. You will see your mother yet. Then after a pause he said, "I dont know how long we have been in here, but I have never offered to touch you, and I will never offer to touch you again after we are out, for I know the difference between us—you with your mother and everybody else to love you, and I with nobody; but I beg you to kiss me Clem, just once before I go to sleep."

"I did kiss him, mamma. His lips were like satin, but they were tremulous and chill. Oh, if I had only known! Then he went off and laid down, and I heard a gurgling sound, and after that there was perfect silence, a silence that was awful, mamma. I could not endure it, so I commenced groping about

to find the clock. I did find it without disturbig Billy, and I felt for the place and wound it up; and bless its little heart, it started into business with the first turn of the key. I wound it so tight that the tick seemed to dance along with a musical double shuffle, as if it was glad to find itself alive again. And I know I was glad too. O mamma I can never think of it, after this, as a thing without life. It spoke to me then so hopefully and cheerfully. It said 'take—heart, take—heart' as plain as words could make it. Then I began to hold a conversation with it. I said 'Will Billy wake soon?' And it said 'Wake—soon, —wake soon.' And I said 'Will we ever go out of here?' And It said 'Go—out; go—out;' and my heart leaped in my throat for very joy. And, foolish as it seems, it inspired me with a hope and courage that I know prolonged my life."

It was some time after this that she felt every breath she drew to be a struggle. She changed her position many times, until at last with an awful gasp she fell backward. She had a dim consciousness of touching Billy, and a dull anxiety lest she should wake him; and after that she knew no more until she opened her eyes upon the flaring night torches, and the agonized face of her mother bent above her; a face from which the bloom of youth had flown forever; a face all haggard and ashen and wrinkled; and a head—but three days before crowned with richest chestnut, now white as with the snow of seventy winters. But the real tragedy of this awful event was this: the gurgling sound Clem heard when Billy laid down, was the blood oozing from a vein in his neck which he had opened with his knife, in order to economize the little remaining air for her.

Clem is in Paris with her young husband, and her baby is on her bosom. I wonder if her dreams are ever haunted by the vision of that poor young face in its marble repose, or those small, translucent, girlish hands that saved her life so fearfully.

CHAPTER IV.

"There are things in Heaven and Earth Horatio
Not dreamed of in your philosophy."

About one week after the tragic events of the last chapter, the period indicated as the limit to the bonding of the mine expired. The mine was condemned and refused. What could it mean? We were electrified with astonishment. Bradleigh most of all. He had never dreamed of their refusing it, and it was a death blow to his hopes. I thought he would go crazy for awhile. To be sure he said little; but those passionate, intense people are best judged by the silent operation of the secret forces within them, when you have once found the key. You need not expect words from them. But the few words that burned their way through Bradleigh's tongue went hot as fire to my own brain and heart, and filled me with such pity as I never felt for any other human being. So far as I was concerned the rejection of the mine amounted to nothing. There was enough pay rock on the dump to put up reducing works, and it was but a drop in the bucket compared to that in sight within the tunnels. But Bradleigh was in despair. It had been his last chance. He was now literally adrift again without a single hope of succor. Three days later he came to me with the appearance of being overwhelmed with grief, and told me that his wife was dead. He had just heard it. He went to the city and returned in ten days. He told me that he was now at the end of his row, and would gladly accept any situation I would be kind enough to give him. It seemed as if he willfully reversed our positions; I had become a person of importance in his eyes, and he was nothing. His arrogance was all gone, and in its place a pitiful humility and a fawning flattering manner hat made me both ashamed and sorry. He no longer had to dodge the steady light of my eyes, as formerly; I found that my own eyes had learned the trick of dodging from very shame of him. But a month before, I had seemed to him no more than the dirt beneath his feet. I doubt whether he had seen that my hair was then blended chestnut and gold, and my face as fair and youthful as a girl's. But now, when I had grown suddenly old, and the snow of premature age rested on my head, he pretended great admiration for my looks, still greater for my mind. He had ignored Clem completely; but had at last awakened to the consciousness that he loved her as his own daughter; and his cringing servility filled me with mingled sorrow and contempt. Through what awful straits a man must pass, I thought, to come to this—he with his big brain and his superb personal beauty? Occasionally some word would fall from him that would give me an insight into the life he had led since he had failed in business. Putting various things together I made out that there were times when those who had been the friends of his prosperity would dodge him on the street, or look askance in meeting him, lest he should want to borrow money to pay for a meal's victuals. He patronized boarding houses for the most part, living with his family in one place just as long as they would keep him without pay, and then going to another place. He had not only made the rounds of San Francisco in this way, but of Oakland, Sacramento, Stockton and San Jose, and finally back in San Francisco.

I know there are many persons who will condemn him utterly on my representation. But I could not do it, I was so sorry for him. His need was so great, my heart bled for him. I would say to myself that the hard circumstances of his life had formed him; he had energy, business tact, and ability, but in his own words, "his luck like a bad run of cards was dead against him." I felt that he was not altogether responsible for the traits of character that inspired both my pity and disgust; and somehow he wore on me, and the thought of him grew on me—not pleasantly—but miserably, as some horrible excrescence will grow upon the body. He oppressed me day and night like an accusing conscience. I could do something for him I knew. I could make him superintendent of the mine, but his overbearing disposition rendered him unfit for the situation. I could take him in as a partner, but I had no confidence in his integrity. Still this did not alienate my deeply rooted compassion. I did not think he would injure me willfully, though if I stood in the way of his schemes he would cast me aside if he could. Clem said he would wade through blood to accomplish his designs. I could not think this, though I knew him to be a desperate man. That he loved his children with all the fierceness of his unchastened nature I was quite sure. He rarely spoke of them, and yet I understood perfectly that they were the motive power of all his actions. One day he stood with his back to the fire when Clem came in, and in her innocent, baby way, patted my head and kissed me, then passed on to the next room. Bradleigh watched her with a spasm of agony n his face. "I've got some beautiful children in the city," he said, and then with a sharp, incisive, awful voice he broke into a torrent of profanity—ending with—"Great God Almighty, what can I do? What will become of my children?" And he dropped all white and limp into a chair and raised one trembling nervous hand to his eyes. I could have gone down on my knees to soothe him; but no kindness from any human being could do that; all he wanted was money—money. He was drawing my very soul out in compassion. I was tempted to ruin myself financially in order to rescue him. But for thoughts of my child I would have given him everything. He wanted my property so much more than I wanted it, that the strength of his desire seemed by some uncontrollable law of nature like the properties of

the magnet, to be gradually drawing it all to him. Was it monomania or snake charming? Clem's tender little heart ached for him, although with her fine tact she understood him thoroughly. She was firmer than I, and would say, "It won't do mamma, it wont do. If he gets any sort of claim on our property he will turn us out of doors, and snap his fingers in our faces. We can't do anything for him mamma. There are thousands more worthy of our sympathy and assistance. Make him leave the house, and then we will forget him, and be happy again." But I did not have the heart to drive him away; and before a great while he made me an offer of marriage—an offer that might have deceived me by the violence of his protestations of love, but for the dodging, shirking look of his strange, restless eyes. Now all the time I was longing, yearning for those poor motherless children of his, and was almost willing to sacrifice myself to the man, for the sake of giving them a home and a friend. "Don't do it mamma," was Clem's continual protest, not made to me alone, but in his presence as well. A month of indecision passed, when the crisis came. The nights were now very cold, in our high mountain latitude; and one evening Bradleigh proposed some eggnog before going to bed. We acceded to the proposition, and he and Clem busied themselves with beating eggs and carrying forward other preparations, until it was all done, and stood in three large glasses upon the table by the fire. Bradleigh then passed me my glass, and took up his own, which he began to drink. Clem took the remaining glass and raised it to her lips, when it suddenly fell from her hands with as much force as if some one had struck it a hard blow. We stood looking at the shattered pieces, and then I glanced at Bradleigh. He was white as a dead man, and his hand was shaking violently. I sat my glass on the table.

"Do you think it is poisoned? he asked forcing a laugh. "Take mine Mrs, Goldstein, I wouldn't poison myself you know." Then he drank mine, and after that, seeing that neither of us were disposed to touch the other, he drank it too. In a few minutes I had recovered from the strange shock, occasioned by the dashing down of Clem's glass, and felt ashamed of the momentary superstition connected with it; for it had made an impression of unnaturalness upon me, as if some influence foreign to that of our every day life had suddenly interposed to keep Clem from drinking it.

The next morning Clem told me that she had had a dream that was no dream at all but an actual verity. She thought she received a letter from Billy, warning us against Bradleigh. She had dreamed it again and again all through the night, and it had taken a strong hold upon her mind. She said she seemed to see him sitting at her writing desk writing it, and as he finished each word she knew without looking what it was.

"Why Clem, I said, that little affair of last night must have turned your head. You ought to look in your desk; perhaps you will find the note itself with Billy's signature. If he signs his surname, you know, we can add it to the other on the tombstone.

I doubt whether she heard half my words; for at the first suggestion the superstitious thing was flying up stairs, and I slowly trailing after her, laughing all the way.

"Mamma, mamma for God's sake come here," she cried breathlessly as I entered her room. She held a note written in a scrawling hand, all the h's misplaced, and half the words misspelled. It said:

Dear Clem, there is a murderer in the house. Ask your mother if she remembers the dream she had about Bradleigh. That dream is being worked out now. Bradleigh tried to put you out of his way last night. Your glass had arsenic in it. He got a bottle of it while he was in the city, and if you'll get another key to the lower burea drawer, you'll find his new black coat in there, and the poison in the breast pocket of it. His wife is not dead. It is only a plot to marry your mother and then get rid of her. I am just as 'live as ever I was Clem, and can see things that you can't see. (Signed) Billy—the boss of the night shift.

Did Clem write it in a fit of somnambulism, do you suppose? She must have been clairvoyant also if she did, for every word of it was verified. We found the poison; we found that his wife was living. Of course he left the house, and never returned. We sold the mine that Summer at a large figure, and went East, where my pet met her destiny. After her marriage and departure, I came back to my own beloved state; but I am horribly lonesome without her. However she is coming back to her mother very soon. And now listen. I saw Bradleigh on a narrow street in San Francisco, only a month ago. His appearance proved him to be in a state of utter destitution. I went with him to his miserable home; saw his wife—a woman who might have been cut out of wood, so hard and unfeeling she looked; saw some of his children, they were so beautiful and intellectual looking, I felt that under more prosperous circumstances they could not fail to be a perpetual joy to poor Bradleigh's heart. As it was, his look, whenever it fell upon them, was so full of trouble I can never forget it. It seems so pitiful that our greatest joys, should, under the pressure of an adverse fate, become the fruitful source of our deepest and most poignant sorrows. He told me that if he had two thousand dollars he could buy into a little business he knew of, and so make them a living. Not for all the world would I have turned away from that house without relieving him. For I had learned from him the lesson that circumstances unyielding as fate mould men into what they are. And this lesson had battered down in my mind that pharisaical rampart "I am better than thou;" and had enlarged my ideas until they had come to grasp the great principle of universal brotherhood, with its attendant train of splendid hopes and possibilities for the race.

MEDIUMS.

Mediums are not only subject to spiritual influences, but to mundane ones as well—and as all psychological control is simply a question of the positiveness of will-power on the part of the controller over the controlled, the introduction of a third person, with an antagonistic will, would derange the negative condition of the medium, and in all probability spoil, for the time, the best of mediumship. Ofttimes frail in body and in health, always sensitive in mind and soul, misunderstood of nearly all, shrinking and delicate, the life of the medium is by no means an enviable one. An unkind word or look will often crush them like bruised rose-buds, and though it may be sport to the hand that does it, it is death to those who experience it. It is far easier for an investigator to cry "fraud" or "humbug" than it is for the accused to refute the charges. Shrinkingly sensitive, the accusation paralyzes the accused; the mediumship is thus radically disturbed, and so is closed the very avenue through which the refutation alone could come. How can we expect mediums will thrive if we surround them with suspicion, harshly treat them, or unjustly condemn them upon the strength of, it may be, but one sitting? How easy it is to blot out a life's record with a few scratches of the pen! Would that editors and writers were more cautious in using the possibility! Our own papers, at least, should be the first to set the example. Rather let us build up our cause upon its truths, than be forever hunting down and hounding out those who are not so immaculate as ourselves.—*J. J. Morse.*

The general average of mankind are not only moderate in intellect, but also moderate in inclinations; they have no tastes or wishes strong enough to incline them to do anything unusual, and they consequently do not understand those who have, and class all such with the wild and intemperate whom they are accustomed to look down upon.—*John Stuart Mill.*

THE FRIENDS OF PROGRESS.

The following are extracts from an address by A. C. Stowe, on accepting the Presidency of Liberty Circle No. One, I. O. F. P.

The genius of this Order, Friends, is not to promulgate a theory, an ism, nor to crystalize a single idea. It is to unitise as well as elaborate into roundness, fullness and wholeness all the grand factors of reform and progress.

It is to gather up the fragments of truth, and the varied hued threads of experience and weave them into beautiful garments for individual sovereigns to wear. It is to collect the scattered forces of reform, and unite them in a solid pharlanx of defence against all incroachments upon our inalinable inheritance of freedom, and educate and mould them into potent agencies for the practical improvement and uplifting of humanity; to secure to the toiler a just recompense for his exhausted muscle and brain; to preach, in kind and benevolent deeds to the hungry and starving ones, the gospel of bread; to break the bonds of the enslaved, and comfort and heal the suffering and broken hearted, and love and bless them into health and happiness; to mould and educate public sentiment into a juster and more humane and rational treatment of the mentally and morally diseased; but above all, to secure at all hazards to the unborn generations good and favorable antenatal conditions, that they may be conceived and gestated in the warm and genial element of love, and born grand and noble and beautiful beings,—so *well* generated that they shall need no *re*generation.

This, Friends, is in part the grand object, and glorious mission of our Order. It is young yet, but in its infancy, nevertheless, it gives signs of great promise. It is acquiring and developing strength and power, and gaining experience for the great work before it. Its first work is to unitise ihe divided and antagonistic forces of reform, and I am happy to say to you, though young and inexperienced as it is, and though there is much in this direction still to do, yet it has accomplished much. It has been the prevailing and wide spread opinion among reformers, who are disentegrated blocks of the old crumbling institutions, each seemingly revolving in opposite or widely divergent lines of individuality, that no associative movement could unite and harmonize or marshal these *apparently* divergent individualities into one general line of march; but Our Order has demonstrated that the confusion and antagonism is not real, only apparent from our stand point of view as the retrograde motion of bodies moving in one general direction but with different degrees of velocity.

If we have learned that Individuality is not inconsistent with association, when association is based upon Individual sovereignity, we have accomplished much, and this we have learned, and we shall still learn that a true association will greatly aid and assist individualization.

We all feel, and feeling take courage and rejoice that the discordant and conflicting elements within the Order are being harmonized without the least sacrifice of individuality, or its sovereignity. We all feel I know by the happy faces that greet each other every week, that the circle is our home. These happy faces, the kindly greeting, the charity, friendship and toleration manifestated, and above all the earnest and determined purpose to make this Order a practical and potent agent of reform, is but a prophecy of its glorious future.

With regard to the practical work of the Order, Mr. Stowe said:

I deem it important that the special committee who have the matter of devising some plan of co-operation in hand, should as early as practicable report, that the matter may be thoroughly considered and perfected by the Circle. I would also suggest the appointment of a committee of two members whose duties shall be to look after the labor interests of the members, to see that all who desire and need employment shall have it. I strongly recommend that members employ each other and deal with each other in preference to others, yet I would by no means have you forget the needy outside of our Order.

The remainder of the address was mainly in reference to matters of interest only to members of the Order.

CAPITAL, LABOR AND CURRENCY.

The *Fortnightly Review* for March contains an article on Karl Marx and German Socialism, by John Macdonell. It often happens that adverse criticism sets forth in clearer light, ideas that are attempted to be refuted, and this is one of those cases. One of the points made by Marx is that capital is not, as political economists have asserted, "the child of frugality, but the progeny of serfdom and slavery." There can be no doubt, that there was not a time when capital did not exist, and must have been produced by labor; but labor has more reason to curse than to bless their offspring, that preys upon its parent. The writer, Mr. M., thinks these assertions of Marx are of an astonishing character, and asserts "that at all stages capital is as essential to production as labor." Evidently the writer not only ignores the above fact, but also overlooks another, no less important, which utterly subverts his position, if it is true, as statisticians have asserted, that 99 per cent. of all the business of the world is done on credit. But this sweeping assertion need not be proved; if we can establish the fact that any industry can be prosecuted on credit, the point is gained. There is a large party in the United States who contend that we need no other money or currency than the credit of the nation, and they are rapidly gaining in numbers. They have arrived at this conviction from the fact that in the Eastern States they have had no other currency than the credit of the nation for more than a decade. If we can use the credit of the nation to prosecute our industries, what do we want of capital? It was on this very question that the financial struggle took place in the last Congress. Capitalists see plainly that if industry can produce without the aid of their accumulated wealth they will no longer have the right to levy a tax upon the labor of every industrious citizen of this republic.

In your next issue I will endeavor to elucidate some more of the positions taken by Karl Marx, controverting the theories of the Adam Clark school of political economists. We are doubtless on the eve of the abolition of that slavery that our money system has entailed upon the producers of the country.

WORKMAN.

PRESENTMENT.—Yesterday, in the forenoon, Marshal Mattison, while attending to his duties on the street, as usual, felt an irresistible impulse urging him to go home. Now, remember, his wife and children were all absent. He resisted the hidden impulse for several minutes; the feeling to go home grew stronger, so he started. As he neared his house the impulse had such complete possession of him that he broke into a run. On opening the door he was almost stiffled by a dense rush of escapin3 smoke. The house was in flames. Although the evening previous his wife carefully extinguished the fire, it seems the fire board retained a spark which gradually spread over the board and igniied the surrounding furniture. Had Mr. Mattison been but a few minutes later nothing could have saved the house.—*San Bernardino Argus.*

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SAN FRANCISCO, CAL., SATURDAY, APR. 17, 1875.

RENEW YOUR SUBSCRIPTIONS.

Three numbers more will complete Vol. 1 of COMMON SENSE. As it is much trouble to take names out of our mailing list, and replace them again, subscribers who intend to renew their subscriptions will please do so without delay. They will then be sure to receive all the numbers. Otherwise they may miss some, and it will be impossible for us to replace them, as we print only the number required from week to week. The prospects of the paper were never better than at present.

THE SOCIETY FOR SELF CULTURE, after two weeks generous self-sacrifice for the benefit of the Dashaway Hall meetings, will again resume its discussion Sunday afternoon, April 18, the subject being, "Resolved, That Christianity is promotive of the highest civilization." The veteran President, James Battersby, will preside. After the discussion new officers are to be chosen. We have not heard of any proposed change, and probably none will be made if the present incumbents are willing to continue to serve.

FREETHOUGHT REVIVAL.—The series of meetings that have been held here recently under the direction of J. L. York, Mr. Battersby and others, closed on Sunday afternoon last. They were largely attended, and in the main profitable, although much crude thought was given by various speakers who claimed the right to be heard. Mr. York is an excellent organizer. With much geniality, he possesses also the faculty of harmonizing discordant elements, and bringing about good feeling among people who have decided opinions of their own.

A friend of COMMON SENSE, who is the inventor of a steam boiler of novel construction wants to find a man with $500. capital to assist in bringing the invention before the public, the man of money to have one half the patent. The inventor says it is a much needed improvement, and is specially adapted to machinery in small space, and where little power is required. The heat could be obtained from coal, wood, oil or gas.

A meeting to be held in Dashaway Hall on Sunday afternoon, April 18, under the auspices of the International Workingmen, will be addressed by J. L. Hatch of Santa Clara, and others.

IS IT TRUE?

Many infidels are deterred from opposing Christianity because they consider it a conservator of morality, and that were it not for its restraining influences, society would be in a worse state than it is to-day. If this were true, we might well pause in our criticisms; but it is not true. On the contrary, the Christian belief is actually an incentive to evil. It encourages wrong-doing by holding out constantly the hope of forgiveness. Suppose our criminal code were based on a similar foundation, and malefactors had the assurance of pardon on repentance and promise of amendment! The idea is too absurd even for supposition. The effect of such a proviso would be to nullify all human law; and this is just what the Christian "plan" professes to do with divine law. But it is a false assumption, and all its intelligent preachers know it. Such dolts as Hammond are not perhaps dishonest. "Though thou shouldst bray a fool in a mortar, * * yet will not his foolishness depart from him." But men like Drs. Patterson, Stone and others know that they are playing a farce which fools pay them for.

Infidels are the true upholders of morality. They hold out no bribe for the wrong-doer. They do not say, "the greater the sinner the greater the rejoicing in heaven over his conversion." They do not offer a premium on depravity, and have within their ranks no wretch so vile that he boasts of his wickedness. They are generally a moral and law-abiding people, and well they may be, as they know that every infringement of law is followed by a penalty. Their "plan," instead of being an easy one for the sinner, is easy only to the virtuous. To the wrong-doer it is truly terrible, having all the rigor of unchangeable law. It is justice without mercy. The Christian religion, on the contrary, not only holds out the hope of forgiveness for all manner of sin, but its "holy" volume contains justification for all the crimes in the calendar. It is a shield for the wicked, a menace to the morally good who cannot accept its dogmas, and a defiance of natural law. It is therefore an impediment to human progress.

So long as only twenty per cent. of the people hold eighty per cent. of the property produced, poverty will exist. The average earnings of a man are about $535.00 a year; of a woman about $237.00 a year; and of a child $131.00. while the average cost of living is between 600.00 and $700.00. How then can a workingman acquire a competency? Half the money in savings banks belongs to other than the laborers. The average of a laborers deposit is only about 55.00 per year. The system of education is defective as it produces men whose heads only are educated. Their hands know nothing. People must be educated so that they may become their own employers, co-operating and making the most of their own labor.—*H. K. Oliver.*

When people begin to slander and abuse, it is an evidence of the commotion of their own immoral filth. Heaven pity that Pharisaical class of bigots, whose conceit alone raises them above the common level of humanity.

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REXFORD VERSUS REXFORD.

Rev. Mr. Rexford, of the Universalist Church, has attracted some attention since his arrival here, by various bold utterances, of which the following concerning Hammond's talks to children is a specimen:

"What monstrous hallucination has come over the minds and hearts of these men that such barbarous fictions should be doled out to children of this or any other city? Is this is our Christianity? If it be so, then out with it; and knowing it to be such let us all become atheists, infidels—anything rather than Christians—for I am sure no greater calamity could befall any mortal than to believe in such a religion or such a God."

So radical have been some of Mr. Rexford's sermons that the Freethinkers had good reason to believe that, if invited to speak before them, he would be at least as liberal in their hall as in his own. He came, and for some reason best known to himself, he took ground exactly contrary to that he had been preaching, referring to Hammond and his crew as engaged in a good work, and characterizing the Freethinkers as destroyers, as breakers-up of homes, as Freelovers, and as grossly immoral. A greater libel on Liberalists was never uttered. It was not only a vile abuse of privilege, but it was grossly dishonest, the man knowing his utterances to be false. Had Mr. Hammond been invited, the audience would have expected such a tirade, and would have given Hammond the credit of honesty, knowing his ignorance, but there is no excuse for Mr. Rexford. He had the opportunity presented to him of telling the truth, and making many friends among the active thinking portion of our people; but he deliberately chose to repel this class, and look elsewhere for his moral and pecuniary support. Some may be charitable enough to hope that he had no selfish motive; but the facts of the case do not make it possible to put any other construction upon his course.

Some of his criticisms were just, and would have done good, had he not repelled all kindly feeling by attributing to his hearers sentiments they do not entertain and actions they abhor. That they sat quietly under such unjust strictures is evidence sufficient that they are not the lawless, hotheaded set of irresponsible persons he was pleased to characterize them.

Mr. Rexford's assertion that the Church is the conservator of morality, the preserver of social order and the active power in the work of civilization, although not true, was expected by his hearers, and was listened to quietly, with but a single word of dissent; though a few who had heard him in his own hall, thought he might even here have made a distinction between true Christianity and the fraud which claims its name. It was only on the preceding Sabbath that the editor of this paper heard Mr. Rexford prove that there is no similarity whatever between the teachings of Christ and the plan of salvation taught by Evangelical Christians. All of Christ's exhortations were in favor of good works, kindness, brotherly love, charity, in short, service to humanity. Mr. Rexford continued:

"Christ said not one word about the redeeming power of his blood, and nothing whatever to justify the claim that a profession of faith in him gives redemption from sin." * * * "Not only does Christ not lay down such a plan of salvation, but he constantly urges the morality Brother Hammond ignores." * * * "Real Christianity aims to make people live right in *this* world first of all."

After speaking of the character of God, as held by Evangelists of the Hammond school, Mr. Rexford said:

"I know no such God. God does not need our service, Christ does not need it; but man does; and serving man is serving God in the most acceptable manner."

He characterized the evangelical conception of Christianity as a "most monstrous misapprehension," and said that such a religion is worse than no religion at all. Yet he comes before the radicals, and tells them that if compelled to choose between the evangelical christians on the one hand, or the rabble, as he called Freethinkers, on the other, he would not hesitate to join the evangelists.

Freethinkers, although the man who tells you this is unworthy of our respect, yet you may learn a lesson from his words, for they prove to you that when the lines are drawn, as they soon will be between bastard christianity and Freethought, many whom we believed to be with us will be found in the ranks of the enemy.

A WORD ABOUT WOMAN

Mrs. L. E. Drake, on Sunday evening last, lectured to a full house in the hall of the Spiritualists' Union, 911 Market street, her subject being "The Status of Woman in Society." She assumed that man is not wholly to blame for woman's deplorable condition. They are the most unjust and uncharitable to their own sex. They are the most willing slaves to the behests of fashion, and the most fearful cowards of Mother Grundy; but, worse than all, they are the most subject to the dominance of the clergy. In her opinion—one held also by Mrs. Kendrick—a large majority of the women, if granted the right of suffrage, would vote to put God in the Constitution, and to favor other demands the priests might make to establish religious tests in this country. She deems it unsafe to grant the right of suffrage to woman, until she has risen in the scale of intellectual being; yet she confidently looks forward to the time when there will be no distinction of sex in civil affairs.

Judge A. M. Crane briefly explained the laws of California with regard to women, showing that they are much more liberal than in other States of the Union.

J. L. Hatch, of Santa Clara, also presented a petition to the Supervisors against the taking of any backward action in the matter of allowing religious instruction in the public schools. The petition was signed by a large number. Mrs. Drake will speak at the same place every Sunday evening during this month. The friends of Free thought should give her a hearing. Her subject on Sunday afternoon is, "Idols, past and present." In the evening she will review Rev. Mr. Rexford's lecture before the Freethinkers.

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MATERIALIZATION.

Rev. Mr. Simonds, in the September number of *The Living Way*, gives an article on "Christianity and Spiritism," in which he says of the Katie King manifestations, reported by Mr. Crooke:

Materializations of the spiritual world are as old as creation, andtare repeated every day, but in quite a different way from the manner here affirmed. There are laws by which they may occur in endless variety. But where they do occur the spiritual entirely disappears in the natural, which remains and is subject to natural laws. If Katie King appeared in real natural body, of which the outward senses were certain, then her body should remain natural and abide under natural law ever after, as permanently as the sun, the earth, a tree, or any object of sense whatever. The same law must govern all true materializatio.n

Where was the body of Katie King after she went back to the spiritual world? It is as impossible to take materiality up to that world as it is to make spirit truly manifest to the outer sense in this. Did Mr Crooke keep her body and show it, as he should, every time she materialized and then went away, he should have forty bodies, more or less, of Katie by this time.

If a body be a material body, reason and philosophy demand it should be shown, and no artifice about it.

"Gather up the fragments," said Jesus, when he had materialized loaves and fishes in the wilderness to feed the seven thousand, besides the women and children, "that none be lost." Material it was created, and material it remained, subject to natural.law; no illusion of the senses—no more than the sun, or the earth, or our flesh is an illusion. The sun, earth, stars of heaven, and every plant and animal on the earth, are but materializations of God's thoughts. They abide because God's wisdom and love are permanent. At least, this is in accordance with what I know of this and the spiritual world. I am willing that spiritists should be right, and that I should be wrong. I should be entirely satisfied, if I knew it, to confess it. But I must abide by what I know; and when spiritists appeal to their senses to to prove points, and tell me they must abide by what they know, too, I simply have to say, it is not enough that the points are clear to their senses—they should be clear to my senses, and to the senses of all men. Spiritists may form their conditions in the dark; but, when they have materialized, just please let them remember that then all darkness is to be cast aside, the scales and chemist brought in, and the matter analyzed in broad day light.

Our friend Simonds evidently has not closely studied the philosophy of materialization, and is not competent to express such an oracular judgment. It is not claimed that these bodies are made out of nothing. The materials are temporarily borrowed from the medium and other organizations, and are returned again after use. This seems impossible, but we know very little of spiritual chemistry, and are no more prepared to say it cannot be than the Fiji islander is to say a telegraphic message cannot be sent.

The testimony furnished by Prof. Crooke is but a small portion of the evidence now known to substantiate the fact of materialization. The well authenticated phenomena at the home of the Eddy family, the exhibitions at Mr. Mott's house in Memphis, and at Mrs. Andrews' in Moravia, the wonderful materializations in presence of Maud Lord, of Boston, Mrs. Anna Stewart, of Terre Haute, Ind., and Mrs. Compton, of Havana, N. Y., all prove beyond a doubt the fact of materialization. Even the Holmes, of Philadelphia, although they used fraud, when their power failed, are genuine mediums, and some of the materializations in their presence are beyond dispute.

Spirits have repeatedly appeared in the light, have been weighed and reweighed, the weight varying at the pleasure of the spirit; the mediums have been weighed, before, during and after a seance, and the temporary loss of material accurately ascertained. The spirit and medium have repeatedly been seen at the same moment, in some cases the two walking out hand-in-hand before the audience in the light.

The trouble with Brother Simonds is that he wishes to make truth agree with him, instead of lifting himself up to the truth.

J. J. Morse, trance speaker, is to remain in America during the summer, and will probably spend a part of next winter in California. He has engaged to speak in Bangor, Me., in September next, and in Boston in October and November. He may conclude to come to California in January, if encouragement is offered. He has given satisfaction in every place in this country where he has spoken. In Boston, Bangor, and other cities he drew larger audiences than any other speaker on the Spiritual platform. Bro. Morse, with great modesty, attributes all his success to his controling spirits. Whatever arrangements our Societies in California can make with him should be made at once, otherwise he will accept offers that will prevent his visiting this coast. His address is care of A. J. Davis & Co. 24 East 4th street, New York City.

FREETHOUGHT COMMITTEE.

To Henry L. Knight, Wm. N. Slocum, Mrs. Mary Hanks, Mrs. Augusta Perkins, Mrs. A. W. M. Bartlett, Mrs. Anna F. Smith, A. C. Stowe, Almarin B. Paul, Albert Kendrick, Pat. J. Healy, W. H. Chaney, Capt. C. B. Smith, Mrs. O. M. Dawson, Joseph Swain, Mrs. E. H. McKinley, Lena Clarke, Mrs. A. M. Lewis, Dr. Dean Clarke, and Dr Wm. R. Joscelyn, of San Francisco; J, W. Mackie and Marshall Curtis of Alameda, Col. C. P. Hatch and Eleanor Lindsay of Sonoma; J. L. York and J. J. Owen, of Santa Clara; Josiah Johnson and Ferdinand Woodward of Sacramento; J. W. Freeman and H. A. Manchester of San Joaquin; Josephine Walcott and G. W. Stanley of Santa Barbara; D. W. C. Franklin and Thomas A. Garey, of Los Angeles; P. R. Wright of San Bernardino; J. W. Sweasey of Humboldt; A. F. Blood of Butte; Mrs. G. B. Kirby of Santa Cruz; Mrs. Helen W. Baker, of Lake; H. S. Pope of Ventura; Mrs. L. Hutchison of Inyo; and P. H. Trask of San Diego; composing the Committee appointed by the late Convention to devise a plan for a State organization of the Freethinkers of California:

You are hereby notified that a meeting of said Committee will be held in Charter Oak Hall, San Francisco, on Saturday, the 1st day of May, 1875, at 2 o'clock P. M., for the purpose of adopting a plan of organization, and electing temporary officers of such Society. James Battersby, Chairman.

In the official report of the Free Thought Convention last week, one line was accidently omitted by the printer. Dr. Joscelyn offered an amendment to insert the *words Spiritualists and Liberalists after the* word Freethinkers. The words in italic were dropped in setting the type.

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[Published by Request.

LIFE AND DEATH—A LAW OF NATURE.

Death is neither a law of hatred nor a law of vengeance; it is the condition of that which is. God has opposed it to life in order to maintain life.

The flowers of spring must fade, in order that autumn may produce its fruits, generations must pass away, that love may produce its fruits. Life and death act like a single power; the one is charged to clear the place, the other to refill it; their visible end is not to create, not to destroy, but to perpetuate the great spectacle of nature.

Thus, there is nothing more remarkable than the harmony of these two powers, and, if we may so express it, than the equality of their labour. They advance at an equal pace, without overtaking or passing each other; life sows, death reaps, and the reproductions and losses counterpoise each other. The destiny of the world depends upon the preservation of this equilibrium. You could not give death an advantage over life, or life over death, without annihilating creation, for creation is the work of death as well as of life. And, this is so true, that in order to cause life to cease upon the earth, it would be sufficient to establish a single exception to the law of death, we do not say in the human race, but in the most ephemeral being—a plant, a gnat, a fly, a fish. The seeds of a single poppy would cover the earth in six years, and no more than three years would be required for a whiting to encumber the seas with its progeny. Fortunately, death is always on the watch. Foreseeing and preserving, it prevents these frightful multiplications, without ever annihilating the species; it saves the world from the excess of life. In this respect, we will dare to say, that death is but the instrument of life. All its power is reduced to changing the forms of matter which it cannot destroy, and which life again takes from it. Thus, death has only power over the form. The essence of all things escapes it. A similar fact presents to our souls something more than hope! It is, then, from not knowing death that we surround it with apprehension. It is a crime for a man to kill a man, because he takes away that which he cannot restore; but in the hands of God, it opens out a passage to the human race; it calls generations upon the earth. Were the work of death to be suspended, this immense stream would cease to flow. When the perceptible object of death is to multiply existences, can its imperceptible object be to annihilate?

And yet, moralists do not cease to tell us of the terrors of death; some regard it as a scourge, others as a punishment. But if death be a law of vengeance, life is a law of wrath, Wherefore, then, do so many joys and hopes exist in our hearts, so many sublime inspirations in our souls? Wherefore this sun, these harvests, this verdure; the air, perfumes, colours, and the delightful harmonies which indicate more goodness than power? Wherefore is life, in fact, this creation of a double *self*, one of which, being altogether material, takes possession of heaven; for our life on earth is double, and promises us two worlds. It is true that we arrive in this world without defence and without intelligence, but we also arrive in it beneath the safeguard of maternal tenderness. Then come the sports of early infancy, then the illusions of youth and love, which would suffice to our happiness, since they raise us up to God. We want for nothing in the voyage, and Providence, which foresees all its necessities, has not forgotten its end. It bestows upon us the sentiment of infinity, which it refused to us at our entry into life.

We must dare to say, however singular it may appear, that we apprehend death because we shut our eyes to the benefits of life. If we knew better what God has done for us, we should also know better what he reserves for us. Our double life is a heavenly gift of love and goodness—a magnificent, a gratuitous gift. We were not, and here is a power which *was* from all eternity, that calls us not only to live and to feel, as all else lives and feels, but also to love him. This power which *was*, this divinity which created, gave us at first innocence and ignorance, and subsequently opened to us all the paths of imagination and of knowledge. By innocence we attain to the happiness of knowing. These two first conditions of life, which seem to attest our weakness, thus become the source of our sweetest pleasures. Ignorance is the attribute of childhood, it comprise in an unlimited futurity all the joys of love, and a world to contemplate. What a multitude of reasons for loving life! But in proportion as the soul developes itself, as it feels itself free; eternal, infinite, more powerful than all the powers of nature, in proportion as the sentiment of the sublime raises it above worlds and suns, and in proportion as it frees itself from all the pains and pleasures of the flesh, does it imagine a something beyond all that it feels and all that it sees. Oh! then, what numerous reasons are there not for loving death; what numerous reasons for comprehending and hoping in the divine Creator of all things, the Power which was, is and ever shall be; of whom, notwithstanding our weakness, we are permitted to have a glimpse; and to whom, notwithstanding our nothingness, we are allowed to pray.

The life of this world is a happiness, since it is the way which leads us to God. Thus in proportion as life speaks, death loses its terrors, and appears to our souls but as a passage from darkness to light, a gate opening into heaven, at the threshold of which we only leave a corpse; a thing which, says Bossuet, has no longer a name, a handful of ashes. Hence, to die is to be transformed; it is to pass from one life to another, from a world where we seek for truth, to a world where we possess it. Death leads us to God; this is a fact which destroys all its pains.

It is, then, for want of faith that we apprehend death, for want of enlightenment that we crush it; it is the greatest benefit of this life, since it is the end of life. But, do you say, I would not die. Well, be it so. Suppose God to give thee an eternity upon the earth. What a terrible present! Thou wouldst be condemned always to desire, without ever possessing; always to seek, without ever finding; to have constantly a glimpse of, without contemplating; always to love, without ever knowing the God whom thou lovest. Alas! what would life be, if it were restricted to this world, with desires which constantly extend beyond? All that which man seeks, loves, adores, has a glimpse of—where is it? Nowhere here—below. Death then must give us that which life shows us. Death is therefore a good, the greatest good which the soul can conceive; the entrance to an eternity, which would be a punishment upon earth, the accomplishment of the promises which life makes to us.

Man of little faith! thou blasphemest death, and it is by its means that thou mayst possess all the treasures which God permits thee in this life only to have a glimpse of and to desire, To understand death, is to study to live well; to understand life is to be happy in death.

Let us, then, repose fearlessly upon this bed whereon the human race reposes. If wrath do not weigh heavily upon our life, wherefore should it suddenly show itself at our death? The laws of nature are laws of benevolence, which protect us unto the end; and it is perhaps in their last expression that God has placed the great secret of futurity. Observe the dying looks of all creatures directed towards the place where their posterity must be renewed. The butterfly falls near the flower in which it has deposited its eggs; the bird at the foot of the tree which sheltered its nest; the goat dies among its rocks; the bull in the meadows, stretched out upon the rich pasture; but man dies with his head and eyes turned towards heaven, as a symbol of his immortality.

Six hundred millions of people on this globe constantly toil all their lives long, while about 19,000,000 sit quietly and complacently by, gathering the result to themselves. The laboring classes constitute 7-10 of mankind, and in any revolution they have nothing to lose but their chains; as the lowest stratum in society cannot rise without causing the complete disruption of all superincumbent classes we cannot measure the magnitude of the revolution that liberty, justice and equality to these millions involve. To-day they are waking from the lethargy of ages, moving with that healthy discontent that marks every step in progress and for the first time in the history of nations, combining the world over.—*Mrs. E. C. Stanton in Earlville Transcript.*

Children look little beyond the present moment. If a thing pleases they are apt to seek it; if it displeases they are prone to avoid it. If home is the place where faces are sour and words harsh, and fault-finding is ever in the ascendent, they will spend as many hours as possible elsewhere.

An immense crowd—nearly 12,000 people—went to Woodward's Gardens Sunday to see the great Jackley Vienna Circus Troupe, who appear again Saturday and Sunday, 17th and 18th.

INSPIRATION.

Mrs. L. Hutchison, in a letter recently published, says inspirational speakers ought to be able to tell *how* they are inspired, and explain the mode by which the invisibles inform them what to say.

Mr. J. J. Morse, an inspirational speaker from England, at present lecturing in the Eastern cities of America, explains quite fully the *modus operandi* of inspirational speaking. He says:

Theoretically considered, trance-mediumship is the ability of an invisible agent to control the mind or body of its subject, or each together, and by such control to afford an evidence of the existence of the agent inducing it. Practically considered, it is a series of effects produced on muscle, nerve, and mind, by the aid of mesmeric or psychologic power. From the theoretical proposition we are led to believe in the existence of an order of beings, sentient and organic, in nature, who are in possession of powers analogous to our own, and who, from their own condition, are capable of producing similar results to those of the mesmerist, and in the sphere of a similar class of subjects.

* * * * * * *

In a consideration of the question in its practical aspect, we must admit of the existence of a susceptibility on the part of muscle, nerve, and mind, to the exhibition of certain definite effects; and we must also admit the existence of a power," or "force," capable of, and adapted to, the effectuation of the phenomena witnessed. We can quite easily recognise the existence of such a power in connection with the mesmerist and his experiments, and if it is that trance-mediumship is a similar phenomenon, we must also admit the existence of the "power" or "force" I am speaking of, in that matter as well. And further, I will go so far as to claim a species of identity between the "power," or "force," used in either experiment, my reason for so doing being the identity of results in each case.

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That I may be best understood, I will state the results of my own personal experiences in this matter. The first essential I recognize is the closest possible approximation to absolute health, bodily and mentally. The second condition is, that I be surrounded with harmonious persons, and congenial influences. These conditions being present, I seat myself at the desk, and try to absent my mind from my surroundings. The feeling I experience is, usually, a species of electric current passing gently down the arms, on the outward sides, culminating in a shock as it reaches the hand. The current appears to spread, to re-act upwards, and to permeate the brain, more especially the superior or upper portions. The regions of Ideality, Sublimity, Benevolence, Veneration, Causality, Eventuality, Comparison, and also Firmness and Constructiveness, are more or less excited. The current, I have mentioned, induces a pleasant, soothing effect; and a stupor, accompanied by a sensation of falling backwards into nothingness, terminates my consciousness.

* * * * * * *

An automatic control would enable a spirit to convey its communication *verbatim et literatim*, thus enabling it to prove its identity, and establish its individuality. And the medium so controlled would be, in strict meaning, a test-medium. From my observation, and a brief experience, I am brought to the conclusion that in cases of this kind it is the body and the nerves that are controlled, that the medium's mind *per se* has nothing to do with, and takes no part in, the results produced. Consequently, a definite quality of the "power," or "force," used in these manifestations, can alone produce this class of facts. I am of the opinion that the "definite quality" just referred to, is the muscular and nervous forces of the body acting in conjunction with the *perespirit*, or "surrounding medium" of the spirit's personality, directed and conjoined to the "surrounding medium," or aural sphere pertaining to the subject. Placed in simple words the foregoing statement implies that by the aid of its will-power the operating spirit joins its external sphere with the external sphere of the medium. That by the aid of such union the spirit is enabled to project its will-power into the nerves and their centres. By the command thus obtained the spirit virtually works the organization of the medium as though it (the spirit) belonged to it, and for the time being puts the rightful owner out of doors, and by the muscular and nervous control thus effected the spirit is enabled temporarily to re-establish a conjunction with a material organism similar to that under which we are enabled to manifest through our own bodies. The value of this class of mediumship is simply incalculable, as affording a deeper insight into the mysteries of the human structure; and of revealing the existence of an extra-mundane intelligence.

"Psychological control" grows out of, or is the unfoldment from the class of control that we have just discussed, and for its satisfactory manifestation should be preceded by the automatic mediumship. Such most certainly was the case in my development. The susceptibility that has been developed during the "ontward phase of trance-mediumship, or "automatic control," now enables the operating spirit to control the nerves first, and through them it reaches the mind of the medium, inspires and improves it, and develops a facility and clearness of expression immensely transcending the normal utterances of the subject. But such mediumship is, as a rule, but indifferently fitted for "test" purposes. * * * * *

"What educational and spiritual benefit has been, or can be conferred by this class of mediumship? In the case of the "automatic medium," the educational benefit, personally received, bears no relation to the good done to others. But the spiritual benefit is ofttimes very great indeed. The spirit of the medium is often carried, during trance, into the spirit-world, and there instructed, in such a manner, too, as to completely compensate for the temporary loss of earth-consciousness. The basis of an interior or spiritual development is laid that could not have otherwise been obtained while the medium remained in earth-life. Providing, also, that the development of the medium is under the supervision of intelligent spirits, this phase of mediumship is the seed, the psychological the tree, and the inspirational the fruit, rich and ripe, of an orderly and systematic mediumship. In the case of the "psychological control" the actual educational and spiritalu benefits conferred can only be rightly understood and estimated by those who have experienced them. Mental darkness dispersed; the mind illuminated; ignorance dethroned by wisdom; a life of blundering selfishness changed into one of usefulness and harmony; an education of spirit; an opening of the interior chambers of the soul; and an irrigation of the innermost recesses of our nature by the sparkling waters of an ever present inspiration from the good and true in the world Beautiful. Of these things I speak with conviction. My own experience parallels the statement set forth; and I know what a blessed thing mediumship, and the valuable results it brings when directed by wise and beneficent beings on the other side.

Mr. Morse concluded by giving his ideas as to the value of inspirational mediumship to the cause of Spiritualism, which he considers is very great, in fact unequalled by any other phase of mediumship.

"Full Assurance of Faith."—By a long experience I know all that is meant by Christians in the use of this term. But the sense of *security*, which arises from "faith" in dogmatism, falls far below the confidence which I now repose in what I know to be living, universal, absolute and eternal Law. The Bible describes a God that *failed* in his work, so much that he is said to have "repented" that he had made man—Gen. 6: 3—"cried in his heart." But Nature's Laws never fail.—*LaRoy Sunderland.*

"I have a hundred times," says John Stuart Mill, in his autobiography, "heard my father say that all ages and nations have represented their Gods as wicked, in a constantly increasing progression—that mankind have gone on adding trait after trait till they reached the most perfect conception of wickedness which the human mind can devise, and have called this God. and prostrated themselves before it. This *ne plus ultra* of wickedness he considered to be embodied in what is commonly presented to mankind as the creed of Christianity. "Think," he used to say, "of a being who would make a hell—who would create the human race with the infallible foreknowledge, and with the fore the intention that the great majority of them were consigned to horrible and everlasting torments!"

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A FIVE MINUTES SPEECH.

Of the twenty-five little speeches made in the "Inquiry Meeting" at Dashaway Hall, on Sunday, the following, by "Mrs. Dr. Julia Aldrich Joscelyn," is the only one that was not extempore, It was in writing, and is published by request:

We were told by the priest speaker last evening that it is the lowest strata of scientists, religionists and liberalists that are making all this controversy about freedom. Who are the men and women who have battled for human rights? Poets, philosophers, scientists, statesmen, mechanics, etc. Do they belong to the lower strata? No! Victory and truth say ten thousand times, No! It is priestly cant and rule, and unreasoning dogma that have tyrannized and oppressed mankind in every hideous form that tyranny is capable of—burned to death; hung on gibbets; immured in lonely dungeons; thrown into pits where they became impaled on spikes!

The heart sickens to enumerate the horrors that have been practiced upon humanity under priestly rule; and now they are playing their last game over the civilized world to-day, to bring about a reaction for tyranny and oppression of every kind. They would take away your liberties and overturn this Republic, and make it a priestly despotism with their God in the Constitution. Shall it be? Can it be? Will you, men and women of Free Thought, once more submit to the despotism of priestly rule? Down with the glittering absurdities that have been presented to you, and up with the Banner of Science and Nature, and the great cause of humanity.

We were told by the speaker of the "innumerable last legs," and considerable amount of lung breathing power yet existing in this Christianity. Yes, we are aware that this many-headed monster is upon us, and we know if we do not unite and work with a will for its speedy overthrow, our liberties are gone.

PUBLIC SEANCES.

We publish the following in accordance with our rule to give both sides of all questions a fair show, yet we must be allowed to say that the notice referred to was not intended as a "report" of the seance, but merely as comment on it, and every word of it was true, as nine-tenths of those present can testify:

EDITOR COMMON SENSE.—The report of the failure and inharmony of the Seance held at Dashaway Hall on Anniversary Evening is incorrect. The facts are as follows—Mrs. Cummings gave a convincing Test—described a Spirit—gave the name and went into the audience and selected the friend to whom the spirit belonged. Mr. Jackson gave a good test to Mrs. Ada Hoyt Foye—giving the peculiar phraseology of the spirit and name. Mrs. Kerns and Mrs. Aitken gave tests that were recognized. Dr. Joscelyn described four spirits that were recognized, giving their leading traits of character and the diseases with which they passed away,—moreover, two of the gentlemen friends of the spirit came to the Dr. the next evening and expressed great satisfaction with the accuracy of his descriptions. I know of no inharmonies connected with *that* seance. Such a report is poor encouragement to the mediums who were specially invited by the General Committee of Management, that it might add to the *pecuniary* success of the Anniversary. Yours for Truth and Justice.

MRS. DR. JULIA ALDRICH JOSCELYN.

MARRIAGE CONTRACT.

Whereas we, the undersigned, mutually hold the opinion that neither Church, State or public opinion has any moral or equitable right to direct, or interfere with, or just claim to be consulted as to the manner in which the people shall pursue their social happiness; and especially not as to how the relations between men and women—such as the spontaneous sympathies, affections and wants of their nature suggest and demand—shall be formed or dissolved; and having exchanged ideas and sentiments as to the respect, sympathy and love that we each entertain for the other, and conscientiously disregarding the arbitrary regulations and practices of what we understand to be an unhappy and unnatural state of society we hereby adopt this as the best and most satisfactory form by which to declare our martial union, as, in our judgments, it presents the clearest expression of our mutual pledges and obligations. Therefore, having obtained the requisite license, we do hereby declare and publish ourselves husband and wife, in the presence of these subscribing witnesses.

Dated at Santa Clara this 4th day of April, 1875.

ALEXANDER J. SPENCER,
EVA WALSH,

Witness: GEO. A. ELLIOTT,
H. W. ELLIOTT.

In consideration of the above declaration of marital agreement, and by virtue of the authority vested in me by the laws of this State, I declare Dr. Alexander J. Spencer and Miss Eva Walsh husband and wife. J. L. HATCH, Minister.

SANTA CLARA, April 4th, 1875.

I am frank to confess that immortality has not been proven. That many stubborn objections at times obstruct my search for a foundation for this hope I also admit; but I am not willing to say that *my subjective* state is the *highest possible* condition for investigating the subject, and that my knowledge is the final limit of a man" comprehension of his being. If there is a spiritual existence outside of this life I believe it is a *natural* existence, subject to and controlled by fixed laws as this life is; and hence its truths accessible through a *natural* process of investigation. But I do not know what conditions may be necessary to bring this world of "untried being" under the scrutinizing eye of science. Can any student of physical science affirm that he has *all* of the conditions necessary for the fullest discovery in any experiment he may make in the investigation of his subject? Have great discoveries in other fields of research been the fruits of the *first* efforts of those who explored the "unknown" for new truths? Why should we be so impatient, then toward the tardiness of spiritual discoveries?—*H. Clay Nerville.*

THE COMMON LOT.—We are prone to imagine that our temptations are peculiar; that other hearts are free from secret burdens that oppress our energies, and cast a cloud upon our joy; that life has for others a freer movement and a less embarassed way. But the more we know of what passes in the minds of others, the more our friends disclose to us their secret consciousness, the more do we learn that no man is peculiar in his moral experience—that beneath the smoothest surface of outward life lie deep cares of the heart,—and that, if we fall under our burdens, we fall beneath the temptations that are common to man, the existence of which others as little suspect in us as we do in them.—*J. H. Thom.*

Two girls attending a seminary in Illinois set two chickens fighting in their room last Sunday. Bets on the result ran high, and at the conclusion of the contest the winning maiden was "better" by a gold watch, a pair of silk stockings, a French corset, two rolls of false hair, a patent bustle, and a beautiful book mark with "Christ our Guide" worked on it in colored silk.—*Boston Investigator.*

For Common Sense.

