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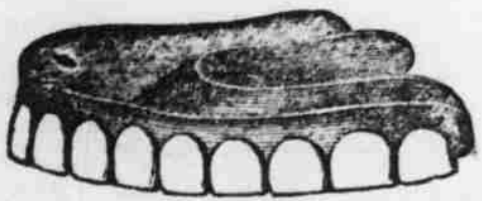
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A Lecture by Thomas Gales Foster, on Sunday Evening, December 15, 1872, at Apollo Hall, New York.

My text may be found in the 15th chapter and 20th verse of First Corinthians: 'Now this I say brethren that Flesh and Blood can not inherit the Kingdom of God.' Most persons in Christendom think that Jesus Christ ascended in his material body, a supposition founded on the opinions of a people unscientific and credulous, and having a superstitious feeling about the unknown and obscure. Even, notwithstanding the enlightenment of the age, it exists to a great extent. To this doctrine of a material resurrection, Spiritualism is diametrically opposed, as it is constantly contradicted by natural and scientific phenomena. The law of the Universe is one of perpetual creation. Science says that decay and death are immediate agents of the constructive nature of which man is the apex of all. He holds magnetic relations to both worlds. Man absorbs an impalpable substance from trees, animals, minerals and human beings. He retains the same character in Spirit life as here. The Spirit World is as much a condition as a place. All thought and sentiment come from the Spirit World, while the material substance comes from the earth. The elements are ever changing and man changes. Eighty per cent of the human system is water, a small amount more is of a mineral substance, a small amount of nitrogen, oxygen, etc. An eccentric Frenchman, it is said, succeeded in reducing and concentrating the remains of his wife so as to wear them in his finger ring. Martyrs have been burned at the stake and the bodies of many men have been changed a thousand times. How absurd is the materialistic idea that the brain is the mind of man. There are three questions that may be put on this subject.

1st. Is the thinking principle a conscious entity?

2d. Is it an intangible something?

3d. Is it the spiritual man with an identity of its own?

If the latter, then the grand old earth must be esteemed much more noble, and this problem of the resurrection is answered. Spiritual phenomena entirely overthrow our conceived ideas of immortality, and prove that "Flesh and blood can not enter the Kingdom of Heaven." It comes so clear and beautiful that earth's children can almost realize the spirit world. On the other hand theological teachings have been so exceedingly indefinite and dark, that doubts and gloom have been spread over mankind. The Orthodox dogmas on the subject are but little else than a splendid failure. Spiritualism proves that the law regulates both worlds, and that the spirit life is but a continuation of this, not a death. High aspiration noble duties and love are beautiful influences for his future exaltation.

Flesh and blood were formed for the uses of this world and hence would prove an encumbrance in the next. This real intangible being at death carries life, sensation and love. It has been said, that if Jesus did not rise with his body, how was it? I may ask, how did he appear among them when the doors were closed? John says that Jesus rose to Heaven with his body. Paul says, flesh and blood cannot enter the Kingdom of Heaven," an evident contradiction. Paul was more a logical writer than John. Spiritualism explains many points of the New Testament, such as the opening the doors of Peter's prison and many other things. When clergymen contend that Spiritualism is false, they prove too much, for it is the only proof of many of the Bible facts. Spiritualism teaches that the spirit holds subordinate all conditions through which it has passed. The spirit in an infant can scarcely com-

mand a single muscle, in childhood it gains an active control, in adolescence and manhood is still more powerful, while in spirit-life it can do all it could before and still more. Through this law of ascension comes a bright and beautiful philosophy. Death is but a new sphere of life. Spirit communion, which is as natural as the air you breathe, must overthrow all theological dogmas. If you move your right hand you say it obeys your will power, and will of the spirit. Matter is inertia without the spirit. The will of man controls the hand, foot, etc. Now suppose the body decompose, the spirit having arisen can control what it could before, and more. Christ being an advanced spirit understood these laws of control. When he passed out of his form he came back and materialized himself so that his disciples and others could see him just as bodies are now materialized at Dr. Slade's at Moravia and other places. He could materialize his form his soars and his face. His disciples knew little of science and could not comprehend how the spirit could thus draw a material body around it, and simply stated matters as they appeared to them.

It would be a sad reflection if all these aching and sick bodies were to go to the next world. It would make Heaven worse than earth from contrast with the glories there. The spirit is the man in every essential sense. If true in this life, man can render every step an advance toward holier and brighter joys there. While Spiritualism presents the future as being so beautiful, at the same time it does not ignore the fact that man must carry with him the actual condition he has formed in this world. God has so linked humanity together that all must act and re-act on each other. Every kind act will have its influence upon others as well as its reflex action upon one's self. Man is thought that he can become happy by making others happy.

I rarely tell a story. But will relate a plain homely occurrence as illustrating a principle. Fifteen years ago when my medium was living in the west, an old farmer was converted from Orthodoxy to Spiritualism. His minister pleaded with him to win him back. "I have learned through Spiritualism to milk my cow," said the old man. "How so?" said the surprised clergyman. "When I was a member of the church under its stern teachings I would thrash my cow when she proved a little unruly, and she got worse and worse, but since I have been a Spiritualist I have learned that kindness is the law by which God governs the world, and now I have no trouble with her.

Under all circumstances true Spiritualism is the religion of humanity. So may each one of you make this system your friend.

Recent Discoveries in the Pyramids.

The Pyramids of Egypt were constructed 4,000 years ago. Mr. Dixon, of England, has for some time been exploring the two remarkable chambers known as the king's and queen's chambers, in the interior of the Great Pyramids. By means of a wire introduced between the joints of the masonry, he found a space, and was thereupon induced to bore into the walls of the queen's chamber, when he discovered a passage way, eight by nine inches in dimensions, evidently a ventilating flue. Its terminus has not yet been found. Within the passage way he found a bronze hook, which is supposed to be the most ancient specimen of bronze now existing. He also found a piece of worked cedar wood and a granite ball, which latter is believed to have been an Egyptian weight. Its diameter is 2 1/2 inches. As the walls behind which these articles were found were solid on the inner side of the chamber it is believed that they were placed in the positions where they were found at the time the pyramid was erected.

EMPLOYMENT OF WOMEN.

The presence of Miss Emily Faithful in this country at the present time has revived the discussion of the woman question, and been the occasion of public assemblages to consider a report upon the best form in which to disseminate correct information and influence popular opinion on the subject. A meeting was held a few evenings since at Steinway Hall which must have given great encouragement to the advocates of the new movement. It was not one of the unfeeling exhibitions with which we are too familiar in New York, the tendency of which has been to repel delicate and sensitive women from taking any part, but it was a dignified, refined assemblage of the very best representatives of the sex to be found in New York. The woman artist, the author, the teacher, the artisan, the editor and every trade into which the woman has been able to find her way were represented by their chosen delegates. There was no loud talking, no expressions of woman's rights, no complaints, no recrimination, but a straightforward presentation of facts and statistics that must have carried conviction to any but the most selfish and mercenary hearer. Mrs. Henry M. Field, formerly Director of the School of Design for Women, presided and introduced Miss Faithful to the audience. Miss Faithful's address was reported in full in the morning papers and need not be repeated here, but the ideas suggested in it, and the remedies for the evils complained of which were there advocated, are deserving of careful study and consideration on the part of mechanics, tradesmen, and thoughtful citizens everywhere. If we study the progress of invention we shall find that, in many directions, some new contrivance has invaded the special avocations of women and taken from them the ability to earn a subsistence by work which at one time was their monopoly. Not many years ago the baking, brewing spinning, and weaving were conducted by women at home in the domestic circle. It enabled the females to contribute to the support of the family, and oftentimes the sisters sustained the brother at college without being compelled to leave the sacred precincts of the home circle. Some of the best men in our country owe their opportunities for education to the self-devotion of women at home. How does the case stand at the present time? The baking is conducted by men, even in small towns. Machinery for sifting, stirring, and kneading the flour has been invented, which must be superintended by men, and it is only in limited circles that bread baking can be conducted at home. It is true that men complain that women know too little about baking but that has nothing to do with our argument, and we must let the women defend themselves from the aspersion. The fact is that baking on a large scale has been taken away from the women.

The same historical record must be made in reference to brewing. Home brewed ale was the favorite beverage in Old England and in New England, many years ago. The farmer's daughter could formerly contribute largely to the support of the family by her skill in compounding a domestic brew. Perhaps they seasoned the beverage to well, for the taste for it increased more largely than the supply, and it soon became necessary to establish immense breweries, to be again supervised by men, and this part of woman's avocation was gone. So we could go on drawing illustrations from the mills for spinning and weaving, only that in these latter mills women are permitted to earn their support, and there has been some compensation to them for the wholesale theft of what was formerly the chief home avocation of our grandmothers. Enough has been said to show the encroachments upon woman's

peculiar province by the invention of machinery and the introduction of modern improvements. These inventions and improvements have certainly tended to advance the prosperity of mankind, and it ought not to be made a reproach upon our civilization that they have been made at the expense of the women. It was claimed at the meeting that the sex was entitled to some recompense for the wholesale robbery.

There are plenty of avocations which men have monopolized which they ought to be willing to exchange for the stolen property they now hold in their hands. For example, there are 14,000 appointments under government, not including post offices, of which women get 600; there are 250,000 clerkships of all sorts, in shops, telegraph, insurance and other offices, for which women are peculiarly fitted, and yet they get no more than a beggarly 7,000. Now would it be asking too much of some of the lubberly, husking fellows, whose sinews and muscles are evidently intended for deeds of prowess and strength, to give up jumping counters, doing up parcels in red tape, directing wrappers, and keeping pretty accounts, and to turn their attention to some of the avocations for which women are unfitted and where their strength can have full play? There are many employments to which women are not physically adapted, such as hunting trapping, mining, manning ships, running heavy machinery, farm labor, engineering, and the outdoor exposure of expressmen, conductors hackmen, drivers, and a long list quite enough to afford men an opportunity to earn the lion's share of wages and keep matters generally under their control. The statistics of New England show that, while men have advised methods for adding to their wealth, the ability of women to earn a livelihood has diminished. In Massachusetts alone there are 50,000 more women than men. The men have rushed to large cities to look after clerkships or to do the counter jumping, while shipbuilding languishes and the famous New England sailors are fast becoming a myth. In the meantime the daughters of the land remain at home, and, having been deprived of the industries alluded to above as their numbers increase and the ways and means of earning a support decreases, it is natural that they should feel some anxiety for the future, and demand a larger share in the distribution of work. There are more than 2,000,000 women in England who are compelled to support themselves and with them the struggle is one of life or worse than death. Miss Faithful established the *Victoria Magazine* in order to advocate the cause of women and give employment to her own sex in the composing room. Her example has been followed in this country, and in many printing offices women are now constantly engaged. This is one step gained, but it ought to be followed by many others.

It has been said that females are more conscientious and naturally honest than men. If that be true; in times like the present, when charges of bribery, defalcation and dishonesty are made on all sides, it would be well worth the experiment to see if the gentler sex are better able to resist the temptations that always surround positions of responsibility or trust.

One thing is very certain, the right of woman to her share of honest labor cannot be put down by ridicule or deposition. It must be met fairly and squarely, and now that it has been taken up by our most refined and gifted women, we trust that the question will be soon settled to the entire satisfaction of all parties.—*Scientific American*.

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