THE MINER'S GRAVE—THE QUESTION OF THE DAY.

BY I. A. HEALD.

Above the ranch, on the hill which o'erlooks the deep ravine,
Wherein the spruce and live oak wear their everlasting green,
There's a rude and lonely grave, marked by neither wood nor stone,
(A grave seems far more lonely when neglected and alone),
And I learned that from a distant State, in days long since gone by,
A stranger came to search for gold, but laid him down to die
In yonder cabin on the ranch, one pleasant Summer day,
Where soon his late companions met and bore his form away
To yonder hill, where now he sleeps. But little there was said,
They knowing that mere empty words could not bring back the dead;
So they filled his rocky grave with the yellow earth and stone,
Then hurried back in search of wealth, and left him there alone.
Alone? Not quite, for near his grave the California pine
Stands sentinel to guard what was the "human form divine;"
And though the deer and grizzly, man has frightened from the hill,
The fox, the coon, the rattlesnake are yet his neighbors, still;
And I thought of friends and kindred in some far-off happy home,
Who oft have wondered where he is, and why he left to roam
Far from the happy scenes of youth, though shrewdly may have guessed
That he still seeks his fortune in the distant, mighty West;
While perchance his patient mother, whom he left so long before,
Oft weeps because her absent boy returns to her no more.
I'll plant the weeping willow o'er thy man-forsaken grave,
As emblem of thy mother's love—long may its branches wave;
May no rude pick disturb thy bones, whate'er thy race or clan,
Thou stranger whom I never saw, yet still a brother man.
Then beneath the manzanita, where no kindred come to weep,
Rest peacefully forevermore in thy long, dreamless sleep!
The grand old cedar which has braved the storms a thousand years,
Still lives, while man goes down to death 'mid all his hopes and fears,
Ere scarce one battle for success is either lost or won,
He sinks beneath his mother earth as sinks the setting sun.
We know the sun will come again through earth's eternal rounds;
But is the soul immortal which has reached its earthly bounds?
Do spirits of the "loved and lost" return to us no more—
Or shall we meet in future on some far-off heavenly shore?
O ye reverend theologians, who have preached so loud and long,
Ye priests grown fat and lazy with that same old threadbare song
Of forms, professions, creeds and faith, repentance, hope and fear,
The people have progressed beyond and left you in the rear;
Know ye not in all your wisdom what the present age demands?
Your platform is too narrow, for the human mind expands;
If you would rear a structure to defy the hand of time,
Commence at the *foundation*, and your work may stand sublime;
Let *knowledge* be your corner-stone, take *reason* for your guide,
First PROVE to us that they *still live*, whom we oft say have died;
A sure foundation then once laid on the progressive plan,
'Twill be an easy task to lead a thinking, reasoning man;
For proof he'll have, or still reject your creeds, your faith, advice;
You'll preach to such (as ye do now) at random for a price;
While ye learned men of Science, who oft prove effect from cause—
Ye world-renowned Philosophers who've searched great Nature's laws,
Combine your wisdom, one and all, then answer, if ye can,
The question of the day and hour—*Is this the end of man?*

HEALD'S RANCH, COLFAX, CAL.

For Common Sense.

FOR EIGHTEEN YEARS.

BY HELEN W. BAKER.

Within the circle of your arms I lay
Last night, and dreamed bright dreams, but not of you;
My vagrant thoughts had wandered far away
Where lilies bloom, and vines are wet with dew.

For eighteen years I've been your faithful wife;
Your very own by bond and title deed.
Yours in the semblance of my outer life
To the last atom of the marriage creed.

And you—say do you ever think of me
As one apart from these hard outer ties,
Or know the semblance of my loyalty
Is simply one of habit's life long lies?

I sometimes wonder who of all the world
Knows me so little as my husband knows,
Or cares so little for the hopes impearled
Within my breast:—hopes colored like the rose—

Stretching fair tendrils to the unseen light—
Longing for love and tenderness from one
Whose kindred thought with sympathetic might
Shall rive my clouds and greet me like the sun.

And like the sun awake to life and bloom
Those myriad seed whose magical forecast
I dimly feel, still latent in the womb
Of teeming fancy—in whose storehouse vast

What wondrous things lie dormant 'till the spark
Of kindred thought has brightened them to flame,
To hope, to dream to long, down in the dark—
Is this the treason should blush to name?

Suppose we two were dead, we so concealed
In robes of flesh, though standing face to face—
Say, would we in the naked souls revealed
The faintest semblance of each other trace?

Where would my husband be, and where his wife?
"Sure we are strangers; have we met before?"
Once in the halcyon days of early life
We touched and parted, and will meet no more.

LOWER LAKE, CAL.

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, APRIL 24, 1875. No. 49.

Signs of the Times:

The Palace Car company own 800 cars, which are operated on 32,000 miles of road. The average cost of these cars is $17,500.

The *Kingdom of Heaven* fails to see that Spiritualistic bigotry is any more agreeable than Christian bigotry, which some of us profess to despise.

Judge Walsh, of Brooklyn, has decided that a women has no right to open her husband's letters. How would he decide if the case were reversed?

The British *Medical Journal* says Messrs. Moody and Sankey, the American Revivalists, have considerably added to the number of lunatics in Great Britian.

In Michigan, it is said, gas is being obtained in the manufacture of charcoal, one cord of wood making 35,000 cubic feet of good gas at a cost of only 18 cents per thousand feet.

Among recent curious inventions is the application of the camera obscura to a railroad car, imparting to the traveler a moving picture of the country through which he is passing.

Mr. Huxley feels no interest in Spiritualism, because the only case he ever saw was an imposture. Mr. Olcott remarks on this: "Mr. Huxley never saw but one case of 'spiritualism;' that case proved a fraud and no spiritualism; therefore Spiritualism is a fraud."

Judge Hoar is reported to have said recently to a friend: 'My friend, you have got to reorganize the old party of liberty, begin at first principles, and fight the doctrines of the Declaration of Independence over again before we can have peace and quiet in this country.'

A dark house is always an unhealthy house, always an ill-aired house, always a dirty house. Want of light stops growth, and promotes scofula, rickets, etc., among the children. People lose their health in a dark house; and if they become ill they cannot get well in it.

A theatrical company were lately returning from Baltimore to New York on the midnight train. At four or five o'clock in the morning, as they came to a halt, the brakeman called out the name of the station, "Elizabeth!" This awoke a ballet girl, who exclaimed: "Where's Beecher?"

A recent drift in the Belcher mine proved that the rocks in the vicinity of the fire which occurred in the mine last October are still red hot, notwithstanding it has been five months since everything combustible was consumed. The Virginia Enterprise says: When we find so small a mass of rocks as can be contained in the bottom of a shaft remaining hot for over five months, after having been heated to whiteness, should we be incredulous on being assured by scientists that the center of the earth, once a molten mass of rock, still remains in a molten state after untold ages? Nearly three years after the great fire in the Yellow Jacket mine, places were found in the lower levels where the rock was still red hot.

All the countries of Europe are to be competitors in the Centennial Exhibition to be held in Philadelphia in '76.

There have been five changes of Ministry in France since May 1873, less than two years.

In 1875 the consumption of tobacco in France amounted in value to only $5,000,000. In 1874 the sales footed up $57,400,000.

Ohio has a larger number of colleges and universities than any other State in the Union, but not as many students as New York.

A woman in Louisville has sued a Lodge of the Knights of Pythias for $50,000 for fatally injuring her husband during the initiation ceremonies.

Some scientist states that ants produce vocal sounds, but their pitch is so high as to be inaudible to man. How does he know?

Scribner's Monthly calls Woman Suffrage "that physiological folly." If physical strength is the criterion, why not accord the suffrage to horses and asses?

A Michigan man raised five lemons on a tree which he keeps in a hot-house. It took four tons of coal, and he sold the lemons for twenty cents. Let us have a protective tariff on lemons!

The Fall River (Mass.) School Committee has adopted a resolution recommending that the senior class in the Girls' High School appear in American calico on the day of graduation, instead of costly dresses, as has been the custom.

Ohio has a law for the compulsory education of children, and the question is now before the Legislatures of Illinois, Wisconsin and Indiana. The California law is not very effective. It might as well not be on the statute book.

When Tyndall says he finds in matter the promise and the potency of all forms and qualities of life, the deist asks, Who *put* them there? ignoring the meaning of the assertion, which is that they were *not* put there, but that they have always been there, properties of matter itself.

Recently four members of the School Board of Medina, New York, voted in favor of the discontinuance of religious services in the public schools. A meeting of church people was held, and 1226 citizens signed a paper requesting them to resign. Religious fanatics act as a unit, and therein lies their strength.

The Catholics in several eastern cities have proposed to give up their parochial schools to the Public School Board, provided that the city shall lease the school rooms now used by the Catholics, employ the teachers, if competent, and that there shall be no religious instruction during school hours, and all attendance onsuch instruction out of school hours shall be volintary. Poughkeepsie has accepted the offer; Buffalo has rejected it, New York City is undecided, and in other places, they are waiting to see how the thing works. There should be no hesitation about such an offer. Every vestige of religious instruction should be banished from the schools, then the Catholics and Protestants can give at home or elsewhere just such theological instruction as they choose. There is nothing to prevent that now.

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For Common Sense.

MY RELIGION.

BY J. W. MACKIE.

Religion, according to Webster, "is the recognition of God as an object of worship, love and obedience; right feelings towards God as rightly apprehended; piety." Piety, on the same authority, in its primary meaning, is "filial reverence, affectionate reverence of parents, friends or country." Then I am pious, therefore religious. But if religion consists in the "recognition of God as an object of worship, love and obedience," then I have no religion. The Infinite, the Eternal, is beyond the recognition of any finite being; and though we know that the infinite and eternal must exist, we can recognise only the finite and temporal. Our reason reveals to us that space and duration are indefinite; nor can we by any possible cogitation conceive of a beginning or creation of existence, or its destructibility.

And though we may wonder at and admire the manifold manifestations of organic motion and life, everywhere around us, whether seen or felt by our unaided senses, or by the aid of instruments, near by or away off in the far distant starry depths and heights, yet we can recognize in it all only the finite. To me, it would be presumptive folly to attempt to discover the primal cause of all things, or even to discover whether there be a primal cause. If it be folly to dream of finding out God, it is, if possible, a greater folly to expect a revelation of his will. Were you or I to receive a revelation from Queen Victoria, how would we know that it was from her? If her majesty should graciously condescend to reveal herself to me, how would I know that her Brittanic Majesty truly did appear to me? Her own assertion could not reveal the fact, so that I could be certain. Only those who were personally acquainted with her, who had seen her officiating as queen, could be certain of the royal presence.

Who then among men can say they have conversed with the Almighty? Who is he that has traversed illimitable space, and acquainted himself so well with all existing intelligences as to be able to recognise the Highest? To know that the Highest Intelligence speaks to you, you must have made the acquaintance of all other intelligences, and be able to judge of their intelligence—in other words, you must be the Infinite. And if I the finite, can only judge of or recognise the finite, is it not supreme folly to talk of revelations from the Infinite?

So my duties, my responsibilities, my loves, my piety and religion must rest and abide among finite things. If my religion must then be so definite, so limited in its scope, would it not be well to confine it within those boundaries by me the better understood? The centre of this circle is necessarily myself, from which must flow to its utmost irradiation, whether in duties, loves or responsibilities, all the qualities of self. He therefore who is false to himself must be false to the full extent of his influence.

He who understands the best his immediate relationships and their requirements, and does his best to fulfill all that is required of him, is within that circle the most religious, the most pious of men. The greatest is he whose circle is the most extended and all his parts in it conscientiously performed, religiously fulfilled.

To be able to perform my duties to myself, making home harmonious and happy, to deserve well of my country, to be able unflinchingly to look every human being in the face, and say, "I have done my duty," I must give self room to grow. So far as I am able, I must make all of myself possible, physically, mentally, spiritually and, if you please, religiously. Nothing must be cramped, or subverted to uses degrading to self-hood; I must flinch from no truth, pleasant or otherwise; shrink from no duty made clear to my conscience; or meanly escape those sacrifices and acts of self denial necessary to the discipline of the imperfect members of the human family.

Can anything more be added to my religion? "Yes," says some one, "you owe a duty to the life to come." Indeed! My circle of experience only touches the grave; beyond it I have no knowledge, but if, within that circle, I have done my duty well, and made the world a little better by having lived in it, and feel myself nobler, larger, and more of a man as the years flow by, what have I to dread in the supposed life to come—what duty can it require of me that is left undone? I do not know.

It is indeed a trying hour when death robs us of our heart treasures. When the friend of our youth, a loved parent, the wife of our bosom, the little prattling babe that has wound itself round and round our hearts, till our life and everything seems wrapped up in it, have departed, or in whatever shape the ever unwelcome visitor comes, what consolation is there for us, laden with heavy hearts, as we consign the lifeless remains to the grave? You tell me, "They still live." Be it so. But to me they live not. My departed friends have sealed the truth in silence; no whispering voice, no gentle token of their continued life and love has ever come to me. They only live in my affections and memory, and my consolation consists in revering their memory or emulating their virtues. And when Death comes to me at last, as come it will, may I have so lived

> "That when the summons comes to join
> The innumerable caravan that moves
> To the pale realms of shade, where each shall take
> His chamber in the silent halls of death,
> I go not like the quarry-slave at night,
> Scourged to his dungeon, but, sustained and soothed
> By an unfaltering trust, approach my grave
> Like one who wraps the drapery of his couch
> About him, and lies down to pleasant dreams."

There is a class of people who say that they go for pure piety, for peaceful devotion, and don't want their souls harassed with reminders of earth, its sins, and its follies; with drivel about justice and equality; to this end they would build a church. They want a church in which to contemplate God, the angels, and heaven. That is what they will pay their money for. Just as children like to be told fairy tales, and believe in them, they like to be entertained with angelic romances: they hear with delight of the gates of pearl, and the streets of gold, and of the rest that remaineth for all who pay their fee into the heavenly dlan.—*S. H. Morse.*

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For Common Sense.

PATHETISM.

DIALOGUE BETWEEN THE AUTHOR AND THE READER, ON THE HUMAN WILL.

Reader. If I understand you correctly, this term, *will*, when used to signify a mental function, can truly mean nothing more nor less than the power of choice in the use of means. It is the condition of mind in which we are conscious of love, desire, a preference of one before an other. But I have heard of results produced in mesmerism, when the patient could not have had any previous knowledge of the operating will; and how are these to be accounted for?

Author. When they occur, which is not very often, I am sure, it is only in cases where the patient has had some previous experience with the operator, and such a Relation established between them that enables the patient, by clairvoyance, to know what the operator's wishes are.

R. Well, that seems to me very probable indeed. I have often tried to produce results on others by mere volition, and this explains the reason why I never succeeded.

A. And so you might "will" till doomsday, if there be no other means used but your will, before the choice is made, you will find your will powerless outside of your own person. No such case was ever known, where, for instance, a person was intranced, who had never previously had any idea of that state, and this trance produced by the mere volition of some other person at a distance.

R. And, did you see that account in COMMON SENSE, Oct. 31, 1874, page 297, of feats performed at Jacksonville, Oregon, by Hon. I. Cox, in which he "caused the movement of *sticks* of wood, nine feet long, upon the platform by the force of his mind or will?"

A. Yes, and I was sorry that such an account should have appeared in the paper without a strong rebuke of the fraud by which the people in Oregon had been gulled by those tricks. And here is the manner in which any common juggler will cause a cane or other light stick to move, when not far from his person: It is done by first attaching a horse hair, or fine, black thread, to the stick. The thread is not seen by which the stick is moved.

R. And I suppose, then, you would not concede the human will can act on a piece of wood, surely not, if it is not a force in any case, outside of the mind by which the choice is made?

A. Christianity has taken the lead in teaching this error. It was the germ of witchcraft. And misinterpreted phenomena in msemerism, when people were less informed in regard to Psychology than they are now, has contributed to keep it in existence. We are all of us but too ready, like children, to take any, and all things, for granted. The child takes it for granted that father knows everything; and so what father says must be true; and so must all be true that father's neighbor says.

R. And it has occured to me, that I have had a good deal to unlearn in my day, as much as I could now be aid to know.

A. And, it is in regard to things not readily known, that we are so apt to take all things for granted; things respecting which there can be no evidence whatever. Look around and count the churches in your neighborhood.

R. I will do so; and in the mean time, I hope to have another chat with you.

A. And, so we close here.

LA ROY SUNDERLAND.

Quincy, Mass., March 25.

For Common Sense.

GOLD PRODUCTIONS.

It has been asserted that the production of Gold and silver is attended with an amount of expense quite equal if not greater than twice its value. This assertion seems to have been verified by the condition of all the bullion producing countries on this continent. Notably is it the case in Mexico, at this day, and was also true of all the South American States while their prominent industry was the production of gold and silver. Many people will remember that prior to the discovery of gold in California this fact was often a subject of comment in our newspapers, that were prone to congratulate us that we had no mines of the precious metals in our country.

What would become of us or of any other country if all our industries were prosecuted under similar circumstances? What would become of California if every bushel of wheat was produced at a cost of two dollars and had to be sold for one? That it is true that all the gold and silver in the world has cost two dollars for one is an admitted fact, ascertained by careful computations. Many people will deny this from interested motives, and more will be unable to credit its truth; but if we go into the adjoining state of Nevada and examine all the unproductive workings on the Comstock lode and its branches, and compute the vast sums that are expended in prospecting for lodes, and calculate the small percentage of dividends compared with the amounts expended on dividend paying mines, we shall readily understand a fact which otherwise seems quite incomprehensible. How can we believe that nations will from century to century continue to prosecute an industry that impoverishes the country and the people.?

If these assertions are true, we may well enquire why we have not attempted to adopt a system to regulate the workings of mines that will prevent this wasteful expenditure of money and labor. It could hardly be done in a free country. It was attempted in Mexico, but did not succeed even there, under despotic rule. There are many reasons why we and other nations continue to prosecute this suicidal industry. The most prominent is that these metals are considered absolutely necessary for money, or as a basis of currency. A large and respectable class of people in the United States, and their numbers are rapidly augmenting, deny this *intoto*.

But while considering this question of bullion production, there is another which I have not time now to discuss, but which should not be lost sight of. If we economize the labor wasted in this manner what is to become of the laborers thrown out of employment? C.B. S.

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THE TWO EXTREMES.

Ed. Common Sense:—To the Lawyer, Doctor, Minister and Legislator, to the Merchant and Banker, it seems all right that they should leave their luxurious couches long after the sun rises, leisurely perform their morning toilets, and sit down to a table covered with the choicest viands the market affords. To the laboring classes it seems all wrong that they should be compelled to rise from their wretched beds while it is yet dark, cook their own miserable food, and go forth to work for the benefit of those who, by ligent enough to comprehend, plunder them of the profits the aid of ingenious devices, which the masses are not intelof their labor and leave many of them in a condition worse that of the negro slave.

Our boasted christian civilization is to these two classes a very different thing. To one it says, "Suffer patiently; bear the ills you were born to, and you shall receive your reward in heaven." To the other class it says, "God has blessed you with an abundance of this world's goods; you can eat drink and be merry, while your less fortunate brothers and sisters (in the sight of God) are slaving; therefore you should give freely to the Church."

Nature provided her inexhaustible bounties for all; but the selfish and grasping, who are also intelligent, have under our Christian Civilization, monopolized her blessings. The menials who toil that the rich may have ease, are invited to sing pæns in praise of this holy institution, and if they refuse they are denounced as "infidels," "communists," destroyers of the peace of Society, and revilers of all that is good.

Workman.

COMMENTS.

Our "Workman" may be an exception, but most workmen feel the effects of an evil, and chafe under it, without any clear idea how to make things better. If "Workman" could get out of his condition in life, and obtain possession of wealth, possibly he to would take his ease, and think it no sin. Perhaps he would even become conservative, and be in favor of keeping things as they are. He would then say, "the hope of obtaining wealth is the greatest incentive to human action. It is the spring that moves the world." That's what all the rich men say. "Take away the reward and you kill all enterprise;" and this argument is good, so long as we favor the retention of our present monetary system. If we cannot strike at the root of the evil, we might as well let it alone for a future revolution to overturn.

There is however a remedy; an adequate and peaceful remedy; but to enforce it will require the united action of the laboring people, and even then it will be a stupendous work. The trouble in our system is the power of wealth to add to itself. *Interest* is the great bane of this age, as it has been of previous eras. Usury laws are futile. The exactions of money lenders cannot be prevented by the direct action of law, but they may be by Government itself loaning its credit to the people. We print on page 589 an article, "Barbarian Money," which contains some good practical suggestions, although the plan proposed is probably more cumbersome than experience would prove to be necessary. The multiplicity of office holders under this plan would be an objectionable feature. We have too many office holders already. (This country has no use for an army, and very little for a navy, while its army of tax collectors might be greatly reduced under a proper system.) Without taking measures so radical as those Mr. Linton proposes, the Government could afford great relief by abolishing national banks, and issuing its own currency, exchangable at the will of the holder for bonds. This would regulate the supply of currency, and would have a tendency to reduce rates of interest. Then by a system of graduated taxation the accumulation of great wealth would be prevented, and capital would no longer oppress labor. But the difficulty in the way of accomplishment of such a reform is that men who have money are sent to make our laws, and possessors of wealth are naturally conservative. Even if a poor man is sent to Congress he soon becomes aristocratic, and considers the people his servants instead of the reverse. There has been a great deal of talk on this subject to very little purpose, but the people are now becoming enlightened, and the day is not distant when an adequate remedy will be found and applied.

FREEDOM AMONG FREETHINKERS.

Editor Common Sense:—Some of my friends, who call themselves Freethinkers, tell me that if I believe in deity I "must necessarily believe in a personal God," and thus go back to the ranks of superstition. To this I demur. When the Ultra Atheistic school make plain to me what they mean by the "Creative Force in Nature," the "Power and Potency of Matter," and such other vague and ambiguous expressions, I will undertake to define to them what I mean by the word "God." It seems that a man cannot be considered a Free Thinker unless he yields his convictions to the dogmas of Atheistic Nihilism. It is a good deal yet like the old churchman's definition of orthodoxy. "My doxy is orthodoxy, your doxy is heterodoxy. I think it is time we rid ourselves of this pseudo-scientific infallibility, and live up nearer to that good old precept, "Do unto others as you would have them do unto you." How can I be considered free in my thought if I have to yield my assent, unwillingly and against my reason to another man's postulate? Am I any freer than I was before? That is all the Pope wants of me. I rebel, and refuse to stultify myself in accepting any doctrine. No matter how plausible it may look to the whole world, if it does not conform to what my reason dictates, it is not the best for me. I claim that I am a free thinker, and cheerfully recognize any others as such who do their own thinking, no matter what form of belief such thought may lead them to, provided they do not force me to accept the result of their convictions, or refuse to accord me that respect and toleration which they ask for themselves.

I bundle the collective forces of nature together and call them God. I believe in that God. I believe furthermore that that God had a purpose in placing me here, and I believe that purpose is best subserved by living up to my highest convictions; and I believe these convictions are ever changing, so that what may be right for me to-day may be wrong for me to-morrow; and I further believe that when I shuffle off this mortal coil, that God, who placed me here, is abundantly able and willing to arrange my future existence—if any should be necessary for the fulfillment of the Eternal Economy—in the pleasantest possible manner for me and all parties concerned. This is my faith. I ask no one to subscribe to it, and will think—or try to think—just as much of them for honestly differing from me. Nay

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more, I will do all that I can to protect them in the exercise of their belief, providing it does not infringe on the freedom of some other being's personality. This is my faith to-day. I claim the right to change it to-morrow, though such act should contradict the rest of my life, ever the same, yet ever changing.

"To do good is my religion, and the world is my country." In adopting this quotation as a part or the whole of my creed, I claim no merit for it, unless I *do* the *good*, and welcome all men as Brothers; nor do I claim that I live up to these sentiments; but I am trying to think that 'tis my desire to do so. Yours truly, a tolerant free thinker,

PAT. J. HEALY.

SAN FRANCISCO, April 19, 1875.

ADDRESS BY MRS. C. M. STOWE.

BEFORE THE SOCIETY FOR SELF CULTURE.

Resolved that Christianity promotes the highest civilization.

Christianity calls our attention to the Bible for counsel and instruction, and are we benefited?

If civilization means progress in the Arts and Sciences, certainly the Bible cannot be valuable either as a guide or counselor.

To follow in the footsteps of any one of the characters held up for us to pattern after, by the exponents of the Bible, would greatly lower our standard of morality. Christianity has never given birth to a single reform or invention of any kind to bless the world. It asks you to lay aside reason, and accept the teachings of its expounders as a guide. Christianity asks you to accept all that comes from the Bible as true, and it condemns any who reject even those parts that contradict themselves. I have heard time and again these words from the pulpit, "You must take the whole Bible or none," and the meaning of it is, take it according to their interpretations.

When Temperance societies were in their infancy the church of which I was a member forbade the attendance of any of its members, and condemned the societies as infringments on the rights of the church; and when, in after years, they were forced by public opinion to welcome Temperance, they opened their saintly arms and hugged the infant almost to death, and would have buried it out of sight had not the infidel world stepped in and nursed it again into life.

Every advance step in science has been opposed by the church until public opinion has forced its acceptance, and wherever church views have been held tightest ignorance and superstition have most abounded.

Thomas Paine has been a subject of condemnation from every pulpit in the land. I have heard him held up to scorn by preachers who were looked upon as shining lights by the saintly worshipers at the Throne of Grace. Yet he did more for truth and freedom than any other man of his day, and as civilization advances he will stand high in the hearts of the people long after every pulpit in the land has crumbled and fallen to the ground, and priests have been forced by public opinion into better appreciation of the truth. I have heard from the pulpits of Christian churches every secret Order condemned by those who claimed to be expounders of God's laws. I have heard Masonry denounced by those Godly saints who understood not the first principle connected with it. Theatres have been denounced as dens of infamy, and those artists who have spent their lives and talent to fit themselves for the stage have been branded by the American pulpit as hell deserving souls.

Actors of unimpeachable character have been denied Christian burial because of the bigotry that reigns in the churches. To-day public opinion has forced itself so close to the church that it can no longer be ignored, and the result is that the "little church round the corner" has opened its door to the voice of the people.

Atheists and infidels have done more for the advancement of civilization than any other class of men, for they have dared to think and act outside of the barrier of the Christian church. They have taken reason for their guide, and have been rewarded by the truth.

Christianity cannot and does not mean religion, for man is naturally a religious being, and ever worships that which comes nearest his ideal of perfection.

Religion is inherent in all nations and tribes of humanity. As civilization advances, Christianity is forced into more liberal views, and the dead carcasses are being buried out of sight.

Christianity does not promote the highest civilization unless you can call gambling high. Go into the church festivals and behold the grab-bag, from two to four bits a grab, and the grab-bag is only a specimen of their games. Articles are put up to raffle for. I have at this time in my possession a ticket for which was paid one dollar to the overseers of the church at Gold Hill for the privilege of throwing dice for a Bible.

What think you is the effect of such a course on the young? Certainly this does not promote the highest civilization. At Petaluma some years ago while trying to raise funds for the benefit of the Methodist church, ladies went from place to place to entice men into their festivals to eat and drink with them until the wee small hours of night; not because they were hungry, but that they might coax from them all the money they could. I heard several citizens of the place say that church beggars were so numerous that they were a decided nuisance. Many would buy tickets to get rid of being importuned when they could not in justice to themselves and families afford to do so. Think you that such a course promotes the highest civilization? If God could blush, he would crimson at the impositions done to his children in his name. But civilization will march forward in spite of the foul carcasses of Christianity that clog the wheel of progress.

Forget the *race*, remember only the *man*. Let our Constitution ignore these superficial distinctions. Oblige every state to educate every soul God intrusts to its keeping. Secure the observance of this duty by giving every person the ballot; so that every community shall hasten to educate in order to avoid an ignorant ballot, the tool of knaves. Initiate such a land policy as shall give nine men out of ten a homestead. Make suffrage universal, impartial, and homogeneous throughout the nation. Put the credit of the nation at such a hight that it can borrow at four per cent: make capital pay the debt; hasten the day when CO-OPERATION shall make every capitalist a laborer, and every laborer a capitalist. Trust none of these cardinal principles to the states, or to mere congressional legislation. Anchor them all in the National Constitution."—*Wendell Philip.*

Confucius said, "Let the public schools be carefully maintained, and above all, let youth be instructed early in the duties of life, and formed to good morals."

"The use of substances of intrinsic value as the materials of a currency is a barbarism."—RUSKIN.

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AMANDA M. SLOCUM, BUSINESS MANAGER,
Box 2163, San Francisco, Cal.

COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, APR. 24, 1875.

A few weeks ago we mentioned the fact that "*Common Sense*," of Paris, Texas, started a month after this paper was issued, besides appropriating the name, had patterned after our style, and had finally closed its first volume at the end of nine months, so that the paper would hereafter appear to be the elder of the two. The editor in a late issue admits all these facts, and then prints a full column of abuse in reply. The following are some of his choice expressions: "Jealous idiotcy," "croaking drivel," "carpingly insinuates," "San Francisco scribbler," "ridiculous pique," "imbecile and nauseating vanity." We suppose this is what our contemporary calls "strong writing," and we must admit it is quite too strong for us. We did not intend to copy anything more than detached words; but the following is too great a curiosity in this latitude to be allowed to pass:

"Great Soul of Reason! The idea of a biped setting himself up to do battle in the glorious cause of Humanity's redemption from the blight of gods, devils and parsons, aping the pusillanimous squabbling of rival Christian theologues about inane nothingness.

Let our fidgety philanthropist consult his ghostly emisaries! Let him waylay his guardian ghoul! Let him importune the antique spectre of some pliocene protoplasm to teach him the shadowy outlines of approximating *instinct*, ere he presumes to prate to *rational* beings of what he conjectures about Common Sense!

His *guess* that we once belonged to the Christian fold is as baseless as those surmises upon which he so glibly spouts his pothouse blackguardism."

There's plenty more of the same sort; but this is enough for a specimen.

PROF. CHANEY'S "Little Church around the Corner" is well filled every Sunday, morning and evening, and the audience, as intelligent as any in the city, seem to be well pleased. He gives what they do not hear anywhere else, and so long as the novelty lasts the lectures are interesting. In his morning discourses Prof. Chaney talks about the Bible. Commencing at Genesis, he will go through the book, touching at the most interesting ports on the passage, explaining everything by the light of astrology. The listener can admire the ingenuity of the explanations, laugh at their ludicrousness or turn up the nose at their absurdity, just as inclination prompts. This is a free country, especially that part of it presided over by Prof. Chaney. In the evening there is a lecture on some scientific subject, either by Prof. Chaney or some other interesting speaker.

The address of Laura Kendrick, (late Laura Cuppy Smith,) is now 201 Montgomery Street, care of Albert Kendrick. *Woodhull and Claffin's Weekly* will please copy.

OUR POLITICIANS.

The parties of the country, the Republicans, the Democrats, and the Independents are before the people, and it is important to know on what basis they propose to bid for votes.

The Republican leaders say to us, "We have amended the constitution, freed the negro, and reconstructed the South under it. Re-elect us, and we will see that this work is preserved. We do not see that any reforms or retrenchments are wanted. This is always the cry of those who are out of office. We stand on the party platform." This they say, and nothing more.

The Democrats stand directly opposed to the republicans and their principles. They say the amendments ought not to have been passed, the Negro was better off as he was, and that our Southern brethren should be let alone to do as they please with him. How far they will go in that direction remains to be seen. They talk some of reform, but specifi nothing, define nothing, and their former record does not recommend them as reformers.

The Independents clamor for reform, but are hardly specify enough as to how or what is to be reformed. They are silent as to the national issues. They leave us in the dark, while electing Congressmen, as to the policy to be persued in the South, that is just now all important.

None of these parties suit us. We want the amendments to be constitution supported with all the power of the government, and made the law and the practice throughout the land. We have no faith in the Independents because they deny us that assurance; we utterly repudiate the Democrats, because they are opposed to the liberties of the country and the people, and we are not satisfied with the Republicans, because they stand in the way of many much needed reforms. It may be that many who cry reform, do not mean it. But it is certain that those who have led us so far astray, and say no reform is wanted, will not give us any if left alone.

We *do* need reforms, both in the Nation and the State. We want economy and honesty. We want legislative lobbies cleaned out. We want the salary grab repudiated. We want the Indian management entirely changed. We want a more honest financial system. We want the public lands reserved for the people, and kept out of the hands of grabbers. We want laws to curb and discourage the accumulation of great estates and vast fortunes in private hands; and for the better care and protection of the poor. We want great monied corporations so restrained that they cannot control our legislation, and endanger the peace and liberties of the country. We want a more equitable assessment of taxes, so that the rich will be compelled to pay much that is now exacted from the poor.

In fine, we want to see something like a model republic, which all the world may admire, in which penury is unknown, and the great contrast between the palace and the hovel of the old country will have no existence. We want no splendid vice, no squalid misery. We are rich enough to secure to all our people the conditions of ease and comfort. Shall we not try to do it? If the old parties will not, we must have a new party that will.

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LECTURE OF REXFORD D. D.

The Hammond effort at a revival in San Francisco has been a confessed failure. The childish means used were not suited to a California audience. We do not learn that any effects have flowed from the effort at all commensurate with the cost, noise and show. Curiosity drew crowds to see how others would be affected, but few care to be actors themselves in the common excitement of revival meetings. One good result did follow: The Free Thought people thought they could get up a public demonstration too, and they did so to an extent proving that liberal opinions are wide-spread among us. But Freethinkers do not care to do all the talking themselves. They like to hear both sides of every question. Accordingly they invited the ablest clergymen of the city to come in and debate with them, Mr. Rexford being one of the number. He declined to to debate, but consented to come if he could do so without reply. He even named the man who was to follow him, one of his own friends, Dr. Hollister, and stipulated that no other speeches should be made during the evening. The committee considered him a gentleman of learning and liberal views, and rather than not have the spice of variety, they accepted his terms.

Under these circumstances, the least spark of generosity would have induced Mr. Rexford to tread gently on the corns of those who had accorded him so much liberty, and whose tongues were tied by his own stipulation. But the Rev. gentleman did not seem to possess that spark. On the contrary, he used his large liberty to abuse and misrepresent those who had extended him the invitation. He distorted all their ideas. He proved that he knew nothing of the philosophy of Free Thought. There was scarcely a boy or girl, of fourteen years, in that audience, who could not have torn his shallow pretenses to naught, had opportunity afforded. Seldom, indeed, has any audience been so grievously insulted and abused. And yet they bore it like martyrs. They showed themselves infinitely superior, in mind, manners, and forbearance, to the man who presumed to lecture them without being posted on a solitary thought pertaining to them, and their mode of thinking. Could he have heard an hour's debate on the questions he raised, after his discourse, he would never again be guilty of exhibiting himself in a manner so preposterous, in a light so unamiable, before people who know what reason and fair dealing require.

Of Mr. Rexford's own religion he knows only what he has learned in the theological seminary, and seems to have no conception of the objections of those who stand opposed to it, or of the high principles of justice and virtue by which they would supplant it. He talked of "the great void in human nature that nothing but religion can fill, a void that demands a knowledge of God, of man, of his passions, his sentiments, and his aspirations for the good and beautiful, the possible and the unattainable," and then the Rev. gentleman exclaimed with all the pomposity of a Roman Pontiff, "When humanity asks who shall fill this void, Christianity steps up, and says here I am."

As to science, he appeared to have little idea of the meaning and scope of the word: He limited it wholly to gross matter, seemingly ignorant of the fact that it embraces everything in the universe, material and spiritual. Professing to define science, he spoke as if the term were confined to the classification of plants, butterflies, etc. He ignored mental, moral and spiritual science. He even forgot that there is such a thing as astronomy, which takes within its grasp innumerable worlds that Christ, "who died for *all*," never dreamed of. He ignored everything that cannot be touched, handled and chemically analyzed. He wanted to leave something beyond the verge of science for fanatical religion to do. And there is literally nothing. Science not only treats of what is, but of what may be, and even of that which never can be. It has taught us all that we really know of the universe, of man, his mind, his passions, his powers, his capabilities, and the possibilities of his future. It promises to continue investigating all these things, and disseminating useful knowledge till man is what he should be—till human society is the very picture of light and love. Does religion do this? Can it do it, or any part of it? What *has* it done?

It has given us an angry, revengeful God.

It has given us crude and false notions of man.

It has terrified us with a prospect of hell, for all who do not accept its absurdities.

It has represented us to each other as self-willed creatures, who could believe right and do right if we would, and therefore deserving of hatred and ill-will, if we do not.

It recognizes all the evils of society as coming from this innate depravity, and therefore incurable, and being such, it makes no effort to cure them.

It says, The powers that be are of God,—the poor are to be with you always,—as it was in the beginning, is now, and ever shall be, amen.

It is profuse in its charities for the poor, but it never thinks to demand justice; whereas justice is what is wanted, and not charity.

Not only does not religion add one jot to science, but science and Free Thought go infinitely beyond religion in the direction of all that is good and holy for man. It says that a man's character depends upon his organization, education, and surroundings. If these are good, the man will be good. It proposes to make these good,—to teach pure free thought,—justice for all,—a wise system of producing and distributing wealth,—the claim of all humanity to a decent subsistence, before any are supplied with gew-gaws and superfluities,—that God is the kind Father of all, and all his children are alike in his sight. It knows no kings, no priests, no masters, no oppressors, but all mankind as brothers and equals. It looks forward to a millenium as the result of human progress. It may make mistakes. It does. It will. But its efforts will be crowned with final success.

True science is the prolific source of all human good; while what this unmanered, shallow-minded preacher call religion, is the dark shadow of ignorance that obscures the coming day. Dare he compare his boasted religion with truth in an open debate? If so, let us hear from him.

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RELIGIOUS EXERCISES IN THE SCHOOLS.

The San Francisco Board of Education having, some months since, taken decided action against the recitation of "The Lord's Prayer" and other religious exercises in the public schools, have been petitioned to reverse their action and to order the Bible read and the "The Lord's Prayer" recited in the schools. On the other hand, petitions have been presented desiring that the rule of exclusion may be continued.

It is not expected that the Board will adopt any action which will undo the work they have so recently well done. That would be to stultify themselves. There has been no rule of the Board, until recently, either excluding or requiring such exercises. The most the petitioners on that side could have resonably asked for was a recall of the order of exclusion, leaving the matter to the teachers, as before. But this would not satisfy them. They desire the Board to take up a vigorous line of march in the opposite direction. We do not believe they will do iti especially in view of the recent decision of the Supreme Court of Ohio that the provisions sustaining religious freedom in the constitution of that State (substantially the same as in ours,) do not allow of the Bible in the schools.

The Supreme Court of this State, some years ago, decided that it is unconstitutional to exempt church property from taxation, and would be, even if the property of all churches were to be exempted equally, for that would nevertheless be a discrimination in favor of that general class of property, and against others. The same principle settles this question. The spirit of the Constitution requires that no discrimination shall be shown in our Public Schools for a general any more than for a special class of religionists.

Those who claim that the Bible should be ordered to be read, deny its sectarian character; ignoring the fact that the Protestant Bible is not the same as the Catholic, nor is the Jewish the same as the Christian Scriptures, and that, if the order is adopted, discrimination and preference must be shown. We hope the Board have no idea of striking their colors at the call of the United Protestants.

Since the foregoing was written the Board of Education has taken the action anticipated. The Committee reported that to prescribe a course of religious instruction that would meet with the approval of all shades of theological belief would be an impossibility. The report was approved by the Board.

Women already vote on educational matters in Michigan and other Northern States, on all matters as the men do in Wyoming and Utah Territories, and in England on many subjects. Also, women, as queens, have, at times, been at the very head of political government in all ages of the world. This is experience enough to satisfy any inductive philosopher, and it may be a consolation to those who are afraid to walk alone according to their intuition, and who must be propped up on every side by "facts," as they term them. But history, experience, experiments, facts, all logically the same, can never settle what it is the province of intuitive justice to settle.

For Common Sense.

WHISPERS FROM SAN JOSE.

Mrs. Fannie Allyn put a brilliant period to a series of well-attended lectures in Little Music Hall, Sunday evening. Her controls selected "Hero Worship" from the questions presented by the audience, and made this the basis of the discourse, and stayed closely by the text to the close. They defined the various types of hero worship, and drew a wonderful likeness between ancient and modern worshipers. The argument was extended, and supported by copious drafts upon history, which Common Sense unfortunately is not able yet to extend its pages sufficiently to print in *extenso;* suffice it to say that hero worship was seen to spring from ignorance, and the demand for the marvelous; its heroes and heroines were too often only men and women whom factitious circumstances had raised into prominence for the moment; it was too often only the glitter of gold that excited it. It was sometimes the obeisance judgment paid to principle which is always right, and is only marred by the limitations of the object. We seldom see the finalities of the principles we adore.

The replies to the questions were quite interesting. One required a decision whether a woman not in harmonious marriage relations could do her full duty to husband and children and still be true to herself. The decision was given by several examples. The answer implied a virtue in enduring the domestic infelicities to which, through ignorance and mishaps, woman has fallen victim, rather than to hazard the possible evils of a separation.

Mrs. Allyn, in taking a long farewell of her San Jose friends, to whom she has become strongly attached, defined her status as a free lover. It was that of one who scorned to ally herself with a man who did not command her love, respect and reverence to their fullest capacity—beyond that of all other men; it was that of one who loved her own child tenderly but had a tender care and affection for every other mother's son, and would lead her to care for and do for it, if need be, as for her own child. The remarks of the speaker on this subject were very tender and beautiful.

She referred to Mrs. Kendrick, who is to occupy the platform here next Sunday, in the highest terms of sisterly respect and congratulation. She spoke a few kind words in behalf of Mrs. Loui M. Kerns, rapping and writing medium, who is now in San Jose on a visit for rest, recreation and business; and in the closing poetic improvisation she took "Snow-Drop," the Indian control of the medium named, as a starting point, and wove around it a wreath of verse beautiful beyond anything I have ever heard—the tenderest, sweetest thoughts in the most delicate and brilliant setting.

S. W. R.

"People From the Other World."—This is the title of Col. H. S. Olcott's book, giving the result of his investigations in spiritualism. It is the latest sensation; full of "startling facts," and containing numerous illustrations. It is not written in defence of spiritualism, but solely in the cause of truth. Spiritualism is not discussed in the book in its moral aspects, but the phenomena only is considered, and that merely as involving a scientific question which presses upon us for a solution. No similar book has ever been offered to the public. It is unique, and as interesting as it is novel. It is sold only by subscription, and our friend Pat J. Healy is now engaged in canvassing that portion of the city north of California, and east of Stockton street. Orders for him may be left at this office.

Putting a religious test into a civil Constitution would effectually exclude thousands of honest men, while it would be no bar to hyprocites and knaves.—*Christian Union.*

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MRS. DRAKE'S LECTURE.

In Union Hall, on Sunday evening last, Mrs. L. E. Drake reviewed the lecture given by Rev. Mr. Rexford before the Freethinkers. After referring to the scholarship evinced by the lecture, and acknowledging that many of the sentiments expressed by him are acceptable to every cultured mind, Mrs. Drake proceeded to criticise the objectionable passages, such as the diabolical character of God, as represented in the bible and the Sacrifice of Christ, which Christians hold to be absolutely necessary for the restoration of man, while at the same time they denounce those who crucified him and curse the man who betrayed him, both necessary acts in the drama. By various illustrations from from the bible Mrs. Drake proved that the Bible God is no better than a devil. She denied the existence of a personal God, and said, "We find in Nature everything necessary for the formation of worlds, the peopling of them, and development of such beings here preparatory to higher life hereafter; therefore we have no use for the Bible God." As to to the assertion that "the church is the great conservator of order and security," she said that on the contrary it is the greatest disorganizer the world has ever known. It has caused wars, cruel persecutions, and has misled the people as to human rights and duties. Mr. Rexford compared mankind to a cripple, who manages to get through life by aid of a crutch. Christianity he said, is our crutch, and the Freethinkers propose to take it away, and give nothing in its stead. Concerning this, Mrs. Drake replied:

We frankly acknowledge that we do not intend to give him any false support. If he is unable to stand without his crutch, he must fall. Then we will rub him with the strengthening salve of individual sovereignity, and bathe him with the pure water of natural progress, giving occasional doses of the invigorating extracts of reason and common sense, until he is fully restored to the healthy condition nature fitted him to enjoy, and after that he will be able to travel for the remainder of his life without the Christian crutch."

* * * * * * * * *

We will give free scope to the reasoning faculties, feeling sure that every individual who cares to know the truth will soon discover the fallacy of the prevailing religior, the hypocrisy of its teachers and the cruelty and injustice of its God. Then they will gladly turn from their delusive snares, and accept that soul cheering philosophy which teaches that we who are linked with the lowest forms of earth, are by nature's law carried onward and upward to our happy homes in the spirit spheres—that philosophy which knows no "destruction of mankind," but which assures us that when man is perfected in one scene of action the way is opened to a still higher one. This is the religion of science, which Mr. Rexford says "can never satisfy the cravings of moral affection."

The romainder of the lecture was devoted in the main to a defence of the opinions of freethinkers on the social relations, showing the purity of their ideas, and the elvating tendency of the principles held by them. Instead of being immoral and base, she claimed that they lead to the highest morality, and that if their teachings were followed the human race would soon be regenerated.

Mrs. Drake will occupy the platform again Sunday, April 25th, afternoon and evening.

SOCIETY FOR SELF CULTURE.

A very large and unusually interesting meeting of this society was held at 39 Fourth street, last Sunday afternoon. The discussion was opened by Dr. White, in the affirmative of the question, "Does Christianity promote the highest civilization." The other speakers in the affirmative were Mrs. Dr. Carr, Dr. Hollister, and Mr. Martin; in the negative Mr. Arper, Mr. Hendricks, Mrs. Hanks and Mr. Knight. The speech of Mrs. Hanks was among the more thoughtful ones. She took the ground, there is no form of religion as yet widely spread which comes up to our highest ideas of civilization. Religion, she said, in reply to Mrs. Carr, cannot be divorced from humanity; it is a part of human nature, an element in man which serves to elevate and enoble him. It is not an outside observance, but an innate principle that leads man into higher paths. The good claimed by Christianity belongs not prmarily to that form of religion, but is inherent in man; it is not the effect of Christianity, but the cause which makes Christianity and other religious b eliefs as good as they are. At the close of the debate the President announced that the time had arrived for the election of officers for the ensuing six months. A motion was made that the present officers continue to serve, and it would evidently have prevailed, but Mr. Battersby peremptorily declined to serve as President. It was finally determined to defer the election until next week, but candidates were placed in nomination as follows: For President, Dr. Hollister, Mr. Kinney, Capt. Smith, Mr. Bordwell, Mrs. Hanks, and Mrs Carr. For Vice President, Mr. Knight, Mr. John Smith, and Capt. Smith. (Mrs. Olmstead declined). For Secretary, Pat. J. Healy, Mr. Knight and Mr. Slocum. The latter declined on account of want of time. For Corresponding Secretary, Mrs. Frost, Mrs. Smith, Mrs. Loomis and Mrs. Olmstead. For Treasurer, Mrs Fitzgerald and Mr. Battersby. From among these names the audience will select, and if no one recieves a majority on the first ballot, the one recieving the smallest number of votes will be dropped on the succe ding ballot, and so on until an election is had.

MR. YORK'S SOCIABLE.—We neglected to notice last week the very pleasant entertainment given to Mr. York by his friends, at the close of the Freethought meetings. The literary exercises were of an interesting and varied character, the music excellent, and the dance delightful. The net benefit to Mr. York was about $50. Great credit is due to Mr. Fitzgerald, proprietor of the Hall, for his generosity, and his efforts to make every one happy.

Some people seem to be made up of 'Thank yous.' They hardly permit of your winking before they drop their little acknowledgment. The question arises, Are they much better than others who do not thus annoy you! For it *is* annoying; and you feel as though you would like to be pretty certain that *they*, at least, were receiving a benefit from such a discipline. It is the attitude of the spirit that tells, and not the invention or habit of speech.

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MEETING OF WORKING MEN.

The first of a series of meetings of the working men of San Francisco, to discuss the relations of Capital and Labor, emyloyers and employed, laws affecting production and exchange, etc., etc., was held at Dashaway Hall on Sunday afternoon last. B. F. French was called to the chair, and Pat. J. Healy briefly stated the objects of the meetings it is proposed to hold. He said they are for the purpose of discussing the best means of equalizing conditions among men. "Our object is not to tear down, but to investigate into the causes of inequalities which it is evident are not inherent in the nature of things, but are the results of a false system adopted by a small minority of mankind, and which the majority have been induced by fraud and force to accept as the established order of things. If a remedy is not applied an upheaval must come." We are not, he said, in favor of violence; we do not want war; but the conditions now existing will necessarily terminate in that, unless some peaceful method is soon adopted to obviate this alternative. The United States government, poor as it is, is the best in the world, but it is grossly corrupt, and is the foster mother of injustice. We have the remedy in our own hands, without resorting to war, and we mean to apply the remedy. It is for this purpose these meetings are held—to educate and arouse the people.

Mr. Hatch dealt with the general principles which should govern the attempt to utilize the results of our civilization for the benefit of the producers. Civilization is so applied as to pamper, pet and spoil a few drones in the social hive, whereas its legitimate aim is to elevate and dignify the great army of the workers.

He defined civilization as the improved condition of man, resulting from the establishment of social order in place of absolute individual independence, and the lawlessness of savage or barbarous life. Isolation and selfish aggrandizement, the aristocracy of wealth, and class legislation, are all foreign to the spirit of true civilization, which regards the general good. It is for the interest of the rich that they be workers, and not drones and butterflies.

There were several other speakers, but we failed to get a report. A similar meeting will be held in the same place to-morrow afternoon, the 25th.

RENEW YOUR SUBCRIPTIONS.

Three numbers more will complete Vol. 1 of COMMON SENSE. As it is much trouble to take names out of our mailing list, and replace them again, subscribers who intend to renew their subscriptions will please do so without delay. They will then be sure to receive all the numbers. Otherwise they may miss some, and it will be impossible for us to replace them, as we print only the number required from week to week. The prospects of the paper were never better than at present.

Hattie J. French, trance and test medium, started for California, March 22d, and is to stop in Philadelphia, Chicago, Ogden, Salt Lake City, Elko, Reno and Truckee to lecture and give tests.

Written for Common Sense.

BENEATH THE OAK.

BY ERNEST C. STOCK.

It might have been the staff from whence to-day
A nation's flag is waving—
Round which the dead on fields of battle lay,
Their country's honor saving.
It might have been the throne of queens or kings,
All human rights transgressing;
Where men and women are but menial things—
Resisting, not oppressing.
It might have been the old arm chair, that stood
Amid our tears or laughter;
Our strong defence and shield, which left but good
And blessed memories after.
It might have been a cradle, wherin lay
A child, whose smiles and tresses
Seemed but the gift of God from day to day,
Whose helpless presence blesses.
It might have been a casket, yet to hold
Within its cold embraces
The hand which neath these branches gray and old,
A name all thoughtlessly traces.
Ah yes "it might have been" thus shall they say,
When life's swift years are ended,
Of him, whose song beneath the oak to-day,
With tears and smiles is blended.
I turn—farewell old oak—and go where sin
With good the battle wages.
My name, ah well, it might—it might have been
A name far down the ages.

"RELIGION AND SCIENCE, or Christianity, Religion and the Bible *versus* Philosophy and Science," is the title of a pamphlet of thirty-two pages published by Dr. Pilkington, who is well known to the attendants at the Liberal meetings, where the Doctor frequently speaks. The little work has for its motto: "The truth shall make you free," and it contains many good and truthful ideas, although clothed in somewhat crude English. The Doctor does not profess to be a fine writer, nor even a profound thinker, but merely a plain, common sense man of practical ideas. He briefly reviews Bible history, for the purpose of showing that the Fathers of the church "were ignorant men, and never sought for the foundation of their opinions, and hence their goodness, even to this day, has not atoned for their ignorance, as it has resulted in a despotic religion so much to the detriment of the human family." The work is mainly historical, containing in epitome the prominent facts given in Draper's History of Civilization, and "The Conflict between Science and Religion," by the same author. The Doctor is evidently hopeful of the future; he believes "Nature is bound to assert her rights," and says t has already come to this, that "Catholicism, orthodoxy and science, as adhered to by their advocates, are perfectly incompatible? They cannot live together—one or the other must yield. Mankind will make their choice, as intelligence, interest or individuality predominates.

For sale at the bookstores. Price 25cts.

Would it not be well for the "Spiritualists' Union" to come down from the fourth story of their present location, and take Charter Oak Hall, *now*, while they can get it? No large society can ever be built up in a location so near heaven and so difficult of access as the one they now occupy. Come down, Zacheus, come down!

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From The Index.

BARBARIAN MONEY.

The use of substances of intrinsic value as the materials of a currency is a barbarism.—RUSKIN.

How long shall it dwell in the bosom of civilization to poison the fountains of its life?

All national money was first barbarous—is now semi-barbarous; and while it continues we can never attain a higher state than semi-civilization.

We cannot call society civilized where men prey upon or live upon the labor of others. We must have a money to correspond with our progress in science and the mechanic arts, or "history will continue to repeat itself" "world without end," because the same causes will always produce the same results. "God is not mocked."

If we were called upon for the first time in the world's history to devise a medium of exchange or money, should we be likely to go to digging into the bowels of the earth or hunting in the gorges of mountains for metals the most scarce, or diving into the depths of the ocean for pearls most difficult and dangerous to obtain, to find it?

This was appropriate enough to barbarians, with their meagre cerebral development, their fondness for trinkets and glitter of diamonds; but would it be becoming a people professing to be civilized? Should we not be likely to search our intellects instead of the mountains and the ocean's bed—draw upon our knowledge of science and the arts, and see if something could not be devised better for a medium of exchange than pieces of a metal so scarce as to set everybody scrambling for their possession? something better even than parchment money based exclusively upon a metal? Should we not seek to relieve mankind of this disease called avarice, and try to save our souls from contamination and our bodies from want and suffering?

It seems to me, if the thing was now for the first time proposed, the task would be easy; but our minds are mystified and stultified by the use of a false money.

The first question we should be likely to ask ourselves would probably be: What *function* do we want a medium of exchange, or money, to perform? Do we want it to enable the cunning and crafty to enrich themselves by the labor of the simple and honest? Do we want it to be an instrument in the hands of the more intelligent by which they may appropriate from two to four fifths of the labor-products of the less intelligent? Do we want it to enable a Stewart or an Astor to own half a city like New York? Or to enable the Scotts and Vanderbilts to become kings of highways [highway men are not so dangerous]; or a few men to own Fall River, Boston, Lowell, Lawence, the State itself; or a Slater to own three villages, and virtually the inhabitants thereof, in Webster, Worcester County, Mass? I think we want none of these. But do we want justice and equity established in this nation—in this world of ours? If we do, then the answer to the first question is simple and easy: A medium of exchange, or money, should enable all persons to exchange either labor or service (or labor-products, which is practically the same thing) one with another, the world over, with no loss to either, but with all the equal and mutual advantage to each by which two farmers or carpenters now "change works."

There are a variety of ways in which this could be done; and if there was no false system of money to be superseded, the following, I think, would be best adapted to equitable and universal exchange: Let depositories (or warehouses) be established in sufficient numbers, and in locations to suit the public convenience, where every kind of staple articles, not subject to immediate decay, could be deposited in the hands of responsible parties, where they could be delivered at the labor cost of production and exchange estimated in the number of hours of labor, and not in the turns of the currency. The parties holding these deposits, whether individuals or agencies established (or sanctioned, as the post-office or express companies are sanctioned) by the people, could issue certificates to depositors to one-half or two-thirds of the amount of the *labor cost* of production, risk, and exchange, entitling the holder of each certificate to a *specific kind, quality, and quantity* of these deposits, at the same time giving him a receipt for the full amount deposited. This would furnish the money required, and plenty of it.

The "volume" of such money in circulation would not need regulating by the financial wisdom of legislators. It would always be redeemable in gold, silver, copper, or some other equally "valuable" merchandise, except temporarily and locally in case of fire or some other accident, which would be covered by insurance.

It would never be above or below par. It could not be monopolized, nor could interest be obtained upon it, and there could be no fluctuation in prices, but only a steady diminution in prices as the *labor cost* of production should be diminished by the introduction of scientific methods and labor-saving machinery.

But, owing to prejudices and false habits, some modification of this proposition must be made, or people could not be persuaded to believe it was money at all, it is so simple. Yet the money of the future must contain the elements proposed in the foregoing, or it would not secure the emancipation of labor, which is the object in view.

The money now in use is elementarily the same *in character* that money has always been. It is adapted only to speculative purposes; *i. e.*, to "buying and selling for gain," which is a crime against society denounced by the Bible and condemned by the wise and good of all ages. It is not adapted to, nor can it be used to effect an equitable exchange of labor or service; yet the character of a circulating medium must be such as to effect that, or labor will continue to be plundered and enslaved.

No analytical statement is required to prove this, for we have only to look at the world's history and its condition to-day to see that those who do the work of the world and create its wealth (except the natural wealth which God has created, and which should bear no price) are always poor, and vastly the larger number suffering extreme poverty. Those who build all the houses, own, comparatively, no houses. Those who make all the clothing and fancy goods have only the coarsest of the former and shabbiest of the latter to use, and scant at that; and because men do not always work with alacrity, all the day time, under these circumstances, they are often called lazy by those who never performed a useful day's work in their lives. O Shame, where is thy blush!

No adage is more true than the one which says that "money [of the past] is the root of all evil." But I hear some one say, It is not the money, but the *love of it* that does the harm. But if money was but the representation of Truth, Justice, and Equity, would the love of it harm any one?

And such is the kind of money we must have, or labor is doomed to be enslaved in the future as it has been in the past, with all the direful train of consequences.

Is such a kind of money possible? Yes. Can it be introduced in the midst of a false civilization and in the presence of a false money? Yes, as easily as railroads were introduced in the midst of streets and turnpikes, or telegraphs in the presence of post-horses and ocean-mails, if only the intelligent and conscientious people of the nation will it.

E. D. LINTON.

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CHRISTIANITY VERSUS TEMPERANCE.

A year ago, as the reader remembers, a temperance crusade was inaugurated by some pious women, and praying bands, supported by the clergy, visited the saloons, and a great excitement was kicked up, At that time the following verses were written; but as COMMON SENSE is in favor of temperance, they were not published, we being willing to have good done, by whatever means and however inconsistently. Now the storm has passed. The atmosphere is less turbulent, but no purer than it was before the furore. Liquor selling still goes on, in perfect harmony with our Christian civilization, and only now and then is there a remonstrative yelp against it from the pulpit of some honest dog, who, like poor Tray, has fallen into bad company, and might as well make the best of the religion they are all pledged to sustain, though it naturally leads to intemperance, to dishonesty, to mental imbecility and moral degradation. No matter; they are all to be regenerated some day, through the blood of Christ:

Domine dirige nos.

Sweet Jesus! couldst thou now behold
The rage that frets thy prophets bold,
And see each virgin of thy band
Upon the beer-tap lay her hand;

How would it grieve thy heart to see
Them rant with such immodesty!
How it would shock thy soul to view
Thy shepherds join the jabbering crew!

Thy parsons, who should know that wine
Was sanctified by hands of thine,
That juleps, cobblers, cocktails, grew
Out of thy dispensation too!

Didst not thou at that marriage feast
Brew several hogsheads, at the least,
Of wine that "Gerke" far surpassed,
Till men "well drunk" drank well t'the last?

Didst thou not with thy dying voice
Bid each disciple to rejoice
In that blessed cup, which henceforth stood
"New Testament of Saving Blood?"

Hath not the Christian ever since
Sought thus his fervor to evince
By swallowing with his daily food
Deep draughts of this most precious blood?

At least if rich enough to drain
Goblets of sherry, hock, champagne;
But pauper acolytes, of course,
After they've gobbled up thy corse,

Although they may indulge, perhaps,
In serous sucks of gin or schnapps,
Have to content them, it is clear,
With draughts—at sight—of bitter beer.

Yet do they not in every clime
Bear witness to that death of thine
By filling them, at home, abroad,
"Pou" with the spirits of their God?

As that Jamaica maiden once,
To whom some deacon—pious dunce—
Proffered the now half-emptied cup
Her sister saint had just mopped up,

Cried "Fill him, Massa, prythee fill
Sweet Jesus' blood up till him spill,
You thinkee this heah nigga gal
No lub her Lord as well as Sal?"

So Christian men and nations too,
Must be adjudged by what they do;
Caste, color, clime, it matters not,
The greater saint, the greater sot!

Where'ere thy saints and sailors go,
They teach the grogless heathen so,
Till every savage soon or late
Loves Christ, and takes his whiskey "straight,"

Till "Rum and True Religion" bless
Fair isles that once were whiskeyless;
And each dark convert in thy pews,
Shouts "Heigh oh Baccy" as he chews!

Baccy and Bacchus hand in hand
March maudlin o'er each new taught land,
Whilst nicotena, old Nick's spawn,
Like Nicodemus, is "new born."

"Dogtail" and "Maryland" and "Shag,"
Their trembling limbs behind them drag,
Hard on the parson's heels they press,
With bibles, bilks, rum, beer, Guiness.

And shall we, Lord, decline to drink?
We into heathen darkness sink!
Quenching the memory of thy boon,
Whose fires burn bright in each saloon.

Forbid it Lord, we never will
Lose opportunities to swill,
That all the world may know that we
Have left our "awl" and followed thee.

Perish the thought! nay, sooner far,
Let Frisco oust each Cop-tic star,
Than we deny ourselves to be
"Wine-bibbers," too, in following thee.

Yours, Mr. Editor, in Christ,

SHERRY COBBLER.

Young Men's Christian Ass., Sutter st., April 15, 1874.

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, MAY 1, 1875. No. 50.

Signs of the Times.

The town of Sutro, Nevada, has one hundred inhabitants and four saloons.

Mrs. Mary A. Livermore is expected to visit California this summer. She is now lecturing in Ohio.

Mr. Lick has expressed his willingness to have the tenants of his property pay over their monthly rentals of some $20,000 to the original trustees.

There has been an unusual increase of dementia among the inmates of the Liverpool Workhouse, which is attributed to religious excitement.

At the last annual meeting of the *Index* Association, the Directors were authorized to change it from a weekly paper to a monthly magazine, should they deem it expedient.

Since blonde hair has become fashionable it is interesting to know that dark hair can be turned blonde, that is killed, by washing frequently in a weak solution of soda twice a day.

It is a significant fact that the Boston *News*, which is the only out-spoken Woman Suffrage daily paper in Boston, also takes the lead in assailing the fraud and jobbery which disgrace the state and municipal government.

The free training schools established by the Woman's Educational Society, New York City, are accomplishing much good, enabling girls to get a knowledge of housework, etc., so as to render them self-supporting.

An incorporation has been organized in San Francisco to provide for women the medical aid of competent women physicians, and to assist in educating women for nurses, and in the practice of medicine and kindred professions. The institution is called the Pacific Dipsensary for women and children.

The Supreme Court of the United States, in the case of Mrs. Minor of St. Louis, recently decided that women are citizens, but that the right to vote does not attach to citizens under the Constitution of the United States, therefore they have not that right in States the laws of which do not confer on them the right.

Vineland has grown in twelve years to be a community of over twelve thousand inhabitants, and has never been cursed with a single place where liquor was sold as a beverage. As a consequence there are no destitute, no business for criminal courts, a light tax for municipal purposes and the best of educational facilities. The founders of the town of Lompoc, Cal., have followed the example of Vineland.

One of the queerest signs of the times is the avidity with which church people seek to make it appear that Spiritual manifestations are all frauds—thus attempting to knock away all the foundation millions have for a belief in the other life. M. D. Conway writes from London a ridiculous story about the "exposure" of a medium, and adds: "There is not a medium of any fame in London whose fraud has not been exposed to the satisfaction of all except the large class of those who wish to be deceived."

The New York *Tribune* has now an average daily circulation of 50,000 copies.

Ruth Ellis, a maiden lady of Central New York, is said to be the writer of the Saxe Holm stories.

James Lick gave $2,500 to aid the Centennial exhibition in Philadelphia, and expects to give more.

The Michigan House of Representatives has defeated a bill to tax church property when in excess of fifteen thousand dollars. In California no church property is exempt from taxation.

The Sacramento *Record* justly says our present mode of education is a failure. It has not increased intelligence, has not helped good morals, culture, courtesy or civilization generally. It is merely the exercise of the memory on words.

Geo. Jacob Holyoake's book, the "History of Co-operation in England," is dedicated to Wendell Phillips "whose voice, confronting dangerous majorities, animating forlorn hopes, has ever been raised in behalf of the slave, black or white, in bondage to the planter or capitalist."

Christian papers mention as a proof of virtue the fact that Sir Arthur Helps resigned his office as clerk to the council on the ground that a poor man like himself ought not to hold a position where he would be exposed to temptation. To our mind this, instead of a proof of virtue, is a confession of weakness, a want of virtue.

The Presbyterian Relief Fund for Disabled Ministers is $45,000 in debt, and cases of suffering among its beneficiaries are reported. The New York *Independent* intimates that the Society is not worthy of support, and says every communicant sent as a pauper to the poor-house is a living witness that the church of which he is a member is not worthy to bear the name of Christ.

Talmadge, the clerical clown of Brooklyn, referring to the newspaper accounts of the Beecher trial, said, "Three daily papers came into my house to-day, containing 123 feet of printed pollution." In the same sermon he said to his hearers, "Kick the infernal stuff out of your house." Example is better than precept, but it is precept, not example, that Talmadge deals in.

Hammond is drawing crowded houses in Oakland. It is pitiable to see a man demean himself as Hammond does on the platform, more pitiable to see learned clergymen sustaining such a mountebank, but most pitiable to see the crowds of people flocking after this coarse, vulgar swaggerer. Such a spectacle excites contempt for our fellow men. It is most pitiable, indeed.

Dr. A. L. Stone, Rev. Robert Patterson and twenty other San Francisco clergyman, signed a card printed in the New York *Tribune* denying the truth of the *Chronicle's* reports of Hammond's meetings, and recommending in high terms Hammond and his method. Every unprejudiced person who attended the meetings know that the reports were true, and that Hammond's "method" is simply contemptible.

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For Common Sense.

MY CHURCH.

BY J. W. MACKIE.

About fourteen years ago, in an obscure part of Sonoma county, a friend and I were offered on very liberal terms the care of a farm, by an elderly gentleman who had a short time before been made a widower.

He was a member of a Methodist church, and probably hearing that we were not quite orthodox, orthodoxy being requisite to successful farming, he paid us a visit, and proposed asking me a few questions, before the bargain was ratified, to which I assented.

"Have you any objections to prayer in the house?"

"Certainly not; this is a free country, and I would not be worthy of the country, if I objected to any person praying anywhere."

"You do not understand me; I mean are you willing that we should all join together around one common altar, before retiring for the night, and together supplicate the Throne of Grace?"

"That does indeed change the question. I am willing that all men should pray when and where it suits them, but I do object to being forced to pray myself, or to enter into any contract to pray."

"Are you a member of a church?"

"Yes."

"Which Church?"

"My church is a large one; entrance into my church does not depend on the second birth, but on the first. Being born the first time ensures a membership in my church, and nothing but death can cut a person off from my church."

"Are you a Unitarian?"

"Yes, for I believe in unity; I am also a Methodist, for I believe in method; and a Catholic, for I believe in universal truth."

"I do not understand you. Are you a believer in the divinity of Christ?"

"Yes, or any other man."

This seemed to shock the old man, and I added:

"I have yet left me a reverence for grey hairs; it is not my purpose to shock your feelings, only I must be truthful to you and myself, for I would not accept a deed of your farm and be a hypocrite. I am an Infidel, having no fear of hell and no hope of heaven."

The old man arose, saying that he thought it best not to let us have the farm; so I was deprived of the experience which would have proven whether I would have been a success as a farmer.

But while the church universal includes every human being, and has for its object every human purpose and aspiration, yet we must be sectarian enough to work with subdivisions, to associate ourselves with those who can assist us in accomplishing certain ends, or in promoting our peculiar growth. Whatever association assists us in our progressive development, public or secret, in the theatre or ball-room, the lodge or sewing circle, church, chapel or cathedral, synagogue or mosque, or wherever men and women meet for a common purpose, that is where our branch of the church universal is located. But while associations can be made subservient to our good and growth, so soon as they become a hindrance it becomes our duty as members of the higher church to sever the connection and pass on to higher ends and nobler purposes.

In doing so the association to which we have belonged will probably look upon us as an enemy; especially what are called religious churches or associations, each one of which considers itself *the* church, the *ne plus ultra*. This is called bigotry, and is not confined to Christian churches. It seems to be rather an infirmity of human nature, rather than a peculiarity of any denomination. Christianity must be bigoted in its dogmatical teachings, claiming, as it does, the *ipse dixit* of the Infallible as the source of its teachings; but Infidelity, with less pretension, is often quite as bigoted. Who is more bold, and asserts with greater pertinacity, the boundary line of thought and doctrine than do many Infidels or freethinkers? Free Thought! how many Infidels are there who have liberality enough to admit that another man's free thought led him to believe in Christianity, in Judaism, Mohammedanism or Buddhism? We who dare to lay claim to the holy name of Freethinkers or Liberals should be willing to accede to others what we claim for ourselves, the unbounded liberty to think in any direction we please, as we please. Is my brother or sister a spiritualist? so he or she has a right to be, and I have no right to question their honesty, as they have no right to question mine when I declare that I am not. Yet I have seen Spiritualists and Materialists, as I have seen Christians, abuse a brother or sister because a difference of opinion was expressed. Each one sees his own truth so clearly that he will not believe in the blindness of those who do not see it, as also he will not believe there can be any imperfection in his own vision.

But in the great universal church, my church, all views are right, though partial and fragmentary; and if my little section of truth seems to conflict with another section seen by some one else, instead of playing the bigoted fool by denouncing the man or woman, or their truth, I should be content to allow them to view truth as they please, or as they can. No soul will accept as truth any doctrine or any church if there be nothing in that doctrine or church which it needs. In every form of doctrine ever given by men to men there must have been contained something which satisfied the demands of the human soul. It may have been false in fact, erroneous in logic, and in many respects detrimental to human progress and happiness, yet it must have contained a germ of truth needed by those who received it.

Freedom to think, freedom to speak, and freedom to act in every sense of the word, where such freedom does not interfere with the like freedom of others, is the issue of the age, and is the only issue of a liberal Liberalism. We must each and all of us abdicate the papal chair, a place no member of the universal church, my church, has a right to occupy.

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For Common Sense.

PYSCHOLOGY.

DIALOGUE ON "FAVORABLE CONDITIONS," BETWEEN THE READER AND THE WRITER.

Reader.—As your experience seems to have been extensive in respect to metaphysical subjects, perhaps you will give me your views respecting the IDEA involved in what are denominated the "favorable conditions" in "revivals," Patheism, (mesmerism) and correllative phenomena?

Writer.—Bear in mind that Patheism is a term used for designating all possible forms of artificial, nervous or mental phenomena. They might be classed under the term *Suggestive*, because they are always previously suggested by the *idea* and the method, or process adopted for their production. Were the "conversions" in "revivals" produced as is supposed, by the WILL of God, no previous "preaching" could be necessary; and, were the artificial trance produced, as is erroneously supposed, by the mere *volition* of another, no processes whatever could be necessary.

R.—But we are told, you know, that "God works by means."

W.—No matter what "they say" about the *Unknown*. Here is what I do know, namely: That the "miracles" of healing, reported of Jesus, were performed in the identical conditions set forth by Mesmer and by Patheism. Bating Mesmer's notions about a "fluid," the principles are the same, and, as I have said, there are two:

1. DOGMATISM. The power and authority to work miracles (artificial nervous phenomena) is always assumed. For evidence of this, read Mark, 1:27—41; Luke, 9:1, 5:13; Jesus said, 'I WILL.' And how the miracle followed I will now show you.

2. FAITH. Read Matthew, 8:8, 9:28, 13:58, 17:19; Mark, 14:17. This is that *plastic* yielding of the nervous system to the control of the IDEA dogmatically announced by the miracle-worker. And these passages should be read, because they show, unmistakably, that Jesus had no power, none whatever, to heal the sick, except that with which *he was invested* by human credulity and faith.

R.—And how long, alas, how long, will Humanity remain ignorant of this fact! All the power that Jesus has, or ever had, he is invested with by human faith!

W.—Yes, my friend, and do you not see that it makes no sort of difference whatever whether or no any such personage as Jesus ever lived or not, while *faith* is the POWER which "saves the sinner?" And precisely the same phenomena would follow faith in a comet or a meteor. When I was a Methodist I heard one of the bishops (E. Hedding) tell of an Indian woman "converted" and "born again" by her faith in two English words, the only ones she knew, and these (January, February) she continued to repeat, until, the bishop said, she was "soundly converted to God."

R.—He should have said she was "converted to Methodism," and thus have spoken truly. I have often been disgusted in hearing "revival" mountebanks boast of the number of souls "converted to God," under their dogmatic harrangues.

W.—And if their dogmas were true, it would be an everlasting disgrace that the whole world had not been "born again," long time ago. But their dogmas are not true, and that is the reason why Humanity always did, as it always will, protest against them.

LAROY SUNDERLAND.

Quincy, Mass., April 7.

THE CHRISTIAN EGG-SHELL.

BY COL. T. W. HIGGINSON.

The human race is outgrowing our special and limited religions. You may take the robin's egg from the nest on yonder tree, and so near is the bird to being hatched you may crack it with the edge of your nail and the bird is free. But all your power, and all your patient fidelity, and all the mucilage and sticking-plaster you can put on it, will never get that birdling back into that little egg again. So complete is the sense of satisfaction, such is the feeling of freedom which comes from once finding yourself, not merely out of these little sectarian names, but out of the name of the larger and grander sect, which is Christianity, that you will find when the egg is once broken the bird is free forever. You had better let him use his wings, even if he comes to mischief in consequence. And yet, on the other hand, is that bird to turn back and blame the egg, or that institution of egg, which somehow does in its own way hatch birds for good or for evil into being? Here again I must differ from my friend Abbot—whom I love to agree with, because I always hope that by agreeing with him I may perhaps catch something of that courage and fidelity of conviction that leave him too much alone. He has recognized what it is needless for me to repeat. The sweetness, the virtue, the love that still for multitudes around us are engraved in Christianity—he has recognized that. I recognize in return what he has said, that if the brightest pages of the past are written with the name of Christianity, so also are some of the darkest.

* * * *

God forbid that I should hold any man, because he calls himself Christian, to be Christian in any other sense of the word than that which he habitually recognizes. Words change. You cannot keep a word unaltered. It is the business of a man who lives among men to take words at their current valuation for current purposes. You must deal with Christianity for what it is to-day, not for what it was in the past. I think it is a mistake to go about the world treating all our fellow-creatures as if they were their ancestors who lived a great many centuries ago and behaved very differently.

I cannot see as yet that science is so far displacing Christianity as to make Christianity legitimately a dead letter to the world. The time may come when equal intellect, with more heart, equal thought, with more tenderness, shall give us something before which the Christianity of to-day, or of all days, shall find itself but an incomplete thing, and shall withdraw itself so peacefully that it shall not need the word "anti" to dispel it.

The paper barrels manufactured by the Pacific Barrel Company are a perfect success.

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THE CONSERVANCY OF CHRISTIANITY.

Ed. Common Sense:—I have read the report of Revd. Rexford's address before the Free Thinkers, at Dashaway Hall. There are a few good points in it, but his description of the conservancy of Theology is entirely false. Its conservancy has always been the stultifying of the intellect. It has always opposed Science and the education of the masses. Men who were called Christians have often advanced, as individuals, beyond the iron-bound limits of Theology, and have searched into the hidden treasures of Nature, but dared not reveal their discoveries to the multitude, because not consistent with the interpretations of theological despots. Christians have always allied themselves to the despotism of capital in its varied forms. Whenever did they take sides with the oppressed? Never! and today they are on the side of despotism. They always opposed secular education, but the competition of nations to obtain the manufacturing supremacy compelled the governments to advance the education of the masses. I recollect how the clergy and manufacturers in England resisted it. The Free Thinkers went boldly forth and lectured to the people, and printed cheap newspapers and periodicals, and were often imprisoned by the Theological Judges. I well recollect the miserable tracts left at the houses of the working classes weekly—all hell-fire and brimstone. They condemned the reading of newspapers and periodicals, taught us in the Sunday schools not to use our reason, but to accept their interpretations of the phenomena of nature. As science advanced they had to yield, and then claimed to be the discoverers of scientific truths, and the staunch patrons of scientific research; but we know their history. Their conservatism is *force*. What a pandemonium society is to-day, and always has been. Armies of Police and armies of Military required to *conserve* society; while corrupt judges and social tyranny are still rampant. Poor Picket, as an illustration. I blame Free Thinkers of the city for not agitating for his release. What are you doing when a brother Free Thinker is incarcerated because he has been an advocate of Free Thought and Man's Rights?

The New York *Times* thinks Reverend Hammond should be ducked in a horse pond for terrifying sensitive children by telling them that the devil will devour them in hell, if they do not repent of their sins, the children not knowing the meaning of sin. I think he ought to be driven out of society. It is the old system—crushing out the noble instincts and aspirations in early youth, and subordinating the masses to Theological despotism through fear. He is worse than a pestilence. I still feel the effects of such teachings upon me, when a child. Freethinkers of the liberal school must energetically oppose him and his class, not by introducing the hell and heaven of the Spiritualists, but by advocating culture, investigating the hidden treasures of nature, and by endeavoring to comprehend the principles that lie at the basis of a true social system, and then practically carrying them out. Yours,

R. Mills.

Carson City, April 20th.

WORDS OF WARNING.

LETTER FROM A WORKINGMAN.—A SOMBRE VIEW OF THE SITUATION.

Editor Common Sense.—This is the first opportunity I have had to send a few lines to you for some time. I have had another severe attack, and I have been in bed nearly three weeks. I have not been able to read a paper, and you know how anxious I am to know the events that are transpiring. However, I find a crisis is rapidly and surely coming in this country. Look at the commercial decay of New York—its ship-yards deserted; the rate of interest on money destructive to trade; gold lately up to one hundred and sixteen; railroads unable to carry freight from the west to the seaboard at rates that will pay the roads and the farmers; the reduction of wages in the coal districts and in the factories, and the producers starving by thousands. In the large cities crime is rampant, and criminals are at large by the hundreds; state and municipal officers dividing the proceeds of taxation among themselves; post office frauds, Revenue frauds, corruption in Congress, and all other legislative bodies; the industrial classes uncared for, despotism foreshadowed, usury eating out the vitals of the nation; the capitalists converting their property into money, and settling in London and Paris by hundreds. The drain of specie continues enormous. There are strikes among the operatives, and to crown all, the elements seem at war with the human family.

The future of the Pacific Coast seems anything but cheering. Where are the thousands of the industrious classes that are flocking to these shores to find work? Capital does not come at the same rate, and money is being drained eastward, because of the high premium on gold. In this city (Carson) men are begging for work, willing to work for their board, mechanics too. Virginia City is over-crowded with immigrants seeking work. And who is attracting them to this Coast? Railroad men, land thieves and capitalists in general; because they want labor cheaper here than it is in the east. Owners of real estate in San Francisco are encouraging the emigration. They think property will increase in value. They are sowing the wind, and will reap the whirlwind. Some of the newspapers are already alarmed at the rapid rate of immigration here. They cannot stop it. What a deplorable state of things.

R. Mills.

Carson City, April 15th.

COMMENTS.

The fact that our friend writes from a sick bed, explains in part the unfavorable view he takes of things. With returning health, the world will have a brighter look to him. There are in California hundreds of thousands of acres of unoccupied land, enough to sustain ten times the population we now have. It is true that much of the best land has been secured by capitalists, but much still remains which can be purchased at low rates, and if the immigrants with families have even a few hundred dollars to begin with, they are secure against suffering, while those without families can soon find work.

What we need here is an amendment of the constitution that will enable the Legislature to tax unimproved land at high rates, exempting from taxation improvements to the extent of one thousands dollars or more. There should also be a system of graduated taxation on all other property, so that the more a man owns the more he must pay. As there is now the certainty of a dry season and poor crops,

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it is possible there will be some suffering next year, but if the result is to force our agriculturists to a better system of cultivation—dry tillage—the lesson will in the end be beneficial.

CREDIT AND CAPITAL.

EDITOR COMMON SENSE:—In my article in your paper of the 17th inst. your typo makes me say, there was *not* a time when capital did not exist. If this expressed his opinion it did not mine. The point I intended to make was directly the reverse, viz: that capital and labor are not mutual and co-ordinate factors of wealth, but that labor was originally the parent of capital, which has proved to be a most ungrateful bantling whose crime is even more unnatural than that of the fabled Saturn who devoured his own offspring. Capital devours the womb out of whieh it sprung. Many labor reformers believe there is a just mean where capital and labor may meet and equitably divide the profits of industry, while many are now contending that capital has no right to share the profits of labor, and in defence of their position they assert that capital is not necessary as a means to employ labor. They contend that credit can and has for many years been the means employed for this purpose, and they also contend that capital does not furnish the security upon which this credit is based, but that labor furnishes the only security, because labor alone creates the comodities that the creditor takes in payment of his debt, or in payment of the interest.

If it is true then that the credit of the laboring classes is the means used to employ labor, what justice can there be in denying to the laborer all the profits of his industry? It can be proved that credit, without the aid of one dollar of capital, and to the amount of hundreds of millions of dollars, is used in our country to employ labor, and this is the way it is done. Our National debt was first incurred in greenbacks. These were exchanged at the National Treasury for bonds bearing 6 per cent. gold interest, payable semi-anually, and as the gold value of all the greenbacks turned into bonds was only 55 cents on the dollar, our government is now paying over 11 per cent interest on the national debt; that is to say, every one hundred dollar bond, taking the average prices for which the greenbacks sold for gold, only cost 55 dollars gold, and this makes the interest paid to the bond holder over 11 per cent. per annum. This, all will admit, is as much interest as any people should be compelled to pay on their national indebtedness. These bonds are deposited in the U. S. Treasury to the amount of about 400 millions of dollars. Ninety per cent. of the amount in National Bank notes are issued to the bankers gratis, on this security, and these notes are loaned to the people, to whom they rightfully belong, at a rate of interest varying, according to the Treasury report, from ten to twenty per cent. per annum. Will any financier show us where the bankers have one dollar of their capital invested in this national bank currency? and if they cannot, then capital is not neccssary as a means to employ labor, and interest should not rob the producer.

WORKMAN.

WHISPERS FROM SAN JOSE.

Mrs. Laura Kendrick returned to the Free-Thought platform on Sunday. She spoke in the morning on "True Growth"; in the evening on "Young America," subjects chuck full of thought and suggestion, and the readers of COMMON SENSE will feel no uncommon surprise to be told these subjects were treated by the speaker with a grace and power befitting their high importance. The audiences were not large, but select. San Jose and vicinity have too strong temptations in the form of walks, drives, gardens and groves to allow the rostrum, on a bright, warm Sunday, to become a great financial temptation to any speaker, even one who, like Mrs. Kendrick, speaks "with the spirit and the understanding also." Mrs. Kendrick will occupy the platform in Stockton next Sunday, and the four Sundays immediately following will probably speak here.

Mrs. Louie M. Kerns, referred to in my notes of last week, was here for a few days, and seemed to draw a good deal of restful strength from the sun, moon and stars, the birds, flowers and people, and we expect her to come back to us next Sunday to remain a week or more. While here she gave several private, and one public, seance, and her controls, at least, have reason to feel good over the success of their efforts. The public seance was projected and conducted (so far as we on this side are concerned) under the most unfavorable conditions. The chairman, a Mr. Freeman, bluff, positive but honest, was critical even to captiousness, and yet some eight or ten messages were received, several attending spirits described, and everything recognized, complete and without a flaw. I would like to write for our COMMON SENSE readers a report of the wonderful occult revelations, and strange coincidences, personal surprises cropping out at every point, but I fear to crowd upon your pages, which have such diversity of thought to represent. Vasquez, the executed bandit, came back and thanked a lady of San Jose for having visited him in prison, and taught him something of Spiritualism. The change of conditions appears to have developed one part of the unfortunate Spaniard's nature. He is not lost to gratitude, whatever other losses he has sustained. Mrs. Kerns will give a public seance here next Sunday evening in Little Music Hall. S. W. R.

EDITOR COMMON SENSE:—I know very well that one trouble you have, in common with all other editors, is to satisfy your contributors, and put aside what deserves to be consigned to the waste basket, and I must confess that ofttimes when I read my productions in your paper, I cannot help wishing you had disposed of them in that way. People sometimes forget that an idea, as Spencer says of a truth, "is at first but dimly perceived," and requires to be worked out like a problem in Euclid. If we would take more pains to do this we would often find that the path we thought we saw so plain was like a Texas road that often runs into a cow path, ending in a squirrel track and a hickory tree; or like The Flying Dutchman, vanishes in a mist.

CONTRIBUTOR.

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Box 2163, San Francisco, Cal.

COMMON SENSE.

WILLIAM M. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, MAY. 1, 1875.

FRIENDS of COMMON SENSE whose subscriptions are about to expire, can be of great aid to the publisher by sending in without delay the money for renewals. Three dollars is a small sum for each, but when multiplied by one thousand it makes an amount large enough to make a material difference in our financial afiairs.

MRS. ADDIE L. BALLOU returned from a very successful engagement in Humboldt county last week, and has now gone to Santa Cruz, where she will meet many friends made during her visit there a year ago. After a few weeks' sojourn in that pleasant sea-side retreat, she will appear again before a San Francisco audience, probably under the auspices of the Spiritualists' Union.

J. L. York lectures before the Spiritualists' Union, 911 Market street, to.morrow, Sunday May 2d. His subject is not yet announced. These meetings, owing to the difficulty of reaching the hall, (in the fourth story) have not recently been large. It is a shame to ask any speaker to talk to empty seats. While Union Hall is not usually one.fourth filled, the meetiogs of the Charter Oak Society have been suspended indefinitely. We hope that one or both of the societies will soon disband, and that Charter Oak Hall may be secured as a permanent meeting place for all Spiritualists on a liberal platform. There never was any good reason for a division.

SELF CULTURE SOCIETY.—The subject for discussion is still the Influence of Christianity on Civilization. The speakers on Sunday last were Mrs. Hanks, Mr. Lundi, Mrs. [Ballou, Mr. Klein, Capt. Scott, Dr. White, and Mr. Pinkham. We shall publish Mrs. Hanks' address in full next week. Officers were elected for the ensuing six months, as follows: President, Dr. Hollister; (all the other nominees declined) Vice President, Mrs. Mary Hanks; Secretary, H. L. Knight; Treasurer, Mrs. Fitzgerald; Corresponding Secretary, Miss Frost. No Literary Committee was chosen, and it is hoped by some that none will be, as there seems to be little use for such a committee. The Secretary made an interesting report, showing that the Society is in a flourishing condition.

"Friends of Progress" and other "Liberal" people who desire to aid those of similar convictions, can do so, and also benefit themselves, by patronizing Mrs. Roberts, 29 O'Farrel. Read her advertisement.

OFFER TO SUBSCRIBERS.

With our next number the first volume of COMMON SENSE will close, and being desirous of extending its circulation, we offer each subscriber who will send us an additional name with his or her renewal the two copies for five dollars. Some can afford to spare the two dollars extra to furnish the paper to a friend, and some can spare the time necessary to obtain an additional subscriber. In one way or another we hope every old subscriber will assist us in extending the circulation of the paper. The more extensive the circulation is the better paper we can afford to provide; therefore it is for your interest, as well as our own, to do what you can to aid the enterprise. Do not wait a day before acting on this suggestion.

A legacy of one thousand dollars was bequeathed to the Children's Progressive Lyceum, by Thomas Neil, conditioned that if at the time of his death the association had ceased to exist, then the legacy should be applied to the British Benevolent Society. At the time of Neil's death there existed an unincorporated association of Spiritualists and Lyceum connected therewith. He was a member of both, and it was beyond a doubt his intention to leave the money to the Lyceum. After his death the persons who constituted the old association incorporated under the name of the San Francisco Spiritual Union, and received the Lyceum under its care, and for this reason the Court, Judge Myrick, disregarded the evident intent of the donor, and awarded the money to the British Benevolent Society. If this money had been left to a sunday school connected with any Christian Church, and the circumstances of the case had been otherwise precisely similar, who can doubt that the church school would have been awarded the money? Spiritualism is not respectable yet.

The *Banner of Light* refuses the courtesy of an exchange with its near neighbor, *The Kingdom of Heaven*, whereupon Thomas Cook, editor of *The Kingdom*, gives Mr. Colby, of the *Banner*, a column of sharp words, ending as follows:

We think just as much of Colby, if he is an old dotard, as of an own blood brother; we are no respecter of persons, but think just as much of one person as another, though they may hate us; for none made themselves or chose their life-line. Therefore if Colby is getting old, and is in his dotage, and like an old dog can't be taught new tricks, he cannot help it. He and his noble old *Banner* have done well, but neither have soared beyond the reach of criticism. Both have about filled their mission, and if they will not move on they must move out of the way for those who DARE.

Good for Brother Cook. Be charitable, but do your duty, and tell the truth. The truth will win in the end, though you live not long enough (in this world) to enjoy its fruits.

"Life Scenes in New York City," a little volume of rhymes by Francis A. Logan, has recently been published, and is sold by the author for 25 cents. The sentiments inculcated are good, and possibly the rhyme may have additional attractions to some readers.

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WORKINGMEN'S MEETING.

Another meeting was held in Dashaway Hall on Sunday last, for the discussion of questions of interest to all, but especially to the industrial classes. Mr. J. D. Pierson was called to the chair, and on accepting the position, made a few remarks in favor of combinations of workingmen. Hon. J. M. Days, who was expected to speak, being absent, W. N. Slocum read a brief essay on the present condition of society, the workings of our governmental and social system, and the necessity for the education of the working classes. Pat J. Healy spoke of land monopoly, the oppressions of interest, the danger of bloodshed unless something is done to avert that result, and urged workingmen to inform themselves for the purpose of self-protection. Mr. Farrel spoke of the unjust (not unequal) distribution of wealth, defending the Communistic idea that he who produces should possess the product. He said American workingmen are behind those of England in knowing how protect themselves. We have no writers on political economy like John Stuart Mill, and have had very few on the rights of man since Jefferson and Paine. The rights of property have been considered here far more than the rights of man. He gave some interesting statistics, and closed by earnestly exhorting workingmen to form societies for self-improvement and protection. Brief remarks were made by Messrs. Byrnes, Hardcastle and Swain, and the meeting adjourned for one week, when J. M. Days will open the discussion.

JOHN COLLIER.—The Free Religious Society of Springfield, Mass., have shown their appreciation of Mr. Collier's ability as a popular lecturer by presenting him with a valuable gold watch, and several articles of silverware. The watch is worth $125, is finely engraved, and bears the inscription: "John Collier, Springfield, Mass., March 26, 1875; a tribute of friendship." Mr. Collier, from England, has lectured before the society four months during the present season, and has drawn good audiences, his last month being the most successful. Mr. and Mrs. Collier would be glad to visit the Pacific Coast, if a tour can be arranged, and societies here are requested correspond with our English friend and brother, care of Harvey Lyman, Springfield, Mass.

The Schenectady *Union*, noticing the appearance of footprints the size of a child's foot on the ceiling of the kitchen of Mrs. Veeder, a lady in that city, says the tracks continued to appear in broad daylight, in the presence of witnesses, but adds that as Mrs. Veeder is not a Spiritualist, therefore the phenomena cannot be traced to a spiritual source! What possible difference can it make whether Mrs. V. is a Spiritualist, a Methodist, Buddhist or any other *ist*? Some folks have queer ideas of Spiritualism.

Charles E. Pickett, after nine months confinement in jail for contempt of Court, has been released, his counsel asserting that he intended no disrespect. Pickett claimed the seat of Justice Crockett, and took possession of it before the Court convened. He should have been treated as a lunatic instead of a malefactor.

INDUSTRIAL FAIR.

The tenth Industrial Exhibition of the Mechanics' Institute is to open on the 17th of August next. The grounds have been enlarged by the addition of a horticultural garden, covering an area of 24,000 square feet, adjoining the pavilion on Eighth street, extending from Market to Mission. This makes a total area for purposes of the exhibition of more than 200,000 square feet. Three thousand seats for visitors have been fitted up. The managers have decided to offer premiums for the best articles on display in each department. The premiums awarded will be as follows: Sixteen gold medals, fifty silver medals, society diplomas, certificates of merit, and special premiums as the managers determine. Applications for space must be made on or before July 20th. Exhibitors from abroad can consign goods to the "Managers of the Tenth Industrial Exhibition, 27 Post street, San Francisco," and they will be stored, if they arrive before the day of opening, free of expense, but transportation charges will not be paid by the managers.

LAVENDAR AND CHANEY.—These two gentlemen held forth to large audiences on Sunday evening last, Prof. Lavendar in Charter Oak, and Prof. Chaney in his "little church around the corner." A representative of COMMON SENSE called first at Brother Chaney's, where he expected to hear some "scientific subject ably handled," but found the Professor relating ghost stories. After listening to three or four, he concluded to visit Brother Lavendar, and found him telling a story too; but it was an interesting one, instructive also, and exceedingly well told. It was a narrative of his experience among the Shakers. He went there hoping to live a retired life, free from the perplexities and worry of business, with work enough to secure good health, and plenty of time for reflection, meditation, "communing with the spirit," etc. He found more work than play, no freedom of thought or opinion, no opportunity for improvement, and went away satisfied with his experience. He described the peculiar religious services of the Shakers, their mode of living, their government, manner of recruiting their numbers, etc. Some parts of the discourse were very amusing. Mr. Lavendar's style itself is comic, and except when speaking earnestly on a serious subject, he keeps his hearers in the happiest of moods. He speaks again to-morrow evening. He may not be as interesting on some other subject, but we trust that none who go to hear him on our recommendation will be disappointed.

Spiritual meetings are now held in Liberty Hall, Oakland, near Market street depot, every Sunday, morning and evening. Interesting addresses are given by Mr. Curtis, Walter Hyde, of New York, Mrs. F. A. Logan and others.

SUNSHINE, a monthly magazine published at Santa Clara, is worth a cartload of the trash usually prepared for young readers. One dollar a year. Box 228, Santa Clara, Cal.

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DIFFICULTIES WITH SPIRITUALISM.

A correspondent of the *Golden Age* furnishes that live paper with a somewhat formidable list of difficulties which he has found in the way to prevent his acceptance of the spiritual theory to account for various phenomenas called Spiritual. He says:

My perplexities for the most part pertain to the character of the communications received, and various circumstances attending them: (1) There are so many frauds, known and acknowledged to be such, that I cannot tell where the Fraud ceases and the Genuine begins. (2) The spirits, so called, give so little that is worth knowing. What they tell us is generally very commonplace, disappointingly so. (3) Mediums of the greatest power are frequently uncultivated, ignorant, vulgar, and sometimes boorish; and, what is worse, they are, in certain cases, persons devoid of the first principles of honor, morality or decency. To profess to converse with those one loves through such mediums, seems to a sensitive soul like profaning the dead. (4) I see no mediums of the most cultured and highly intellectual classes. True, I meet very fine people who are either Spiritualists or incline to be such, but they are not mediums. (5) A want of harmony in the communications we receive on important subjects, *e. g.*, in regard to the exact character of the Bible, God, and the conditions of the future state. (6) The meagre knowledge we get of what definitely exists beyond the grave. I know of no single valuable point more than the profession that spirits live and commune with the inhabitants of this world. Now, if they do so communicate, why do they not unite in telling us something about the Hereafter that is positive, definite and worth knowing? (7) The deleterious effects of mediumistic gifts, and their exercise upon the mediums themselves, mentally, physically and otherwise. In many instances mediums become queer, eccentric, restless people. If I am not mistaken, I have noticed in this class of persons a special tendency to restlessness, in their social and domestic relations especially. (8) I fail to find in Spiritualism large, positive results for good—public, social or domestic. Spiritualism claims to be very strong in America. I think it is; but I cannot see points of marked value corresponding to its numbers. The tendency thus far seems to have been destructive—intellectually, socially and domestically, not to say morally. (9) The tendency to carry people back to mystery and supernaturalism. Were it not for the general intelligence which the last two or three centuries have begotten and fostered; were it not for the light of science and letters, whose refulgence is poured upon us with so much benignance to-day; were it not for these things, Spiritualism, as it seems to me, would bind us hand and foot in mystery and supernaturalism, and carry us back to the superstitions of antiquity. For myself, I have been for the last dozen years endeavoring to throw off some of the remaining excrescences of superstition bequeathed me from the Middle Ages; but Spiritualism virtually asks me to go back to even more than I started out with. (10) The utter captivity to which I am reduced when I attend a seance. Nature gives five ways of acquiring knowledge on all subjects to be investigated. Without the eye, the ear and the touch, we are worse off than the idiot. Yet, when I go to a Spiritualistic circle, the lights are usually turned down till I am blind, or as bad as blind; then I am compelled to join in the circle, and thus robbed of my hands and my touch; and, to complete the emasculation, I am requested to join in some old song of mediæval times, till the air is rent with discord and my hearing destroyed. I can scarcely think of anything more idiotic than a band of grown-up men and women sitting in a circle, with the lights turned down, singing at the top of their voices—

"When I can read my title clear
To mansions in the skies,"

to conjure up the dead. Yet, in this imbecile condition, I am expected to investigate what to me is of the most vital import—the verity of spirit return after death. It strikes me as in every way the most ludicrous thing on earth. What would we say of a few savants of science, sitting thus around a polyp of the sea to make microscopic observations for the advancement of knowledge? It would not be half so ludicrous, and quite as satisfactory, to my mind.

Thus I have stated what to me are some of the more prominent difficulties in the way of Spiritualism. If the dead may commune with the living, and the living with the dead, for one, I would like to know it. It would forever settle some questions and turn my faith into knowledge. I do not desire controversy, but would hail any clear and convincing light with unspeakable joy.

COMMENTS.

1.—It is true there are frauds connected with spiritualism, but any sincere investigator can find honest mediums, or can sit with friends in whom he has confidence.

2.—True again; but that fact confirms the spiritual theory. Spirits are but human, and they know little more immediately after the change called death than they did before. Nine-tenths of our daily talk with friends is of the same quality.

3.—Most mediums are such merely by virtue of their physical organization. It is perhaps a matter of regret that communications from those whose memory we revere have to be filtered through such channels, but we must accept things as nature has ordained, seeking to understand her laws, that we may learn how to obtain better instruments, meanwhile making due allowance for the imperfections of those we have.

4.—Powerful intellect and high culture are not in consonance with the qualities which seem to be essential to mediumship. There are certain phases of mediumship which are in harmony with and aids to culture, such as impressional and inspirational mediumship. These develop the intuitive faculties, and are in accord with the most exalted intellect, as witness Swedenborg, and others of great mental power and moral purity. The names of many living seers could be given in illustration, if necessary.

5.—There is the same want of learning in the communications as there is in the people who seek them, the mediums through whom they are received, and the source from whence they come. No other result could be expected. We do not make the law—but must accept it as it exists. It is not to be wondered at that descriptions of the future state do not agree. It would be wondrous strange if they did. Souls are not only differently situated there as here, but, like ourselves, no two look upon the same thing in precisely the same light. All the messages purport to be from spirits. That of itself is an important agreement. They agree also in the statement that the spirit retains its individuality, with all the characteristics of mind

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and moral character it possessed here, and that its happiness or misery depends upon its organization, the experiences it has passed through and the degree of progress it has made. Although some "communications" refer to the spirit world as a locality, and none deny that it is objective, and to a degree material, yet the general tenor of the teaching is that it is a condition, and that the terms heaven and hell are but representative of extreme mental and moral states, and further, that the continuance of a spirit in an unhappy condition depends there as here in part upon its own efforts, in part upon its surroundings, but still more upon the tendencies of its organization. Surely these assertions, coming as they do from millions of spirits, and through mediums in all parts of the world, are sufficient points of agreement to excite our special wonder. As to the Bible, and God, when people agree upon them *here*, it will be time enough to ask for an agreement there; those now there being the same that were once here.

6.—It is not to be supposed that we can with our material senses get a clear idea of spiritual things. It is only by having the spiritual sight opened that we can get even an approximate idea of spiritual life. There are all degrees of intelligence and moral purity in that world as in this, and the experience of souls in that life varies even more than does the experience of human beings here. It is not reasonable to expect their statements to harmonize perfectly, nor that they should make clear what we cannot comprehend. Even in this life it requires two exalted minds to clearly convey one exalted thought. There must be a competent source, or the idea cannot spring into life, and it must then reach a receptive mind, or it falls dead in the utterance. Our inquirer asks too much.

7.—Mediums are not made "queer, eccentric people" by mediumship; but they are fitted for mediumship because they are not like other people by nature. It is true that many persons have been injured by surrendering themselves to diverse and unhealthy influences, but many more by using proper care have been benefitted. We know of individuals who owe all they are to spiritualism. They have become well informed without study, physically healed without medicine, and morally uplifted without human aid.

8.—If spiritualism has not yet accomplished good results, but has been on the contrary destructive, it is because of the grandeur of its mission, requiring time for its fulfilment. At its very birth it found itself at war with established institutions, and it could not build up without at first tearing down. For twenty-five years it has been an iconoclast, ruthlessly destroying idols, without injury to the idol worshipers. Though despising men's superstitions, it has been full of charity for humanity itself, and has taught among its cardinal principles that individuals are not wholly to blame for their imperfections; that evil is not evil *per se*, but undeveloped good; that even crime is a disease, and that the criminal is deserving of commiseration and aid. It recognizes in every human being the germ of an immortal soul, and is content to wait, as nature requires, for the glory that surely awaiteth us all at last. Its mission is not complete, but has just begun; and the progress it has already made is greater than that made by christianity for centuries after the death of Christ. There is opportunity enough yet in the womb of time for Spiritualism to show what it can do.

9.—Spiritualism, instead of leading to mystery and supernaturalism, has rescued many things from the category of mysticism, and has proved that the supernatural is but a name for that which has no existence. All things are natural; all are governed by law; there is nothing outside of the universe, nor above nature, not even that myth called God. Spiritualism strikes at the very foundation of of mystery, the assumed Godhead itself, and shows there is no room in nature for such a being, no work for him to do, no purpose he can fill, and no use in his existence. Nature itself is all sufficient. Because Spiritualism has rescued from undeserved opprobrium the ancient science of Astrology, and has recognized the fact that every atom in the universe of worlds is related to and has an influence upon every other atom in that universe, some of the would-be-wise, some of the pretenders in science, have derided it as the fosterer of ancient superstitions; but no man of marked ability presumes to deny that astrology, in spite of all its absurdities, was based on truths firmly established by human experience. We are not afraid of hard names; therefore we do not shrink from acknowledging any truth no matter how unpopular. Truth will outlive all opposition, and triumph at last; so the sooner we put ourselves in harmony with it, the better it will be, not for truth, but for us.

10.—This is amusing, to say the least, but it proves conclusively that our critic has not traveled very far on the path of spiritualistic investigation. The man who has not passed beyond the inanities of the ordinary spiritual circle, such as is here described, has much yet to learn.

In conclusion, it is evident that the writer in the *Golden Age* has not studied carefully the spiritual philosophy—has not looked at it in the light of nature and reason; but has judged it by his own standard. In other words, instead of bringing himself into harmony with the philosophy of spiritualism, he has attempted to make *it* harmonize with his preconceived notions, and the result, of course, is failure. We have only this to say to him: Cultivate your own spiritual gifts. Put yourself in a condition to receive, and aid will be given you. All "clear and convincing light" must come, not by others, but through yourself. Keep your cup right side up, and it will be filled to overflowing with the waters of everlasting life. W. N. S.

Mrs. L. E. Drake closed her engagement with the Spiritualists' Union on Sunday evening last, her subject being "God in the Constitution," on which she threw new light, giving facts sufficient to convince the most skeptical that the Christians are determined on a certain course, and in her opinion they will succeed.

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RADICAL THOUGHT.

Mr. John Ball, a member of the Friends of Progress, recently delivered an address before the "Circle" in this city from which the following extracts are made:

OUR REPRESENTATIVES.

In a Democratic Government the rulers are the representatives of the people, and it is folly to call the representatives hard names. Teach the people to elect better and honester men. If a man takes a bribe from a candidate, he has no right to grumble if that candidate, after his election, also takes a bribe. The very foundation of the Government is the vote. If you build a house with rotten material, the whole house will be rotten; and if the voters are corrupt, so also will be the representatives. We must strike at the root. Our work is among the people.

CAPITAL AND LABOR.

The present antagonism between Labor and Capital is causing an incalculable amount of suffering and distress among all classes of the people. It is of no earthly use to rail at the Capitalist. Although he is perhaps better off than the laborer, still he is one of the victims to a false and vicious system. Workingmen call a capitalist everything but a gentleman, if he docks their wages a dollar a day, but when they hire a man to make a pair of boots, they will not pay $10 if they can get them for $8. Because they will tell you they "must buy in the cheapest market, and sell in the dearest." Very well; but be consistent, and allow others the right to act the same way. It makes no difference whether a man spends one dollar or a million, under the present system he has the right to get the most for his money. This is one of those good old ways when the strongest wins—every man for himself, and the devil for us all. The *system* is false, and we, as reformers, should set our faces against it.

Capital should be subservient to labor; and all labor should be remunerated on a just and equitable basis. For in the vineyard of God's Universe all must labor; it is a law we break at our own peril; and the idlers, in time, will be starved out. The present antagonism of Capital and labor places them both in false positions, and ruins the capitalist and laborer alike. They should be friends, not enemies. This being so, there must be something wrong, somewhere; and the question for us to consider is. How can these things be put right? Capital is the fruit of labor. The fruits of labor ought surely to belong to the laborer, and, every man should be remunerated according to the amount and skill of his labor. There should be no surplus capital, for the amount and quality of the labor required to place any article in the market should be the measure of its value. We can't turn the world upside down in a day; but the sooner we begin to destroy the false and build up the true, the better will it be for ourselves, and for the world.

NATURAL LAW.

The world, like the average individual is educated through experience, and my hope is not in the general destruction of the old maxims and rules of life observed by our forefathers, but in the all-wise and unseen Power, which is the source and inspiration of all Life and intelligence. Whichever way we turn, if we look deep enough, we find engraven at the root of everything the word Law. Effect follows cause, as the night the day; and whatever value an exception may have to a rule, there is no exception to a Law! for like God, Himself it varies not, but is eternally the same. And before we can cure the ills which afflict humanity we must understand the laws which underlie humanity and the various phases of its existence. It is beginning to be understood that we are what our progenitors have made us, and most of us are sent into this world more or less deformed and unhealthy. We are born with tendencies to all manner of crimes, and we inherit the malignity of devils, because our parents and their ancestors, disobeyed the laws of generation. There is but one cure for this evil, and that is true marriage; and no law should bind a man and woman to a false union.

THE SOCIAL QUESTION.

Of course there is a dark side to this social movement, as there is to all other things, because there is a certain class of people in whom the evils of any system find expression without any of the corresponding virtues. But it is not right that because a man and woman are legally married and afterwards find they are not well mated, that they should be obliged to live together as man and wife, or lose their good name. Because a human reptile works himself into favor with the heads of a household, and through their influence marries an unsuspecting daughter, and after he has possession of his prize, turns round upon her and shows himself in his true colors, and she finds the terrible mistake she has made, is it not monstrous that any human law should compel her to live in his baneful society? It is time such laws were buried in oblivion in every country worthy of being called civilized.

THE LAW OF LIFE.

It is believed by many, and it has been advocated in this room, that there is no such thing as a universal standard, which will answer as a rule of life for us all, but that what is right for one man or woman might be wrong for another. As a rule of life, perhaps, some people have put into practice such a doctrine; but, underlying all rules, at the basis of our inmost lives, is a law as eternal as God himself, and as extensive as the universe. It is a law on which all life is founded, and to which, sooner or later, all life must conform. Man is not an airy nothing, but an eternal fact, which can no more be crushed out of existence than the universe itself can be obliterated. "Man, know thyself," is an injunction we are all trying to obey; but knowledge is but half the battle. We must know, but we must also do.

INDIVIDUAL SOVEREIGNTY.

The one point gained is the recognition of the sovereignty of the individual; but the trouble is, we confine ourselves to our own personal well-being, and it is this selfishness which causes all the discord and all the failures in the ranks of Liberalism. Friends of progress, we must advance one step further, and then we can carry on the work of reform with undivided ranks, and with irresistible power. We must infuse into every element of reform that unselfishness which will permit us to work for the good of the whole, regardless of our own personal interests. It is quite true that we shall be gainers in the end, because we shall be better women and men.

PRACTICAL REFORM.

We must look steadily at the facts; and when any plan is agreed upon whereby any of the crying evils of our day may be lessened, we must go to work and carry out such plan, regardless of what it many cost us. Till we are prepared to do this, we shall do nothing; but when we are prepared to forget ourselves in the work we are doing, there is no power on earth that can thwart our designs; and there is no intelligent power that will desire to do so. There are persons enough now in this room to change the whole phase of civilized society, in twenty or twenty-five years, were we but united in a spirit of universal love on some work of needed reform. There is no limit to human

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capabilities when engaged in a righteous cause, and inspired by an unselfish devotion to the universal good.

WHAT DOES LIFE MEAN?

Development and progress are written on every square inch of the universe. You may call the source of that development what you like; I call it God. Each individual soul is a consequence of causes which have been existent throughout all time. Exactly how or why we were made rational and sentient beings we may not know; the forces producing us were things over which we had no control. But we find ourselves here—living and thinking beings—and what for? I believe it is that we may incorporate into our lives the life of that self-existent and infinite Power which I call God. When the first glimmerings of the truth filter into the budding soul, it is filled with great interest, and it begins to yearn for something it cannot, as yet, understand. But there is no legitimate aspiration of the human soul, which, by diligent seeking, will not be satisfied. We are born into this world without our consent, but we are born into that higher life of the Kingdom of God only at our own desire. No soul ever yet entered that higher life without knowing it—for it is knowledge and power. Truth is eternal, and till we know it is, we have not found it. You cannot mistake it; for to doubt is to be damned. Skeptism may be honest; but it is only honest as it is seeking for the truth; and there is no rest—there is no true peace for any living soul—till it has found rest in a knowledge of the truth. Ignorance is not a bliss, never was, and never will be.

WHAT IS IMMORTALITY?

Spiritualism has banished the terrors of physical death, but it has not demonstrated the immortality of the soul. It has, to some extent, broken down the barrier between this world and the next, but as we are here, so we shall be there; for it is merely a change of place. And we may live on for ten or twenty thousand years, and yet not be immortal. Immortality is a *birth of the soul*, and neither men nor spirits can help us. We must walk alone through the portal that leads to eternal life, even as we pass alone through the "valley of the shadow of death." We shall find true soul-life at last, and when we find it all is peace, and there is none without it. This is a personal matter for each one, and if we are honest in our efforts and aspirations, it is all that is required.

Scan o'er the past, and let thy future be
As true to God as He has been to thee;
Stay not thy course; but be thy onward flight
From doubt to truth, from darkness into light.

Darkness, like a pall, has hung over the past history of the world, but there is yet to be the dawning of a brighter day, in which the sunlight of universal love shall shed its rays on an enlightened humanity, and all nations and peoples shall be prosperous and happy. Let us cherish faith in each other, and hail with delight the dawning of that glorious time when the mists shall be cleared away. The world will move on in its march of progress, whether we are its friends or not; but it is to our eternal well-being that we be found on the side of truth. Hand in hand, and hearts united, we can stand undaunted before all the powers of evil, and leave a record on the sands of time which the ocean of eternity cannot erase.

Bayard Taylor, in his lectures upon ancient Egypt, informs us that many sentences recorded on the papyri found in the tombs, give evidence that *most of the Mosaic law was compiled from the religious tenets of the Egyptian priesthood*, and that some of the rites observed by the Jews, as recorded in the Bible, *had their origin in Egypt* where they were observed before the days of Abraham!

THE FREETHOUGHT MOVEMENT.

To-day, May 1st, at Charter Oak Hall, the Committee of Forty will convene, to decide upon some plan of organization. At the preliminary meeting of this Committee, held three weeks ago, a sub-committee was selected to draft a constitution, and the following has been agreed upon, and will be offered to the Committee for acceptance, together with various recommendations not yet ready for publication.

CONSTITUTION.

ARTICLE I.

SEC. 1.—This organization shall be known as the California Society of Freethought.

SEC. 2.—The objects of this Society shall be to assist in freeing the minds of the people from superstitions, and prejudices of a hurtful nature, whether relating to religion, government, educational matters, or any other subject which has a bearing on human welfare, and to establish in their stead principles based on science, and institutions dictated by common sense.

SEC. 3.—All residents of this State who maintain the right to think, speak and act for themselves, untrammeled by creeds, sacred books, or any other authority than the truth (as they are able to perceive it) may become members of this Society by subscribing to this Constitution.

SEC. 4.—All the rights and privileges of this organization shall be accorded to members without distinction of sex.

ARTICLE II.

SEC. 1.—The officers of this society shall consist of a President, nine Vice Presidents, a Recording Secretary, a Corresponding Secretary and a Treasurer, who shall be chosen at the Annual Conventions, and shall hold office one year, and until their successors are elected and qualified.

SEC. 2.—These officers, in addition to the services implied by their respective titles, shall act jointly as an Executive Committee, whose duty it shall be to make all necessary arrangements for the Annual Conventions of the organization, elect officers to fill vacancies, call special Conventions whenever expedient, and take such other action for the promotion of Freethought as may appear to them advisable. A majority of the Executive Committee shall constitute a quorum for the transaction of business.

ARTICLE III.

SEC. 1.—All Freethought associations now organized, or which may hereafter be organized in this State, after officially declaring their adhesion to the principles governing this Society, and notifying the President of such action, shall be entitled to representation in State Conventions in the proportion of one delegate for each ten members.

SEC. 2.—In localities where no Freethought society exists, any number of persons, not less than five, after subscribing to this Constitution, may choose one delegate to represent them in State Convention.

SEC. 3.—A State Convention of this Society shall be held on the first Thursday of October, in each year, to be continued, from day to day, at the pleasure of a majority of the members.

SEC. 4.—In the forenoon of the second day's session of each Annual Convention it shall be the special business of such Convention to elect officers for the ensuing year, the election to be by ballot, in the following order: 1st, President; 2d, nine Vice Presidents on one ticket; 3d, Recording Secretary; 4th, Corresponding Secretary; 5th, Treasurer. The name of the person receiving the lowest number of votes shall be omitted on each successive ballot, until the candidate receiving the highest number shall have a majority of all the votes cast. Such person shall be declared elected, and the term of office shall commence immediately thereafter.

ARTICLE IV.

SEC. 1.—This Constitution may be amended by a majority vote of all the duly accredited delegates of any Annual Convention; but no amendment shall be made on the same day in which the proposition to amend is offered.

In referring to the failure of Spiritualists to organize, the *Golden Age* says there are sects enough in the country already, and a new institution would prove a curse.

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For Common Sense.

LOVE IS FREE.

BY J. BALL.

Can you stop the mountain torrent?
Can you bind the ocean-gale?
Can you dam the river's current?
Can you level hill and dale?

If you cannot, then you never
Can, the heart that beats for me,
From my fond embraces sever;
Nature's law makes our love free.

Free are we when deep affection
Twines our hearts and lives in one—
Free to sever this connection,
When its destined course is run.

Nature works by "Silent Forces"
In and through all things that be;
These have their appointed courses—
In those courses always free.

So in man must Nature ever,
Fount of inspiration be—
From which rises streams that never
Cease their flowing pure and free.

ONLY A WOMAN.

BY HESTER A. BENEDICT.

Only a woman, shriveled and old?
The play of the winds and the prey of the cold!
Cheeks that are shrunken,
Eyes that are sunken,
Lips that were never o'erbold;
Only a women, forsaken and poor,
Asking an alms at the bronze church door.

Hark to the organ! roll upon roll
The waves of its music go over her soul!
Silks rustle past her,
Thicker and faster;
The great bell ceases its toll.
Fain would she enter, but not for the poor
Swingeth wide open the bronze church door.

Only a woman—waiting alone,
Lolly cold on a ice-cold throne,
What do they care for her?
Mumbling a prayer for her,
Giving not bread but a stone.
Under old laces their haughty hearts beat,
Mocking the woes of their kin in the street.

Only a woman! In the old days
Hope caroled to her her happiest lays!
Somebody missed her,
Somebody kissed her,
Somebody crowned her with praise;
Somebody faced up the battles of life,
Strong for her sake who was mother or wife.

Somebody lies with a tress of her hair
Light on his heart where the death-shadows are;
Somebody waits for her,
Opening the gates for her,
Giving delight for despair.
Only a woman—nevermore poor—
Dead in the snow at the bronze church door.

BE STILL AND WAIT.

BY RANDOLPH R. M'FEVIN, M. D.

Be still, O Soul!
Immortal Fates with tireless fingers work,
And from the tangled threads of time
Do weave the garment of eternity.
Be still and wait.
The loom hath many threads;
But the swift shuttle runneth well.
A day, a night, and lo! between two hours
The fabric falls.
Be still and wait,
For thou shalt wear the garment of eternity,
The shining robe of immortality.

A FRAGMENT.

"An hour before she spoke of things
That memory to the dying brings,
And killed me all the while;
Then, after some sweet dying words,
She seemed among the flowers and birds,
Until she fell asleep.

'Twas Summer then; 'tis Autumn now;
The crimson leaves fall off the bough,
And strew the gravel sweep;
I wander down the garden walk,
And muse on all the happy talk
We had beneath the limes;

Of golden eves when she and I
Sat watching here the flushing sky,
The sunset and the sea;
Or heard the children in the lanes,
Following home the laden wains,
And shouting in their glee.

But when the daylight dies away,
And ships grow dusky in the bay,
These recollections cease;
And in the stillness of the night,
Bright thoughts that end in dreams as bright,
Communicate their peace.

I wake and see the morning star,
And hear the breakers on the bar,
The voices on the shore;
And then, with tears, I long to be
Across a dim, unsounded sea,
With her forever more."

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, MAY 8, 1875. No. 51.

Signs of the Times.

The Presbyterians are preparing for the great London meeting to form a confederation of all the Presbyterian bodies in the world.

It is proposed by the Beecher party that Mrs. Tilton be examined by the Judge and jury, but not by counsel. This would be a good thing for the Beecher side.

Three Georgia sisters, whom the war reduced from great wealth to extreme poverty, went into the sheep-raising business three years ago, and are now making money rapidly.

Miss Clara C. Plimpton, M. D. fills the chair of *materia medica*, and Miss Mary E. Bond, M. D., lectures on the Diseases of Women and Children, in the Spring Course of the Women's Homeopathic Medical College of New York.

Frothingham says there is nothing in which men are so dishonest, so insincere as in the matter of religion. Thousands profess creeds they do not believe, patronize Sunday charlatans and go through a service of chanting and bowing, when in their hearts there is nothing.

Solon Pattee was lately employed as an expert to examine the books of the Police Department, spending one month at the work, for which he received the handsome sum of $500; but the Board of Supervisors at their last meeting voted him $1,050 additional, making over $1,500 for one month's work.

The *Golden Age* says the new *Tribune* Building is an architectural fraud. The editor should see our "big box full of bay windows" called the Palace Hotel, if he desires to see the greatest fraud in that line in America. It looks as if the architect started out to put up a cotton factory, and that the owner changed his mind when too late to change the plan.

Rev. T. M. Dawson, late of the Presbyterian church, Brooklyn, Cal., has resigned and gone to Nevada, leaving a number of other clerical gentlemen losers to the tune of some thousands of dollars, invested for them by Dawson in mining stocks, which have declined in value. Among the losers are Rev. Mr. Alexander, Rev. Dr. Poor, Rev. Alfred H. Kellogg, Dr. Fish, etc. Some of the losers are mum through fear of exposure. Rev. Dawson was divorced from his wife some months since, on the ground of desertion, she refusing to come to this State with him from New York.

Opposite the silk mill of Cheney Brothers, the well-known manufacturers at Hartford, there was a large liquor saloon where the employes were in the habit of squandering their earnings. In order to do away with the nuisance the Cheney brothers purchased it, and turned it into a temperance coffee and cheap lunch house, to which they have since added a department, which is under the control of a number of ladies in the city, where they furnish poor women with cloth and other materials for making clothing, and pay them for their work with groceries and provisions. The articles are purchased by people in the city and visitors, and the project has worked finely, and has been a great help to the poor during the past winter.

A law which makes women eligible to offices in connection with the public schools has gone into operation in Wisconsin.

Mr. J. M. Roberts, of Burlington, N. J., after giving a long account of manifestations in Philadelphia, Mrs. Holmes, medium, says "Mrs. Holmes has triumphantly vindicated her claims to veritable mediumship."

The Christian Association hold their annual convention at Richmond the last week in May. There are 945 in this country, and about 75 in Canada; and the value of their buildings amounts to nearly $2,000,000.

Of the 12,000,000 women in America, at least 10,000,000 wear calico dresses. If the times are hard the women manage to do with one dress less during the year, making a loss to the trade of 100,000,000 yards. This shows what an effect poor crops have on the general business of the country.

The *Westminister Review* says of Miss Cobbe's last book: "It is a sign of the times when an accomplished and sensitive woman can discuss, without the veil of anonymity, such a matter as the 'Life after Death,' and utter thoughts upon it which are not unworthy of Francis Newman or Theodore Parker."

Mr. Ralston, after testifying before the Finance Committee of the Board of Supervisors that he had several times subscribed to pay Rosener, the Assessor, money, giving $1000 at one time and $1,500 at another, and on one occasion raising $6,000 from other bankers, whose assessments were too high, all for "election purposes," of course, now, when exposure comes, and public odium is likely to attach to him, says he did it all to aid Rosener because he is a Jew, and he wanted to sustain religious freedom!

When the "dishwasher" of the Cosmopolitan acted as go-between for certain School Directors and poor girls who wanted positions as teachers, the *Bulletin* thought no terms too strong to characterize his meanness; but when the millionaire, Ralston, acts as go-between for a thief on one side and dishonest tax payers on the other, the *Bulletin* is mum. It has not heard of the case; or possibly it thinks, as does Ralston, that the one who exposes such acts is "a dangerous man in the Community"—that is, we suppose, dangerous to the community of thieves! We agree with Ralston perfectly, if that is what he means.

The Pacific Bank was assessed on a capital of $556,000. Mr. Ralston of the Bank of California who acted as "go-between" for the Assessor and the rich men who wished to escape taxation, sent a note to Mr. Sutton of the Pacific Bank, asking him to "see him." Mr. Ralston wanted $1,000 for Rosener, as Sutton says, to secure a reduction of assessment, but Ralston says, he simply asked it as a "contribution," saying to Sutton, "I don't ask you to give it as a consideration for this reduction; I don't look at it in that light." The reduction was made however, to $300,000; so by paying $1,000 the Bank saved $5,000. Now Mr. Sutton has told the truth about the transaction, and Mr. Ralston now says he regards Mr. Sutton as "a dangerous man in the community." "When thieves fall out," etc.

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For Common Sense.

A REVIEW OF DR. GIBBONS' ADDRESS.

BY HENRY T. CHILD, M. D., OF PHILADELPHIA.

I have just read the "Annual Address before the San Francisco Medical Society, delivered December 21, 1874, By Henry Gibbons, M. D. With your permission I will say a few words about this address, upon what the doctor "prefers to call Spiritism," meaning Spiritualism, and its hygienic influences. He objects to seances, because—

A number of individuals sit around a table, with their hands resting upon it. They expect or desire to witness some extraordinary phenomenon, having relation to departed spirits. Their minds are solemnized by the nature of the occasion, and, indeed, the direction of their thoughts towards another world is considered essential in some degree to the success of the experiment. In this state of anticipation they sit for an hour, sometimes for two hours, or even longer. Will any sane man or woman assert that all this is compatible with the normal and healthful action of the brain and nervous system?

I should like to ask the doctor how much this differs from nine-tenths of the religious meetings which are held all over the world. He says:

Night after night, the body and mind are subjected to the same excitement and strain. The subject is ever present in thought. Before the brain has recovered from the impression made by one seance, there comes another. Nervous and susceptible people must soon feel and show the noxious influence. Those of cold and phlegmatic dispositions may not exhibit the consequences, but this does not prove that no hidden evil results.

That is sound common sense, but it does not apply to Spiritualism any more than it does to any other religious, or, indeed, any other kind of meetings carried to such excess. He continues:

I do not assert that all the disciples of Spiritualism are are subjected to the ordeal described; but that processes equivalent to them are generally practiced will not be denied. Nor is it essential to my purpose to deny the truth of the alleged phenomena. It is better for my argument to admit the validity of the statements made by Spiritualists. If all they claim be true, their practices are the more deleterious to health.

The doctor is too much of a philosopher to argue that the abuse of any good thing is a reason for its prohibition. How many people are there who "sit around tables" and eat very improper articles at very improper times? Every sensible person will object to this, but are we to abandon eating proper food at proper times because of certain and very common abuses?

The doctor's remarks about mesmerism display an ignorance of that subject that is inexcusable in a man of his learning. He says, "It is argued there should be no limit set to the boundaries of science; the truth should be investigated at all hazards." Then follow some charges against Spiritualism which are gratuitous and unworthy of a liberal man, such as I believe the doctor to be, and not one who should be included in the category of the prejudiced of whom, a spirit once said to me, "Woe unto them that are inspired by their prejudices, for they walk in darkness, and the shadow of unrest falleth around them."

Spiritism loves darkness rather than light, and covers its asserted phenomena with a veil of privacy. So far from enlarging the boundaries of science, it is in direct conflict with the established laws of matter, and promotive of credulity and superstition. All its modern revelations amount to little more than a rehash of the ancient annals of witchcraft. No new truth in Geography, Astronomy or physical science has it brought to light.

This is not true to all, though it may be to the writer.

Even should it claim to do so how are we to determine the credibility of the claim, when, by universal acknowledgment, honest spirits and lying spirits testify indiscriminately, so that the only proof of the truth of any revelations is a knowledge of the fact possessed by a living witness.

This is one of the most important facts in connection with modern Spiritualism, teaching as it does that the change called death leaves the individual precisely as he was before. Old theology has taught for a long period that there are but two conditions in the other life, one of endless happiness, in which the few—the saints—dwell forever, and one of endless torment, to which the mass of mankind go—all who violate any single item of the moral code, according to their interpretation of the declaration of the apostle James. Spiritualism proves that each individual is the same after death that he was before, and by the fact which the doctor cites, establishes this most important and valuable truth. The presumption is that if the doctor were to pass over to the spirit life, he would still feel some opposition to Spiritualism, and see no good in it, for a time at least, and this would furnish one means of identifying him.

The doctor refers to insanity, and says, "The tendency of these pursuits to disorder the intellect is not to be tested by the records of insane asylums, or measured by the actual number of cases of insanity known or reputed to have so originated." We do not see the reason why statistics should be ignored here. This is a subject of vast importance. We contend that Spiritualism is not only less liable to produce insanity than popular theology, as the statistics of the subject show, but that it is better calculated to remove the causes than any other system that has ever been presented to humanity. Spiritualism settles the question that man is a spirit now and here; that this spirit has continued in unbroken identity, and that under favorable conditions, it can communicate with those still in the body. There is not the least necessity for this investigation to injure the health of any one, and Spiritualists ought to protest against all practices that tend to injure health. It is well known that many of the pursuits of life are attended with injurious influences, and we ought to guard against these. Spiritualism only requires candid and impartial investigation. Laying aside those personal prejudices which prevent this, we can soon acquire that knowledge that shall settle the question of a future life, and remove every lingering doubt, and with these, the chief causes of insanity. Trusting that the doctor will receive these criticisms in the spirit in which they are given, we ask him to treat this subject in a manner that will be satisfactory to him when we stand on the other shore and look back upon this short life journey.

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For Common Sense.

IMPEDIMENTS TO TRUTH.

BY C. BRINTON, JR.

Sooner or later we all learn "that no pleasure is comparable to the standing on the vantage ground of truth." In the pursuit of this sure foundation, one naturally expects to encounter those obstacles which bar access to the unknown—but the truth-seeker has frequently to encounter, in addition to normal obstructions, artificial hindrances, barriers against the truth erected by those who have been deemed its peculiar champions. To comprehend how resistance from such improbable sources can arise, it becomes necessary to examine past revolutionary epochs. When the ever recurring conflicts between light and darkness—conflicts through which humanity has always obtained the power of using some faculty, physical or mental, which restriction had held in abeyance—are examined, the rulers of the day, guided solely by precedent, are evermore seen to be arrayed against the prophetic quickenings of the new era. Existing authority, esteeming that only to be wisdom which the experience of the past sanctions as such, condemns, as the language of folly, the uncomprehended inspirations of the seers who herald the incoming blessing, consequently, these prophets have found the dungeon, the rack, the stake as their welcome. "Truth forever on the scaffold, wrong forever on the throne." Why, to-day, we think, and are unquestioned as to our thoughts; why, to-day, we speak, and are free to repeat our speech; why, to-day, we have an individuality undisputed by kaiser or pope, is simply because some souls in the past were brave enough to use ther reason—were bold enough to proclaim their deductions in the face of those limitations by which ignorance shackles human capacities—truth-seekers, who, rather than forego the crystal waters of knowledge, become martyrs for truth's sake.

To-day we are just entering the portals of the most glorious revelation that the ages have ever recorded; that which was spoken of by the prophet Joel, which was inaugurated by the heavenly impartation of Pentecost, is coming in its fulness, uncircumscribed by locality, limitless in duration, wide-spread as the universe, all-reaching as humanity's need, celestial knowledge out-poured by the Author of life, that his created may be able to enter "the new heaven and new earth." The dawning of spiritualism has plucked the sting from death, has despoiled the grave of its victim, has brought immortality to life; yet, vested theology, delving among the dry bones of a once quick revelation, turns away from the living light that reveals the hidden, and clings to the partial knowledge while looking "through a glass darkly."

Theology accepts an illumination given to a less advanced period of the world's history as the sole standard of to-day; it sets a literal interpretation of symbolical teachings as an authoritive check over the spirit of free inquiry, and treating reason as if every untrammelled thought could educe only evil, theology requires servants to bow in unquestioning reverence before its creedal edicts. It utters anathemas against Freethinkers, and so far as the spirit of the age will permit, constrains obedience to its precepts by depriving the skeptic of those privileges which inhere to Christians. Already this year, Mr. Thorne, member-elect of the North Carolina Legislature, was refused his seat because his conceptions of God differed from the attributes ascribed to the Supreme Being in the decalogue, while a German applicant for naturalization was refused citizenship, by a Philadelphia judge, because of infidelity.

Spiritualism, devoid of those dogmas which bar the avenues of knowledge, without those creeds which restrain advancement, holds that humanity is imperfect, not vile; it aims to educate human faculties, to unfold human capacities, to develop human susceptibilities, believing that it is far more in harmony with supreme wisdom to evolve individual endowments to a complete and harmonious whole, than it is to repress human powers of perception, of action, or of fruition. Spiritualism seeks students to test the phenomena of life, and bids them hold fast only that which convinces the judgment.

For Common Sense.

GOD IN ALL FORMS.

The human mind is so constituted that it judges things not of the senses by a law of analogy corresponding with the experience of the senses. We personify the power of life, motion, sensation and intelligence, and endow it with attributes like those possessed by ourselves. Ask a man to tell you of his God and he will tell you of his own character. Every nation has fashioned its deity in accordance with its own spiritual development. In the ages *hard and flinty* they carved stone images, and worshiped the strong, heavy, ponderous and mighty. We even build what we are able to form out of gross matter as a representative of our highest ideal. Matter is spirit unrefined, and spirit is matter refined. God, being a spirit, is the life and power of all forms, and consequently there is no particle of matter in the universe that does not contain a perfect embodiment of the "First Great Cause." The highest manifestation of God is in forms.

"He lives in the sunshine,
And dwells in the storm."

The beautiful flower that blooms to gladden the heart with its beauty, to regale the senses with its delicious aroma, is a manifestation of Deity. The song of birds, the low wail of the wind, the shrieking of the tempest, the soft lullaby of the fond mother to her helpless infant, and the loud roar of the cataract, the mighty surges of the Storm King, all are manifestations in oral form of the "voice of God. The spirit must work harmoniously through matter to produce a perfect form; hence the want of harmony develops imperfect forms.

J. EWDIN CHURCHILL, A. M.

Americus, Ga., April 2.

In the moral, as in the physical world, action involves a sequence that cannot be deputed to another.—*Brinton.*

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For Common Sense.

LIBERALISM.

BY JOHN BALL.

If modern Liberalism has a mission at all, it is to tear down every vestige of the "platform" on which the Christian church of to-day rests. The doctrines of Human Depravity, and the Plenary Inspiration of the Scriptures, are both untenable, and when they are gone, I fail to see the need of such an organization as the Church of Christ. It must give place to something better. The religion of the future cannot possibly be the worshiping of a God who has revealed himself at sundry odd times, and through certain individuals. Christianity holds about the same relation to the religion of the future as the account of the creation recorded in Genesis holds to the science of Geology. If a student of Geology were to take Sir Charles Lyell's theory of the formation of the earth, and try to make every new discovery in that direction for the next fifty years conform to the theory instead of making the theory conform to the facts, it would be just as sensible as asking rational beings to-day to worship just so much of God as was known two thousand years ago, and no more. God is continually making a revelation of himself, or rather, man is continually learning more of Him. Every new science, and every addition to a science already known, expands our knowledge of God. Every man must worship the God he knows, for he cannot intelligently worship a being he does not know. Over every church door should be written this inscription, "To an unknown God, whom ye ignorantly worship." Nowhere in the past history of the earth can you find any traces of man's fall; but everywhere he has left marks of his progressive tendencies. Man's face is pointed heavenward, always has been, and always will be. And the laws underlying human development are just as uniform in their working as is the law of gravitation. Law and order are manifested throughout the inception and development of human life, as there is throughout every other department of nature. All men are working out their own salvation, and will eventually succeed; for the God of all the earth is just. Christianity has done its work; Liberalism is preparing the way for a new and better order of things, wherein that "abomination of desolation" called Free Love, will prove itself a purer and holier thing than the marriage system of the present day. All evil is but undeveloped good; and when human nature has free course, unfettered by tyrannical, monopolizing corporations, and undamned by a superstitious church, man will show himself, not sin-stricken and palsied with lust, but free in the enjoyment of all his faculties; perfect as nature intends he shall be; an intelligent, aspiring and progressive being. Liberalism is but a new departure; we are breaking loose from the leading-strings of our decrepit guardians, but it is a natural growth; and all the churches in christendom cannot check its onward march.

The Philomathean, a literary society connected with the College of Liberal Arts of Boston University, recently elected Miss Julia Lattimer, President.

For Common Sense.

TO CHRISTIANS.

I put the following to christians, to clergymen, to "revival" ministers. I was one of this class myself, when younger than I am now. And, first, let me remind you of a "command of the God" in which you believe. It is as follows:

'Be ready, always, to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.' 1 *Peter*, 3:15.

For some fifty years I have been familiar with ministers and churches, and I am sorry to say that I have never found them perfectly obedient to this command. But I proceed:

In a work on "Supernatural Religion," issued in London, and lately published in Boston, it is clearly shown that neither of the "four gospels" was written until one hundred and fifty years *after* the events had occurred! And, it is on historical records, "got up" as these were, by those who were not contemporary with the facts, that you base your "faith" and hope regarding man's final destiny!

Geology proves that man had existed on this globe uncounted thousands of years before the period affirmed in the Bible, when Adam was "created." What, then, must have been the destiny of the innumerable generations who lived and died without any *idea* of Jesus, or "faith," as a condition of happiness beyond the grave?

The oldest, the most divine and the best religion is in a consciousness of the relations of life, which is the religion of Humanity. All others, such as the Hindoo, the Jewish, and the Christian, are factitious. And, of the historical religions, Christianity is the youngest; having existed only about eighteen hundred years. And now, tell me why Christianity was so long delayed? And more, why was it never introduced (as in Judea) into China, India, and other nations, all of which, according to your theory, have been going straight to the devil from the beginning? If Christianity is absolutely essential, whose fault is this failure? And, if the salvation of the world (saved from what?) depends upon those spasmodic, mental *epidemics* called "revivals," how long do you think it will be before the millennium, and the whole world will be "born again?"

LaRoy Sunderland.

Quincy, Mass., March 17, 1875.

Accept failure as it comes; make the most of it; master it, never let it master you; impress it into your service; turn it over and over again until that side comes uppermost which reflects the heavens above. Then shines for you the truth and the beauty which you are to pursue, and which no calamity could destroy. Thus success becomes not a dream of the future, but a present reality. Failure ceases to be failure when thus valued. There are no circumstances so desperate but the spirit of man is superior to them if he chooses to summon to himself its aid. He is himself creator; let him accept his chaos, and build anew. The point is to *never surrender*, neither to one's lower self, nor to an unbelieving world. Though you die in the gutter, pick yourself up in the next world, and move on.

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TIGHT LACING.

Ed. Common Sense.—In those good old days which we are always regretting, when the children (in England) were put into corsets at six years old, I was once remonstrating with a lady friend about her custom of lacing tight the stays of her eight year old little daughter whose figure was, as it should be at that age, "straight up and down" from shoulders to hips.

"Why, my dear," she replied, "if I do not lace her a little *now*, she will have no figure at all when she is grown up and goes into society, and then how I should reproach myself! Really" she continued with emotion and emphasis, "when I think of my husband's friend Dr. Thornton and his fanatical way of going on with their little Ellen, I pity the poor child."

"What did he do?" I enquired.

"Why, would you believe it? he told his wife that the child should never have a corset put on her,—that all her clothes should be loose round the waist, and the sleeves should be put in above the arm joint; and now she is twelve years old—too late to save her figure. Just think what a fright of a figure the poor child will be when she goes into society without any waist."

This incident occurred precisely forty years ago, and I had long since learned to believe that this senseless and cruel attempt to improve on nature, was exploded; confined at least to the ignorant and vulgar, and to the inartistic and weak-minded among dress-makers who catered to the weak-minded and vulgar; and I believe I am right with regard to this fact in the United States; but the other day I was running over the "Englishwomen's Domestic Magazine," of March '73, one of the oldest and most popular journals of Fashion in the old country, when my eye lit on the following paragraph in the "Conversazione" (or answers to Correspondents) which the Editor prints in full on account of the *intrinsic merit* of the suggestion. "Governess" writes.—

"Dear Madam:—I think the following hint may be useful to those having the care of young ladies, and is equally serviceable *where the use of the corset is continued night and day*. It consists in using a *strong* silk elastic lace instead of the ordinary one—a piece of silk elastic about a quarter of an inch wide and two yards or so in length, should be inserted instead of the plain silk or cotton lace; *taking care however, that the stays are very fully boned*, fit perfectly, and are not tight round the chest or hips. When this plan is adopted *at an early age*, and *persevered in*, it is astonishing *how reducing an* effect it has on the size of the waist, while at the same time it does not interfere with the action of the lungs in breathing(!!!) * * * * * I feel sure that any one trying this plan will be pleased with it, remembering that it is most suited to *growing girls*. Adults wishing to conform to the present fashion will probably find the silk elastic lace insufficient to reduce the figure to anything like elegant dimensions; *it is the constant but gentle pressure* of the elastic which is so valuable *in moulding the still plastic forms of girls* of eight or ten years of age."*

Now, Mr. Editor, what I wish to say is this:—No such preparatory and cruel advice "to those having the care of young ladies" could find a place in any magazine published in the United States. Unquestionably two thirds of our young women injure themselves by compressing the waist more or less,—the weak-minded and vulgar taking the lead; but it is not common with us for children to wear corsets at all, much less to sleep in them, and such an advertisement as the above, found in *Demorest's* or *Godey's* Monthly would create astonishment among the weakest readers of those Weeklies. American women are less subservient to tradition, are more individualized, are not left wholly ignorant of physiology and kindred science, and such stuff as this no longer applies to them. G. B. K.

* The italics are not in the original paper.

For Common Sense.

THE GROWING ANTAGONISM.

A writer in the *Fortnightly Review* thus states the theses of Karl Marx:

"Marx asserts that capital, when possessed by a comparatively small class, as is now the case, is the most terrible scourge of humanity; that it fattens on the miseries of the poor, the degradation of the worker, and the brutalising toil of his wife and children; that just as capital grows, so grows also pauperism, that mill-stone round the neck of civilization. The revolting cruelties of our factory system, the squalor of our great cities, and the presence of deep poverty seated hard by the gates of enormous wealth, these, he says, are not accidental blemishes on our civilization, that will bye and bye vanish, they are inevitable; they follow capitalism as surely as night follows day."

And all this adds, the writer, "is the complaint which has been poured out since the world began; the complaint of the poor against the rich; the weak against the strong; the baffled against the successful." What are we to understand by this? That because these evils have existed so long—that because they have grown hoary with age—they are not to be condemned, but respected for their antiquity? Are the charges so seriously made by Marx, and thus flippantly answered by the reviewer, to be set aside or trifled with? There are signs of the times which it would be well for such writers to give more heed to. The American people, at least, will not be ground into dust beneath the iron heel of capitalism. They are too intelligent, and the power to subdue them does not exist. • Workman.

COMMENTS.

It is not the mission of Common Sense to widen the breach between these two classes of society—the rich and the poor; we would rather, if possible, harmonize the conflicting forces, and ward off the evil day that seems fast approaching. We have little faith in the judgment of the masses of the people in their present state of intelligence and morality. The people must be educated. Here lies their strength, and until better informed, any forcible resistance to the evils which oppress them will be like the struggles of a blind man—one who fights wildly against an artful enemy who can see him, but whom he cannot see. It is the duty of the rich to educate the children of the poor; to help them to honest employment; to use surplus wealth for the public good; to relieve the struggling workman from taxation, direct and indirect, and to seek to unite all, rich and poor, in a combined effort for the benefit of humanity. Even self preservation dictates this course. Help the wretched, or in the end, they will destroy you!

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AMANDA M. SLOCUM, BUSINESS MANAGER,
Box 2162, San Francisco, Cal.

COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, MAY. 8, 1875.

The San Francisco *Evening Post* favors the election of women on School Boards. Good for the *Post*.

The San Francisco *Chronicle* says the cause of Woman Suffrage is advocated by the best minds of England and America, and that it is growing in favor.

Josiah Earl, after attempting to defraud settlers in Inyo county, and after being engaged in several extensive land peculations, is considered by Freelander, and other land-grabbers, just the man to put at the head of the Immigration Bureau! So we go.

The fact that the late violent utterances of Catholic priests against our school system are not rebuked by the higher authorities of the church proves that the course is sanctioned. There is evidently a conspiracy against our public schools. Will it succeed?

W. F. Jamieson, one of the ablest debaters in the spiritual ranks, recently held at Beaver Dam, Wis., a seven days debate with Rev. J. T. Willcox, on the question, first: "The Bible teaches that the spirits of departed human beings have communicated with the inhabitants of earth;" Jamieson in the affirmative and Willcox in the negative; second, "The Bible contains a revelation from God;" Willcox affirmative, Jamieson negative.

Ralston and other bankers who paid money to Rosener, the Assessor, and received in return a heavy reduction of their assessments, "did n't pay to save," oh no! but as Ralston says, they contributed towards Rosener's election expenses. In consideration of the fact that Rosener was elected on the Democratic ticket, and most of the contributors are Republicans, it is altogether probable that such was the case! And as the contributions were made months after the election, and just as taxes were being assessed, it is quite certain that they were for election expenses, and not for reduction of assessment!

A man may conceal his name, his age, the circumstances of his life, but not his character. That is his moral atmosphere, and is as inseperable from him as the fragrance of the rose from the rose itself. In the glance of the eye, in the tones of his voice, in mien and gesture, character discloses itself.

Belief, theological or otherwise, is not elective with any individual, but inevitably follows those outworkings of life which come before our cognizance, and concerning which reason, sooner or later as unavoidably ultimates its formulas as the new born infant breathes.—*Brinton*.

TO SPIRITUALISTS AND FREETHINKERS.

It is now one year since the first issue of this paper. There has been a gradual increase in the subscription list, but the income is not sufficient, as yet, to pay the expense of publication. If liberal ideas on religious subjects could find expression in our daily press; if reports of lectures and discussions by Free Thinkers received as much attention as is accorded to the sermons of the "orthodox," there would be less occasion for a journal of this kind: but every reader knows that it is the interest of the secular press to ignore or misrepresent Spiritualism and what is called Infidelity. The advocates of Rational Religion can find no hearing except from their own platforms, and through their own press; therefore we earnestly request our friends to aid us, not for our sakes, but for the sake of the cause we represent. Buy stock in the Company, even if it is no more than five dollars, and send us the names of new subscribers wherever they can be obtained. We cannot afford to send agents all over the State, and if we could they would not be as serviceable as local agents. One active friend in each county would assure speedy success; and our readers may rely upon this that just as soon as the income of the paper will warrant additional expense, COMMON SENSE will be enlarged and otherwise improved.

W. N. SLOCUM.
A. M. SLOCUM.

MEETING OF WORKINGMEN.

There was a fair audience at Dashaway Hall, on Sunday afternoon, to listen to an address by Hon. John M. Days. He spoke mainly on the necessity of paying some regard to men, as well as measures, in political contests, showing that some politicians consider platforms merely as means to catch votes, and that if the people are to protect their interests they must be careful in the selection of instruments. He spoke of our enormous taxes for governmental purposes, and of the extra taxes imposed by monopolies—gas taxes, water taxes, etc. Brief remarks were made by Mr. McMann, Judge Heslep, Mr. O'Farrell and Dr. Swain. We regret that we have no space this week for a report. At the close of the meeting, in view of the fact that Sunday is the workingman's holiday, and that a larger audience can be had on a week-day evening, it was determined to change the time of holding the meetings, and a committee was appointed to take charge of all matters connected with them, such as securing hall, raising funds, distributing tracts, etc. The committee consists of J. D. Pearson, J. M. Days, Joseph Swain, Mr. Hentz, E. Dieren, Mrs. Dieren, G. Hardcastle, B. F. French, Thomas Watson, Mr. Phillips and Pat J. Healy. There will be no meeting on Sunday afternoon, on account of the picnic at Saucelito, but the next Sunday afternoon, the 16th, the last day meeting will be held. After that the meetings will be held on Tuesday evenings.

Walter Hyde, of New York, will lecture, with panoramic views, in Liberty Hall, near Market street depot, Oakland, every Sunday morning at 10 o'clock.

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LYCEUM PICNIC.

The Children's Lyceum, the members of the Lyceum for Self Culture, the "Friends of Progress," and all other Liberals are invited to visit Saucelito on Sunday, the 9th, to have a run over the hills, and a good time generally. The first boat leaves Vallejo street wharf at 8 o'clock; the second at 10 o'clock. There is another boat at 12, but as the early morning is by far the most pleasant, those will have the best time who take the morning boat. Members of the Lyceum for Self Culture can return at 1 o'clock, so as to attend the afternoon meeting, if they desire. There will be no charge for the younger children of the Lyceum. Only the two larger groups are expected to purchase tickets. Friends can be furnished with tickets at the Sociable, on Thursday evening; also at the wharf on the morning of the excursion. The price of tickets is fifty cents for the round trip. As this is merely the actual cost, it is not designed to furnish music; consequently there will be no dancing. In fact, Saucelito is not the place to go for a dance. It is one of the choice spots for those who love nature. There are beautifully graded and shaded walks, pleasant groves, innumerable little nooks, where small parties can rest, and bright, sparkling water almost everywhere. There are fine views from the headlands; and beautiful glimpses of the bay, the city and the surrounding country can be obtained through the openings in the trees as one climbs the somewhat rugged hills. Far back from the landing there are canyons, where beautiful mosses and wild flowers can be gathered. If the day is windy it will not be pleasant; but the mornings are almost always calm, and at this season of the year the atmosphere in such woody retreats is balmy and delightful, fragrant with growing herbage, and inspiring to those who have just left the dust of the city. It is expected that each party will take its own lunch, though meals can be purchased at Saucelito by those who prefer. To save the trouble of carrying lunch over the hills, a place will be selected where baskets can be left, and at noon some signal will be given, that all who desire may gather in the same locality. Without such arrangement there will be no fraternization, as Saucelito, with all its varied attractions, is anything but a promoter of union. It is the custom of visitors to separate into groups, each more or less congenial with itself, and wander apart, wherever inclination may prompt. This is almost a necessity, from the nature of the grounds, divided as they are by hills into secluded nooks and shady retreats. Now that our readers know what to expect, we trust none will be disappointed at Saucelito when they fail to find music and dancing, and learn by experience that there is nothing there to promote unity of action and general sociability. It is not an inclosed garden, compelling close companionship—a little 7 by 9 heaven, such as so many delight in—but it is "all outdoors," inviting to individual freedom and enjoyment. Let all Freethinkers who love nature be there.

Next year will be the centennial. The Japanese have already celebrated their 2535th anniversary.

THE TWO PROFESSORS.

Prof. Chaney, on Sunday evening, had a large audience, attracted in part by the notice that Mrs. Mary O. Hanks would speak on Physiognomy. Being disappointed in obtaining the drawings she expected to illustrate her lecture, Mrs. Hanks preferred to have the professor speak, which he did in an interesting manner on "Occult law," the hidden forces in nature. Mrs. Hanks then spent a half hour in delineating character, the subjects being chosen from the audience.

Professor Lavendar, at Charter Oak Hall, also had a crowded house, and his discourse on "The Coming Man and the Millennium" was warmly applauded. He assumed that the "coming man" is every man who is inspired to speak and act the truth—every illuminated soul on earth, and there are many of them, though often unrecognized. The millennium is every period of awakening; it may last a thousand years and be unobserved by all except the few seers whose interior senses are unfolded to perceive spiritual things. There have been many millenniums on this earth, and will be many more. We are living in the midst of one now. It is fraught with great changes for the people, which few as yet realize. The lecture was listened to with deep attention and decided marks of approval. Mr. Lavendar speaks again in the same hall Sunday evening, May 8th.

Brother York's Lecture.—Union Hall was well filled on Sunday evening, and Mr. York, after a brief overhauling of Rev. Rexford, gave a radical lecture on Superstition. We have no space this week for an extended report. He first stated his conversation with Mr. Rexford prior to his appearance before the Freethinkers, in which he fully explained the object of the meetings—that it was an effort to counteract the Hammond revival movement, and as Mr. Rexford in his own church had severely condemned Hammond's "method," he had every reason to expect his cordial co-operation, and did not hesitate to accept the terms laid down, because he had no reason to anticipate any abuse of privilege on Mr. Rexford's part. The result showed that Mr. York had given Rexford credit for more manliness and honesty than he possessed. After making this statement, Mr. York proceeded to review Rexford's discourse, giving him a very severe handling. This, with the closing portion of the lecture, on Superstition, occupied nearly two hours, and must have been interesting, or the audience would not have sat under it so patiently. It was received with applause. Mr. York goes this week to Modesto, and soon after to Oregon. He has engagements for six months ahead.

It is reported that the spirit of Vasquez has been several times seen recently in the San Jose jail. Levia, towards whom Vasquez had not a very kind feeling, is consequently very anxious to be transferred to other quarters.

A. F. Patten, Newsdealer, has moved from 778 Market to 600 Market street, North side fronting New Montgomery street. He sells spiritual, liberal and second hand books, pictorials, magazines, &c. Papers delivered free of postage.

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Book Notices.

DRESS REFORM.

Roberts Brothers, Boston, have published a valuable volume on this subject, consisting of lectures given in Boston by Mary J. Safford-Blake, M. D., Caroline E. Hastings, M. D., Mercy B. Jackson, M. D., Arvilla B. Haynes, M. D., and Abba Goold Woolson, with an introduction and extensive appendix by Mrs. Woolson, who is the author of that excellent work, "Woman in American Society." It is by far the best book on Dress Reform yet published, treating the subject especially in its relations to physical laws, the writers (except Mrs. Woolson) being female physicians of ability and experience. The close study which they have given to the hygienic and æsthetic principles to which a proper dress must conform convinced them that the essential features of the fashionable lady's apparel are opposed to health, beauty and convenience, and that the remedy must embrace not merely the external costume, but the undergarments as well. Yet the improvements recommended are such as conform, as far as possible, to the conventional standard, not because a radical change is not desirable, but for the simple reason that to make it acceptable, it must, in a great measure, conform to established usages. Previous attempts at dress reform have been failures mainly because of their disregard of conventionalities. The mental discomfort of wearing a radically reform costume was so much greater than the physical comfort attending its use, that sensitive women shrank from making themselves conspicuous, and the result has been the utter failure of every radical movement in that direction. This book does not assail Fashion, but it teaches hygiene. It gives instruction that every woman should have and should heed. The book is handsomely printed on excellent paper, and is finely illustrated. To be found at any of the book stores; or will be sent by mail. Address, Roberts Brothers, Boston, inclosing postal order for one dollar and fifty cents.

THE NEW DISPENSATION.

A pamphlet of fifty pages has just been published by Moses Hull & Co., Boston, entitled "The New Dispensation, or The Heavenly Kingdom," an argument showing that the prophecies supposed to refer to the millennium meet their accomplishment in modern spiritualism. The writer is D. W. Hull, author of "The Hereafter," "Origin, Nature and Tendency of Christianity," etc., etc. While the writer does not accept the Bible as the supreme source of knowledge on the expected millennium, he yet believes that some of its inspired seers, guided by the spirits, were able to point out the grand events that are now about to culminate. He looks upon the scriptures as a book of messages from the spirit world, some of which are reliable, others not. The writer anticipates a bloody war, and says

> The most fearful struggle that ever crimsoned the face of the earth is about to decide the future fate of the world."

He also looks for a blending of the world of spirits with our world. The following is an extract:

> The world of spirits will be brought so near that we shall not only see and feel their presence at any time, but we shall have the liberty of going into the spirit world at times, and visiting the homes of the loved ones gone before. Nothing so develops the intellectual faculties and thus brings us so near God, as communication between the two worlds. Whenever the moment comes that we become the constant companion of angels, we have so far outgrown all our prejudices that we are ready to investigate and receive any truth that may be offered to us—thus developing continually more and more of God within us, as we evince greater life forces with our increase of knowledge.
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> * * * * * * *
>
> When the world shall have lived up to those high conditions now taught by advanced spirits, they shall attract the Spirit-world so close to them that the power for materialization will be wonderfully increased, and the fabled resurrection of the physical body will seem almost to be accomplished. I understand that this social reform, as advocated by all the angel-inspired lecturers of our day, will so develop us beyond our selfish natures that if we do not attract heaven to earth, we shall be able to develop heaven upon earth, and thus make it a fit abode for our risen friends, and by this means they will become so positive to the conditions of our earth that they will be enabled to materialize themselves at will.

Price 15 cts., postage 2 cts. Address, Moses Hull & Co., 24 Newcomb street, Boston, Mass.

THE SPIRITUAL PLAN OF SALVATION.

"*The Two Ways of Salvation,—The Theological and The Rational*," is the title of a pamphlet recently published by Dr. Dean Clark, whose trenchent and logical writings are well known to those who have read the spiritual papers for the last decade.

Brother Clark's occasional articles in the *Banner of Light* have given him a merited popularity as a writer, and while associate editor of the *Present Age*, in Michigan, his racy and cogent editorials gave that paper character and influence. His arduous itinerant labors in the lecture field have undermined his health so that he is compelled to retire for a while, but his zeal in the cause of human progress has prompted him to use his potent pen in place of his now silent tongue, and the above named pamphlet is his first attempt at authorship. Its production was prompted by the recent revival mania, in which the notorious Hammond has played so conspicuous a part. Seeing how hundreds of children are being deluded by clerical cant and theological clap-trap, and how thousands of adults are clinging to a great theological delusion regarding salvation, Dr. Clark resolved to expose the untenable theories of evangelical religion, and especially the fallacy of the Christian "plan of salvation," and competent judges who have read his *brochure* pronounce it an unanswerable argument, overthrowing the very foundation on which orthodoxy rests. He first demolishes the Mosaic cosmogany, showing that the story of creation and the "fall of man" is a mythological fable; that God never

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cursed the race through Adam, hence, there were no grounds for an atonement of any kind. Secondly, the scheme of vicarious atonement is shown to be wholly illogical in its premises and conclusions, totally at variance with mental and physical laws, contrary to all human experience, and to the united testimony of millions of "the people of the other world" who have revealed the future life. The climax to the argument is made by showing through numerous quotations from the represented sayings and teachings of Jesus, that he never taught that dogma, but quite the contrary. After demolishing the theological "plan of salvation," the writer, in a terse, comprehensive and logical manner, presents the "rational" method of outgrowing the imperfections of human nature, giving, "in a nut-shell," the gist of the Harmonial philosophy, which is based on science and natural religion. The work closes with a satirical poem—the first poetical effort of the doctor—which is dedicated to Elder Hammond, and was read at the recent Anniversary Convention, and received with great *eclat*.

This pamphlet is one of the best *missionary* tracts ever written, and we cheerfully commend it to all our readers, and suggest that, for their benefit, and that of their orthodox friends, as well as for that of Brother Clark, who needs the pay for his arduous labors, they send to 124 Eddy St., San Francisco, his present address, and obtain one, or several copies for distribution. Price, 25 cents, or $2 for ten copies.

LYCEUM FOR SELF CULTURE.—The speakers on Sunday last were Mrs. Carr, Geo. W. Lewis, Mrs. Parrish, Prof. Chaney, Rev. Mr. Simonds and Dr. Matthews. Mr. Hollister presided for the first time, and ruled more stringently than has heretofore been the custom, concerning liberties of speech. As there is some difference of opinion among members as to the proper degree of latitude that should be allowed speakers, of course there was some dissatisfaction. It is hoped, however, that the debates will proceed harmoniously. The subject for the next debate is "Our Public School System."

Popular Science Monthly, for May, contains interesting articles by Huxley, Mueller, Dean Stanly and others. There is a very interesting article on sea anemones, by Rev. S. Lockwood; one on the Harmonies of Science and Religion, one on Evolution, etc. The editor reminds readers that the May number is the first of a new volume, and says that although the Monthly has, for three years, been called the most valuable and instructive magazine in the country, yet the subscription list is far behind that boasted by periodicals which leave science out. The work was started not to make money, but to do good, and it should be sustained.

Through the kindness of Mr. Hentz we have examined a well-conducted magazine for workingmen, *The Coopers' Monthly Journal*, Robert Schilling, editor, published in Cleveland, Ohio.

Mrs. Tilton asks leave to testify, and in a written letter to the Judge denounces her husband as a liar and hypocrite.

CALIFORNIA SOCIETY OF FREETHOUGHT.

A meeting of the Committee appointed by the late Freethought Convention "to devise a plan for a State organization of the Freethinkers of California" was held in Charter Oak Hall on Saturday, May 1st, James Battersby, President, in the chair. On calling the roll the following responded to their names: Jas. Battersby, H. L. Knight, Pat J. Healy, Joseph Swain, Mrs. Mary Hanks, C. B. Smith, Mrs. Augusta Perkins, A. C. Stowe, Mrs. O. M. Dawson Washburn, Wm. R. Joscelyn, W. H. Chaney, Madame Clara Antonia, J. H. Butler, and W. N. Slocum, of San Francisco; H. A. Manchester, of San Joaquin; J. L. York, of San Jose; J. W. Mackey, of Alameda, and the following proxies: J. L. York representing P. H. Trask, of San Diego; R. H. Allen for A. F. Blood, of Butte. W. N. Slocum, acting as secretary, presented a letter from Mrs. Helen W. Baker, of Lake county, as follows;

DEAR BROTHERS AND SISTERS:—From the green hills beside the tranquil waters of Clear Lake, I send you greeting. I can hardly express my disappointment at not being able to meet you in friendly talk upon a subject that I have, from time to time, given much thought. That "union is strength," is an aphorism as old as the hills. That in union is also bigotry, intolerance and narrowness, let us not forget. In looking around we have everywhere examples of this last fact. See the organized bodies of Christianity. They have drafted creeds to which they have subscribed their names and faith. What are they now but the symbolic images of the time that gave them birth? The world of advanced thought has swept past them, leaving them petrified monstrosities and hideous blots standing erect in the broad light of a new era. But having these huge pyramids, each with its broad base planted firmly in the soil, to mark the dangers in the experiment we are making, let us build something that, instead of narrowing as it uprises, shall be the reverse of all precedent, and have its apex only upon this earth, while it continually broadens and expands as it ascends in the purer air of our more spiritual heaven. And this plan, utterly impossible to dogmatic creeds, is precisely the thing that any one having a just comprehension of a Freethought society would reasonably expect.

Our organization must be a sort of invisible bond, a soul brotherhood, holding paramount to every other consideration the individual liberty of each member, ignoring all prejudices, willingly following wherever truth may lead, and having in view continually the elevation of the human race.

Let no side issues nor private "isms" come into your meeting to mar its harmony and weaken its force. To those among you who wish to graft your own pet ideas upon this body politic I would say "wait." With more than mathematical precision Time is working the problem at whose conclusion you have already jumped, and we will soon know whether you are right or not. Truth always comes safely home, while error dies by the wayside; and when we see things as you see them we will hail them with acclamation and crown you as the prophet of a new truth. But for the present let individual concession be the order of the day. Let your frame of mind be marked by the grandest magnanimity, and put yourselves in a position of comparative passivity, remembering that this is not your meeting exclusively, but that countless intelligences of the highest order, though invisible to you, now fill this room, listening eagerly to all you have to say, seeking in every way to prompt you to words and deeds whose wisdom shall be approved both of men and angels.

With the truest love and sympathy, I subscribe myself, your sister, HELEN WILMANS BAKER.

The Chairman offered the following, received by him from F. Woodward, of Sacramento:

Mr. James Battersby, Chairman of Freethought Committee:

DEAR SIR:—Circumstances will prevent me meeting with the Freethought Committee on the first of May. Permit me there-

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fore to say I entertain great hopes that you may be able to adopt some plan that will bring together all the freethinkers on government and religion in one rallied body for mutual protection, if nothing else. The signs of the times forbode a conflict of no trifling character. The revivals and re-organisation of our inveterate enemies—the church and two old political parties,—warn us to be up and doing. But what can we do? is the question. Is there any point that Freethinkers can all agree on long enough even to meet in council together? For my own part, I think our greatest danger and present troubles are coming from political movements backed up by superstition and a designing priesthood. For self-protection and the good of mankind it behooves us to fall in line upon these questions, and at the same time carry with us each of our household gods, to be set up at our leisure, after the smoke of battle has cleared away. Half the people of the world will soon go hungry or beg for bread unless Freethinkers come to the front and take the government from the hands of the money-sharks and persecutors of freethought.

Hoping your Committee may adopt some plan by which we may come and reason together at least, I bid you God speed in your noble efforts. Respectfully yours,

F. WOODWARD.

Sacramento, April 29.

The Sub-Committee selected to draw a plan for the consideration of the Committee, submitted the following:

James Battersby, Chairman of Freethought Committee:

SIR:—We, the undersigned, members of the Sub-Committee appointed to present a plan of organization, respectfully recommend the adoption of the following constitution, with such amendments as you see fit to make:

[Here followed the constitution as published in COMMON SENSE last week. The report of the Committee then proceeded as follows:]

In presenting this document for your consideration we beg leave to suggest great care in the ad0ption of amendments, that nothing may be added which will not harmonize with the provisions already incorporated.

As the question may arise whether the temporary officers of the organization shall be selected by this Committee, we beg leave to suggest that it would be better to leave the selection of officers to the first State Convention to be held under the constitution. It seems to us an undue assumption of authority in this Committee to elect such officers; and there is really no necessity for an immediate election, as all the preparations for the first Convention can be made by this Committee.

There are certain matters which could not properly be embodied in the constitution, but which, in our opinion, are important to act upon. We deem it essential that the constitution which you may adopt be printed, together with a brief address, and sent to every Freethought Society, and to prominent Freethinkers in every part of the State where no Society exists. Members of Freethought Societies should be invited to subscribe to the constitution of the State Society, and signatures should also be procured of others who do not belong to any organized society. In this manner the name and residence of every reliable Freethinker in the State could be ascertained. These names should be entered in a book kept by the Secretary, and arranged according to localities, so that the friends in any part of the State might be readily found by reference to the record; then, if any Freethinker desires employment, or information of a business nature, application can be made to the persons whose names are enrolled, and the requisite aid or information can be speedily obtained. Notwithstanding the individualism of Freethinkers, we believe great sympathy exists among them, and that this sympathy can be utilized and made a bond of union of great practical benefit to all. We are also convinced that without some effort to utilize the fraternal spirit of the members of the Society, many of the legitimate uses of the organization will fail to be realized.

ALMAIN B. PAUL, MARY OLNSTED HANKS,
W. N. SLOCUM, JOSEPH H. SWAIN.

The Committee accepted the report, and proceeded to consider the proposed constitution by sections. A number of amendments were made, and the document was recommitted with instructions to report again at the next meeting of the Committee. The discussion was mainly on the choice of a name, and the time for holding the first convention, but no amendment was made in either particular. The second section of article 1st was changed by striking out the words "superstitions, and prejudices of a hurtful nature," and inserting in their place the word *error*. The last clause of the same section was stricken out, and the Committee were directed to prepare a brief declaration of principles. A proposition was also adopted providing for the representation of Local Societies in the Executive Committee. The Committee then adjourned to meet at the same place Sunday morning, May 16th, at 10 o'clock.

SOUL CULTURE.

So many works to do, so many things to think about, so many exigencies to avoid, no wonder that the soul becomes heavy with its clayey accretions, and must struggle to pull itself up and loose from the material. It needs the calm and assurance of spiritual heights to establish its strength, and reaffirm its promised joys. It is capable of the largest and gladest activities, and feels circumscribed and restless on any low plane of action or development where these are abridged.

Consequently, all exercises which tend to spiritualize men's lives without interrupting their legitimate work will be advantageous, and a movement in the direction of a broader and healthier soul-culture. Blending the spiritual meaning with the material expression,—evolving the higher from the lower use,—this is an achievement which seems to indicate the Divine ordering. The snatch of a hymn caught between the pauses of labor; the silent influence of eloquent surroundings to arrest and woo the thoughts when the mind may unbend itself for a moment from care,—the suggested graces of a spray of flowers, or a beautiful picture, for instance; the instant obeyance of the divine impulsions; these, and a thousand more things might realize for the soul a higher and more satisfactory development. Are we understood? More spiritual insight to the uses and possibilities of life, with its labor and its rest, its sorrow and its joy, its happenings and its hopes,—this is what we mean.—*Methodist Recorder.*

When the first large company of colonists came to the Massachusetts colony, it is reported that, as they left England, the clergyman who was the leader of them looked back over the stern of the vessel, and said, alluding to the earlier Pilgrims who had settled Plymouth, and who had called themselves Separatists, "We will not say, as the Separatists did, 'Farewell, Babylon! Farewell, Rome!' But we will say, 'Farewell, dear England! Farewell, the Church of God in England, and all the Christian friends there!'" And as we look back upon the Christian church, if we leave it, I see no reason why we should not echo the loving words of that farewell.—*T. W. Higginson.*

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ANNIE DENTON CRIDGE.

On Saturday evening, March, 27 at eight o'clock, Mrs. Annie Denton Cridge passed to the other life, from Riverside, San Bernardino county, California, aged 49 years and 8 months. Knowing that our readers would be glad to learn something of the life and character of one so nobly endowed by nature as was Mrs. Cridge, we requested her friends to furnish us for publication a sketch of her history, and in response have received the following from her husband :

Mrs. Cridge was born in England, and raised in the Methodist church, which she joined at the age of fourteen; but undertaking to obtain arguments to convince a free thinking relative, she reasoned herself out of all forms of orthodoxy at about the age of eighteen. Some years afterwards she came to the United States, and in 1854 united with me in all the relations of life, forming a voluntary union, which was in every respect complete. Together we thought and worked. In 1857 we commenced the publication of a radical paper—*The Vanguard*—in advocacy of Spiritualism, free thought and co-operative life, which we continued until 1860. Meanwhile she was also engaged in psychometric experiments and researches, which resulted in not only establishing a bridge between the present and the future life, but in making it *all* present, proving that *we* are, in the form, spirits, having spiritual senses corresponding to the corporeal senses. Her experiments go even beyond ordinary spiritual phenomena, proving not merely that we *do*, but that we *must necessarily*, survive the mortal.

These experiments, and the resultant philosophy, have been partially embodied in a novel entitled "Is it Possible?" contributed to the *Present Age*, and in the "Soul of Things"; but the full bearings of the subject would have been more explicitly stated by her in another form had not the change of state prematurely occurred.

She had a peculiar faculty for reaching children, both orally and in print. For twelve months in 1859-60 she she published a child's paper. She realized most intensely the need of progressive literature for children, which should not only negatively, but positively, embody the principles of free thought, Spiritualism and the methods of science. For this purpose she prepared in manuscript four volumes, embodying suitable incidents and conversations from life. At the point of death, apparently, in 1867, she rallied because she felt that these volumes should be prepared and published. In December, 1870, partly to raise money for this purpose, and partly to demonstrate that self-salvation for women lies in the culture of the soil, she left Washington for California to engage in orange culture, I remaining to furnish such means as my salary would permit. But "hope deferred," the separation from much that was dear to her, the suspension of work in the fields of reform, "the misery of the isolated household" which she so detested, (being an ardent believer in the co-operative household) overwork and exposure finally caused a termination of her earthly life twenty years too soon.

With the body emaciated to a skeleton, her mind was clear to the last, and firm as adamant in the faith of a continued existence. Her last words to me, as I kissed her lips on which Death had set his icy seal, were, "Love is stronger than death."

Since she came to California her mediumship assumed an additional phase. She saw spirits as usual, but has been latterly controlled by them to speak in private.

Eloquent addresses at her funeral were delivered by Dr. J. P. Greves and J. S. Loveland. I was also enabled to relate some incidents in her experience as a medium, and to outline the purposes of her life to those attending her funeral, many of whom were orthodox. At this time my son saw her making passes over me that I might be calm. He and my daughter have subsequently seen her and heard her speak.

Thus has passed to the spirit life, twenty years too soon, a mind second to none, capable, with proper conditions, of unravelling some of the most intricate problems in psychology, over which mere scientists vainly puzzle for generations, and fill volumes with conjecture where she had knowledge. She united the intuitional with the scientific to an extent which I believe to be almost unequalled at present, and I fear, left no one capable, at once, of filling her place in the peculiar field of thought and action which she occupied.

But both her children are thoroughly grounded in Spiritualism and free thought, and of rare promise for future work. These are my only earthly consolations for the separation from that life which was so completely one with mine.

Other progressive papers will oblige by copying so much of this notice as they may see fit. Her change of state has thrown on me such labor and responsibility in business matters as preclude me from doing full justice to her memory by writing separate obituaries for the *Banner of Light*, the *Spiritual Scientist*, the *Investigator*, and others.

A. Cridge.

Riverside, San Bernardino Co., April 20, 1875.

If laws were enacted that every section of land should be fenced and properly enclosed, and highways opened and improved through the great estates ; that trees should be planted at every fence-post on either side of the roads ; that for the purposes of health, swamps should be reclaimed ; that bridges should be built over every stream and gulch ; and schoolhouses should be constructed ; that the traveler across these plains, made lonely by extended ownership, should be protected from Chavez and his gang by a patrol of mounted police, and all this at the expense of the land owners, by assessing their lands at the value they would possess if properly cultivated, the monopolists would very soon see the propriety of subdividing their estates. Such a course of legislation would be just and equitable. Our landed lords now enjoy their possessions at the expense of others ; they do not pay their just proportion of taxes nor bear their just burdens in a community ; they shirk their obligations, and are in fact pensioners and paupers in their relation to society.—*S. F. Chronicle.*

The pilosophers seem to know that work never unsexes a woman. Only wages can do this, and so long as women are not unsexed, so long as sex is supposed never to be absent from their minds, or that of any man who speaks of or to them, the philosophers are suited. When one grubs and plows for a master who is entitled to "all she can acquire by her labor, service or act," she is not likely to forget her sex, and consequent inferiority ; but if she goes to writing briefs or prescriptions and taking fees ! Whew ! How are the philosophers to keep her in sufficient consciousness of her sex?—*Jane G. Swisshelm.*

The church has banked for eighteen hundred years on the vicarious salvation of Christ, and has issued millions of certificates of deposit in this bank, not one of which can ever be redeemed, or is worth a cent to the holder, either in this world or the next.—*Earlville Transcript.*

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A PRISONER.

BY GRACE MORVEN.

A captive bird with broken wing,
I strive to soar, I strive to sing;
Unheard my feeble warblings die,
Repeating oft one eager cry:
"Better one hour of liberty
Than ages of captivity!"

I watch the flight of upward wings;
From azure heights the rapture rings
Through morning's sunny hours, while I,
Imprisoned, only gaze and sigh,
And beat my bars and watch and wait,
Unhoping freedom soon or late.

I mind me of those earlier days
When life was filled with tuneful lays.
The shady wildwood's green retreat,
Where just to be alive was sweet;
While fair the future stretched serene,
Lost in a haze of heavenly sheen.

When this brief life is overpast,
A heap of ashes at the last,
Shall I return to mother earth,
And never know another birth?
What matter whether free or chained,
If naught beyond this life be gained?

Nay! I am sure that God doth keep,
Beyond Death's pale, mysterious sleep,
Some recompense for such as I;
He will not mock me with a lie!
He gave my soul's unquenched desire
For something nobler, purer, higher.

And fairer regions now unknown
Will be my spirit's final home,
While each high longing here repressed
Will find its utmost aim expressed:
A life of endless growth will be
The sweetest joy of being free!

A TRUE LIFE.

BY MARY B. DODGE.

A rock of softened beauty stands serenely
  Among the hills that rise above the shore.
And upward lifts luxuriant foliage greenly,
  Of nature's fadeless store;
Turning no pallor to the threatening blast,
Nor blooming richer that the storm is past.

But brave alike beneath the sunny sparkle
  Of smiling day that tips with gold each crest,
Or, when a cold, gray cloud of winter darkles
  Its outlook to the west,
Ever spice-laden, planted firm and still,
Unmoved to break with the eternal Will.

So, even as in this laureled rock, whose glory
  It is to look aloft with steadfast brow,
I read, strong soul, within thy life, the story
  Of faith no storm can bow;
Nor soft and liquid woolngs turn aside
From truth, on which thy patient feet abide.

And if the stone beneath the verdure seemeth
  To fret the wave, which cannot but caress,
(The wave which, fonder growing, idly dreameth
  The rock may some day bless,
By bending low a kingly crown to heed
The homage which is but its royal meed,)

Be sure, brave heart, a blessedness unfailing
  The sea knows in the rock's resisting grace,
Diviner far than if, soft songs availing,
  Could lure it from high place,
To lose in mists of earth a heavenward view,
Nor longer stand, as thou, divinely true.

SPIRIT-HELP.

Do spirits guide our life? I sometimes ask;
Will they descend to such a servile task?
They had so much of care in their life here,
It cannot be, now they from earth are clear,
That they again within our sphere would bask,
For sad to them must seem each false-worn mask,
And sin and sorrow must as sad appear,
And in our life their life would needs be drear!
I cannot tell but love might make it plain,
Extract the ill, and all that we call pain,
And they from their high state might wish to guide,
And help our bark to peace through stormy tide.
Oh if 'tis true, may they their wisdom lend,
And guide us onward to life's purest end!

—*William Brunton*

CRUELTY TO CHILDREN.

Another form of cruelty that deserves special attention is the children's revival. It is a modern species of torture. It is designed to do for heart and soul what the school does for the brain. It aims to force religion a dozen years before its time; to work on the fancies and fears and hopes of the young, till they are thrown into a fever which they are told is a religious experience; to catch them in a whirl of excitement, when their minds are plastic as wax, and stamp the dogmas of a sect, ineffacably on their minds, and give their natures a twist from which they will never recover. This is what Hammond is doing in California, and what Varley has attempted here. It is a species of spiritual infanticide which is worse than child-murder. And the society which would prevent cruelty to the young should arrest every revivalist who undertakes to practice his arts on innocent and unsuspecting children, as a child-stealer, if not a child-killer. The thing is a caricature of christianity, a travesty of religion, a curse against human nature. All the sunshine and moral nurture for the young that are possible; but whoever puts a child into a spiritual hot-house ought to sweat for it. Wholesome instruction, better examples, sweeter influences, ample encouragements and helps, so that every child shall naturally grow to the highest and ripest excellence; but whoever shall scare these little ones into the hopper of a church, and grind them over so that they will come out all moulded on one pattern, with a creed wrought into their constitution, and a clamp, worse than any Chinese shoe, fastened on brain and heart, should be treated as a moral maniac.—*The Golden Age.*

THE WONDERFUL HEALER AND CLAIRVOYANT MRS. C. M. MORRISON.

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Controlling Band. They, through her organism, treat *all diseases and cure* in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an

UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT.

From the very beginning, hers is marked as a most remarkable career of success, such as has seldom if *ever* fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, (which they magnetize) combined with a scientific application of the magnetic healing power.

Diagnosing disease by look of hair, $1.00. (Give age and sex.)

SPECIFIC FOR EPILEPSY AND NEURALGIA.

Address Mrs. C. M. Morrison, Boston, Mass., Box 2519.

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Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try Dr. Evory's Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

Send Austin Kent one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is Austin Kent, Stockholm, St. Lawrence Co., N. Y., Box 44.

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. 1. SAN FRANCISCO, CAL., SATURDAY, MAY 15, 1875. No. 52.

Signs of the Times.

A Methodist conference in Indiana has decided that women cannot properly be licensed to preach.

Miss Nellie Forman, of Lynn, has been employed by the Mercantile Savings Institution of Boston for the past two years, and is filling a position as one of the Receiving Tellers of that institution to the entire satisfaction of its officers.

The *Golden Age* says many Protestants make a fetich of their sect, and give it an adoration as superstitious and belittling as any Hindoo renders to his idol. * * The best side of every sect of Christendom to-day is the *outside*. Any church excludes ten times more than it takes in.

George Smith, the English mechanic and man of the people, who made the recent important discoveries in Assyria, is lecturing in England. He says the region is not half explored yet, and is confident that Assyrian history extends back more than four thousand years before the Christian era.

Among the most encouraging signs of the times is the more liberal sentiment that seems to prevail among Chicago merchants toward the Grange, the Sovereigns of Industry and other labor organizations. Every week some new house announces its readiness to sell to members of these organizations at trade prices.

The President's refusal to disavow the third-term project, when it is evident that such refusal is dividing and weakening the party, shows that he cares more for Mr. Grant than he does for the friends who placed him where he is. He evidently thinks, and perhaps he is right, that the Grant party is about all there is of the Republican party.

A discovery of a curious nature has been made in Egypt by a *savant* who has found and deciphered an inscription in honor of Toutmosis the Third, containing more than four hundred geographic names, very precise and recognizable concerning Arabia, Armenia, Nubia, and the coasts of the Mediterranean. The inscription is thirty-five centuries old.

Rev. O. B. Frothingham's society was organized as the Third Unitarian Society of New York. Recently it has changed its name to the Independent Liberal Church. For several years the society has had little sympathy with the general drift of the Unitarian Church, which under Dr. Bellows and others, is becoming conservative. Its radical days are over, and like the Universalist Church it is becoming crystalized.

The progress of the orthodox churches towards rationalism is quite plainly indicated by the change of sentiment in relation to the doctrine of the resurrection of the body. When Prof. Bush published his work against this doctrine thirty years ago he was denounced as an apostate, and his denial of the truth of the doctrine was considered as equivalent to denying the Bible itself. Now, not one in ten of the orthodox church believe the doctrine, and its clergy very seldom preach it.

It is stated that three hundred thousand immigrants have settled in Texas during the last six months.

The Rev. J. S. Glendenning is engaged in writing a series of moral essays. Would it not be better for him to write the "true story" of Mary Pomeroy.

The argument of Matthew Arnold against the personality of deity has created consternation in the orthodox circles of England. What will these people do without a man-god to worship?

In the sixteenth century the duration of life in Geneva was 21.21 years, between 1814 and 1833 it was 48.68 years, and at the present time as many people live to 70 years of age as 300 years ago lived to the age of 43.

The *Industrial Age*, Chicago, says the weakest spot in our present civilization is the too prevalent habit of people to lie, cheat, swindle and steal. Sharp practice is altogether too popular, and frankness and honesty is at too great a discount.

The *Golden Age* says that to rationalize orthodoxy is quite as important as to crystalize rationalism, and that it is being done faster than most people imagine. The forces that are to reform orthodoxy are at work within as well as without the orthodox fortress.

The white Republicans of Louisiana, with their colored allies, have robbed the State year after year, until it has become a good place for honest men to emigrate from. The worst of it is these thieves could not have accomplished the ruin they have without the aid of the Federal Government.

The *Christian Register* admits that the "inspection of consulates" by Rev. Dr. Newman was a pious fraud. Newman received $10,500 salary, and his wife $3,000 more as his private secretary. No good whatever was accomplished excepting to give Newman a pleasure trip at the public expense.

Bismarck of Prussia and Gortschakoff of Russia, prime ministers of their respective countries, are having a friendly consultation in Berlin, and the London papers say that on the result depends the question of peace or war in Europe. It is admitted that these two men have power to plunge an entire continent into a bloody war, while the people, who are to do all the fighting, are not even asked if they consent to butcher one another. Yet this is the 19th century.

The action of railroad monopolists, like Cornelius Vanderbilt, has convinced the people that it is only by organized effort in opposition that reforms can be wrought; and now city corporations are going into the railroad business for self protection. Baltimore controls one road already, and has made it exceedingly serviceable. Now Boston is moving. In this case it is proposed to build roads by a combination of capitalists, so there is danger that in a few years after their construction, a few men will control them all. But such is the tendency of the times to centralization, that combinations must be made, or the people will continue to be victims of monopolists.

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For Common Sense.

MY PRIEST.

BY J. W. MACKIE.

A kernel of wheat was found in the hand of an Egyptian mummy. It was planted, and the germinal life which had lain dormant for thousands of years was awakened and became the progenitor of future harvests. The planter of that kernel was its Priest. Whoever or whatever arouses into activity any dormant principle of my nature, he, she or it is My Priest. The only true priesthood is that which ministers to the wants of others; which assists the growth and development of the best that is in us. In science, Tyndall, Huxley, Spencer, etc., are looked up to as Priests, awakening in thousands new ideas, or ideas more fully matured, and so completely changing the plans and purposes of life that they may be said to be "born again." In Theology, Theodore Parker, Henry Ward Beecher, O. B. Frothingham and many more have been helping the world along; but in domestic life, in the every day humdrum affairs of life, there are Priests, nameless Priests, who move about like motes floating in the air, never seen or known only as they are occasionally caught in the sunbeams of overflowing gratitude. These are Ministering Angels, Priests of the Most High. Everywhere they make their presence felt for good, listening to no evil reports, and speaking of all the best that they can; inspiring the despondent with hope and faith; cheering the disconsolate; are found by the sick-bed, the couch of the dying and wherever there are sorrow and suffering to assuage, or a wearied soul wrestling with one or more of the many perplexing problems of practical life. These are Nature's ordained Priests. You and I love to meet these priests; when our hearts are surcharged with sorrow, when our lamps have gone out, and all is dark, how naturally we confess to them, and they somehow just as naturally listen to the beatings of our hearts, in which they have no curiosity to satisfy; they intuitively know what is wanted of them, and reach our heart and head ailments, speak peace to our souls, and, unconscious of the process, we find ourselves absolved, walking in the sunlight of hope and faith, with a new and a higher life before us.

These Priests are born, not made. All the colleges and universities in the world could not make one such Priest; nor is there power in this world to ordain one. A little prattling child often possesses more of genuine Priesthood than a D. D. or a Cardinal. The sham priests have cursed the world and have made the work of the genuine priest an arduous task indeed. Nature's priesthood has been exchanged for a priestcraft, a something which aims at converting the world's tears into coin; the aspirations of humanity for something higher and better into parsonages and churches; a something which claims to be a pensioner on the purses of the people for benefits and services which should have been rendered, but have only been talked about. It is well versed in dogma and doctrine, but ignorant or careless about the difficulties which surround the poor man in his struggle for existence; it cares more for the support of a system and itself than it does for the growth and development of a thinking man or woman; more for conversion to their formulas than for social, intellectual and spiritual freedom.

The Catholic church does not monopolize all this priestcraft, this sham priesthood, nor does the Heathen, nor the Protestant; in the Liberal ranks they are to be found. Spiritualism and Materialism are almost taxed to death with false priests, who, entering with the password "liberty" upon their tongues, crucify liberty between the two thieves, personal interest and narrow-minded bigotry.

Let an association be formed for the protection of liberty, in which each will assist the other to think, to speak and to do, the only school proper for the education and discovery of the true priest, there the sham priest will be seen lifting him or herself high like the brazen serpent—which they generally are—before all the people; if they cannot rule they will ruin; if their ideas do not prevail they will industriously try to prevent the acceptance of all others. Like the locusts of Egypt, all the quacks and adventurers of the world seem to drift toward liberal societies, and they cannot be driven away while anything edible remains; pretenders, who blaspheme the holy name of humanity by using it when they only mean themselves and their hobbies. Pass the word along that we mean to earn our own spiritual living, and hurl defiance at our would-be spiritual and mental masters, who should be compelled to earn an honest livelihood. We seek not to know *what* to think, but to *think* and learn *how* to think by exercise of the faculty, and when we need a priest the priest will be brought to us by natural law. Spiritualism especially must learn to cut itself adrift from the priestcraft to which it has attached itself, or else live to curse the world like the spiritual systems which have preceded it: a priestcraft which ignores personal application and study; which values revelations from heaven more than discoveries on earth; which insists upon your listening to the pretender, who speaks with closed eyes, and utters sweet-sounding nothings in which periods and paragraphs are superfluous; which directs its whole influence against the man or woman who dares to expose fraud in their sham priests and mediums; which cries out "Stop my paper" if the editor be a careful, bold and conscientious man. All these things are leading to a state of priestcraft as pernicious as any the world has ever seen, and it is time that every honest Spiritualist repudiated the thousand and one pretenders who are making Spiritualism a "hiss and a by-word" among those who detest humbug and those who know no better. The true Priest is only known by his services, his ministrations rendered without thought of self.

"Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."—*Jesus.*

Poor men are indispensable to supply some of the ordinary wants of society, and are useful in the performance of certain drudgery which would be distasteful to the rich.—*Chronicle.*

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CAPITAL AND LABOR—NO CONFLICT.

A friend of COMMON SENSE, writing from Carson, comments on this declaration of a political convention:

"We do not admit or recognize a conflict between capital and labor; but hold each alike dependent on the other, and both the proper subjects of legislative protection."

Our friend says: There was no conflict between the Cornell watch-makers and the owners of the factory; no conflict in the East where the weavers are on strike because their wages are so low they cannot obtain the necessaries of life. The factory owners say they do not object to the demands of the workmen, but they will not be conquered. Of what use is the vote of the factory hands, when it is here demonstrated that Capital has power to starve its slaves into submission? And why? Because of the ignorance of the masses, and their disunion. Capitalists have the power of life or death over the white slaves. What a mighty power to be invested in the few over the many! If there is no conflict, what are trade societies organized for? They say they are organized to protect the members against capital. If there is no conflict, no protection is needed; they are wasting time and money—they had better use the money to improve their miserable homes. This stuff will not do for enlightened workingmen. There *is a terrible conflict, an irrepressible conflict* between Capital and Labor, extending all over the civilized world, the force of which is increasing so rapidly that it alarms the usurer, landlord and profit-monger. This antagonism is the result of a false system of society, a system established in barbaric times, by men of the worst passions; a system that gives the cunning and the avaricious the power to rob the industrial classes of the fruits of their hard-earned physical and mental toil. This conflict will continue while this system lasts. What a power this hydra-headed monster, Capital, possesses! Its power is above law and constitutions. It commands the servility of men of the brightest intellects. Men of science and erudition bow before its magic wand. It can call to its aid millions of mercenaries. It can stop when needed the blood that must circulate through the body politic, and destroy millions of human beings. That is frequently done to satisfy the love of greed and power. Capitalists enter the gladiatorial arenas called exchanges, and periodically, by their power and skill, so affect the price of money and stocks and bills of exchange, that millions of human beings are destroyed. The producer, after he has obtained the small wage grudgingly doled out to him by his master in exchange for his labor, anticipating his food and rent will cost only a certain amount, finds that in a few days they have doubled in price. Combinations of capitalists are formed to buy up even the staff of life, and hold it at a price that starves not only the mechanic, but the men who produced the grain. And yet, "there is no conflict between Capital and Labor." The men who teach their fellow man error for truth, rob him of his reason, knowing h e must then be the slave to the cunning ones. That is what this party is doing; Capital will sooner see every city, town and hamlet destroyed than see the laboring class succeed in establishing a permanent organization based upon the principles of political and social justice. Not one word do these schemers say about the rights of laborers; not one word about private property in land, or a just system of exchange. They state that Capital and Labor are both proper subjects of legislative protection. I would like them to explain how legislation can protect two antagonistic classes. What kind of legislation can be performed between the plunderer and his victim? Such is the relation between Capital and Labor. I defy them to find any law in nature, based upon morality or justice, that gives the right to one man to become a millionaire or landlord by robbing his fellow man (who produces all the wealth in existence) of the fruits of his hard-earned mental and physical toil.

All the wealth in existence is the work of the laborer, the mechanic and the man of science. They should not starve in the midst of abundance. Our system enables the non-producer to unjustly obtain possession of this wealth. The producers are the only rightful owners, and they have not received an equivalent for their labor; if they had, they would not now be houseless, homeless, and starving. The clothes rotting in the warehouses would be covering their nakedness, and they would not be begging for rags to cover them, or asking for the crumbs that fall from the rich man's table.

THE SCIENTIFIC MAN A THEIST.

But, if, on the one hand, the study of Nature be one part of the study of God, is it not true, on the other, that he who believes only in Nature is a theist, and has a theology? Men slide easily from the most momentous controversies into the most contemptible logomachies. If we will look into things, not merely at words, we shall soon see that the scientific man has a theology and a God, a most impressive theology, a most awful and glorious God. That man believes in a God who feels himself in the presence of a Power apart from and immeasurably above his own, a Power in which he is absorbed, in the knowledge of which he finds safety and happiness. And such now is Nature to the scientific man. I do not now say that it is good or satisfying to worship such a God, but I say that no class of men since the world began have ever more truly believed in a God, or more ardently, or with more conviction, worshiped him. Comparing their religion in its fresh youth to the present confused forms of Christianity, I think a by-stander would say that though Christianity had in it something far higher and deeper and more ennobling, yet the average scientific man worships just at present a more awful, and, as it were, a greater Deity than the average Christian. In so many Christians the idea of God has been degraded by childish and little-minded teaching; the Eternal and the Infinite and the All-Embracing has been represented as the head of the clerical interest, as a sort of clergyman, as a sort of schoolmaster, as a sort of philanthropist. But the scientific man *knows* him to be eternal; in astronomy, in geology, he becomes familiar with the countless millenniums of his lifetime. The scientific man strains his mind actually to realize God's infinity. In the fixed stars he traces him, a "distance inexpressible by numbers that have name." Meanwhile, to the theologian, infinity and eternity are very much of empty words when applied to the object of his worship. He does not realize them in actual facts and definite computations.—*From "Science and Religion," in Popular Science Monthly for May.*

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For Common Sense.

SPIRITUALISM AND SCIENCE.

BY JOHN BALL.

Just as science has finished the dissection of the human body, without success in its search for the vital element in man, modern Spiritualism steps in and demonstrates the living principle to be something distinct from the physical organism. The spirit is the life; the body, a medium through which the spirit acts. Not only is this true of man, but it is equally true of all grades of life, from the lowest to the highest. The form and size of the brain is a true gauge of the intelligence of the spirit animating the organism to which that brain belongs.

Evolution will be found to be the law of spiritual development, as it is the law of all things else. Man has reached his present position through gradations from the lower forms of life. The theory of natural selection confirms this; for the living principle, or the spirit of the weakest forms of any species, is that which has just advanced from the species or form of life next below it in the scale of development. The same spirit will appear again and again in the same form, but more highly developed each time, till it has gained the highest form of development in that species, and will then pass on to the lowest form of the next higher species.

It will be objected—If the theory of evolution is true, where are the missing links of the different species? If the law of evolution was ever in force it is in force to-day, and the same process must be going on around us. If we take the brain as the indicator of intelligence, and intelligence as the indicator of development, we shall find less difficulty in the way of accepting the theory of evolution than if we confine ourselves to the form of bodily structure merely. There will be found but little difference between the size and form of the brain of the highest individuals in one species and the lowest in the next above. At least, this should be so, for it forms but one step in the scale of development, whereas, in the same species the one spirit may appear several times, and so make several steps in its march of progress.

Re-incarnation, if true, would help to confirm the evolution theory; and some of the brightest intellects amongst our scientists are possibly now turning over their own prehistoric bones! [This is no joke.] If the mere forms of life have been such a vast number of ages in reaching the human type, surely the living spirit has not attained its present eminence in a few short years. Where did the spirit of man originate if not in the inconceivable past?

"The mills of God grind slowly,
Yet they grind exceeding small."

The potentialities of man's being lie back in an eternity of the past, and the unfolding of his full capabilities lie in an eternity of the future. The same process that has reared the peak of the loftiest mountain, and scooped out the ocean's bed, has made man what he is; and if we had but the intelligence we could pick up a stone and read the past and future history of the universe, so unchanging are its laws, anp so unerring its movements.

For Common Sense.

THEOLOGY VERSUS SPIRITUALISM.

BY C. BRINTON, JR.

Theology teaches that the original pair, perfect by creation, were tempted by a personal devil to commit an act of disobedience, through which not only physical death resulted to them and their descendents, but eternal anguish befell that subtle principle of life which is not subject to dissolution. From the horrible consequences ensuing to this combination of Satanic power and female perfection, a partial deliverance is promised to that portion of the human family who hear of and accept Christ as a Redeemer—partial because though exemption from the torment of hell is expected for the psychical body, the redemption does not exempt Adam's posterity from present physical dissolution.

Spiritualism teaches that life is an eternal progression, ever advancing from lower to higher conditions; that the first pair would necessarily have occupied a less elevated place in the scale of existence than that now held after ages of elevation. Certainly it is difficult to perceive the perfection of our original progenitors, when their first recorded act was a failure. If impeccability implies peccability, language ceases to be a medium to convey ideas. Nor does a personal devil appear more reasonable. God, as the All-Wise, could not bring forth that which would be injurious to the higest welfare of his created. To abandon this cosmos to an incarnation of evil—to one who would not only rule it unto destruction, but carry off its people (for "the saved are the few") to another kingdom, and there, for limitless time, hold them in a lake of molten brimstone—is an absurdity, for it would wrest from the Almighty His supremacy, and take away those attributes which render Him the Benificent.

Death is the result of imperfection. Eras before the earth was fitted to sustain human life, death reigned over the myriad previous forms of being. No combination of atoms has ever yet maintained its integrity. The rock crumbles, the vegetable decays, the animal dies; but every disintegration prepares these monads for higher recombinations. Death did not enter with Adam, nor cease with Christ; its sway has been uninterrupted and shall continue so long as imperfection exists, for death is birth into higher conditions.

Of the penalties ascribed to the Fall, physical death and eternal torment, the former was the portion of Christ as of all others; bnt the latter was not endured by Him, for the present is a portion of eternity, and the Redeemer is not now in hell. If a perpetual residence in everlasting fire inevitably results from Adam's transgression, so far as deliverance through the endurance of its penal retribution by the Savior is concerned, no way of escape, as yet, can be offered to mortals. Those who have sought for truth in the scriptural letter; who, through philological criticisms of its various readings have desired to know the mind of God, have almost always been led into erroneous views. The clerical doctors of Salamanca used the Biblical text to demonstrate to Columbus the heterodoxy of his assertion that the cosmos was a sphere. The Franciscan monks employed the letter of scripture to force Galileo "to abjure, curse and detest" his heretical, heliocentric system. Even now theologians, resting in the letter and

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unheeding the revelations of science, believe that the world was created in six days, while few of their number are conscious that no universal deluge, as recorded by Moses, could have overwhelmed this earth so late as he affirmed.

The Bible, adapted to the time of its bestowal, is a portion of God's outwork in the evolution of the ages, but requires for its true comprehension the same spiritual illumination which inspired its writers; and until angels unfold its mysteries, the literal text, now as of old, will kill blind worshipers.

When we are able to realize that God is sovereign in reality as well as in name; when the myriad forms of life everywhere manifest reveal to us His outworks—it matters not whether inspired directly or by germs implanted in eons gone by; when "of law no less can be acknowledged than that her seat is the bosom of God and her voice the harmony of the world; all things in heaven and on earth do her homage, the least as feeling her care, and the greatest as not exempted from her power," then no discovery of science, no exhibition of life, no terror of human thought, will be without its significance, for then wisdom will have taught that to walk in harmonious accord with the Great Ruler, it is necessary to direct the footsteps by the light of His rule.

For Common Sense.

NERVE-AURA.

BY DR. J. M. MATTHEWS.

WHAT A CLAIRVOYANT SEES—EMANATIONS FROM THE BRAIN.

The convolutions of the brain are distinct organs of separate faculties of the mind. The convolutions radiate their own peculiar aura. This is a fact of great importance, both physiologically and psychologically, and one of which the medical world is almost entirely ignorant. That which they cannot see, handle, weigh, or put through the crucible, they consider of but small importance, as visionary or unknowable. All the grandest forces of the universe are invisible, while at the same time they are the most potent, safest, gentlest and most easily wielded, when understood. Therefore different convolutions emit different styles of force. In the animal kingdom we find that caloric and electricity are evolved by the action of living forms. The galvanic and magnetic forces, also, I believe to be evolved by the vital organs. The action of the brain and nerves upon the muscular system is effected by an agency strikingly similar to the galvanic. This agency, or fluid, which is evolved by the basilar portion of the brain, the spinal cord and the ganglionic system, is one of the lower species of nervous fluids.

The nervous fluid or emanation, (which may be most appropriately styled Nerve-aura) is essentially different in different organs or convolutions. While the nerve-aura, or influence, of the basilar portion of the brain directly and powerfully stimulates the muscular system, the nerve-aura of the basilar part of the middle lobe (front of the ear) excites the digestive organs, and that of the part adjacent to firmness diminishes the gastric activity. Thus every portion of the brain originates a distinct nerve-aura, producing different and peculiar physiological effects, and producing also peculiar psychological results upon others.

COLORS OF THE NERVE-AURA.

The influence of the basilar and occipital organs is chiefly expended upon the constitution of the individual; that of the anterior organs is more diffusive. Different convolutions, or organs of the brain, radiate different colors, by which both the psychical and physical condition can be determined. In the base of the brain the colors are a dark red, (and in persons of a very low nature, almost black) while in the upper convolutions of the brain the colors assume a yellowish tint, and in a person of a pure moral nature, who is well balanced, the colors are almost dazzling, with the yellow tint nearly merged into white, and far more exquisite than sunlight. In the higher front brain, in the region of the reasoning faculties, blue is the predominating color, and is lighter as it approaches the top brain, and a darker blue as it comes down to the perceptives, with a little touch of the violet in its outer edges. Benevolence emits a soft, light green, of indescribable beauty. Over firmness the color is scarlet, and over self-esteem, purple. As you move down the sides of the head from the moral powers towards the lower loves, it becomes orange, then red, and dark red. When a person laughs or sends forth happy thoughts it causes a dancing play of bright colors; but when in violent passion, a snapping and sparkling red is emmitted. Every part of a person emits a special aura of its own, which appeals to the same part of another person, on the principle of analogical harmony. Persons of noble character radiate a more refined and penetrating aura than coarse and undeveloped natures. The greatest power and perfection come from a person of well balanced, active brain and powerful physique. If one part holds the other in check, no matter how great the activity or power, the result is harmony. When people are rightly born, of rightly matched parents, and harmoniously developed, they will become almost Jupiters and Minervas of power, and in character far more beautiful than they.

For Common Sense.

PROGRESSION.

Infancy, childhood, adolescence, manhood. As of an individual and the family, so of Nations and the Race. Infancy is a state of ignorance, imbecility and fear. Thus, individuals and the race grow from ignorance to knowledge, from helplessness to power, and thus advancing from a state of fear to an intelligent trust in nature's economy and the constitution of things. Hence, by these laws of progression we know that all those evils, resulting from an infantile condition, must, of necessity, be outgrown in time.

Prominent among these evils are such as come from CASTE, which is an element in human thought and conduct that depreciates and ignores the fraternal in manhood. It is an assumption by which one imagines himself a medium between the infinite and his equal brother. Caste is the *germ* of all historical religions, the principle of slavery, injustice, bigotry and persecution. But these evils must in the future be outgrown by the Religion of Humanity, as they have yielded to the riper attributes of manhood in ages that have gone before. Instruction from the Past, gratitude for the Present, and hope for the Future.

LABOY SUNDERLAND.

Quincy, Mass.

The law is made to operate on poor men; courts are provided for the investigation of their encroachments on the privileges of the opulent, and prisons are maintained for the punishment of their offenses.—*Chronicle.*

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COMMON SENSE.

WILLIAM M. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, MAY. 15, 1875.

CLOSE OF THE VOLUME.—The first year of the publication of COMMON SENSE closed last week, but as one number was dropped during the holidays, the fifty-two numbers could not be given within the actual year. Subscriptions for the second Volume are now due, and we hope all our friends will pay promptly. The paper is not profitable, and it is only by continued effort on the part of good friends, and continued sacrifice on our own part that we are able to continue.

BOUND VOLUMES OF COMMON SENSE.—Subscribers who have preserved files of this paper are notified that by sending them to this office, with one dollar to pay the expense, they will be bound in a plain, substantial manner, with an index for the year. We do not print the index with the paper, because comparatively few have use for it. Any one desiring a copy of the index, for binding, can have one free of cost. We have preserved a number of files of the paper, and will soon be prepared to furnish the bound volume, price four dollars.

The Word, a monthly journal of reform, published in Princeton, Mass., says of COMMON SENSE:

"Both the paper and its readers would be gainers, were it to employ one-half, even, of the time and space which it now devotes to the interpretation of that *common nonsense* known as Astrology, in an *intelligent* discussion of the Labor Question."

We must admit that more space has heretofore been devoted to the subject of Astrology in COMMON SENSE than was advisable, and more than ever will be admitted to its columns again; but if the editor of the *Word* had *read* the articles instead of allowing his prejudices to prevent his seeing anything more than the head-lines, he would have found scathing criticisms on a science *the absurdities connected with which* have led many spiritualists into error. We think "Vox Stellarum" performed a good work in exposing the weak points in Astrology, and his articles were always interesting. We expected to give offence to Prof. Chaney by their publication, and are not disappointed that such has been the result; but we did not anticipate such a criticism from one who considers Astrology nonsense. We have had several of Prof. Chaney's articles on hand for months, and because we have not published them in preference to articles against Astrology, the Professor threatens to start an organ of his own.

To be physically well one must, in general, be happy. The reverse is not always true; one may be happy and cheerful, and yet be a constant sufferer in body.

THE PICNIC.

The sun smiled propitiously on our Lyceum picnic, last Sunday, and old Boreas kept at a respectful distance, so those who attended had a very good time. There was a lack of arrangement, but as no Committee had been appointed for that work, no one is to be blamed for it. If some one had been authorized to go over on the early boat and select a convenient place where lunch baskets could be left in charge of one of the party, with the understanding that all should meet at that place at 12 o'clock, and if the spot selected had been one on nearly level ground, accessible to water, and commanding a pleasant outlook, the day might have been more agreeably spent, and much less trouble would have occurred by friends losing one another, or following a "blind leader," over hills and through canyons, to a "leafy bower" not large enough for all, and redolent with something else besides the sweet scents of wild flowers, the freshness of the wood and the odor of the laurel. After lunch there was a pleasant dance, quiet walks and happy talks, and though it did happen that some who were most anxious to meet, failed through that very cause to find each other, (neither waiting for the other to come along,) yet the day was to most of the party, one of unalloyed enjoyment.

PSYCHOMETRY.—A score or so of persons met at 124 Eddy street one evening last week to witness "experiments in psychometry" by Charles N. Steen, who, we believe, does not yet call himself "Professor." The experiments differed entirely from those generally called psychometrical. He did not take any unknown substance in his hand and give his impressions of its character and history, but persons in the room touched certain cards, while Steen was blindfolded, and in another room, and on his return he selected the card and the person who touched it. Some of the experiments were of the character of mind-reading, such as telling what figure a person wrote on a piece of paper, what one he multiplied by, and the result. Names were written on slips of paper by each person in the company, and deposited in a hat. Steen then took the slips, one by one, and handed them to the perron who wrote the name. The mistakes were comparatively few. If it is the intention of Mr. Steen to give public exhibitions, we think the experiment will result in a failure financially. The experiments have too much the appearance of trickery to be of any service, and they are not of a nature calculated to attract large audiences.

A distinguished revivalist recently attempted to convert the New York reporters; but he gave the job up in disgust after a few days of pesistent effort. The *Industrial Age* says "When a man makes a business of reporting everything—from a sensation sermon to a horse-race, or a hanging-bee—he soon becomes hardened to a degree which is an everlasting mystery to sentimental preachers." Hammond tried his powers on the *Chronicle* reporter, but failed utterly. The reporter then tried to convert Hammond to a love of truth, but he failed also.

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THE FREETHOUGHT MOVEMENT.

The Committee appointed to devise a plan for a Freethought organization in this State has not yet decided upon any course, and it is probable that the matter will be left to the discretion of the Convention to be held in October. Meantime it is desirable that Local Societies be formed in every town in the State, and as names are of less account than ideas and principles, they may be called by any name which the majority prefer. The *Liberal League*, started by F. E. Abbott, is an excellent organization, and the form proposed may be as good as any that could be devised here. It states in brief language the demands of Liberalism: the equal taxation of church property; the abolition of chaplains in public institutions, and in the army and navy; the abolition of all forms of religious services now sustained by the government, especially in the schools; the adoption of a simple affirmation in courts of justice under the penalties of perjury, in place of the judicial oath; the abolition of Sunday laws; that no privilege shall be conceded to Christianity or any other special religion, and that our entire political system shall be founded and administered on a purely secular basis.

The form of organization adopted by the League is very simple, being merely articles of agreement to be signed by members, pledging them to assist in carrying out the reforms in view. The means employed in working for these objects are regular local meetings, free discourses, lectures, conversations, the public press, etc. The mode of raising funds for current expenses is left wholly with the local organizations.

The plan is perhaps as simple as any that can be devised, and although the objects set forth do not embrace *all* that the Freethinkers of California contend for, neither do they forbid the extension of this platform to any desired limit. It is certainly time that something were done in this State towards an organization of the Liberal forces. We have heretofore published the "Demands of Liberalism," as published in the *Index*, and will copy it again next week.

The San Francisco Spiritualist Society which formerly held meetings at Charter Oak Hall, held its annual meeting for the election of officers last week, but adjourned until Friday evening of this week, without an election. The trustees elected last year were Ada Foye, J. F. Miller, Mrs. Wiggin, D. D. Cooke, Mrs. E. S. Sleeper, Geo. W. Lewis and Jesse H. Butler. Mrs. Foye resigned, but no one was chosen in her place, and there seems to be some difference of opinion among members of the Society concerning their future action. It is a pity that both Societies cannot disunite and form one good one. The Charter Oak Society has some money in its Treasury, but undoubtedly this could be balanced by an equal sum from the other Society. A little money should not be permitted to stand in the way of harmony; and if nothing else can be done to remove the obstacle the publishers of COMMON SENSE will generously consent to take charge of it.

"MESSAGE DEPARTMENT."—We have frequently been asked why COMMON SENSE gives no space for communications from the Spirit World, on the plan of the *Banner of Light*. The paper has always been open to communications of this kind, and mediums have repeatedly been solicited to contribute them. A proposition was made for Mrs. Kerns' assistance some months ago, but her repeated absences from the city have prevented the carrying out of any plan. Such a department would, without doubt, aid the paper in its circulation, and as we publish the paper for the people and not for ourselves, we have always been willing to disregard our own feelings, (which are not favorable to the publication of much that usually appears in the *Banner* under this head) and give readers what they demand. The great trouble is that to avoid giving offence to the medium by erasing portions of the messages, we would be compelled to publish with the good matter much trash. For proof of this let any one read the Message Department in the *Banner*. There is no portion of the paper that needs more careful pruning than that, and none that receives it less. We must overcome the idea that people out of the form are to be treated with any more deference than those in it. A shallow person is none the less shallow when he throws off his old clothes, and a shallow spirit is no wiser immediately after, than just before, throwing off the covering of flesh. Yet this is a lesson which it seems almost impossible for some Spiritualists to learn.

MEETINGS OF WORKINGMEN.—A meeting was held at Charter Oak Hall on Tuesday evening, which was addressed by Capt. C. B. Smith, mainly on the question of Chinese labor, which the speaker opposed. He was followed by Pat J. Healey in favor of equal rights for all, the Chinese included. He expressed the opinion that the strong and intelligent will rule, and that we need not anticipate any great evil from the influx of Chinese. What we need to fear is the ignorance and inefficiency of our own people, and more than all, the monopolists among us who grab the land and extort interest for the use of money. He is opposed to the private ownership of land, opposed to all laws for the collection of debt, and in favor of the Government loaning its money to the people on the pledge of property, without interest. Remarks were made by Mr. Hardcastle, and a Mr. Bowen, of Alameda, the latter in favor of a more careful selection of men for office. This meeting had no connection with those held in Dashaway Hall, one of which is announced for Sunday (to-morrow) afternoon. After that they are to be held at the same place every Tuesday evening.

A committee of the Dashaway Hall organization will, on Sunday, make a report, proposing to call it "The Society for the Promotion of Political and Social Reform." Good speakers will be provided each week, and the expenses for use of hall will be defrayed by voluntary contribution.

BORN.—At 34 Glen Park Avenue, San Francisco, Thursday, May 6, 1875, 7:20 A. M., LUISKA DAWN, daughter of Jonas and Laura Justina Winchester.

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NEW BOOKS.

THE WORLD'S SIXTEEN CRUCIFIED SAVIORS, or Christianity Before Christ; containing new revelations in Religious history, which disclose the Oriental origin of all the Doctrines, Principles, Precepts and Miracles of the Christian New Testament, and furnishing a key for unlocking many of its mysteries, besides comprising the history of sixteen Oriental Crucified Gods: By Kersey Graves, author of "The Biography of Satan" and "The Bible of Bibles." Colby & Rich, Publishers, Boston, Mass.

We have been unable as yet to give this book a careful reading; but from a cursory examination, we believe it calculated to do very much toward loosening the bonds of superstition that now hold the Christian church together. The author believes that the portion of the Jewish nation which became known as Essenes were educated in the Buddhist school of Pythagoras, in the second or third century before Christ, and thus became a sect of Jewish Buddhists calling themselves Essenes. Neither Christ nor his disciples made any changes in the Essenian religion, when they changed its name to Christianity, except to engraft a few unimportant tenets borrowed from the principle Buddhist sect; consequently Christianity is essentially Buddhism. The moral and religious teachings of no bible reach a higher altitude than the intelligence and mental development of the age and country which produced it. The Christian bible is superior to some others only to the extent to which the age in which it was written was superior. Christ taught no new doctrine, and he differs so little in his character, preaching and practical life from some of the oriental Gods, that no person whose mind is not warped by early training can call one divine while he considers the other human. If Christ was a God, then all were God.

The author believes that the doctrines of Christianity tend to retard the moral and intellectual growth of all christian people, and for this reason he is impelled to put forth this work, making known facts in history which prove the unsatisfactory foundation for such a belief. Science has poured a flood of light upon our system of religion, exposing its errors, revealing its absurdities, and proving the groundlessness of its claims to supermundane origin. No man of science can properly be termed a Christian, though many, not anxious to be martyrs, refrain from any open denial of Christian dogmas.

The declaration that "there is no other name given under heaven whereby men can be saved than that of Jesus Christ and him crucified," is proved in this book (by facts derived from Sir Godfrey Higgins' "Anacalypsis") to be false, for it gives the history of nearly a score of crucified Gods and sin-atoning Saviors.

The author seeks to banish the wide-spread delusion that religion is of supernatural or divine origin, believing that if this can be done the many ruinous errors, senseless dogmas and soul-crushing superstitions inwrought into the Christian system will vanish like fog before the morning sun, and be replaced by a religion which sensible, intelligent and scientific men and women can accept, and will delight to honor and practice.

The book conclusively proves that there are many historical cases of the miraculous birth of Gods prior to the birth of Jesus; that many were claimed to be born of virgin mothers; that a number of them were reputedly born on the 25th of December; that their advent was fostered by "inspired prophets;" that stars, angels, shepherds and wise men were mentioned in connection with their birth; that their lives were threatened in infancy by the ruler of the country; that several of them gave the same early proof of divinity claimed for Jesus; that they declared, "My kingdom is not of this world"; that they preached a spiritual religion, were annointed with oil, were crucified, "rose from the dead" and "ascended into heaven." They were nearly all called the Savior, Son of God, Messiah, Redeemer, Lord, etc., and each one was the second person in a trinity consisting of Father, Son and Holy Ghost. The doctrines of Original Sin, the Fall of Man, the Atonement, Forgiveness of Sin, Future Endless Punishment, etc., are all set forth in Oriental bibles and holy books, written anterior to the New Testament. These facts the author satisfactorily proves, and though they are not new, the book is valuable as containing them in a compact form, and accessible to the public at a reasonable price. The book is a large 12mo, contains 380 pages, and is printed on fine paper, well bound; price $2, postage 20 cents. Address, Colby & Rich, 9 Montgomery Place, Boston. Orders may also be sent through this office.

HOW TO WRITE CLEARLY: Rules and exercises on English Composition, by the Rev. Edwin A. Abbott, M. A. Roberts Bros., Boston.

Mr. Abbott is one of the authors of that excellent work, "English Lessons for English People," published by the same house, Roberts Bros. That valuable book, designed originally for the use of school-boys, has been found of much advantage to adults, and has had an extensive circulation. This volume is smaller, containing only eighty pages, but is full of good, practical suggestions. The book, like its predecessor, presupposes some knowledge of English grammar. It gives fifty-six rules by which to secure clearness and force of expression, by the use of proper words properly arranged. Then follows a large number of exercises illustrative of the rules, and finally selections from old English authors, with a version by the author, showing how the meaning may be more clearly expressed in modern English. It is a valuable little work. Address Roberts Bros., Boston.

THE LYCEUM STAGE: A collection of Recitations, Dialogues and Fairy Plays, adapted for the Children's Progressive Lyceum and School Exhibitions. Bateson & Kates, Publishers, Cincinnati, Ohio.

The title of this little book expresses with sufficient clearness its object. It was compiled to answer the increasing demand for recitations, dialogues and short plays suitable for school exhibitions. It contains 120 pages, which are issued as an announcement of the second part, which is now in course of preparation. Part first contains recitations and dialogues mainly, and fairy plays, the characters to be taken by children. Part second will contain plays alone, arranged principally for adult characters. Contributions and orders for second part are solicited. Address, G. W. Kates, box 2719, Cincinnati, Ohio.

UNITED STATES MINING LAWS, and Instructions of General Land Office: Dewey & Co., San Francisco,

This pamphlet contains the U. S. Mining Laws and Reglations together with the official forms required under the Act relating to locations, etc., as adopted by the land office. All the information most needful to the miner will be found in its pages. Price, 50 cents, postage free. Address, Dewey & Co., Publishers Mining and Scientific Press, 224 Sansome street, San Francisco.

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GRACE GREENWOOD.

HER OPINIONS OF MEDIUMS AND OF SPIRITUALISTS.

Writing to the New York *Herald*, Grace Greenwood says, "In a late Sunday's issue I noticed an ably written article on 'Modern Spiritualism,' in which appears the following challenge:—

'If Mr. Slade will permit me to take an ordinary double slate to his house, place a piece of pencil in it, and put it on the table—he may put his fingers on it for the sake of the magnetism, or do anything except put it under the table where I can't see it—and will then cause to be made thereon a single mark three inches long, or to be written a single word, I will take back every aspersion I have cast on him, and publicly acknowledge my error. So sure am I that this can't be done, that I will make him a present of $50 to accomplish such a result, and acknowledge that I have been mistaken in him.'

Now, I have no special interest in the mattter in dispute, but I like to see justice done, and Christian charity extended even to ministers and mediums, and so am moved to state that during a sitting at Dr. Slade's last spring, I had this very test several times repeated. In fact, there was no writing for me "under the table." All was done on the table, in broad daylight, under my eye, and under my hand. At one time I placed in the double slate two closely folded notes sent to me to be used as tests, of the contents of which I knew nothing; nor did I know the names of the persons or intelligences to whom they were addressed. These two notes were immediately and correctly answered on the slate with the right signatures, as I ascertained on unfolding and reading them. The medium, by the way, had not even touched these notes; his hand during the mysterious writing had rested lightly on the slate, which I grasped tightly while listening intently to the scratching of the tiny bit of pencil within.

As for the other famous mediums, Messrs. Foster and Mansfield, I will not say that they never cheat in their business, after the manner of business men; but I will say that they have not cheated me; perhaps because, though wary and watchful, I did not set out to cheat them. Test questions carefully prepared beforehand and not written on thin paper, and not unfolded, have been satisfactorily answered by or through them; and such facts are of more account to me than the startling phenomena of raps, furniture moving, and the grasp of invisible hands. I do not pretend to be an investigator of Spiritualism. I have given to the matter very little time. Almost all the opportunities I have had for witnessing its strange manifestations have been accidental; but I know what I have seen, and heard and felt. I have here given a little of my own experience, and, as grand old Horace Greeley once said, "I propose to stand by it."

In the desire which "Inquirer" expresses to believe in Spiritualism, he is, doubtless, honest, but he is perhaps unfortunate in a peculiar physical organization, which renders it impossible for him to obtain the results which he has sought, but despairs of, and so doubts that such things can be.

Of a large household in this city only one member is so charged with electricity this severe weather, that he can light the gas with the tip of his finger. All the others have tried in vain, but they do not doubt his exceptional and "matchless" power of ignition. "Seeing is believing." We must accept most of the marvels of science—countless geographical discoveries, the very vital truths of our religion, on the testimony of others. And in spite of your correspondent's earnest assertion, his "faith" is in a thousand matters founded on some "other man's statement."

THE ARGUMENT FOR WOMAN SUFFRAGE.

If Justice demands the extension of the elective franchise to Woman, no "policy" can be allowed to set it aside; and so long as the demand of Justice is urged as an argument, no other argument or consideration should be allowed to enter the discussion. That Justice does peremptorily require the enfranchisement of Woman, we believe, for the following reasons:

1. Equity of rights, privileges and duties. Whether voting be a right, privilege, duty, or something else, whatever it be, it belongs to Woman as well as man, for the same reasons. We have seen no good reason assigned for man's voting which does not apply with equal force to Woman.

2. Government derives all its just powers from the consent of the governed, formally obtained from a majority of all the responsible persons.

3. Taxation implies protection, and protection of responsible persons implies their consent formally obtained,—in a Democratic government the majority ruling. This has to be done constantly by voting.

4. In a representative government there is no perfect representation, strictly speaking, except by vote of all the people—all the people who are before the law supposed to have good judgment.

5. We have ever promised the women of this country a government by the people. This must be by voting, to make it legal. Implied consent, guessing at it, silence of women, silence of men, custom, women's influence, virtual representation, virtual voting, taking it for granted, petitioning, and all that will not answer in abstract law or principle.

6. Although "our fathers" in this government may not have designed all the details and comprehended all the consequences of a pure democracy, the language they used and the principles they laid down plainly imply the equal rights of men and women, formally adjusted. This must be done by voting,—of women as well as men.

Although the men who drafted ihe last two amendments to our Federal Constitution did not mean Woman Suffrage, the most emphatic principle the amendments inculcate necessarily involves such extension of the franchise. Hear what they say:

', All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

"The right of citizens of the United States to vote shall not be denied or abridged by the United States, or by any State, on account of race, color, or previous condition of servitude."

7. Class legislation must not be allowed or connived at. Whether women have as many rights as men have, or more, or fewer, is not the question. They must have the same rights before the law. If they have not the same rights, then they are made a class, by law or custom, and must therefore be represented by direct voting—the more direct the better.

A. F. Patten, Newsdealer, has moved from 773 Market to 600 Market street, North side fronting New Montgomery street. He sells spiritual, liberal and second hand books, pictorials, magazines, &c. Papers delivered free of postage.

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SPIRITUALISM AND ASTROLOGY.

Our friend, B. Shrafl, writing in commendation of the series of articles on the Philosophy of Astrology, by "Vox Stellarum," recently published in COMMON SENSE, admits that there is much of truth mixed with the errors of Astrology, and quotes from the articles the opinion that "if the practical study of Astrology and Spiritualism were united much of the incongruous, the repulsive and the absurd would be eliminated from both," and that "Spiritualists should acquaint themselves with the subtle but powerful influences of the stars, upon which probably, even mediumship depends." Mr. Shrafl cordially approves of the suggestion, and adds:

Having been an investigator in Spiritualism for eighteen years myself, and in Astrology for a few years, I know it is the truth. I have no doubt many of the most enlightened Spiritualists, who have outgrown the physical phase of spiritualism, agree with me. We *know*—not merely believe—that we are related to every atom in the universe, and, therefore, also to the stars. But I also know that mediumship is very greatly affected by physical, as well as ante-natal, conditions, and diverse causes. I feel to rejoice that I live in this age of free thought and inquiry; when every one who has a mind to investigate all things in search after truth, has the privilege of doing so. The Materialists, Atheists, Spiritualists and scientists of all descriptions are each contributing their share to this grand temple of truth, which has its foundation on earth, and its culmination in the other world or worlds, although eons of ages may run down the stream of time; when we shall no longer count time by years, but live in the eternal *now*. I could not embody my ideas in more fit language than "Vox Stellarum" has expressed it:

> I base my entire hope and faith on the idea that what I am essentially is eternal and perfect, and will outlive eternally the transient and organic. The organic must perish with all its hopes, affections and desires, when they have subserved the purposes of the eternal and essential.

What volumes of thought these few sentences contain! They deserve to be written in letters of gold, or imprinted upon the tablets of our souls, where they never will fade away. B. SHRAFL.

THE BOSTON INVESTIGATOR.—This good old stand-by has entered upon its forty-fifth volume, and it makes use of the event to assume a new head and an improved quality of paper, printed on new type. Of course the old *Investigator* shines again. A fine engraving of the Paine Memorial Building graces its frontispiece, and altogether it is a handsome sheet. It is somewhat behind the times in the treatment of some questions, but on the whole it is entertaining and instructive. It might however be still more useful if it would give a portion of the space now devoted to Spiritualism to a candid consideration of Spiritual phenomena *as revealed by scientific investigation*. Here is a wide field for usefulness; one which the *Investigator's* neighbor, the *Spiritual Scientist*, has no desire to monopolize even if it could.

Give a man money and everything goes with it; he becomes a gentleman, a leader in society; his opinions are sought for; the venal portion of the press defers to him; society takes off its hat and bows before him.—*Chronicle.*

CHILDREN'S BOOKS.

A little girl had been presented with a new book. We asked her how she liked it.

"It would be a real good book," she replied, "if it did not tell so much about God."

The reply was not only amusing in its simplicity, but contained, in our opinion, a good deal of common sense. It is a prevailing fault with what are designed as good books for children—they moralize and preach too much. Nearly all the issues of the Sabbath School and Tract Societies are encumbered with theology. It seems to be the general conviction that a book, to be a good one, must be a dead one. Nothing must be permitted in its pages that is not serious. A little real live fun, it is thought, unfits it for the Sunday School library.

We all like a good story or picture. Appeal to the imagination or sympathies, and almost any heart or mind can be reached—even the little child's. We remember a book which we once, in our boyhood, took out of the Sunday School library. It was called "The Freethinker." We chose it for the frontispiece. This was a picture of a young man stepping upon a precipice, and looking around, with a wild air, at a respectable middle-aged gentleman, with a cane, who held him by the shoulder. We wished to learn whether the young man really jumped off; what his motives were, and whether he was much hurt. We attempted to read the book, but found it dry. We then looked it through, to find what was said of the precipice, and the jumping off. But it was all about a young person who had got some incomprehensibly bad notions into his head—we could not ascertain what; and some friends who talked to him a good deal in a tiresome way, to convince him that he was a very wretched young man. There was nothing about the picture. We had been cheated into reading the meanest book in the world. We considered it a regular swindle. In vain our friends assured us that it was a very good book indeed, and very interesting. In vain they explained to us that the precipice signified the young man's infidelity, from which the respectable middle-aged gentleman with the cane was trying to save him. We did not care a straw for the Infidelity—what we wanted was a genuine precipice, with somebody jumping off!

We see many children's books that remind us of "The Freethinker" and that swindling frontispiece. Some of them, like the one mentioned at the beginning of this article, would be very good books "if they did not tell so much about God." Children's books, above all others, should be simple and life-like and entertaining. They should be entirely free from cant.—*Investigator.*

MRS. LYDIA F. HYDE, a test and business medium residing in Chicago, intends to visit California this summer, and will spend next winter in the State, probably in San Francisco or Santa Barbara. She is well known in Boston and New York as a medium of remarkable powers. She comes here mainly on account of her health. She is very favorably mentioned in Dr. Wolfe's book, "Startling Facts in Modern Spiritualism."

As the Beecher trial progresses it becomes a question whether the perjuries that have been committed do not immeasureably overshadow the original offence, (whatever that may be) which placed Mr. Beecher "on the ragged edge." Some of the witnesses have evidently done a great deal of deliberate lying, and they are "most respectable people" too, all members of or graduates from the Christian church.

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PENNSYLVANIA WOMEN.

It is well known that the peasant women of Germany, and even those of the middle classes do the drudgery of the house and farm. This custom is brought with them to this country, and in Pennsylvania, where German colonies settled many years ago, the customs of the old country are still retained, so far as the work is concerned. Mrs. Jane G. Swisshelm, in a letter to the *Woman's Journal*, says:

Here, in Pennsylvania, we have women in "woman's sphere," no mistake! No nonsense about them! No wrongs of which to complain; no rights for which to struggle! As a rule, they marry at from sixteen to eighteen, and at once begin to add to the population. From that age until forty-five, they average a baby every two years and a half—that is if they live so long. They seldom trouble a doctor about so small a matter as a birth, but some one of their number, who never saw a medical college but has furnished her quota, attends to mother and child, and death or serious mishap at such times is a rare occurrence.

There is generally a girl provided for a week or two, to take the mother's place in doing the house work for the family, and to take care of her and baby. This girl is often in the earliest of her teens, and sometimes not so old, as those above sixteen are apt to be engaged in the other branch of the business. In addition to keeping up the supply of doctors, soldiers and sailors, these women raise flax, and manufacture it into cloth with old-style spinning-wheels or hand looms. They raise sheep, and shear them, spin, color and weave the wool; raise calves, pigs and poultry; make garden; while their husbands and sons pitch quoits for exercise, they split kindlings, make pies, milk cows, and make butter. They make soap, candles, hay, sausages, pickles, preserves, coats, trowsers, shirts, dresses, jackets, carpets, counterpanes, quilts, blankets &c., and some of them roll logs, make brush heaps and burn them, pick stones off the fields and pile them out of the way, reap, rake and bind in the harvest field, and then cook while the men are resting, carry a baby afield, and have an older child to watch it while they hoe corn or potatoes, perhaps carry it a mile or two, work all day, carry it back in the evening, and milk and churn for recreation.

Some of them will carry a child weighing twenty pounds two miles and a two gallon bucket, pick the bucket full of berries and carry it and the child home. They will carry butter, eggs and chickens miles to market, and a load of merchandise home. Many of them do the work of a man, boy, women, and donkey; and, for this service, they are entitled to just so much shelter, food and clothing as the legal owner of their labor may please to provide. Many of them, whose husbands own farms, implements, stock and money at interest, would be sadly puzzled to get a postage stamp, envelope, and paper to write to the excellent father who helped to make the laws under which they have reached this pinnacle of earthly glory, a woman's sphere.

* * * * * * *

In Pittsburg, my native city, women have always been in the habit of making fires and feeding them, taking out ashes, cleaning hearths, floors, windows, paint, yards and pavements, going errands, carrying home marketing, doing all the work of the family; while the sons and brothers, until they "go into business," go to school, and run the streets. It is not uncommon, now, for a delicate woman to carry a half bushel basket full of meat and vegetables, a mile or more, to feed one or more half grown sons, who are at that time taking lessons in street vagabondism. As a direct consequence, there is not a city in the Union, today, whose industrial interests are so disorganized, not one in which so many women are racking their brains and straining every nerve and muscle, doing anything and everything to support men who positively refuse to work and who openly proclaim their purpose to steal in preference.

Pennsylvania men have from infancy been so largely accustomed to live by the unpaid labor of women, that her workmen are not ashamed to loaf, in support of some real or fancied right, and send their wives out to wash, scrub, and beg cold victuals. Stout fellows lie around loose while delicate women get up entertainments and soup houses for their benefit! Pennsylvania has a standard of manhood peculiar to herself, and her women, bless their lives, how they do enjoy an opportunity of supporting masculine loafers! They have pretty nearly ruined Pittsburg by the avidity with which they rush to the relief of men on a strike, and save them from any little anxiety they might feel lest they themselves, their wives and children might starve!

A SPELLING LESSON.

The most skillful gauger I ever knew was a maligned cobbler, armed with a poniard and a ferule, who drove a peddler's wagon, using a mullein-stalk as an instrument of coercion, to tyrannize over his pony, shod with calks. He was a Galilean Sadducee, and he had a phthisicky catarrh, diptheria, and the bilous intermittent erysipelas. A certain sibyl, with the sobriquet of "Gypsy," went into ecstacies of cachinnation at seeing him measure out a bushel of pease taking up two peas at a time, and try to separate saccharine tomatoes from a heap of peeled potatoes, without dyeing or singeing the ignitible queue which he wore, or becoming paralyzed with a hemorrhage. Lifting her eyes to the ceiling of the capitol to conceal her unparalleled embarrassment, making an awkward courtesy and not harassing him with mystifying, rarefying and stupefying innuendoes, she gave him a conch, a bouquet of lilies, mignonnette and fuchsias, a treatise on mnemonics, a copy of the apocrypha in hieroglyphics, daguerreotypes of Goethe, Mendelssohn and Kosciusko, taken by a daguerrean named Eleutheros Smitzer, a kaleidoscope, a dram-phial of ipecacuanha, a tablespoonful of naphtha, for deleble purposes, a ferule for a cane, a clarionet, some licorice, a surcingle, a carnelian of symmetrical proportions, a chronometer with a moveable balance-wheel, a box of dominoes and a catechism. The gauger, who was also a trafficking rectifier and a parishioner of mine, preferring a woolen surtout (his choice was referable to a vacillating, occasionally-recurring idiosyncrasy,) wofully uttered this apothegm: "Life is checkered; but schism, apostasy, heresy and villiany shall be punished." The sibyl apologizingly answered: "There is a ratable and allegeable difference between a conferable ellipsis and a trisyllablic diæresis." We replied in trochees, not impugning her suspicion, nor haranguing the audience. Thus "Gypsy" remained in the ascendant. Her ascendency can never again be queried by any queasy, vulgar quean.

Almighty Mammon: Thou who reigneth here on earth, hallowed be thy name; may thy kingdom be fulfilled and thy will be all potent here, as in heaven. Grant us this day our most sanguine wish, and forgive us, our wives and our children, if we have trespassed against thee, as we freely forgive those whe have trespassed against us; lead us not into temptation to rebel against thee, but deliver us from all cares, (to think for ourselves) and to glorify thy shrine we will gladly sacrifice our lives to gradual starvation—for thine is all the glory, the power and praise, forever and ever, amen.—*German Paper.*

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THE UNTILLED LAND.

ALTERED FROM DUGANNE.

* * * * * * *

The water hath fish and the land hath flesh,
And the air hath many a bird;
And the soil is teeming o'er the earth,
And fruits grow fair in many lands,
Yet millions of hands want acres
And millions of acres want hands.

Sunlight and breeze and gladsome flowers
Are o'er the earth spread wide,
And Nature gave these gifts to men,
To *all* who on earth abide.
The soil lies fallow, the woods grow rank,
Yet idle the poor man stands!
Ah! millions of hands want acres
And millions of acres want hands.

'Tis writ that we "should not muzzle the ox
That treadeth out the corn!"
Yet, behold, ye shackle the poor man's limbs
That all earth's burdens have borne.
The land is the gift of Nature to man,
And labor is Nature's command,
Yet millions of hands want acres
And millions of acres want hands.

Who hath ordained that the few should hoard
Their millions of useless gold,
And rob the earth of its fruits and flowers,
While profitless soil they hold?
Who hath ordained that a parchment scroll
Shall fence round miles of lands,
When millions of hands want acres,
And millions of acres want hands?

'Tis a glaring lie on the face of day—
This robbery of men's rights!
'Tis a lie that the face of Nature disowns!
'Tis a curse that burns and blights!
And 't will burn and blight till the people rise,
And swear—while they burst their bands—
That hands henceforth shall have the acres,
And the acres henceforth have hands!

LABOR.

Toil swings the axe, and forests bow;
The seeds break out in radiant bloom,
Rich harvests smile behind the plow,
And cities cluster round the loom;
Where towering domes and tapering spires
Adorn the vale and crown the hill,
Stout Labor lights its beacon fires,
And plumes with smoke the forge and mill.

The monarch oak, the woodland's pride,
Whose trunk is seamed with lightning scars,
Toil launches on the restless tide,
And there unrolls the flag of stars:
The engine with his lungs of flame,
And ribs of brass and joints of steel,
From Labor's plastic fingers came,
With sobbing valve and whirling wheel.

'Tis Labor works the magic press,
And turns the crank in hives of toil,
And beckons angels down to bless
Industrious hands on sea and soil.
Here sun-browned toil, with shining spade
Links lake to lake with silver ties,
Strung thick with palaces of trade,
And temples towering to the skies.

Send Austin Kent one dollar for his pamphlets on Free Love and Marriage, etc. He has been seventeen years physically helpless, confined to his bed and chair, is poor and needs the money. He sends four or five well-written essays for one dollar. His address is Austin Kent, Stockholm, St. Lawrence Cont., N. Y., Box 44.

Those suffering from that most annoying of the minor miseries of human life—a cold in the head—or from catarrh in any form, should try Dr. Every's Diamond Catarrh Remedy. Just try it—that's all. Sold at this office, and by all druggists.

AN EARLY DEATH BETTER THAN A VICIOUS LIFE.

The grief of a mother whose child dies in the innocence of youth is joy in comparison with the agony of her who mourns the evil courses of a *living* son Remembering the happy days of his innocent childhood, she weeps over his baby clothes and boy's playthings as one without hope. No tears can bring back her boy's lost innocence.

If, sitting with his little worn out shoe
And scarlet stocking lying on my knee,
I knew the little feet had pattered through
The pearl-lit gates that lie 'twixt Heaven and me
I could be reconciled, and happy too,
And look with glad eyes toward the Jasper Sea.

If, in the morning, when the song of birds
Reminds me of a music far more sweet,
I listen for his pretty broken words
And for the music of his dimpled feet,
I could be almost happy, though I heard
No answer, and but saw his vacant seat.

I could be glad, if, when the day is done,
And all its cares and heart aches laid away,
I could look westward to the hidden sun,
And with a heart full of sweet yearnings say,
"To-night I am nearer to my little one
By just the travel of one earthly day."

If I could know those little feet were clad
In sandals wrought of light in better lands,
And that the foot-prints bright the angels made
Shone side by side with his in golden sands,
I cheerfully could bow, and e'en be glad
To know my boy in wiser, safer hands.
If he were dead I would not sit to-day

And stain with tears the wee socks on my knee;
I would not kiss the tiny shoe, and say,
"Bring back again my little boy to me!"
I would in patience wait to go the way
To him at last o'er death's dark, silent sea.

But, Oh! to know the feet, once pure and white,
The haunts of vice have boldly ventured in!
The hands that should have battled for the right
Have turned to crimson in the path of sin!
Leaves me no hope to find my boy again;
He's left his mother's arms beyond reclaim.

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MRS. C. M. MORRISON.

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Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, (which they magnetize) combined with a scientific application of the magnetic healing power.

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. II. SAN FRANCISCO, CAL., SATURDAY, MAY 22, 1875. No. 1.

Signs of the Times.

Rio Janeiro has a Spiritual journal, printed in the Spanish language.

The works of Prof. Crookes and Mr. Wallace on Spiritualism are having a large sale.

Mary L. Shaw, of Boston, recently left a bequest of $2,000 to provide for the distribution of fruits and flowers among the patients of the City Hospital.

The Sovereigns of Industry of New Haven have chartered a barge and sent for a load of coal to Elizabethport. Coal there is $10 50 a ton (2,000 pounds.)

The cotton cloth exported by England last year, if stretched out would measure over two millions of miles in length, or enough to go eighty times around the earth.

It only costs the newspapers of England 25cts for one hundred words sent by telegraph. The result is that many of the provincial papers publish daily several columns of telegraphic news.

On the first of September next there will be held at the Hague, Netherlands, a conference of the "Association for the Reform and Codification of the Law of Nations." David Dudley Field is President.

The New York *Tribune* mentions as an interesting feature of the laborers' strike in Brooklyn the fact that many of the striking laborers have been sheltered and fed at the public expense during the winter, when there was no work to be had.

A "Miracle Club" has been organized in New York City, by some of the best citizens, at which all phases of spiritual manifestations occur, including the materialization of spirit forms without a cabinet, and in the light. Col. Olcott will in due time give an account in the *Graphic*.

Senator J. P. Jones will be in San Francisco next week, and it is expected that he will press forward the work on the projected railroad from Independence, (connecting with Los Angeles) through Pioche, Nevada, to Southern Utah, where it will connect with Brigham Young's road to Ogden. This will bring two lines in connection with the Union Pacific.

Prof. Crookes has made a most important discovery tending to show the cause of the revolution of planets on their axis. He has demonstrated by experiment that a number of discs, arranged in a certain manner *in vacuo* can be made to revolve by throwing upon them a pencil of light, and the rapidity of revolution is in proportion to the intensity of the light.

The alterations made by James Lick in the mode of distributing his estate meets with general approval. The only gift withdrawn is that of $250,000 for statuary at Sacramento. The former deed was so drawn as to prevent the distribution of the property until after Mr. Lick's death. He is now able to oversee the disposition of his benefactions himself, and the result will of course be much more satisfactory to all concerned.

Monasteries have been abolished in Germany by edict of the government.

Archbishop Manning went to Rome to receive a cardinal's hat; took cold on the trip, and now lies at the point of death.

Several patients in the St. Louis hospital have recently been successfully treated by the transfusion of healthy blood into their veins.

The Government management of the Telegraph in England has proved a perfect success. The business has greatly increased, and the expense is much less.

The enamelled brick invented by a Chicago man, is coming rapidly into use. Only one edge is enamelled, so as to expose a hard impervious surface to the atmosphere.

Dr. E. P. Miller, Home of Health, New York, writes: "I have become convinced of the truth of Spiritualism by personal examination at the home of the Eddy family, Chittenden, Vt."

The wastefulness of our navy management is well illustrated by the construction and sale of the ship *California*, which cost $1,500,000, was used about two years, and on Saturday last was sold for $23,650. Perhaps that is all the vessel is worth, but seven years were spent in her construction.

An Eastern paper calls attention to a result of the reckless extravagance in buildings, since the war, in the large number of empty stores and lofts on Broadway and other streets in New York. It says it is almost saddening to see so many elegant stores unoccupied, and adds, that there are hundreds of costly and ornamental warehouses which no legitimate mercantile business can ever pay the rent upon in these days.

Any three of the great Powers of the world could by combination force all other nations to abandon war, and submit all matters of difference to peaceful arbitration. This will yet be done. An International Conference is to be held at the Hague, in September, which it is hoped will result in something tending to this result. It is probable, however, that the world will have to become surfeited with blood first by one great conflict.

The attempt of the Mexican Government to establish the supremacy of the civil over the ecclesiastic power in that country has resulted in a "religious" furore, and the fanatics, headed by the priests, are committing outrages in the name of Religion. Two hundred catholics recently attacked the village of Lancitaro, in Guerrero, shouting *Viva la Religion!* and forty houses were demolished and the government archives destroyed by them.

Although indisputable evidence has been given of the fact of materialization, very few newspapers will print the accounts. They all eagerly printed the exaggerated reports of the Katie King fraud at Philadelphia, but refuse place to later and incontestable evidence in favor of the materialization of spirits. Meantime, this phase of Spiritualism is becoming so common that thousands of witnesses are becoming convinced of the existence of life after death.

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For Common Sense.

THE GREAT REFORMER.

BY JOHN BALL.

Jesus, of Nazareth, was a remarkable man. He had fine intuitive faculties, and could see the laws of nature working with unerring effect, where inferior and less comprehensive minds could see nothing but confusion. He saw that the same laws are applicable to all human life; that one man is just as good as another, and that God is no respecter of persons. But in his time, as is the case to this day, the ignorance and selfishness of mankind were thwarting the benificent purposes of natural law. To him all mankind formed one common brotherhood; but the vast majority of men looked upon each other with enmity and distrust. A bigoted and unscrupulous priesthood held them in the thraldom of superstition, and the exactions of corrupt and tyrannical governments kept them in a state of chronic destitution. How is this state of things to be amended? was the question the Nazarene asked himself. He saw that the tyrant and his victim were both alike violating the laws of nature, and till these laws were obeyed he saw no hope for mankind. He felt that his mission was to proclaim the universal brotherhood of man, wherein men were to "love one another," and be free to think and act out their own lives on this principle: "Who art thou that judgest another? I judge no man."

Jesus had wrought out the intricate problems in connection with human life before he began his public teachings, and I think it was evident his plan was to form a community of those who were willing to accept his teachings. The one great distinguishing element in the community was love; the man or woman who did most for their fellow men and women were to be the most praiseworthy and honored amongst them. Of course this movement found greatest favor amongst that class of the people who, in modern times, have been styled the *Great Unwashed*. For then, as now, there were very few of those having the lion's share of the earth's bounties who were willing to give it up for the cause of humanity. After the death of Jesus the leaders of this movement collected their followers into communities or churches in the various places to which they went preaching this new doctrine.

I am inclined to think that the Apostles did not understand the significance of the spirit-manifestations which they received, and rated them as infallible, whereas they came from finite and erring intelligences. The danger arising from a belief in the supernatural was not so great to such strong-minded men as most of these Apostles were; because, however much their theories might be at variance with the truth, there would still be enough common sense left in them to make their lives for the most part grand and noble. But the effect would be altogether different on the ignorant and weak-minded. With Jesus, faith meant something which we *know* and *feel* to be true. With most people it means a mere belief.

The Apostles were earnest and honest men, but they were carried away by their admiration for the character of Jesus, and by their imperfect knowledge of the source of the spiritual manifestations which they received. The people had always been taught to look to some power outside of themselves for guidance and protection. After the founders of the church had gone the way of all flesh their descendants and followers began to look upon them with awe-stricken wonder and reverence; and instead of relying, as the Apostles did, upon the spirit-world as the source of their power and inspiration, they weakened and finally destroyed the connection between the two worlds by pinning their faith to the words of the Apostles, and evolving theories and doctrines as to what they taught. This winnowing and narrowing process has been going on ever since, till, to-day, the theologies of christendom are nothing more than empty husks and lifeless creeds.

The truths enunciated by Jesus have borne their fruits throughout the last nineteen centuries of the world's history; but the church of to-day knows little or nothing of the spirit of Truth as it was in its founder. The searching and fearless spirit of modern science is of the same sort as that which Jesus manifested. He came not to bring peace, but the sword. "He that putteth his hand to the plough and turneth back is not worthy of the Kingdom of God." We must follow truth wherever it leads, though it estrange us from parents, wife and children, position and influence, and from those pet schemes, children of our own imaginations, by which we had fondly hoped to regenerate the world. We must leave all these if necessary, and walk on, fearless and alone, regardless of contempt, persecution and scorn, if we would be worthy followers of that noble reformer, Jesus, of Nazareth, in the pursuit and proclamation of truth.

At any given period in the history of Woman, she has adopted man's whim as the measure of her rights; has claimed nothing; has sweetly accepted anything. At any given moment, so well was this interpretation received, that it stood for absolute right. In Rome, a woman, married or single, could not testify in court;—in the Middle Ages and down to quite modern times, she could not own real estate;—ten years ago, she could not, in New England, obtain a collegiate education;—even now she cannot vote. Indeed, we are about to hold a Centennial Celebration, to sound forth our gratitude for all our precious blessings; and when women ask us "Has the time come to say that two and two make four?" we answer, "Yes, for men." What a carnival of patriotic talk is to be heard throughout our land. What constant announcement and re-announcement will be made of the few plain principles on which the republic rests! We shall hear "self-evident truths" announced, and "We the people" glorified, and the "times that tried men's souls" will be transferred to new times and only try the endurance of men's ears. The first principles of republican government will be so rehearsed that they will become "as plain as that two and two make four." But we shall find, throughout, as Mr. Emerson said of a different class of reasoners, "Their two is not the real two; their four is not the real four." We shall find different numerals and diverse arithmetical rules for the two sexes; as, in some oriental countries, men and women speak different dialects of the same language.—*T. W. Higginson.*

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OUR CURRENCY.

EDITOR COMMON SENSE:—Our Political Debating Club has come to about the following conclusions upon the money question, to-wit:

A currency, to be a suitable and proper representative of property and labor, should never go out of the nation where it is issued.

Should never be redeemed or lessened in volume so as to make it necessary to do any business on credit.

Should never draw more nor less than a fixed interest, and that below natural production with light degree of labor.

Should be in sufficient volume to be had readily in all parts of the country.

Should be owned by the whole people, and issued by their servants, the government only.

Should be made of paper, or the cheapest material possible, having in view convenience, durability and mobility.

Should be the only legal tender, to the people or government.

If more should be issued than necessary to carry on the business on a cash basis, the people, through their government, should be ready to receive and pay the legal interest upon such surplus as might be deposited with them, and for such length of time as individuals might see fit to leave it, and should issue bonds for this purpose.

With such a currency any nation must be prosperous in time of peace, and well prepared in time of war. Every citizen would have an interest in his country and an interest in sustaining its government. There would not be that inducement for Chinamen and other foreigners to come to hoard up its gold currency to carry away with them as fast as the mints can coin it here, to be recoined abroad, leaving us without a circulating medium, and without any improvement as a compensation for the exported gold. If we want anything from other nations which we cannot produce, our stimulated productions will pay for it. We want no mints, no bankers, no brokers and no money sharks.

Searching through the ruins of past ages, the remains show the same sad condition that marks the present generation: the rule of gold and the consequent degradation of the masses. Fine palaces and massive structures for useless purposes ever mark an enslaved people. Every fine church is surrounded by hundreds of miniature dwellings. For every palace there are a hundred hovels. For every rich man there are a hundred slaves. If any are very rich, many must be very poor.

The only argument produced against a national paper currency and in favor of gold is that in the event the government and country is overrun and destroyed by a foreign foe those who happen to have gold in their pockets might run away with it; that some of the New York sharks have already seen the hand-writing on the wall and are sending their gold to Europe and soon will be ready to go themselves. The sooner they all go, the better.

Again, with this system of currency we will effectually settle the Chinese question, for the advantage in coming will be to the citizen, and not to the alien vulture. The inflation bug-a-boo will be shown a humbug, gotten up for the occasion by designing knaves. The volume of currency has nothing to do with inflating prices.

All prices will be regulated under a proper currency by the proportionate cost of production in our own country. Foreign articles, if they come, must seek for exchange in our *production* and not in our circulating medium. So it matters not what we fix our scale of prices at so we make them uniform among ourselves. Neither is it essential that we use the word "dollar" at all (except in paying old debt created in the name of dollars). So many units and so many ciphers would answer the same purpose as long as our money stays at home, as we want it to. It is only foreign enemies who want us to fix our currency on the swindling monarchial plan, so they can control our country as they do their own subjects. Our gold and silver bars are just as valuable in foreign markets as our coined money, without the enormous expense of coining, and as long as the people are fools enough to pay two dollars to dig out one, they can find a market for it. But when they become half as wise as monkeys the deeper it is buried in earth or sea, the better for man.

In view of the fact that the American people have to be driven into every advancement for the good of the majority, the debt created by the abolition of African slavery is a National blessing, for it gives the people an opportunity of forcing the new currency in place of the old, or leave their foreign debt for ever unpaid, which they cannot afford to do, and if they attempt it much farther the people will invite them to take a back seat, for their last effort at resumption has given their measure, and shown what an unfortunate net of little fish we have sent to Washington.

If the government can pay that debt by a national currency which we are so much in need of, and which the ignorance of our rulers would not allow them to adopt without it, the debt will prove the greatest blessing the American people have ever experienced. F. W.

Sacramento, May 11th.

Mr. T. W. Higginson does not believe in club-life and secret societies and other arrangements which take a man away from home, and separate husband and wife. He says, "I honestly believe that this melancholy desertion of the home is largely due to the traditional separation between the alleged spheres of the sexes. The theory still prevails that home is the particular province of the woman, that she has next to no duties out of it; and hence, naturally enough, that the husband has next to no duties in it. If he is amused there let him stay there, but as it is not his recognized sphere of duty, he is not actually violating any duty by absenting himself. This theory even pervades our manuals of morals, of metaphysics, and of popular science."

The *Woman's Journal* asks these questions: "Is it not as much a crime and sin to trample on the rights of 15,000,000 of women now, as it was to do the same thing to a much smaller number of men a century ago? Was it worse to tax men without their consent then, than it is to tax women now? Was it worse to govern men without their consent then, than it is to do the same to women now?"

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For Common Sense.

HIGHER OR LOWER.

When we analyse the condition of affairs as they exist on this coast, and the relation of the laboring classes—especially the female part—thereto, misgivings come up as to the continued prosperity of the majority, through fear that they will prove unequal to the foreshadowing dangers. These dangers are two-fold: First, Asiatic labor, and second, the rapid accumulation of capital in the hands of the few.

The laboring class we may say have three evils to contend against, viz: Chinese cheap labor, the power of combined wealth, and the general corruption of the times. The Asiatics are now in such numbers as, in a degree, to change the status of labor, and are increasing at a ratio certainly not for the best interests of our people. White laborers must raise themselves higher by association, and thus turn what is now an evil to a good. This important fact calls for thought and earnest action by every man and woman who labors. They must decide whether they will elevate themselves by co-operative effort, or fall beneath the surging tide of Asiatic labor and combined capital. There is no middle ground in the future outlook. It is higher or lower than the present. This being the fact, the question of Capital *vs.* Labor becomes an important one for Capital as well as Labor, for laboring men, under pressure, might get unruly and exercise their latent power; and then, what?

We need not scout at the Chinaman, nor entertain the idea that he can be driven from our shores or hindered from immigrating hither. This is a free country "for the oppressed of all nations;" besides, his coming is in accord with Nature's unalterable law, while our laws entitle him to protection and reward for his economy and industry. Can you blame the Chinaman? Certainly not; then what must white labor do? I will answer—*make a new departure.* As capital consolidates and thus forms a power, and is governed by men of marked executive ability, so must labor consolidate, form a power, and be governed by their best executive heads, and not only that, but be equally as reliant on their officers as capital is on its leaders. Some may say, "Oh, there need be no apprehension from an overstock of this cheap labor element;" and so say I, *provided* white labor will awaken to the fact that it cannot rest as in the past, but must take one step higher.

To realize what I mean, note the occupations now filled by Chinese which were formerly filled by women and girls, not only in the laundry and as house servants, but in running sewing machines. What has been done to supplement white industry can only be realized by investigation, and in efforts to supply the wants of those deprived of labor by such means.

It may be asked again, What course do you mark out for these poor working women and girls, who must earn their own living? Why, open new avenues of industry; make labor in calico more honorable than idleness in silk.

Is it any wonder woman is striving for her individual rights, and ought she not to have them? Does not suffrage to her mean something, and is it not her elevation, and why not grant it? The laboring man and the laboring woman are equally interested in the power of the ballot, and they must look to it for their own advancement. Laboring men must grant equal rights to women, and be hoodwinked by neither priest, prophet nor politician. Let all have faith and honesty enough in political times to stand by their principles and not be bought by favor nor cowed by fears.

Associated with this question is one point labor wants to observe, and that is, to not be jealous and lose its temper and time in traducing those above it in worldly goods simply because they are rich. This envy of the capitalists is often a source of much misunderstanding, and often widens the gap between capital and labor. Rich men sometimes do more for labor than labor is willing to concede. They are not all devoid of human kindness. I could name a single man—I will: John P. Jones—who has done more at a single dash to advance the interest of labor on this coast than any five hundred poor laborers in San Francisco. See what Stanford, Crocker, Ralston and others I could name have done in giving employment and good wages to thousands. The workingmen of this coast have had no better friends, and yet they are too often found traducing them. These men don't spend their time growling at Vanderbilt, Astor and Stewart because they may possess more wealth.

The workingman or woman may say, "But they don't work!" Don't they? Brains filled to overflowing. No work? There's not a single one but envies the laborer's sweet repose, for the hardest of all labor is brain labor. But enough of this. There is an even and intelligent ground for both capital and labor which only wants wisdom and good feeling to move for the good of both.

Viewing the various elements and condition of things on this coast, it seems to me instead of capital and labor only, there will be three classes, thus: 1st, capital resting upon itself; 2d, capital and white labor (co-operation); 3d, cheap labor (mainly Asiatic). The first and second classes will become more united, and this is the future outlook and higher step I would have white labor take, while the third class will have to fight the battle of life that white labor has heretofore had to fight. The Pacific coast, and California especially, is now opening into an era of great prosperity, such as no State in the American Union has equalled; for with all our home products of an agricultural and manufacturing character we will have within the next three years not less than $250,000,000 of gold and silver! And now is the time for the laboring man and woman to rouse their energies, and devise some scheme of co-operative labor in every department whereby they can lift themselves higher and in time become the peer of capital. P.

San Francisco, May 15, 1875.

THE DIFFERENCE.—No matter what "revelations" may or may not be made through modern mediumship, as no penal authority attaches to them. But not so with the Bible. You must believe that or be damned. And yet how many, or whether there was one invisible, which suggested anything in getting up that old book, no one knows. The different names of "God," "Son," "Ghost," "Devil," are human inventions, and the invisibles they are meant for are the creations of "faith." One made the world and another destroys it; and both working through "mediums;" one through a snake, and the other through a "Son" which he had begotten by a human woman. And this mediumship of Jesus, thus generated, is the basic foundation of Christianity. And the Bible assures us that there is now, as there has been, and always will be, an eternal *hate* and rivalry between these four invisibles!—*LaRoy Sunderland.*

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MODERN THOUGHT.

Ed. Common Sense:—The philosophers of the present age are gradually undermining the theories of the past, upon which our false social systems are founded. John Stuart Mill, Sir Henry Sumner Paine and others, men eminent in the field of social science, have broached the doctrine that "the land shall not be sold." Mill has proved that the unearned *increment* (a word he has coined) does not belong to the possessor, but to the community by whom the land is made valuable. This, if carried out, puts an end to the speculations in lands. Paine says that as the lands were wrested from community by fraud or violence they may be resumed by the community whenever it becomes necessary for the public good. Even Sir George Campbell, in a paper read before the Belfast Society, defending the law of primogeniture, admits that the land, having been created by God for the use of his creatures, can only be intrusted to the care of individuals to secure the public good.

The scientists of England are far ahead of those of our country, not one of whom has yet earned a reputation by vindicating the rights of all men to share equally in the bounties provided by nature. In fact, most of our scientists are like Amasa Walker, whose article in the *International Review* on the "Money Problem" proves him to be the humble servant of grasping monopolists. Now comes W. T. Thornton, in the *Fortnightly Review*, and takes issue with Adam Smith, so long venerated as the father of Political Economy, on a question which, when pursued to the logical sequence, will involve the right of brains (that have ruled since cunning overthrew force) to take precedence of labor. Smith says that "on the absence or presence of exchangabilities shall depend the absence or presence of economic wealth." "If this is true," says Thornton, "not simply the beauty of Mr. Yellowplush's calves, but also his display of them behind his mistress' carriage * * * and even Lord Kingsale's right to wear his hat in his sovereign's presence, * * * or whatever right or privilege it be which other people covet, and the transfer of which is permitted by law, is, to to all intents and purposes, economic wealth by virtue of its convertibility." This theory Mr. Thornton sets aside in the following logical arguments: "To these immediate owners indeed the privileges are as completely wealth as any of the material things for which they are exchangable. The owners cannot however exercise them except at the expense of other people. What the owners gain by them other people lose. In the same proportion in which those are enriched by them, these are impoverished." Now, the upshot of this kind of reasoning is that as labor creates all the wealth upon which the prosperity of society depends, labor, (which has so long been crushed beneath the iron heel of monopoly) as the benefactor of the human race, deserves the first place in the estimation of mankind.

Workman.

C. Fannie Allyn lectured at Forest Hill on the 15th.

For Common Sense.

SPIRITUAL PHILOSOPHY.

We stand by the telegraphic battery and presently the clicking of the machine conveys to us intelligently the occurrences of some distant station. We find at the distant station a machine so constructed as to generate an invisible something called "electricity." At our station is a machine constructed like the one from whence the news came, and the two are connected by a wire, which transmits the electricity.

The human body is a battery; the nerves correspond to the wire. The magnetic current of the body is of so fine a quality that it does not need, like the electric fluid of a common battery, a wire upon which to travel. It is this animal magnetism that causes the magnetic healer to give vitality to the invalid by the laying on of hands. It was this that caused the man Jesus to perform his miracles of healing the sick, which were no more miraculous than the rising of the sun. This magnetism assumes different forms. It may act as a healing medium, and as a carrier of intelligence. It is in the latter capacity that we are enabled to hold communion with departed spirits.

The machine of the operator may wear out, and the electric current become extinguished. So may the human battery become worn out; but the soul behind it never dies, and when its own machine is worn out it may use that of others. Death, which has heretofore been looked upon as so hideous, is merely the suspension of a worn out or deranged battery, while the real person, the soul which once animated the worn-out instrument, goes—

"Where jarring discord ne'er comes,
And harmony universal reigns."

We know absolutely nothing of a future state except through communications received from the departed. x.

TO SPIRITUALISTS AND FREETHINKERS.

It is now one year since the first issue of this paper. There has been a gradual increase in the subscription list, but the income is not sufficient, as yet, to pay the expense of publication. If liberal ideas on religious subjects could find expression in our daily press; if reports of lectures and discussions by Free Thinkers received as much attention as is accorded to the sermons of the "orthodox," there would be less occasion for a journal of this kind: but every reader knows that it is the interest of the secular press to ignore or misrepresent Spiritualism and what is called Infidelity. The advocates of Rational Religion can find no hearing except from their own platforms, and through their own press; therefore we earnestly request our friends to aid by sending names of new subscribers. We cannot afford to send agents all over the State, and if we could they would not be as serviceable as local agents. One active friend in each county would assure speedy success; and our readers may rely upon this that just as soon as the income of the paper will warrant additional expense, Common Sense will be enlarged and otherwise improved.

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COMMON SENSE is furnished to subscribers for Three Dollars per annum, in advance. To save trouble to subscribers in various localities, friends will receive and forward subscriptions, as follows: C. W. Hoit, Sacramento; Mrs. G. B. Kirby, Santa Cruz; R. W. Pontius, Seattle; W. J. Sweasy, Eureka; Mrs. Crane, Santa Barbara; Dr. O. B. Payne, Ferndale: Dr. D. W. C. Franklin, Los Angeles; H. S. Pope, San Buenaventura; P. H. Traak, San Diego.

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AMANDA M. SLOCUM, BUSINESS MANAGER,
Box 2163, San Francisco, Cal.

COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, MAY. 22, 1875.

The second edition of Dr. Wolfe's remarkable work, "Startling Facts in Modern Spiritualism," is about to be issued from the press of the Religio Philosophical Publishing House, Chicago, and will be sold at $2.

Mrs. M. J. Upham Hendee, formerly of San Francisco, can now be addressed at Dixon, Cal., care Dr. F. F. Upham, by parties desiring her services either as lecturer or medium. She was, at last advices, speaking and giving seances at Sutter Creek, Cal.

Mrs. Marion Todd, formerly of California, is at present lecturing with success in Springfield, Mass., on Spiritualism and Social Reform. It is her intention to accompany her husband to California in September next. Mr. Todd is at present speaking in Western cities. They will receive a cordial welcome in California.

The spiritual meetings in Liberty Hall, Bush street, Oakland, Sabbath morning and evening, increase in interest. Walter Hyde gives "metaphysical lectures" in the morning, and in the evening there is a discourse by Mr. Curtis. A circle is held in the same place each Thursday evening.

A letter from a friend in Sacramento says Mrs. French (from Washington, D. C.,) lectured recently before the Freethought society there, and was well liked. The letter says: "She does not claim superior talent as a lecturer, but she has other gifts, such as delineating character and prescribing for the sick. Her modest appearance at once wins the kindly feelings of those she meets."

The Freethought Committee had another meeting on Sunday last, and made considerable progress in laying the foundation for a permanent organization. A sub-committee was directed to prepare an Address to the people, to be printed in connection with the Constitution. A meeting of the Committee, at which the Address and the Constitution will be considered, is to be held at the office of Dr. Joseph Swain, room No. 155, New Montgomery street.

SPIRITUALISTS' UNION.—The Annual meetings of this society have heretofore been held on the fourth Sunday of May. Last Sunday Mr. Ryder gave notice that he will to-morrow move to amend the Constitution so that the annual meetings hereafter may be held on Saturday instead of Sunday, the object being to comply with the law, which requires such elections to be made on a week day.

CO-OPERATIVE SOCIETY.

An association, the object of which is to save expense in the purchase of articles for household use, has been organized in this city, and bids fair to become successful. It was started by ladies, but not with the design to make it a woman's society, as will be seen by the following statement:

The objects of the Co-operative Society shall be:—

1. To buy all provisions and goods at wholesale, and to furnish them to every member at the lowest possible rates.
2. The members of this Society shall benefit each other by giving employment as much as possible to each other.
3. Any individual can become a member of this Society, without regard to sex, religion or nationality, by paying to the fund the sum of ——.

The next meeting will be held on Tuesday, May 28th, at half past seven in the evening, at the house of Mr. Dieren, 512 Bush street, above Dupont.

MRS. ADDIE L. BALLOU.—Mrs. Ballou commenced an engagement with the Spiritualists' Union on Sunday last. She read the poem commencing "Out of the old house, Nancy." She seemed to think some of us have got out of the old house—the church, into the new structure of spiritualism before we are fully prepared to fill its roomy chambers. The new house is undeniably better than the old; it admits of greater freedom of thought and action, but it is questionable if all who have taken up quarters in it are capable of appreciating anything better than the cosy little place they left. There was a charm about the old house which we cannot forget. There was earnestness there; kind feeling, harmony and quiet, which we do not have now. We have a new house, and a grand one, but it is almost empty, and many of our old friends still remain in the old shell. This was merely introductory to a very pleasant discourse, during which Mrs. Ballou expressed herself as opposed to the itinerant system of lecturing, and in favor of regular speakers. She gave notice that the meetings will be free—or at least that no charge will be made at the door during her engagement.

SOCIETY FOR SELF CULTURE.—The school question was discussed last Sunday, the speakers being Mr. Johnson, Mrs. Hyde, Mr. Thurston, Mr. Martin, Dr. Allyn, Mrs. Addie Ballou and J. L. Hatch. Some thought our public schools could be improved, but none opposed the system. To-morrow the subject is "Resolved that our present marriage system is a fruitful source of crime." Mrs. Addie L. Ballou will open the debate in the affirmative.

The money power is trying to delude the people with the idea that a currency of 800,000,000 of paper can rest safely on a basis of 200 millions of gold. We must save the people from this delusion, and change the laws, so as to expand the basis of our currency—make it the whole wealth and credit of the combined people.

A. F. Patten, Newsdealer, has moved from 778 Market to 600 Market street, North side fronting New Montgomery street. He sells spiritual, liberal and second hand books, pictorials, magazines, &c. Papers delivered free of postage.

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REFORM MOVEMENT.

On the 8th page of this issue will be found a report of a meeting held at Dashaway Hall on Sunday last, for the purpose of organizing a new reform society. The objects as set forth in the report of a special committee, which was adopted, are worthy the consideration of all practical reformers.

Little progress will be made in Labor Reform until there is more thorough organization. Spiritualists and Social Reformers, when earnest in their work, can do a great deal *individually;* but individuals are powerless in the matter of Labor Reform until the majority of workingmen are induced to sustain them. The working classes are their own worst enemies because they will not unite, and capitalists, who are generally shrewd men, take advantage of their disunion. A capitalist cares little for a fellow-capitalist, but they unite for a common purpose. People who depend upon their daily labor for a living must unite, not from a feeling of revenge against capitalists, but simply to secure justice.

The only real solution of the labor problem will be found in some of the many phases of co-operation. In the old countries co-operation has passed through the stage of experiment, and is a complete success. In England alone there are 400,000 co-operatives, whose yearly profits are represented by the respectable sum of $7,000,000. They are engaged in the wholesale and retail provision trade, in manufacturing and milling. They have building associations, clothing stores, club and coffee-houses, libraries and reading rooms, and in some places they have their own schools. There are six co-operative cotton mills, with a nominal capital of $18,000,000, and one flour mill which does a yearly trade of $1,500,000. The co-operative building associations of Oldham have erected three hundred cottages and sold them to the workingmen at cost price.

The Sacramento *Record*, in an article from which these figures are taken, says:

The artisan finds that because he is poor he has to live expensively, since there is no way of living so costly as purchasing supplies in driblets. The profits of the corner grocery are probably thirty per cent. more than those of wholesale houses for this reason, and all these heavy profits come, as a rule, out of the pockets of workingmen. Besides this, the pernicious credit system, which yearly hangs milestones around the necks of thousands of industrious men, is born of this method of obtaining supplies. * * The demand for economy exists here as there, (in England) and our workingmen suffer quite as much from the present clumsy and costly system. A thorough co-operative system would diminish the cost of living from one-fourth to one-third, and afford a proportionately large margin for savings. When the store had been established it would be in order to start building associations; but if that is done it will be necessary to adopt a safer and better plan than that of the Homestead Associations, or the Real Estate Associates of San Francisco.

In another column is a brief item concerning a co-operative society recently organized here. It is a movement in the right direction, and the reform should be extended to other matters. The poor man must give up a little of his fancied independence in order to secure real independence. He must be conciliatory, and endeavor to work harmoniously with his fellow if he wishes to permanently improve his condition. He must come down to a solid basis of facts, and unite in measures that will insure a just remuneration for his labor, and protect him in all his material interests. He can have his own banks, instead of furnishing capital to those who oppress him. He can establish workshops, stores and business of all kinds, and conduct them so as to have a fair division of profits, and force the present too-large class of middle-men into the laborer's ranks. Of course it is necessary to have a class of dealers between the producer and consumer, but these should work for the interests of both, instead, as now, robbing both for his own enrichment. Success to intelligent co-operation!

THE DIVINING ROD.

Willian Christie, of Dunedin, New Zealand, writes COMMON SENSE concerning this "old superstition," and refers to an article in the London *Medium* on the same subject. It appears that Mr. Christie, after many experiments, has ascertained that a rod (a common walking stick) when held at one end by two persons, one of whom must be a medium, will point out the letters of the alphabet so as to spell messages more rapidly than by the usual mode of calling over the letters. The persons must stand facing each other holding the stick with both hands, the hands clasping the stick alternately. Mr. Christie says: "Planchette, if lifted, will exhibit the latent force and intelligence more determinedly than if sitting. Again, any other small article will do as well as, or better than Planchette. A pointed article will point to letters and spell out sentences in the first personal prounoun in the name of deceased persons." Mr. Christie is evidently a pious man. He has communications from Dr. Chalmers, Dr. Doddridge, Rev. Dr. Guthrie and other divines. He calls the bible "God's holy book," and sends us what he calls "a beautiful prayer" received by means of a rod.

Our friend and correspondent, J. W. Mackie, closes a letter to the *Boston Investigator* as follows:

And before I close, let me commend your action regarding free speech. I detest the principles and avowed practices of Moses Hull, but I detest hypocrisy more. If the worst actions of the worst men can have even a shadow of defence, let it be heard; truth can afford freedom to falsehood, and virtue has nothing to fear in being put in comparison with vice, for—

"Ever the truth comes uppermost,
And ever is Justice done."

The little clique of tax-payers (tax-avoiders) in Chicago, styled The Citizens Association, has disrupted. The experiment, which was simply one to rule an entire city in the interests of a few, signally failed. The tax-payers party of San Francisco has worked more in the interest of the people, but even that is ruled by a small number, comparatively, of the citizens.

A spiritual seance will be given to-morrow (Sunday) at 11 o'clock A. M. and 7½ P. M., at Charter Oak Hall, by Dr. Wm. R. Joscelyn and others.

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MEETING OF REFORMERS.

The Society for the Promotion of Political and Social Reform held a meeting in Dashaway Hall on Sunday afternoon last. Joseph Swain was called to the chair. After a brief address he announced that the first business in order would be a report from the committee appointed two weeks previous. The report was read by the President, as follows:

The Committee appointed at a public meeting held at Dashaway Hall Sunday, May 2, to take steps toward organizing a society for the advancement of social and political reform, report that they have had several meetings, and offer the following declarations as the result of their deliberations, which they hope this meeting will carefully consider and adopt as a basis of future operations:

The name of the organization shall be The Society for the Promotion of Political and Social Reform.

Political Reform is here meant to signify a change in our policy of allowing a small clique, by corruption or other means, to control our entire body politic.

Social Reform is here meant to signify each man's right to live in society and enjoy his share of the raw material which a wise and benficent God has supplied to all mankind, but which unjust laws on land and exchange have deprived the many of and conferred upon the few.

This Association is not meant to be a "*piece*" society, having simply a transient effect on a local election by selling out to the highest bidder and then disbanding till the next election; but is proposed to be permanent, and each member to use his own free will, and vote as his conscience shall dictate, the object being to disseminate as far as possible correct principles of government by means of public meetings lectures, discussions, essays, tracts, etc.

This Society will demand a thorough and radical reform in our law-making power that will make it impossible for Representatives to barter away the rights and interests of the people.

It will seek a reform in our judiciary that will prevent the same judges delivering decisions diametrically opposed to each other upon the same law and facts, and that will prevent them incarcerating persons charged with no crime, merely because they are poor, and keeping them in jail as long as their whim and fancy may dictate.

It will demand strict accountability of all officers, national, State and municipal, and that a severe punishment be inflicted upon all public plunderers who have violated the trust reposed in them by the people; and upon their aiders and abettors, even though they be our wealthiest citizens.

The objects of the Society will be to encourage the producers in organizing co-operative societies so as to retain the profits of their own industry, and thereby make themselves independent of the middle-men whose object is to get the greatest amount of labor for the least amount of remuneration.

To encourage them to use all honorable means toward reducing the hours of labor so as to give them time to enjoy the society of their families, and cultivate their minds, to the end that they shall be something more than mere "hewers of wood and drawers of water."

And to favor a system of education that shall not allow one child to grow up in ignorance; but where, through the death or misfortune of the parents, the child is cast upon the charities of a cold world, it shall be provided for and properly educated, so that it may have a fair start in the race of life.

To further the foregoing objects we make the following declaration of principles and rights:

All governments which are established for any other purpose than the benefit and protection of the people are unjust and tyrannical, and should not be tolerated for one moment by a wise and intelligent community which desires its people to act justly with one another. All laws conflicting with natural justice tend to make the government despotic.

A wise people will scrutinize every law before it is put on the statute books.

If all the laws were made for the benefit of the majority of the people there would not be one poor man in the commonwealth where there are a hundred; and there would not be more than one law upon our statute book where we now have a hundred.

We ask particular attention to the following self-evident fundamental law of our being.

The land is not only a gift of the Creator to all the inhabitants of the earth; but it is an imperative law of nature that all must sustain life by its produce, thereby showing conclusively that every man has an inherent right to occupy and cultivate as much land as is necessary for the maintenance of himself and family; and his right to occupy to-day gives him no right to say who shall occupy it when he ceases to do so. For if it were otherwise the Creator would be unjust, making one portion of mankind to be the slaves of the other portion, and giving the lie to the Declaration of Independence, which says "All are created equal." And the legitimate function of a government is to reserve the land intact for actual settlers, in quantities as above. And all lands conveyed as subsidies to railroad companies, to scrip speculators, or to any other than the actual settler, is subversive of the most vital interest of the people, and can only tend to injustice, inequality, anarchy confusion and death.

Water, like land, being an imperative necessity of our being, should, in the abstract, be as free as air, and in the concrete, cost only the labor of supplying it. And the allowing for one moment of a private corporation to hold the inhabitants of San Francisco, or any other city, in their power for water, charging enormous rates and threatening to stop the supply of any individual that is not able and willing to put up with their dictatorial usurpation, is at once unjust on the part of the government which allows it, and simple on the part of the people who suffer it. And the just principle is that not only water, but gas, railroads, canals, etc., should be owned and controlled by the nation, State, or municipality, as the case may be, and should be furnished to the people at first cost.

The rascalities unearthed, not only in our municipality, but throughout the State and nation; the license frauds; the poll-tax robberies; the self-confessed bribery of numbers of our wealthiest and most prominent citizens; the taxing of small householders and small farmers to the full value of all their property, and allowing the rich to hold immense tracts of land uncultivated, and taxed at less than one-tenth its value, show that our entire system of taxation is one seething cauldron of corruption, and calls loudly for reform. And to say that all the reform required is honest men to administer the law is to throw dust in the eyes of the people; for the entire system of taxation seems to the minds of honest thinkers to have been concocted to give position to placemen and to allow them to plunder with impunity. We therefore demand some simple mode of taxation that will cost little in the collection, tax the rich in full proportion to the poor, and of such a character that any inhabitant of the community may see at a glance whether any other inhabitant has paid his full tax or not.

J. D. Pierson, Chairman.

Pat J. Healy, Secretary.

After the reading of the address the audience were invited to discuss the question at issue. Mr. Healy quoted Horace Mann to show the utter uselessness of written law when the public mind becomes corrupt, and argued that our present social condition will not bear investigation; that our respectable citizens are above the law; they stand self-confessed criminals before the community, and yet the people seem to be powerless to bring them to justice. The system under which we live prevents the possibility of any honest administration of public affairs, and when public money is handled with recklessness, private honor and integrity are at stake. When a people discover that their social system is not is not in harmony with the progress of the age, when they find that their growth in the knowledge of social science has not been met by a corresponding growth and expansion of the social system; that while art has advanced our civil affairs remain unchanged, or changed only for the worse; that what was once a fit and

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appropriate system is now unfit and hurtful, it is the right and duty of such people to discard the old and seek for new. The right of reformation is a sacred, a natural right, which, whenever resisted, is instantly transformed into the right of revolution, and is as perfect as the right of government itself. It rests on the same basis. It relates to human duty, and therefore to God; it relates to human happiness, therefore to life eternal; it is only bloody when necessity arms the hand of common honesty and warms the soul of patriotic virtue in its cause.

Mr. Ferral, Sr., reverted to our early history to prove that we never have had freedom, and quoted Hamilton to show that people have always been governed by force or fraud. It must be our endeavor to change the current of public opinion. The diffusion of knowledge is our only remedy.

Mr. Days asserted that three-fourths of our people live in misery, that one-fourth may riot in wealth and luxury. He quoted largely from official records to prove that the majority of our prostitutes are compelled to pursue their wretched calling by the stern mandates of hunger. How can we change this state of affairs? Neither the pulpit nor the press, to any extent, will advocate radical reform in this direction. It is our duty when we recognize these evils to cry out against them, and to associate ourselves together for the dissemination of reformatory ideas to the masses.

At this stage the meeting proceeded to elect officers. The following are the names of those elected: President, Dr. Swain; first Vice President, B. F. French; second Vice President, Dr. George Hardcastle; third Vice President, J. H. Phillips; Treasurer, J. D. Pierson; Recording and Corresponding Secretary, Pat J. Healy; Executive Committee, J. McMahon, Mr. and Mrs. Dieren, Thomas Watson, J. M. Days, Fred. Entz, Phil. Libberstein.

The following rules were adopted for the government of the Society:

The government of this Society shall be composed of a President, three Vice Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer and an Executive Committee of eleven, who shall have supervision of the affairs of the Association.

The President shall hold office for one month, and shall be succeeded by the Vice Presidents in the order of their election.

The third Vice President shall be elected monthly by the Executive Committee.

The Secretary, Treasurer and elective members of the Executive Committee shall hold office for six months.

The Executive Committee shall include the President, first Vice President, Recording Secretary and Treasurer.

Any person agreeing to the objects of this Association may become a member by being enrolled and paying monthly the sum of twenty-five cents.

At the first meeting of each month the Treasurer shall make a statement of the financial condition of the Society.

The list of membership was then supplemented by the addition of several names, and with the utmost good feeling the Society adjourned to meet again at the call of the President.

HOW TO BE SAVED.

John Benedict, in an address before the Sacramento Educational Society, spoke, in substance, as follows:

Sin is ignorance; nothing more; a want of capacity to comprehend cause and effect, and want of strength to overcome the inherited tendency to misuse the passions and faculties of the human mind and body. The multitude live merely to gratify the baser desires, instead of cultivating the higher; but they act in accord with their gross organism, and we cannot well expect anything better. Improvement is a child of slow growth, and the most effectual way to improve the human race is to commence with generation itself. No one desires to bring into the world children of evil tendencies, but few know how to prevent it. Neither our medical nor our spiritual advisers give us any instruction on this subject—the former because it is not for their pecuniary interest, and the latter because they are too busy talking about the bugbear they call sin to say anything of the cause of sin; and without knowing the cause how can we effect a cure? Children must be properly begotten, properly gestated, and properly reared. If the two former are attended to the latter will be an easy task. If the mother (with the kind and considerate aid of the father) during the period of gestation could keep her mind on subjects of a refining and elevating tendency, could have beautiful and agreeable surroundings, and live in an atmosphere of peace and justice, her children would be of a higher type than herself, and the race would gradually improve—thus, in fact, it is improving in spite of all untoward circumstances in which the majority of children are born. If parents could be made to realize the importance of living aright themselves, and of endeavoring to lay the foundation of all that is good, as an inheritance for their children, it would not take long to reform the world. Even without any radical reform of parents, but merely a reform in the *conditions* preceding birth, we might have in a few generations a greatly improved race; and eventually there would be no need for prisons, jails, asylums for the insane, etc., for there would be neither criminals nor crazy people. We would want no physicians for soul or body; no lawyers, no courts; but man would be just to himself and to his fellow-man. This is the true road to salvation.

At a late meeting of the State Executive Committee of Iowa, the following resolution was unanimously passed:

Resolved, That we, the Executive Committee of the Iowa Woman Suffrage Society, have heard with profound regret that the Hon. John P. West, of the eleventh Senatorial district, has resigned his office of State Senator, and that he intends removing from this State to Santa Barbara, California. Our most earnest thanks are hereby tendered him for his zealous advocacy of woman's franchisement, and for the high position he has taken on all the vital questions of the day; and we hope that prosperity and happiness, and an undiminished influence for good, may attend him in his new home, and that the place he vacated here may be worthily filled by his successor.

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PROF. CROOKES' EVIDENCE.

Although much has been published concerning the experience of William Crookes, F. R. S., the following will be new to many of our readers. We copy from Prof. Crookes' account as given by him in part third, of his "Researches in the Phenomena of Spiritualism." Speaking of a seance at Hackney, he says:

"Katie never appeared to greater perfection, and for nearly two hours she walked about the room conversing familiarly with those present. On several occasions she took my arm while walking, and the impression conveyed to my mind that it was a living woman by my side, instead of a visitor from the other world, was so strong that the temptation to repeat a recent celebrated experiment became almost irresistible. Feeling, however, that if I had not a spirit, I had at all events a *lady* close to me, I asked her permission to clasp her in my arms, so as to be able to vertify the interesting observations which a bold experimentalist has recently some what verbosely recorded. Permission was graciously given, and I accordingly did—well as gentleman would do under the circumstances. Mr. Volckman will be pleased to know that I can corroborate his statement that the "ghost" (not "struggling," however,) was as material a being as Miss Cook herself. But the sequel shows how wrong it is for an experimentalist, however accurate his observations may be, to venture to draw an important conclusion from an insufficient amount of evidence.

Katie now said she thought she should be able this time to show herself and Miss Cook together. I was to turn the gas out and then come with my phosphorus lamp into the room now used as a cabinet. This I did, having previously asked a friend who was skillful at shorthand to take down any statement I might make when in the cabinet, knowing the importance attaching to first impressions, and not wishing to leave more to memory than necessary. His notes are now before me.

I went cautiously into the room, it being dark, and felt about for Miss Cook. I found her crouching on the floor. Kneeling down, I let air enter the lamp, and by its light I saw the young lady dressed in black velvet, as she had been in the early part of the evening, and to all appearance perfectly senseless; she did not move when I took her hand and held the light quite close to her face, but continued quietly breathing. Raising the lamp, I looked around and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery as we had seen her previously during the *seance*. Holding one of Miss Cook's hands in mine, and still kneeling, I passed the lamp up and down so as to illumitnate Katie's whole figure and satisfy myself thoroughly that I was really looking at the veritable Katie whom I had clasped in my arms a few minutes before, and not at the phantasm of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her with steadfast scrutiny until I had no doubt whatever of her objective reality. At last Miss Cook moved slightly, and Katie instantly motioned me to go away. I went to another part of the cabinet and then ceased to see Katie, but did not leave the room till Miss Cook woke up, and two of the visitors came in with a light.

Before concluding this article I wish to give some of the points of difference which I have observed between Miss Cook and Katie. Katie's height varies; in my house I have seen her six inches taller than Miss Cook. Last night, with bare feet and not "tip-toeing," she was four and a half inches taller than Miss Cook. Katie's neck was bare last night; the skin was perfectly smooth both to touch and sight, whilst on Miss Cook's neck is a large blister, which under similar circumstances is distinctly visible and rough to the touch. Katie's ears are unpierced, whilst Miss Cook habitually wears earrings. Katie's complexion is very fair, while that of Miss Cook is very dark. Katie's fingers are much longer than Miss Cook's, and her face is also larger In manners and ways of expression there are also man decided differences.

GOD IN THE CONSTITUTION.

A writer in the Boston *Globe*, in view of the recent convention at Columbus, Ohio, in favor of inserting a recognition of God in the Federal Constitution, says:—

"Much stress is laid upon the fact that most of the State Constitutions contain a clause recognizing Deity, that our people are a Christian people, and that to be consistent therewith the National Constitution should contain a like clause. We cannot deny that most of the States, perhaps all, have such provisions. What then? Has the practice under these provisions been worthy of imitatation? Look at the examples in the Massachusetts Colonies. Their charters, whether by James, William and Mary, George, or whoever else, were always '*By the grace of God*,' and as '*Defenders of the Faith*.' The renowned '*compact*' was signed on board the Mayflower, '*In the name of God, amen!*' It acknowledged 'King James by the grace of God,' and was signed "In the presence of God and one another, for the glory of God and advancement of the Christian faith.' Both of these colonies were abundantly provided with fundamental recognitions of Deity. They came and found 'what they sought, freedom to worship God.' In less than forty years from that time, both of these passed laws for whipping, fining, and otherwise persecuting the entire sect to which the world renowned poet Whittier belongs as 'a cursed set of heretics.' The 'Massachusetts statue' provided that they—

"Be stripped naked from the middle upwards, and tied to a cart's tail, and whipped through the town, and from thence immediately conveyed to the constable of the next town, and so from constable to constable till they be conveyed through any of the outwardmost towns of our jurisdiction."

In the Massachusetts colony, provision was made for punishing Atheists, "by imprisonment, by whipping, or *boring through the tongue with a red hot iron*," carrying out with a vengeance the idea of Dr. Cummings to treat them as a scourge and a curse.

Prof. Proctor writes that the sale of the American Cyclopædia, which has now reached 30,000, "is simply amazing. I wonder when anything like a sale will be obtained for a work of that kind in England. That is the aspect on which the matter strikes me most. There must be in America at least three times as great a proportion of reading and thinking men to the entire population as there is in England."

Dr. R. P. Fellows, the Great Healer.—This distinguished Magnetic Physician has been before the public for many years, during which time he has performed the most astonishing cures recorded in the history of healing. He is now permanently located at Vineland, N. J., where he is devoting himself to healing the sick in every State in the Union by his Magnetised Powders. The cures that are being performed by the powder speak volumes in its favor. It can be procured of the Doctor at $1 per box, or $5 for six boxes.

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THE HOUSE THAT BOWEN BUILT.

I.

Plymouth Church.—This is the house that Bowen built.

II.

Grace, Mercy and Peace.—This is the meal that lay in the house that Bowen built.

III.

Paroxysmal Kiss.—This is the mouse that hid in the meal that lay in the house that Bowen built.

IV.

Gossip.—This is the cat that hunted the mouse that hid in the meal that lay in the house that Bowen built.

V.

Dissimulation.—This is the dog that worried the cat that hunted the mouse that hid in the meal that lay in the house that Bowen built.

VI.

Vicky.—This is the cow with the crumpled heel that kicked till the dog was *ausgespiel* * that worried the cat that hunted the mouse that hid in the meal that lay in the house that Bowen built.

VII.

Sir Marmaduke.—This is the swain all tattered and torn who soothed the cow with the crumpled heel that kicked till the dog was *ausgespiel* that worried the cat that hunted the mouse that hid in the meal that lay in the house that Bowen built.

VIII.

Elizabeth.—This is the maiden all forlorn who jilted the man all tattered and torn, who coaxed the cow with the angry heel that kicked till the dog was *ausgespiel* that worried the cat that hunted the mouse that hid in the meal that lay in the house that Bowen built.

IX.

H. W.—This is the priest all shaven and shorn who almost wished he had never been born when he kissed the maiden all forlorn who jilted the swain all tattered and torn who coaxed the cow with the lively heel that kicked till the dog was *ausgespiel* that worried the cat that hunted the mouse that hid in the meal that lay in the house that Bowen built.

X.

Mrs. Moulton.—This is a "Slice of the Judgment Day" whose "downright truthfulness" carried dismay to the naughty priest in "the cave of gloom" who "sat on the ragged edge" of his doom when he kissed the maiden all forlorn who jilted the man all tattered and torn who soothed the cow with the vicious heel that kicked till the dog was *ausgespiel* that worried the cat that hunted the mouse that hid in the meal that lay in the house that Bowen built.

XI.

"My Dear Von Moltke."—This is the name of the Mutual Friend who carried the secresy through to the end for the sly old priest in the cave of gloom who kept a dangerous cup in his room, when he kissed the maiden all forlorn who jilted the man all worried and worn who coaxed the cow with the versatile heel that kicked till the dog was *ausgespiel* that teased the cat that hunted the mouse that hid in the meal that lay in the house that Bowen built.

XII.

Mrs. Morse.—This is the typical mother-in-law with the terrible tongue and flexible jaw, the eagle eye and avenging claw, who told of all that she heard and saw, who indulged in various comments aloud, and made it sultry for all the crowd—for the Mutual Friend who dared to refuse to let her get at his budget of news; for the priest who, caught in what he had done, said "Mother, I wish you would call me son;" for her desolate daughter all forlorn who jilted T. T. (Tattered and Torn) who coaxed the cow with the frisky heel that kicked till the dog was *ausgespiel* that worried the cat that hunted the mouse that hid in the meal that lay in the house that Bowen built.

XIII.

The Graphic.—This is the cock that will crow in the morn when Justice blows her delinquent horn, commanding all to acknowledge the corn; for the mother-in-law with the lingual thorn; for the Mutual Friend with his lofty scorn, for that Slice of the Day of Judgment born to comfort and scare and guide and warn; for Bessie, who, as she has sworn, by Marmaduke from her bed was torn, and into his screaming and sleeping borne; for the social priest all shaven and shorn who kissed the maiden all forlorn who jilted the man all worried and worn who soothed the cow with the limber heel that kicked till the dog was *ausgespiel* that worried the cat that hunted the mouse that hid in the meal that lay in the house that Bowen built.—W. A. Croffut, *Daily Graphic.*

*Played out.

How to Make Marriage Beautiful.—In the first place, let people defer to laws of health, of sanity, of hereditary soundness; let them obey restrictions, consult wholesome seasons, respect the limits which have been set up by the common sense of nature. Mutual ignorance on these points is filling marriage with unnecessary evils; they not only spoil the physical well-being of a family, but spoil its disposition. Let the work in every house be reduced by a reduction of its ambitions, till all the parlors, all the tables, all the clothes, exactly represent the current condition of every family; not a bracket nor a ribbon for exaggeration; not a single room for parade; neither sewing, washing, eating, scouring, company-giving, beyond actual needs, and all done by the least elaborate methods. Then, in the second place, reduce to the lowest possible point the disturbances which arise from ignorance and vanity, from artificial training; you simply liberate marriage for the more effective discharge of its spiritual purpose. The men and women might still suspect that they were all mated till life itself pronounced the bans. Teach children that marriage only prolongs their school hours into the dignity of sterner disipline and less perishable attainments. Warn them against the physical errors which so sap the will that it is humbled and enslaved by annoyances which health and freshness laugh at. And teach them simplicity; make vulgar habits and ambitions appear odious to them, ply their imaginations with austere and spiritual beauty, whose service makes them truly free. Then they will be better prepared to discover that marriage withholds felicity until it has been learned.—*John Weiss in Old and New.*

Poor men are excellent people to purchase stocks; in fact, they are a necessity to the stock-gambler, for without them stock-swindling would be at an end and our mining millionaires would be compelled to pay their own assessments for the working of their own mines; poor men, as patrons of the brokers, are like cows—easy to drive and easy to milk, and content to labor industriously in order that they may give down when corraled by a stock corner. —*Chronicle.*

We can ascribe the introduction of bronze manufacture into Europe to a great race immigrant from Asia some 6,000 years ago, called *Aryas* or *Aryans.* And this Bronze Age reaches to and overlaps the beginning of the historic period in some countries, and so includes the great epochs of the Assyrian and Egyptian Empires (B. C. *circa* 1500), and the earlier eras of the next succeeding Age of Iron.—Prof. A. Muelle, *in Popular Science Monthly for May.*

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For Common Sense.

A TRIBUTE TO BRET HARTE.

BY WILLIAM BRUNTON.

We bring thee flowers from vale and hill,
Tho' wild and void of garden care,
Pacific flowers thou lovest still,
In Eastern clime for thee to wear.
The Miners rough thy heart did see,
With Christ-like force and loving lens,
Their praise so sweet thy praise shall be,
And write thy love for fellow-men!

No nobler task was ope to thee
Than praising long neglected ore,
'Neath trodden sand thy eye could see,
The gold for which we all explore.
'Tis time the poet saw like God,
That knows for none the least disdain;
And loves as doth the verdant sod,
That Rose and Thistle will maintain!

Go East or come to us once more,
We care not so thy Soul is true,
Be here or list the Atlantic roar,
We never now can say "Adieu!"
Or Truthful James or poet speak,
Yet still we own the voice as ours,
And with pure love for thee we seek,
And twine for thee these garland flowers.

"THERE'S ROOM IN THE WORLD FOR ALL THAT IS IN IT."

BY M. CLAY PRESSE.

Men build up their worlds like poor, blinded moles,
With just room enough for their own narrow souls.
'Tis plain to their minds that black is not white,
And there's only one line 'twixt the wrong and the right.
Firmly believing their creeds to be true,
They wonder that others don't think as they do.
In the ages agone, they tortured each other,
And forced down their creeds in the throat of a brother.
They forgot, in mechanics, no two clocks will strike
Throughout all the hours precisely alike;
That our species, like clocks, are of different kinds,
And mankind are fashioned with various minds.
Ah! 'tis a great truth to learn—a prize, if you win it,—
"There's room in the world for all that is in it."

This life is a play, where each human heart,
To make the *denouement*, must act out its part.
If all men, like sheep, should follow one way,
Then life would, indeed, be a very poor play.
'Tis the law of our being most pointedly shown,
That each man must live out a life of his own.
Ah! be not too rash to judge of another,
But ever remember that man is your brother.
God made the owl see, where man's sight is dim,
And the light that guides you, may be darkness to him.
'Tis a great truth to learn—a prize if you win it,—
"There's room in the world for all that is in it."

Our mission on earth is well understood:
To root out the evil and cultivate good.
Down, deep in the innermost depths of the soul,
A voice ever sings of a far distant goal;
And it whispers so soft, like a faint, muffled breath,
There's something within us that's stronger than death!
That souls are but sown in this hard, earthy clod,
To blossom and bloom in the garden of God.
Oh, brothers! there's only one God for us all,
But his voice unto each makes a different call.
Some see him in rags, as JESUS of old;
Some mitred, and blazing in purple and gold.
Ah! let us not proudly monopolize right,
Nor demand of a brother to see with our sight.
'Tis a great truth to learn—a prize if you win it,—
"There's room in this world for all that is in it."

MAN AND WOMAN.—As a mother, a woman goes through the tragedy of giving birth to her son, watches over and cares for his helpless infancy, brings him through all the diseases incident to childhood, is his nurse, physician, seamstress, washerwoman, teacher, friend, and guide, spending the cream of her days to bring him up to be a voter with no provision in law for her own support in the meantime, with not so much as "I thank you." Then he leaves home and marries a wife, whom it took some other mother twenty-one years to raise, educate, and teach to cook his meals, to make and wash his clothes, to furnish him with a bed, and to fill the house with comforts, of which he has the larger share, at her own expense. And all this done for him up to this period of his life without any cost to himself. Then he votes to help make a law to disfranchise his wife and these two mothers, who have unitedly spent forty-two years of the prime of their days for his benefit, without any compensation. And then he makes another law to compel his wife to do all the same kind of drudgery which his mother had done, with the addition of giving birth to as many children as in his good pleasure he sees fit to force upon her. And all her earnings and the fruit of her labor are his, his wife being the third woman who spends her life to support him. It takes three, and sometimes four women to get a man through from the cradle to the grave, and sometimes a pretty busy time they have of it, too.—*Woman's Journal.*

Poor men make excellent voters; they swell the ranks of party processions and fill public halls on political occasions. They make good depositors at our savings banks, and their aggregate accumulations swell into millions, which, when properly handled, make the managers rich.—*Chronicle.*

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COMMON SENSE.

A Journal of Live Ideas.

SPIRITUALISM, ITS PHENOMENA AND PHILOSOPHY, SOCIAL REFORM, WOMAN SUFFRAGE, ETC.

VOL. II. SAN FRANCISCO, CAL., SATURDAY, MAY 29, 1875. No. 2.

Signs of the Times.

It is proposed to hold a delegate convention of all the Liberal Leagues of the country at Philadelphia in 1876.

A bill has been introduced in the Tennessee Legislature to tax bachelors ten dollars a year, the money thus collected to become a part of the county school fund.

It is the opinion of *The Newark Register* that good mental habits, rather than the mere amount of instruction crammed into children's heads, are what is needed in our schools.

A Kentuckian has invented a street car, the motive power of which is compressed air, acting the same as steam upon an ordinary engine. The seats of the car are the air reservoirs.

The Chicago *Tribune* thinks things are serious, and that something ought to be done about it. "This is no time to hedge, and protest that we are not alarmists! We ought to be alarmists."

John Bright says it is ludicrous for the United States to invite foreign manufacturers to compete at the Centennial exhibition, when a protective tariff prevents them from competing in American markets.

Large standing armies are a direct cause of war. Europe is now in a state of peace, but there are over three millions of men under arms,—a standing menace to the lives, the property and the highest interests of the entire people.

The *Truth Seeker* states that the circulation of Beecher's paper, the *Christian Union*, has fallen from 125,000 to 24,000. It is not long since it was reported that the circulation had gone up to 200,000. Some difference in the two stories—nearly as much as in the testimony in the Tilton case.

A late official decree of a magistrate in Austria reads as follows: "Considering that the schoolmaster, N., applying for permission to marry, is possessed of no private fortune, and enjoys an income or only 431 florins a year, which would not suffice to sustain a family; and that his affianced bride has no more than 400 florins of private fortune, the legal license to marry can not be granted to said schoolmaster."

The *Banner* mentions as one of the cheering signs of the times the fact that numerous instances have recently occurred all over the country of the continuation of the husband's business by the widow. It shows that women is making material advance toward an independent position in society. The latest case is that of Mrs. C. F. Wells, redict of S. R. Wells, the phrenological and reform publisher.

Theodore Tilton waived all legal and personal objection to the testimony of Mrs. Tilton in the Beecher case, but Mr. Beecher's lawyers prevented the judge passing on the question of admitting her testimony, as they refused to offer her as a witness. Beecher, before the Committee and on the stand, charged her with thrusting her love on him—the cowardly wretch—and he was fearful she might say something that would show how it was that she had been "misled by the love of a good man."

In Massachusetts male teachers receive an average of $94 per month: female teachers $34.

The Boston *News* thinks that Massachusetts, which could not bury Charles Sumner nor repair the State House without extravagance, and corruption, would look well trying to run a thirty million railroad!

Poor men are obliged to pay interest on borrowed money, even though they never borrow a dollar! Interest forms a part of the present price of everything that is sold in stores, shops, groceries and markets.

Male convicts in our jails and prisons constantly receive letters and visits from their wives, but when a female convict receives a letter from her husband, the circumstance is mentioned as remarkable, it is so rare.

Fifty-five per cent of the total number of prisoners in our penitentiaries are under thirty years of age; less than 25 per cent. are married; the habit of intemperance is confessed by 75 per cent, and less than ten per cent are women.

Sixteen thousand eight hundred and eighty-nine persons were banished from Russia to Siberia between May and October last; 1,080 women and children over 15 years of age, with 1,269 young children, voluntarily accompanied the exiles.

The authorities of the city of Buffalo, N. Y., rejected the Catholic parochial school project on the ground that "common schools ought to be sustained exclusively for the tuition of children in the studies which are recognized as essential to a good business education."

At Mr. Bastian's seances in England recently the materialized spirit and the medium have several times walked out of the cabinet, hand in hand, the medium in a trance. Spirits have also repeatedly disappeared—"melted into thin air" in presence of the audience, and have reformed again, all in a good light.

A Baltimore lady, rich and pious, remained single until the age of forty, refusing many offers, because she had resolved to marry no man except a clergyman. Recently she married a poor but devout pastor of a little church, and the honey-moon was hardly over before he resigned his charge and set up as a broker with her money.

The workers are the ones who in the end pay all the interest on borrowed capital, and provide all the security. Let them borrow of and lend to each other, through a workingman's association; they would thereby save all the interest until the time comes when the absurd, wasteful and vicious system which compels the payment of interest is abolished.

John Jones, a man with an immortal soul, is practically a cog on the wheel of Mr. Shylock Money-bags. Jones is of no account to society or to himself, except so far as he helps to grind out Shylock's grist. Jones is a part of our system, and the system was established *by* the strong *for* the strong. Jones is not strong, and he never will be until he knows enough to combine with Smith and Brown.

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For Common Sense.

RE-INCARNATION AND BUDDHISM.

BY DON FULANO.

It is the habit of too many of us to regard the Buddhists as ignorant and degraded heathens and idolators. We have for the most part acquired this vicious habit in early youth from heeding the accounts of missionaries, who are, as a class, the most ignorant and indolent of christian priests. It may be interesting to San Francisco Spiritualists to learn in what relation the most advanced beliefs of Spiritualism stand to the tenets of their Mongolian fellow-citizens, whom the hoodlums of their species are encouraged to stone and revile on every favorable opportunity.

The Spiritualists of the Continent of Europe, at whose head stood Allen Kardec, and, following in their steps, those of the Eastern States, tell us that they have received from exalted spirits a doctrine quite new to Christendom, but as old as the hills to old Oriental Nations, which, as far as the evidently yet imperfect teachings have gone, seems to be this: That some of those now living on earth have passed through this earth-life, with all its vicissitudes and sorrows, before—sometimes more than once; that those persons who are most successful and happy in their conditions and relations here, are those whose spirits are now incarnated for the first time, having therefore no sins committed in a past existence to be atoned for; whilst less fortunate and successful individuals are for the most part those who are thus atoning by their present sufferings for the crimes of a former life. Those who hold this faith believe that at death the spirit will either pass into a world of greater sorrow, pain and punishment than this, will be born into one of the heavens or happy spheres, or may, after a shorter or longer stay in a disembodied condition, be re-incarnated or born again into this earth-life, its destination being in every case determined by its relative moral excellence. This is how I understand the statements of the most intelligent Re-incarnationists, whose numbers are, I would say in passing, very rapidly on the increase. Whether these statements of the spirits are true or false, it is undoubted that they are daily obtaining a more extended credence.

If the direct evidence of Prince Emile Wittgenstein, who is considered by those who know him to be the soul of honer—evidence obtained in a most remarkable manner through his cousin, the Countess of ——, and published sometime since in COMMON SENSE—is of any value, then there are only two tenable theories as to its nature; and these apply equally to all the present remarkable phenomena of Spiritualism: Either the facts are as the spirits state them, or else these and all the other wonders of modern Spiritualism are, as the Catholics declare, of Satanic origin.

The difficulty about accepting the Catholic solution would seem to be the old difficulty, started by Christ, of Beelzebub being divided against himself, for either we have no faculty capable of judging between right and wrong at all, or we can hardly conceive anything more Satanic, *i. e.* more utterly evil, than the character and the attributes of the God of the Jews and Christians, or the histories of the religions which have sprung from a belief in him. So long then as we are constituted thus, unless our whole moral nature—the voice within each of us—is a cheat, a delusion and a snare, the balance of evidence would seem to lie in favor of the spirits.

Now the Re-incarnationists, with Allen Kardec and the *Banner of Light* at their head, have given us this information about the conditions of human existence as something altogether new and strange and excellent, a distillation of the highest knowledge from the highest spheres. Alas, alas, there is nothing new under the sun! More than five hundred years before the birth of Christ Buddha preached just this doctrine of Re-incarnation to his disciples, with this difference: He taught that everything that exists is born from, or exists because of, something that existed previously; but that we can have no knowledge of the starting point of any thing. Trees are produced from seeds, birds from eggs; but the origin of this sequence is involved in obscurity. Again, Buddha taught that the being that is born into another state in consequence of the death of any living creature is not that same being, any more than the flame of a lamp, transferred to another wick, is the same flame as the first; but it exists because of it, and is endowed with its qualities of good or evil. Buddha was fond of illustrating this idea by the analogy of seeds sown, much as the Apostle Paul did. Buddha would have said of a man on earth that he might regard himself as a sentient being, now existent in the world of men; but that he has existed in a similar manner in many myriads of previous births, and may have passed through all possible states of being, from the highest to the lowest, and some of them repeatedly; that he is now under the influence of all that he has ever done in all these ages. This is his *karma*, the arbiter of his destiny. Until he attain *nirwana* he must still continue to pass through these sequences of existence; but the states of being—animal, devil, ghost, angel or man—into which he may pass as duration rolls on, he cannot conjecture. All the future is shrouded in impenetrable darkness. Only through the stern practice of virtue—the rules of which he prescribes with a minuteness of ethical discrimination utterly unknown to any other religious teacher—can he at length free himself from the influence of *karma*, or *acquired destiny*, by attaining *nirwana*, where his spirit, its selfhood forever utterly extinguished, shall rest eternally in a state of peaceful and conscious bliss.

The Buddhists now-a-days are themselves divided as to the exact condition of souls in *nirwana*, and all missionaries and opponents of Buddhism delight to charge Buddha with having preached absolute and utter extinction as the only and best reward for the highest attainable virtue.

M. St. Hilaire, one of the most intelligent of the Christian writers on the religion of Buddha, actually bases one of his heaviest attacks upon the system on this: That Buddha taught the practice of virtue for a reward, and although, as he states, that reward is nothing, the principle is no less vicious. I should like to ask M. St. Hilaire what other inducement Christ offered for the practice of virtue but the hope of "treasure laid up in heaven," whatever that may be. What Buddha, in point of fact, offered to the virtuous man was, it is true, a reward which probably would not much tempt the average Christian. No promises of bliss unutterable accompany his descriptions of *nirwana*; for when that goal of all the saint's brightest hopes; that high reward of all his self-denial is at length reached, the purified spirit is forever dead to concupiscence and desire of every kind; the selfhood is extinct. Absolute rest and peace, and that state of mind which feels a good or an evil to another to be as great a good or as great an evil as if to itself, is all that it offers.

Those minds which cannot perceive the blessedness of the extinction of the selfhood in a state of conscious existence, naturally fail to understand Buddha's language about *nirwana*. But is it conceivable that Buddha, whose ethics and ontology are throughout wonderfully wise

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and consistent, after describing twenty-six spheres or worlds of ever-increasing bliss, through the countless ages of *all of which* the good man *might* pass long-drawn-out lives of intense mental and sensuous—not sensual—enjoyment, should then crown the whole with the offer of utter extinction *at once* to those who best follow his precepts and attain the highest meed of virtue? Besides, Buddha himself is spoken of in the legends of all Buddhist lands as having attained *nirwana before his physical death*; and again, as having felt and acted *after he had passed away* into *nirwana*. But none are so blind as those who will not see!

A conscious existence after an extinction of the self must be a state of being of which we can form no conception with our present powers and experiences. It cannot be a state of sensuous enjoyment. It is probably utterly indescribable in human language. It does not by any means follow that it cannot be, that it does not exist, or that it is not the most blissful of all possible conditions. But surely, of all possible rewards offered for virtue, it is the one least open to any objection, since its desirableness is so inconceivable to any but the highest and most virtuous minds, that to the vicious it seems no reward at all.

To return to my subject: A late writer in COMMON SENSE, relating his conversation with "a very exalted spirit" on the subject of Re-incarnation, represents it as saying that "beings do not remember, save in rare glimpses, any of the events of their past existences till they have attained a certain eminence, an exalted sphere; then the memory of all their experiences comes back to them for their instruction and guidance. So Buddha teaches, that only on the attainment of an eminent degree of sanctity, by the practice of virtue and the observance of good precepts, can this memory of past existences be obtained. He frequently relates his own experiences and those of others present, in former births, for the instructiou of his disciples, showing the influence of past crimes on their *karma*, or destiny.

To be continued.

NOTE.—I have spoken above of Protestant Christian missionaries as being, with a few bright exceptions, the most ignorant and idle priesthood in Christendom. This seems a hard thing to say. It does not in the least apply to Roman Catholic missionaries, who are, for the most part, simple-hearted, earnest, self-denying and well-informed men. To show that I am not talking wildly, let me relate one instance out of many which have given me the above impression: On first settling in Kandy, the mountain capital of Ceylon, the site of the Molagawa Delada or Temple of the Sacred Tooth, and the head-quarters of the Buddhistic priesthood, wishing to engage one of the most learned of the Kandian priests to teach me Pali. the language of the sacred books, I called, first of all, upon the Episcopal missionary there—a good old man, who, for more than twenty years, had been engaged in the attempt to convert the Kandians, and who preached weekly in Cingalese to a few native Christians. After introducing myself I told him my object, and as he was well acquainted with all the priests, I begged him to inform me whom I should best apply to, and which of the sacred books it were best to read. Looking at me hard, and speaking in an abrupt and disgusted tone, he inquired: "What do you want to learn Pali for?" I answered that I desired to examine the Buddhist sacred books for myself. "Oh," he replied, "that is not worth your while at all; I assure you they contain nothing worthy of anyone's attention; a mere collection of obscene and foolish tales." I returned, "You of course know Pali yourself?" "No," he replied; "I never thought it worth while to learn it." "You have then had these books translated to you?" "No; but I have a good general knowledge of their nature and contents." I took up my hat and bowed myself out, intimating that I would prefer to judge the matter for myself. DON FULANO.
Lower Lake Cal.

The wife of Thomas Grennan, of Vallejo, last week dreamed that she was about to die, and that two physicians of her acquaintance attended her. She told her husband, who laughed the matter off, but in two days after she was taken suddenly ill, was attended by the two physicians, and died, as she had dreamed she would.

A neatly printed pamphlet of twenty-four pages has been published by Walter Hyde, consisting of prose and verse, which purports to tell "How to keep sharp in dull times." It treats on the connection of the soul and body, temperance, morality, etc. The author announces that he has in preparation a volume on the "Philosophy of Healing by the Laying on of Hands." *

THE CHINESE QUESTION.

Dr. Pilkington writes for COMMON SENSE a lengthy letter, from which the following extracts are made:

The greatest opposition to the Chinese arises from the Irish Catholics, with whom it seems useless to reason. By the ring system the Irish already monopolize more than a fair portion of the labor to be performed; but could they prevent the labor of Chinese they could not themselves perform it all, and it would be an impossibility to bear their insolence, the females no less than the males. Prejudice against the Chinese is not confined to the Irish alone, but seems to prevail in proportion to the ignorance of the masses, and to some extent, amongst a more intelligent portion, some of whom take the ground that this country belongs to the white man alone, supposing that because they are whiter than some of their neighbors, this entitles them to a preference, merit or no merit. They say their families must starve if they cannot drive out the Coolies; and hence an Anti-Cooley Association is to be gotten up for self protection, as they suppose. This class do not seem to be aware that the Catholic element, if there were no Chinese, would be more detrimental by far than the Chinese themselves. The Chinese are peaceable, plotting no evil to other parties so long as let alone. Witness, on the contrary, the determined effort in New York City to prevent a peaceable procession of Orangemen. This same spirit prevails everywhere among this class. The Anti-Cooley men would not do much of the labor that the Chinese do if there were not a Chinaman in the country. The Chinese go into the mountains, buy up mining claims worked through by the white man, and re-work them. This, in all probability, would otherwise remain undone. They go about the streets and pick up what no white man will condescend to do, and so much is saved which otherwise might rot and become a source of disease. Our paper manufacturers might have to hunt up other means to obtain their material, while many families, now regularly supplied with fresh vegetables at their doors, would use far less of this wholesome food, if obliged to go to the market for it. Their presence in California has made possible the establishment of manufactories, which could not have come into existence had not a cheap labor, to mingle with the more expensive mechanical and artistic labor, been introduced. These home manufactories save much money that would otherwise be taken away from the country for imported goods. It also gives a great deal of labor to white men which could not be maintained here but for the Chinese intermingling labor. Our woolen goods, bagging, shoes, slippers, clothing, cigars and many other things they have a hand in, were formerly imported; and the material of which many of these are manufactured is produced here. Were the Chinese sent from the country it would be a calamity, and many of the ignorant dissatisfied might have to follow suit for want of employment, being now employed in consequence of having a mixture of cheap labor, which enables the manufacturer to compete with other countries.

It is said the Chinese send a great deal of money away from the country. Well, as to this, how is it with the Irish, the French, the German, the English? How much is annually sent to these countries? What has become of the millions of California gold? It has not all gone to China? It is true the Chinaman don't drink at saloons; hence don't spend much of his earnings in this way, though

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he does his portion in the role of intemperance by the use of tobacco and opium.

If your white men would use the money they spend at saloons, in supporting lyceums, debating associations, a good library, and the like, for the sake of informing themselves, they might soon have the intelligence necessary to make wise laws, and could send men of their own class to legislative halls, instead of scheming lawyers and dishonest politicians.

The Chinaman is peaceable; he minds his own business and does not attempt to force his religion or politics on any one, as does his persecutor, the Irish Catholic. Chinamen, far more than white men, are a communistic and co-operative class of men, as demonstrated in California. They eat generally on the co-operative plan, which is more economical than the ordinary method. Co-operation is a coming question of the future, and will prove a great furtherance to independence. To some extent the Chinese do business on the same principle. A Chinese fishing company near Belmont, the other day, caught 8,000 lbs., including salmon and young shark, which they dry and export to China. Here is an example.

The course pursued by this class of Anti-Cooley men is not in accordance with the genius of American institutions; and more than all it is contrary to destiny. To oppose destiny is to stand before the car-wheels of progress of this age. The car of progress must advance, and those who will not turn and follow in the wake must fall beneath the wheels.

LIBERTY IN AMERICA.

Editor Common Sense:—That person is rich whose wants are supplied and whose health is good. Little else is required. Superfluities and gew-gaws discarded, the labor to supply the wants of every person can be done by the devotion of from four to six hours per day to any productive occupation. The first consideration is health. This may be enjoyed in what are called very unhealthy and disagreeable climates if the laws of life are heeded. These laws, although founded upon a science the alphabet of which is hardly complete, are sufficiently understood by the few to soon distribute that knowledge to all, if social arrangements were favorable to such distribution. More effort is expended in the direction of suppression than distribution, and so long as the few who possess the knowledge and ability are affected by ethical strabismus, there will be difficulties in the way of the general acquirement of this knowledge by the masses.

Public journalists generally counsel the conservation of the public peace, simply because their interests are also conserved for the time being; and all the great public journals are supported, not by their nominal subscribers and advertising patronage only, but by subsidiary means, in part, furnished by those whose grists of opinion they grind out. Now, it is plain and fair to suppose that these so-called respectable journals have weight, and when they—bound together by certain interests in common—hurl their anathemas against an innovation, it simply means that they, as a big watch-dog chained to the master's kennel, are bound to howl when meddlesome freemen come about disturbing the domain.

True liberty is a luxury or rarity which few know the flavor of, and probably still less in number would fully appreciate, if within their grasp. Probably this is why so few possess it. Liberty, in its truest and best sense, is fit for Gods and Angels, and as those are not plentiful on erath, liberty finds few patrons. It has been a life-work to endeavor to induce those we could influence to live such lives as are necessary to nurture this rare gift. Thus far the only remuneration has been the anathemas of tyrants and their adherents, who form the governing classes throughout the so-called civilized nations. Unquestionably a modicum of liberty is the birth-right of every living being, but it is as unquestionably surrendered for less than a "mess of pottage" in the great majority of cases. Those who surrender and those who avail themselves of the advantage of such surrender, are reprehensible, but not in a like degree, for the former are generally the weaker vessels.

That the world moves is proven by the greater number who participate in the fruits of spoilation. Formerly the monarch alone enjoyed those fruits; now they are divided, and the larger the number that divide the spoil, the more liberal the government, nominally, but it is a serious question if the monarchial spoilation was not the more favorable for the masses, as then there was but one royal horde to sustain; now there are many. In this respect no government on earth excels that of the United States of America. Spoilation is organized, and the last drop that it is possible to extract is expressed from the toiling million in the way of plunder. The acme of spoilation has been reached by this government and people. The fairest field and no favors to any but spoilers; they have made common cause, and of course swept the board in this country. This "land of liberty,"—"the home of the free,"—has capped the climax in the science of spoilation. The figures prove it. There is no country on earth where it is possible to sustain the number of sinecures that find royal harvest here. What does this prove? Either that the people are wanting in native common sense, or that they are most forbearing and good-hearted. Take either explanation you choose. As the former is the least flattering of the reasons given for the supine subservience of Americans, we naturally reject it. One thing, however, is notorious: We are poorer in bodily health than any other known people. Possibly this accounts in part for the readiness with which we submit to be fleeced—the temper being so effectually drawn from the human steel as to render it altogether pliable. This process is effected by excesses of all kinds. There are no people who drink deeper or more fiery liquids, chew more deleterious substances, or inhale fumes more devitalizing.

Frederick Moulton Shaw.

Los Angeles, May 1, 1875.

Platitudes and truisms do not work up into interesting books; but, if our object is to accomplish something for human life, we shall scarcely find any serviceable truth that has not been rubbed into a truism, and scarcely any maxim that has not been worn into a platitude.

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For Common Sense.

WORDS OF WARNING.

FROM A WORKINGMAN.

Workingmen should carefully study the political and social condition of the industrial classes of all countries—the machinery used to keep us in bondage. We should study every move made by capitalists through their agents in the Congress of this country. There never was a time in the history of this country when the liberties guaranteed by the Constitution were so jeopardized as they are now. I hope you read the bill emanating from a caucus of Republicans at Washington during the last session, to suspend the *habeas corpus*, and give the power to President Grant to arrest any person he pleased. I was at the time surprised that the people were so quiet, and that meetings were not held all over the country, denouncing the acts of that caucus in proposing such an atrocious measure. What a low estimate they must have of the voters of this country! It shows that there is a strong party which contemplates establishing despotism. They know they have the support of the capitalists, all over the civilized world, and the support of all Monarchies. To many it will hardly appear possible that such a scheme could find sanction in our Republic. What is the cause? They perceive the premonitions of a true organization of the working classes all over the civilized world. The strikes, workingmen's trade societies, workingmen's papers, co-operation of the trades of England and America, and especially the International movement, the example of the Granges, the Republican feeling in France, and the spread of Republicanism in all parts of the continent of Europe, warn the holders of capital, and they will forestall the movement by a premature revolution or a general war. What are the leaders of the Trade Societies about? The *habeas corpus* act is the only protection that under the present system secures individual liberty. Destroy that and our tongues will be closed; theae will be no semblance of a free press; no assembling of the people to debate or discuss their grievances; a dreadful pall will hang over the nation; the down-trodden in Europe will give up all hope when they learn that in the great Republic of America liberty is destroyed.

This act of the Republicans is a demonstration of what the immediate future will be if the people do not arouse themselves from their lethargy.

The machinery used to deprive our class of the fruits of our industry and the means of existence is so complicated that we must not be surprised at the ignorance of the masses. Men in Congress see the condition of the country, and attribute the terrible condition of the masses to the imperfect financial system. They lament the drain of gold that goes to Europe to pay the interest on the national debt. They show that the members of Congress conspired with the Bullionists of Europe, when greenbacks were issued, not to make them payable for all debts, duties or revenues, thereby giving the possessors of gold the power over this country; and now the new financial scheme passed by Congress to redeem greenbacks and resume specie payments is inoperative. The revenue is diminishing; greenbacks do not flow into the treasury. The Bullionists desire to force another loan upon the Government, and so depress the producing power of the country that it will give other nations the mercantile and manufacturing prepondering power. See what a fight is going on between England, France and other continental countries for the possession of gold. The Bank of Eugland has had to raise the rate of discount to prevent the drain of gold. France, or the financiers, have obtained the possession of the new gold coins issued by Prussia, and melted them into bars. What the French lost in war they have recovered by financial manœuvering.

Some men will say we ought not to trouble about the money question. It goes to prove that there is not only a conflict between capital and labor, but a terrible conflict betwen nations, asd also a conflict between the manufacturer, merchant and usurer of different nations. The Rothchilds at one time held the supremacy over different nations; now it is divided. In the midst of this conflict, this battle between the various monetary, manufacturing, mercantile, stock-jobbing and profit-mongering brigands, the producing classes are starving.

The competition between the working classes is severe. Hitherto it was confined to the whites; now it is between blacks, whites, and the new element from Asia.

The following are a few of the changes that must ere long take place: The people must vote on all laws. Cost must be the limit of price. Productions must be exchanged value for value. Credit must be given to the unemployed to set them to work as colonists upon the land, and at occupations that they are adapted to. A union with our brethren in Europe must be established. Money must be a medium of exchange only. As all the people will be producers, or aids in exchanging produce upon equity, there will be no difficulty. As a general rule that is the manner of estimating values now excepting the interest demanded by the money-lender, and the profits the middlemen and the manufacturer and merchant put on. In the new social system there will be no middle-men; exchangers or clerks will be paid full value for their labor, or have a share in the business. Business is carried on at the Workingmen's Palace, at Guise, France, on the co-operative plan, and is a success.

The time has come when the working classes must reconstruct society. The old system is worn threadbare. Great intellects will soon come forward to instruct the masses. Nature always brings men to the surface when they are needed.

What is gained by philosophy? A capacity of conversing, without embarrassment, with all classes of men; the courage to exercise our right of speaking the truth to all the world.

So long as one man will pay more for the same article than another, at the same time, there can be no such thing as an absolute and exact value. If there is no absolute and exact value, there can be no measure of value.

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COMMON SENSE.

WILLIAM N. SLOCUM, EDITOR. AMANDA M. SLOCUM, ASSISTANT.

SAN FRANCISCO, CAL., SATURDAY, MAY. 29, 1875.

Mrs. P. W. Stephens, trance speaker, of California, is located for a year in Virginia City, Nevada; can be addressed at that place.

There is behind even the most cheerless and unlovely life some truer and higher ideal to which the mind clings, and which constitutes the real, deliberately-chosen life of the individual.

It is the *Spiritual Scientist*, not the *Graphic*, that is to be furnished, by Col. Olcott, with accounts of the wonderful manifestations now going on at the house of a gentleman in New York. All the manifestations occur in the light, and without a cabinet.

J. L. York.—By a letter received from Brother York (too late for publication this week) we learn that he spoke in San Jose on the 22d, will be there again to-morrow, and on the 5th of June leaves for Oregon. He will probably be in San Francisco next Thursday or Friday.

The Overland for June is in the main a good number. It contains articles by John Muir, Charles Warren Stoddard, Frances Fuller Victor, Edward R. Sill, Ina D. Coolbrith, B. P. Avery, Joaquin Miller, Dr. Stillman, Lauren E. Crane and others.

Spiritualists' Union.—The annual meeting of this Society is to be held in Charter Oak Hall this (Saturday) evening May 29, for the purpose of electing officers for the ensuing year. Let there be a full attendance. The Society have engaged Charter Oak Hall for its regular meetings, after June 1st. The Children's Lyceum will also be held in Charter Oak, instead of at 911 Market street, as heretofore.

At a Business Meeting of the Spiritualists' Union, held on Sunday last, Mrs. Matthews presiding, the Constitution of the Society was so amended as to change the time of the Annual meetings from the last Sunday in May to the last Saturday in May, so as to comply with the State law. The motion was made by Mr. Ryder, according to previous notice, and was adopted unanimously.

Lake Tahoe.—Any of our readers, sick or well, wishing to join Mrs. Dr. Tabor's family party for six, eight or ten weeks, at Lake Tahoe, starting about the 15th of June, should report immediately. Fishing, boating, rest, good food, straw beds, lots of fun. Expense of the round trip from Stockton, including railroad fare, $100 for six weeks. Camping and kitchen and bath house will be near Dr. Bournes. Address, with stamp for circular, Mrs. Dr. P. C. Tabor, Stockton, Cal.

POLITICAL PARTIES.

There is no denying the fact that the Republican party in California is virtually dead. This fact is not published in exultation, for the writer, who was an Abolitionist before the war, has acted with the Republicans since the organization of the party, in 1854, working for Fremont in '56, when to do so, in California, was to work against hope. The Republican party has been killed in the house of its friends. Success brought to its ranks nearly all the selfish unscrupulous politicians of the country; the war, with its big jobs still further demoralized it; Congress disappointed the people, and the Administration has disregarded their wishes.

Tne best thing the Republicans in California can do is to quietly disband. This is the only way *they* can defeat the Democrats, because any open union with the Independents would drive thousands of the lattter into the Democratic ranks. But the present leaders of the Republican party in this State do not wish to defeat the Democracy. They are secret allies of that party. Under the circumstances it is difficult to determine which of the two live parties will have a majority. The people of California generally go in crowds, acting upon impulse instead of deliberate and individual judgment. Whoever has watched a flock of sheep jumping out of an inclosure has seen an illustration of the way in which the people of this State surmount a political difficulty. They look for the lowest bar in their course, and go for it with a rush. In the present case there are two gaps in the political fence; one leading into the Democratic fold, the other into the Independent, but which may attract the greater number will hardly be apparent until just before the leap is made. Neither of these parties are satisfactory to Common Sense. We want a People's Party, formed by and acting for the the industrial classes. We have some hopes that the Independents will finally occupy this ground.

A Spiritual Mission.—Mrs. M. E. Beman, a well known medium of Oakland, left on Wednesday last for the East, "by direction of the spirits," she being assured that by so doing she can obtain means to assist her in establishing a "Spiritual Home," on her block in Oakland. Mrs. Beman is an excellent healing medium, a good clairvoyant, and a most estimable woman, but is very far advanced in life to make such a journey, although attended, as she says, by guardian spirits. She has had a large practice in California, and has performed some remarkable cures. Mr. and Mrs. Pearson, late of 1145 Mission street, will occupy Mrs. Beman's house during her absence, and will carry on her business. They were engaged also "by direction of the spirits," whose judgment in this respect is endorsed by Common Sense.

A. F. Patten, Newsdealer, has moved from 778 Market to 600 Market street, North side fronting New Montgomery street. He sells spiritual, liberal and second hand books, pictorials, magazines, &c. Papers delivered free of postage.

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THE SPIRITUAL SCIENTIST.

This is en excellent Spiritual journal—one worthy of the cordial support of Spiritualists; but its editor, in the issue of May 13, seems temporarily oblivious of the fact that there are more than *three* Spiritual journals in the United States. He says:

The *Spiritual Scientist*, the younger of the three, addresses itself more especially to that class of investigators who want no miscellaneous or extraneous matter mixed up with the one subject of Spiritualism. It aims to give the *pith* of the Spiritual news of the day, to avoid long-winded discussions, works of fiction, lengthy reports, &c., and to present, as far as possible, the purely scientific aspect of the great movement pregnant with such important results for the future. We believe there is a place for such a journal, and we hope there are many subscribers to both the other Spiritual weeklies, who, without dropping them, will find it not too heavy a tax to add to their list the *Spiritual Scientist*.

We hope so too, for the *Scientist* is, in some respects, the best of "the three;" but there is at least one other paper which is "purely Spiritual,"—the *Spiritualist at Work*,—and it is doing a grand good work, too. COMMON SENSE is a Spiritual journal; but it is also something else—something more than is included in the phenomenal or even the scientific phase of Spiritualism; and if the time ever comes that it cannot deal with the live questions vitally affecting the daily life of man, it will be content to die. We do not feel that it is our mission to deal in sweet-sounding nothings, while the world is full of misery, life a bitter struggle, and ignorance, injustice, folly and crime vie with each other for the ascendancy. Neither do we desire to devote our entire space to "scientific investigations" concerning the cause of an admitted fact.

The *Medium*, of London gives an account of a spiritual manifestation witnessed by T. P. Barkas, and others, the medium being a boy of seventeen, who was first stripped naked, redressed in other clothing, and then put into a small room entirely destitute of furniture. Two figures soon after appeared, both dressed in white, although the boy had no white clothing whatever on him. Mr. Barkas says: "The conclusion is, either the medium, when perfectly naked, has the power of concealing a large supply of white wearing apparel, or he has the power of producing white garments, or some invisible agent has that power, or I am his confederate." Mr. Barkas is a man of unimpeachable character. Such phenomena are of daily occurrence in Europe and America, yet, says the *Scientist*, "the world, the church, the secular press and the men of science (with here and there an exception) shut their eyes and their ears to the occurrences and to all the testimony in their behalf."

Many church people give one-tenth of their income to sustain the church. Many Spiritualists attend no Sabbath meeting, and give nothing whatever for the support of the cause. The *Spiritual Scientist* asks: "Does it never occur to such persons that a trifle contributed to the support of our Spiritual journals would be no more than what they ought freely to give?

MRS. ADDIE BALLOU, whose health has much improved since her arrival in California, and who speaks with more than her former vigor and power, gave another lecture at 911 Market street, on Sunday evening last, her subject being "Evolution, or the Progress of Man." She commenced speaking of the processes by which Nature changes the face of the earth, by heat and cold, by sun, wind and rain—by convulsions and long periods of comparative rest, which is not rest, for nature never sleeps. Creation was not a miracle; all changes in forms are in accordance with law inherent in matter. Man has advanced from the lower to the higher, through immense periods of time. He is the representative of all that has preceded him. Some men resemble this animal, some that, as each took on more or less of the elements belonging to the lower forms of life. As man progressed from the purely animal condition he began to develope in regular order the higher faculties and a corresponding growth of brain. In primitive man, the animal propensities were predominant, then began the growth of the intellectual, then the moral, and lastly the spiritual. Notwithstanding the valleys into which man has descended in the journey of the life of the race, there is a gradual rising on higher ground in the scale of existence, and the advance still goes on, giving hope of a glorious future for the race. Mrs. Ballou will speak in the same hall again to-morrow evening. Her subject is not announced.

Chas. H. Brown, who formerly commanded the clipper ship *Whistler*, relates that, in 1853, he obtained from a medium in Boston a communication purporting to be from a sailor who had fallen overboard from the ship *Wild Rover*, while at sea, a short time previous. The man was a stranger both to Mr. Brown and the medium, the ship was a thousand miles off on the Atlantic, and no mind reading, unconscious cerebration or odic force could account for the message, which proved true in every particular, and Capt. Sears, of the *Wild Rover*, when questioned, stated that at the time the message was given no vessel had been spoken at sea, and there was no known means by which the information could have been obtained.

The "corner grocery" is an established institution in San Francisco. There is at least one for every fifty families. If five hundred families would co-operate to purchase from one grocer, they would save the rent of nine stores, the labor of at least twice nine persons, to say nothing of nine errand boys or delivery wagons. By such a combination a very large percentage of the cost of groceries could be saved. If only ten per cent could be saved, the five hundred families, spending an average of $5 per week, or a total of $2,500, would save $1,300 per annum, but the truth is, a great deal more than this would be saved, as most small grocers manage to make from 50 to 100 per cent on all except staple articles.

The *Religio Philosophical Journal* has taken possession of its new publishing house, near the Postoffice, Chicago. It is a fine edifice, and the principal proprietor, S. S. Jones, appears to be prospering. Good. The *Journal* is not just what it should be, but it is doing a good work in its way.

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WHAT IS SPIRITUALISM?

The *Religio Philosophical Journal* publishes a letter from R. B. Hall, of Oakland, which we divide into paragraphs for comment. Mr. Hall says:

Spiritualism is a knowledge of man's immortality. It teaches, first, that man lives beyond the grave, an intelligent, rational personality; second, that he has the power to, and does communicate under certain conditions, with persons of earth-life. This is my idea of what Spiritualism is, and all those who subscribe to these facts are Spiritualists, whether they like to be called so or not. Spiritualism can mean nothing more nor less.

This definition of spiritualism makes three fourths of the intelligent people of the world spiritualists, no matter how much they may deride the principles which are the distinguishing features of true Spiritualism. Three-fourths of the intelligent people of America know that much evil results from the usual hap-hazard and purely sensual conditions under which the race is propagated, yet nine tenths of this number scout at the very name of stirpiculture. Mr. Hall might with as much propriety call all these people stirpiculturists, as to call all believers in spirit communion spiritualists. Mr. Hall proceeds:

Under this definition Spiritualism is not, nor can it be held responsible for the vagaries and nonsense of shallow pated fanatics, nor for the whoredoms of lustful freelovers.

It is with some hesitation that language like this is admitted to the columns of COMMON SENSE. It is a temporary letting down of the paper to the level of the lewd stories which make up the staple of the Old Testament, and it is not indicative of a pure mind in any one who descends to the use of such terms. So long as friend Hall lives a pure and spiritual life, he not trouble himself about the evil deeds of others, nor fear that he may be held responsible for their sins. Mr. Hall continues:

I have never been able to understand how a knowledge of the fact of spirit-communion can make men worse than they naturally are; to be confident that your dear spirit-father, mother, brother, sister, daughter, son or friend can commune with you, and are about you, will have anything but a demoralizing tendency; and this is Spiritualism. The fact of their immortality, and power to communicate, is one thing, and what they do communicate is another. That they do communicate, we know, but their utterances may be true or false, foolish or wise. If the spirit is educated, and a high moral, loving soul, and the medium fully inspired, their communications will be of a high moral order, full of love and wisdom; but if the spirit is ignorant and unprogressed, and the medium on the same plane, then the utterances are the reverse. I am a reformer, but I hold each individual spirit, in and out of the flesh, responsible for their utterances, and refuse to believe that Spiritualism is answerable in any manner for what they may say.

This is all very well; but no intelligent Spiritualist thinks otherwise, and we were beginning to wonder why Mr. Hall should deem it necessary to assert these facts, when we found his letter to close as follows:

I have been led to these remarks by the mixed convention recently held in San Francisco, called the Anniversary of Spiritualism, where Spiritualism was declared to teach everything in the catalogue of reform. When Spiritual conventions are held, let them be Spiritual conventions; when Free-love conventions are held let them be Free-love conventions. These mixed or mongrel conventions are neither the one nor the other; nor can Spiritualism mix with Free-love any more than oil can with water. When Spiritualists become independent enough to call and to hold Spiritual conventions, leaving out all side issues, then thousands will come forward and acknowledge themselves believers, and take an active part in them, that now hide their heads and ignore the whole thing; and who can blame them?

This is an intimation that the subject of Free-love was discussed at the "mongrel convention," which is not true. Neither is it true that the convention was mongrel. The first day was devoted exclusively to Spiritualism. It was Anniversary Day, and the programme, as planned, was entirely appropriate. The second day was given up to Freethinkers—a celebration of the advance which has been made in religious freedom in consequence of the advent of modern Spiritualism. After this a series of Freethought meetings were held, lasting two weeks, but they had no connection with Spiritualism. They were intended as an antidote to Hammond's revivals, then in progress here, and were participated in by all classes of freethinkers and reformers. But even here the subject of Free-love was only once mentioned, and then by an impudent clergyman whose gross insults to his audience were condemned by nine-tenths of his listeners. Brother Hall never showed his face at any of these meetings; but on the basis of newspaper reports of Rev. Rexford's slanders he writes to the *Religio*, and denounces the meeting as a mongrel convention of Spiritualists and Free-lovers. We trust that before again rushing into print to the injury of the cause he professes to love, Brother Hall will take the trouble to inform himself.

Now a few words as to the intimation that Spiritualism does *not* "teach everything in the catalogue of reform." Spiritualism teaches that as we leave this life so shall we begin the other. It therefore necessarily follows that every reform here is an aid to happiness and progress here and hereafter, and that the sooner reforms begin, the better for our eternal welfare. Every true Spiritualist is a Reformer; and every fearless Reformer is willing to investigate any and every matter that has a bearing on our mode of life—for as a man lives so is he; and it is our duty to build up the best character which can be attained with the faculties with which we are endowed and under the circumstances by which we are surrounded. This is Spiritualism made practical, and without this it is a dead faith, barren of good results.

We do not admit that there is any such thing as "side issues." *All* issues which concern humanity are pertinent, if we wish to live the life Spiritualism teaches. If we do not desire to live true lives now, but seek to deceive ourselves with the idea that we can live a sham life here and a true life hereafter; that there are no duties here on which will depend our status hereafter; that our inharmonies and miseries here are to be fully compensated by the "glories of the angel world,' then we may condemn "side issues,"

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and spend our time in the contemplation of ghost stories and "messages from the summer land," while we flatter ourselves that "all that is wrong here will be made right there," instead of opening our eyes to the fact that all that is wrong here will have its counterpart there. This namby-pamby, wishy-washy Spiritualism, which has to be eternally fed on such watery pabulum as we generally get in highfalutin messages from the "spirit-land," is a sham, and there is as little sense in giving this counterfeit the title of Spiritualism as there would be in assuming that the dreams of childhood constitute the true philosophy of life, and that all beyond these childish dreams are "side-issues." Bah! No words can express our contempt for such Spiritualism.

LETTER FROM AN ENGLISH LECTURER.

EDITOR COMMON SENSE—*Dear Sir*:—May I claim the courtesy of your insertion of a few words to my brethren on your side of this mighty continent in the columns of your wide-awake little journal? This to them, then, with a greeting earnest and sincere, and a lively hope that our scientific-philosophic religion is progressing satisfactorily in their midst:

Under the advice of my spirit-guides I left England last fall for a trip to this country. My career has borne out their prophecies. In all places where I have had the honor of appearing success has invariably attended me, and good service has been rendered for our cause. Intending originally to return in June, I have been obliged to defer my departure, owing to my success, until October. My intention is to return to this country though, in July of next year, 1876, spending the fall months in the East and then, if practicable, to run across the continent and visit the Golden State. This would be in January, 1877. If the Spiritualists of your section should desire my presence I shall be glad to hear from them concerning the matter, so that I can make the necessary arrangements, and avoid accepting too many Eastern calls. I am desirous of spending at least three months, and longer if possible, on your side. Naturally inquisitive, I am of course anxious to see a portion of this Republic that has become a household word at home, and without seeing which, a visit to America cannot be called complete.

Trusting that the banner of our cause may ever float freely in the Golden West, I am, dear sir, yours for Freedom and Progress. J. J. MORSE.

Address, care of A. J. Davis & Co., 24 East Fourth St., New York.

Do we not read that God only hath immortality; that the soul or spirit shall return to God who gave it? If then God puts a part of himself into us, and then, after a time, he again receives it, does not this destroy our claim to individuality of soul? If the flesh abuses this part of God ten, twenty, forty, or more years, does God get so angry with this part of himself as to damn it in hell eternally? If so, let christianity tell how much of God is now in hell. —*A. Bronson.*

LETTER FROM MRS. HENDEE.

A friendly letter from Mrs. Hendee, dated at Pine Grove, Amador county, May 17th, contains items of interest to Spiritualists, as follows:

I have been here three weeks and visited nearly all the towns in the county. I find few Spiritualists here, and no interest whatever in the cause. At first I did not think I could do anything, but have spoken and held circles in several places with good success, and find it only requires energy and perseverance, with tests, and explanation of our philosophy, to awaken an interest in the minds of the people. No lecturer or public medium has ever been in this county.

I gave one lecture here at the Baptist Hall, having the society for my audience. The choir sang, and their minister introduced me. I gave the permission to choose their subject. They chose "Spiritualism," and were well pleased, and came forward to become acquainted. After the lecture, all adjourned to the hotel for a circle, and many tests were given and recognized.

I have given one lecture at Volcano, and have been sent for to lecture to-night. Shall go over and remain a few days, to hold circles, examine minerals, etc. I shall, on my return, visit Jackson and Amador City.

As I am opening up a new field I will secure the address of our friends in different places. I do not see where all the lecturers and public mediums who are travelling around have been that none have ever visited this county. I have not been considered a public lecturer, and being located, and occupied with other business, I had no time to test my powers as a speaker, but I hope the angel-world will aid and direct me aright.

Hoping you are prospering in health and business, I remain, yours for truth,

M. J. UPHAM HENDEE.

PROF. J. EDWIN CHURCHILL.

This gentleman, who has been engaged in giving lectures on the Science of Life, in the Southern States, writes from Americus, Ga., to say that he intends ere long to visit the Pacific coast. We know little personally of Prof. Churchill, but judgidg from the commendations he receives in Southern journals we believe he will be a valuable aid to the Liberal cause in this State. The following is an extract from a letter published in the Georgia *Republican*.

We, the undersigned citizens of Oglethorpe and vicinage, having had the great pleasure of listening to Prof. J. Edwin Churchill's course of lectures during the last week on "Man and his Relations," embracing the science of Phrenology, Psychology, Morality, Mesmerism and Spiritualism, and appreciating his deep researches in this Age of Progress, do hereby recommend him as a man deserving the highest consideration in any community. As a poet, painter and musician, he is to well known to require any recommendation on our part. (signed,) M. D. C. Summerlin, M. D., W. B. Hill, L. J. Gatlin, J. H. Stiles, B. J. Stiles, George Bledsoe, John T. Kelsoe, W. A. Robinson, A. Glaser, G. S. Fish, J. Lichtenstein, Thos. P. Lloyd, S. R. Goode, B. F. Holsonbrook, M. D.

The lady teacher of the senior class of girls in the High School, Providence, R. I., receives a salary of $1,300 a year—$900 less than that given to the male teacher of the same grade. The question of a small addition to her salary has been discussed by the School Committee and the addition refused.

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SOCIETY FOR SELF-CULTURE.

There was a very large attendance at the meeting on Sunday last, attracted by the announcement that the marriage question, which all are interested in, would be discussed. Mrs. Ballou opened the debate. She said she is not opposed to marriage. The design of marriage is to secure the rights and the happiness of parents and children; that the marriage relation has been warped from its true purpose, and in many cases is productive of crime, does not in her opinion condemn the system, but merely proves that the system has been abused. There must necessarily be some established system of marriage, and what that may be she was willing to leave to the highest, purest and most advanced public sentiment. Crime results from our present method, but she did not know that it would be greatly lessened under any other that can at present be adopted. She spoke against promiscuity, and against the idea that God unites people indissolubly. The evils of marriage mainly grow out of the subjection of woman in the marriage state, and this grows out of the church; therefore the church, and not the marriage system, is responsible. When a woman, after years of abuse, comes to say, "I hate maternity," then there is danger that the child born of such parentage will come into the world with the brand of murder indellibly stamped upon its being. The mind of the mother contemplates crime, and the child in consequence has a tendency to crime. So when the mother is compelled to steal from the husband's pockets enough to provide clothing for her expected child, the effect on the child must be marked. It is with such that we fill our jails. Mrs. B. said love is the only true basis of marriage, and where love ceases marriage should cease.

Capt. C. B. Smith followed in the affirmative of the question, that "our present system of marriage is a fruitful source of crime." He denounced the system as infamous; gave a great many facts to sustain his position, and appeared to consider that the evils are inseperable from the system.

Prof. W. H. Chaney said our marriage system is monogamic; the only other marriage system of account is polygamic, while outside of these systems is promiscuity. There may be a plurality of wives, a plurality of husbands, promiscuous relations of the sexes, or our present system —one man for one woman. Who can doubt which is preferable? Who can hesitate as to which is most conducive to happiness? The abuse of a thing is not be taken for the thing itself. We have a written language, yet it is sometimes used for the commission of the crime of forgery; we have a natural and just mode of marriage, yet it may be used to outrage nature and defy justice. It is the abuse of the system, and not the system itself, which needs to be condemned and abolished. This is the substance of the Professor's speech, though not his exact language. He said much more about free-love, promiscuity, etc., which we do not report.

A. C. Stowe said he condemned the system itself, as it now exists, but was not prepared to say that all people are fit for the adoption of a better or purer method. What he condemned in the marriage system is its indissolubility, and its subjection of woman. The only true foundation for marriage is affection; when that ceases all true marriage ceases, whether the outward form is retained or not, and people should be at liberty to separate, the rights of children as well as parents to be secured by law. Marriage as it exists is unequal, as it denies to woman privileges accorded to man. The church and the government in the establishment of marriage and its continuance against the will of either of the parties, usurp rights which belong solely to the individual. In reply to Mr. Chaney he said it does not follow that those who oppose the present system are in favor of polygamy or promiscuity; many who sustain monogomy by profession uphold promiscuity by practice. Free-love does not mean free lust, as asserted by Mr. Chaney, but the reverse of it; neither is it true that those who oppose the present system are unmarried, or married unhappily; they are those who judge not from personal experience, but by observation and the information they obtain as to the practical workings of the system generally.

Dr. Pilkington said our present system of "God-made marriages" came in with the church and will go out with it. He traced many of the evils of society to the inharmonies of the marriage relation.

Mr. D'Arcy said marriage should be a purely civil contract, terminating at the pleasure of the parties, under regulations provided by law, as other contracts are dissolved. If two persons contract to keep grocery, and one wishes to sell whisky, and the other opposes, they are allowed to separate without the interferance of their neighbors, the church or the courts. Why should the law or public sentiment compel a man and woman to carry on their family grocery against their will?

J. L. Hatch said the question is not one between monogamy and polygamy or promiscuity, but whether marriage, considered as a religious sacrament, and perpetual against the will of the parties, is not a cause of crime. No one here, he said, advocates polygamy or promiscuity, and it has been proved by years of experience in the West Indies that *placement*, or marriage by civil contract, dissoluble at the will of the parties, is more productive of happiness and less often leads to separation than marriage under the ordinances of the church. He favored marriage but did not believe the system to be above improvement.

Mr. Lewis argued that marriage should be by civil contract, not by church ordinance, and was of the opinion that many of the evils attributed to marriage belong to the imperfect condition of parents, rather than to the system.

Mrs. Ballou closed with a ten-minutes speech, in which she said marriage, besides being a civil contract, should be a sacred one, else it is no marriage. She had performed the marriage ceremony, and had told the couple that if they were not already married by the law of attraction and adaptation *she* could not marry them, and she would not assume the authority to pronounce them husband and wife while life lasted, but only while love existed,—love, which is the only foundation for true marriage. What God joins no man *can* put asunder, and if God—that is, Nature—really has joined a couple they will not desire to be put asunder. When they do so it is proof that God had nothing to do with it.

The same subject is to be discussed to-morrow, Mr. Lundi having the opening. Of course he speaks in the negative of the proposition.

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ANTIQUITY OF MAN IN EUROPE—Dr. Carl Vogt, of Geneva, at a meeting of German naturalists and physicians at Innsbruck, summoned up the result of the congress of palæontologists. We condense a portion of his remarks:

There is no longer any doubt that man existed in Europe—probably the latest peopled part of the world—at a time when the great southern animals, the elephant, the mammoth, rhinoceros, hippopotamus, were found there, which are now extinct. It is equally certain that posterior to the advent of man the straits of Gibralter, of Dover, and the Dardanelles, as well as Sicily and Africa, were still united by isthmuses; the whole Mediterranean area was separated from Africa by a sea in the basin of Sahara; the Baltic was a sea of ice covering the whole of the low levels of North Germany and Russia, and cutting off Finland, Sweden, and Norway into what would have been an island but for its junction with Denmark. The researches of Lartet in France, of Fraas in Germany, and of Dupont in Belgium, have proved that this period was succeeded by another, in which men hunted in the countries of Central Europe the reindeer and other arctic animals, in an arctic climate, and surrounded by an arctic flora. Our primeval Europeans were savages in the fullest sense. They were cannibals, as has been lately shown by researches in Copenhagen. The lake villages in Switzerland, on the other hand, show that agriculture, and the pastoral life flourished whilst the metals were still unknown. It can be shown, moreover, that our civilization came not from Asia, but from Africa; and Heer has proved that the cultivated plants in the Swiss lake villages are of African, and to a great extent, Egyptian origin.

A dispatch from Georgetown, Del., says: "John Andrews, the colored local preacher who murdered his wife on last Sunday night, was discovered through a remarkable dream of Henry James, one of our white citizens, last night, who had, with others, been in search of the assassin. No one knew of the colored church having an attic, but after James dreamed that he found Andrews there, he took some friends and a ladder, and discovered an aperture leading to the church loft, which he opened and called out 'John come down.' A full blooded echo came back, I will if you wont hurt me,' which caused Mr. James to take two steps—one down the ladder, the other one clear into the street. Notwithstanding the 'dream-reader's' fright, his friends ascended to the attic and captured the 'echo,' darky and all, and have him incarcerated in our jail at the present time."

One of the first things we learn is the fact of our limitations; we cannot be everything, nor do everything, and we can only accomplish anything at all for ourselves or others by working steadily, persistently and faithfully within the area of our capabilities.

Gold ever shines the brightest under the greatest friction. So the soul is made purer by the greatest tribulation.—*Prof. J. Edwin Churchill.*

The man who lives his highest thought, and works for his noblest desire; lives for others instead of self, will, in the good time coming, be recompensed for his labor.—*J. Edwin Churchill.*

ALL who are desirous of aiding in the promulgation of Liberal Ideas in matters pertaining to Religion are asked to subscribe for COMMON SENSE, the only advocate of Ra- Its reading matter is of sufficient variety to gratify all who are interested in Spiritualism and Reform questions, and it confidently looks to Liberals for its support.

SEEING THE DEVIL.—It is said the devil materialized once in the presence of Martin Luther, when the latter was so impolite as to throw his inkstand at the devil's head. One of my Methodist "converts," in 1823, sent for me the next morning after he had been "born again," and assured me that the old boss-devil had appeared to him, and stood at his bedside the night before! I asked him how he knew it to be satan? Then he said, he was sure, because "his eyes were as big as saucers, he had a forked tail, a cloven foot, and his head was split open at the top" like a bishop's cap! That was, to me, a clincher, and I at once gave in. In those times of "revival," it was a common occurrence for my "converts" to have materializations of "Jesus on the cross," when he did not die. And, in *Ex* 33:23, we are told that God materialized his "back parts" to Moses.—*La Roy Sunderland.*

THE COAL STRIKE.—The following is an extract from an article in the paper published by the Coal Miners' Association: "On the capital-side of this contest, it is safe to say, is the most powerful moneyed combination that has ever had existence in this country. First, the presidents of the six great coal producing and carrying companies—whose aggregated capital and interest-bearing indebtedness is not much short of seven or eight hundred millions—met in New York and decided that the wages of the miners must be reduced, binding themselves to one another to carry out the decision by what we have a right to conjecture were very solemn obligations. Then in each region the individuals who have not yet been driven out of the business were gathered together, and in return for the pledge of the companies to see them safely through, they were obligated to stand by the agreement. Here then is what the miners of the anthracite region have never before had to measure strength with—the entire coal operating and carrying interest in one solid body."

The Rev. Dr. Bartol, of Boston, gave expression to these emphatic views on Sunday last when referring to the case of Jesse Pomeroy: "If we would have no monsters about us in the community, let not idiots or insane pairs, or scrofulous or consumptives, those soaked in alchohol or conceived in lust, entering the world diseased in body or mind, or overweighed with any propensity or passion, be allowed to marry any more than we would have a nursery for wolves and bears, or cultivate poisonous ivy, deadly night shade or apple fern in the enclosures of our houses, our yards and our fields. Society, by righteous custom, if not by statute law, has a right to prevent, to forbid the multiplication of monstrous specimens of humanity. That mewling, puking, drooling, wailing baby ought not to exist; it is no blessing, but a curse of nature and God on the misdoing of men and women."

What possible reference had the irredeemable paper of Venice to specie? Yet it was at par and above par for nearly five hundred years. What caused the first emission of paper by Catherine of Russia to be above par in gold? Why was the paper currency of England nearer par during the first years of suspension than immediately preceding resumption? Why did Horne Tooke and others of the best minds of Britain, decide that paper, and *not* gold, was the true exponent of value during the suspension?—*Industrial Age.*

It is asserted that there is in prison in Dublin a man who has been confined twenty-two years for contempt of court, he refusing or being unable to pay a fine of a few shillings!

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For Common Sense.

I AM NO MAN.

BY WILLIAM BRUNTON.

I am no man to live like this,
As though the days of Men were fled,
As though the earth had lost its bliss,
And manhood brave and bold were dead.
I am a Knave, an arrant Knave,
And lack of life's essential good;
Prepare for me, O, earth the grave,
Or give me brave, heroic blood!

I am no man to spend my days
In barren city streets and walls,
In this dull round of city ways,
When braver life of Freedom calls;
I am a fool, a coward fool,
Possessed with fear and cursed with shame;
To men and things and easy tool,
When all my heart with good might flame!

I am no man—I feel in bonds,
I curse myself that seems to be,
For here I dream of far beyonds,
When present good my life might see!
I need the fresh impulsive glow
That Nature gives if we receive,
The noble life she will bestow,
If heart and soul in her believe!

Oh, manhood come, my better self,
Oh, come turn out this coward slave,
Turn out this weak and foolish elf,
This rank and foul usurping Knave,
And make me great with deeds of worth,
With royal enterprise and skill,
And such large love as all the earth
With life, and love, and joy must fill!

TROY, N. Y.

WHEN THE SONG'S GONE OUT OF YOUR LIFE.

"When the song's gone out of your life, you can't start another while it's a-ringing in your ears, but it's best to have a bit of silence, and out o' that maybe a psalm'll come by and by."—EDWARD GARRETT.

When the song's gone out of your life,
That you thought would last to the end,
That first sweet song of the heart,
That no after days can lend;
The song of the bird to the trees,
The song of the wind to the flowers,
The song that the heart sings low to itself
When it wakes in life's morning hours;

"You can start no other song;"
Not even a tremulous note
Will falter forth on the empty air;
It dies in your aching throat.
It is all in vain that you try,
For the spirit of song has fled—
The nightingale sings no more to the rose
When the beautiful flower is dead.

So let silence softly fall
On the bruised heart's quivering strings;
Perhaps, from the loss of all, you may learn
The song that the seraph sings;
A grand and glorious psalm
That will tremble and rise and thrill,
And fill your breast with its grateful rest
And its lonely yearnings still.

THE GREATEST BLESSING.—There is no greater blessing for a man than to have acquired that happy and healthy instinct which leads him to take delight in his work for his work's sake; not slurring it over, not thinking how soon it will be done and got rid of, not troubling himself greatly what men say about it when it is done, but putting his whole heart and mind into it, feeling the thing he has turned out, be it a legal argument, or picture, or anything else, is conscientiously perfected to the best of his power.

THE "GROUNDS OF HOPE."—There are two grounds of *hope* of a future life, to man, suggested by Science. The *persistence* and *indestructibility* of Force, suggests a ground of hope of a continued existence beyond the grave. If we suppose man to be the highest form of matter in his physical body; and, mind, be the perfection of motion, the reason will appear why the latter continues to exist, while the former dies. The body dies from the imperfection of its composition; as all bodies follow this necessity. But, perfected motion, in the mind, must remain as the cognate of persistent Force, unless the mind may come in contac with still higher elements by which its constitution can be destroyed. Another ground is in the function of *Hope* itself, which is perfectly *legitimate*, even when it may be the very last act performed in the living body. And, if legitimate in death, there must be life beyond.—*La Roy Sunderland.*

There are priests in the pulpit and also on the platform on whom have been conferred Nature's priesthood, men and women, whose lips drop manna in the wilderness; to whom we listen and find ourselves resolving to lead better, higher and more consistent lives. This priesthood laughs at creeds, and bids defiance to every authority. It lies deeper than all formulæ of faith, and rises above all Church Authority. It exercises its functions as well in him who is fettered by the chains of Rome, as in him who boasts of mental and spiritual freedom; it carries consolation to the mourner and comfort and hope to the despondent, whether it speaks in the language of Romanism or Rationalism.—*J. W. Mackie.*

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