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[For the American Spiritualist.]

## Aspirations.

BY H. M. RICHARDS.

These the gifts my soul doth ask—  
Strength for its allotted task,  
Power to work for others' good—  
The world and I one brotherhood.

Not the good that's only seeming—  
Not the deeds that have no meaning;  
But a life of earnest labor,  
Working good for self and neighbor.

Loving God as found in man;  
Doing for him all I can;  
Forgetting self in others' needs—  
Kindly thoughts outwrought in deeds.

Sweet communings, while on earth,  
With spirits of a higher birth—  
Those who come with helping hand,  
Guiding toward the better land.

This can give me strength and power;  
This can cheer the saddest hour;  
Till through the clouds of earth's dark even,  
My soul at last find rest in heaven.

Chicago, Sept 12, 1869.

## The Resurrection.

The death of Jesus was attended with startling miracles. The elementary forces of Nature sympathized with his suffering. For three hours previous to his death the sun was darkened, and at the moment of his departure the veil of the temple was rent in twain, the earth quaked, the rocks were rent, graves opened and many of the departed arose from their tombs, entered the city, and were seen of many.

To explain this wonderful series of events by natural means, as so many have attempted, would be the height of folly. We must first know if they occurred. The probabilities are against them. They are mentioned by no other writers than the evangelists. The Church fathers, acknowledging the difficulty, appealed to the Pagan writers, but the evidence they thus adduced was against them. At the disappearance of Romulus and the death of Cæsar, the sun was eclipsed. When great sages sunk to rest, the orb of day, the light of the physical, as they were of the mental world, concealed his face.

These events cannot be considered other than miraculous. If miraculous, they were for an object. The rending of the veil, revealing the Holy of Holies to the profane gaze, the quaking of the earth, the darkness of the day and resurrection of the dead, must have been to prove to the unbelieving Jews that the Messiah had met death at their hands. Even proving that, would have been an insignificant object if they were not by that means converted. If for the latter purpose, they were a complete failure. These terrible manifestations of the elements produced not the least impression. They passed unrecorded, and only in the Gospels is any notice of them to be found.

If many dead had been resurrected and walked through the city, that fact alone would have been sufficient to have established Christianity. The Gospels mention the occurrence, but no appeal is afterward made to it, even by those who instance the resurrection of Christ. It is a pertinent question what became of these resurrected dead. Did they afterwards reside in the city? How long did they afterwards live, or did they die at all? It would seem cruel to force a second death on them simply to show the power of Christ. †

CHEATS.—A man who cheats in small measures is a measureless rogue. If he gives short measure in wheat, then he is a rogue in grain. If in whiskey, then he is a rogue in spirit. If he gives a bad title to land, then he is a rogue in deed.

## Bouddhism in China.

The spread of Bouddhism into China was attended with miraculous events, and the fulfilment of a prophecy over one thousand years old.

Tchao Wang was surprised by a light from the southwest, and summoning his sages, they by reference to their several books found that such a light should appear when a great Saint was born in the West and one thousand years thereafter his region should spread into China. This was one thousand and twenty-nine years before our era. In the year sixty-five, the Emperor, Ming-ti, was warned by a dream, and on consulting the annals found its correspondence with the prophecy. Deeply impressed he sent ambassadors to India, who, meeting the followers of Bouddha Sakia, brought back his sacred books and some of its priests. In five centuries he had three thousand temples.

In China we find not only the promise of the redeeming man, but the mother goddess also.

It is strange, but we hear little of the fathers of the incarnations. They are kept in the back-ground, but the mothers are brought prominently forward, and endowed with divine characters. They share in the glories of their illustrious sons, and are often deified. Mary, the virgin mother, receives more worship than the son himself.

The Chinese mother goddess most perfectly resembles the virgin Mary. Her image is almost universal in China. She is represented with a glory surrounding her head, and a babe on her knee or held in her arms. She is a virgin, conceiving by contact of a water lily. Her babe was at first exposed to great dangers, but was reared by a poor fisherman, and became a sage, working miracles. This image in the houses of the wealthy has an appropriate niche, and is concealed by a silken veil. †

## Spiritualism.

The first lecture of the third course on the Spiritual Philosophy, was delivered in Music Hall yesterday afternoon, Oct. 10th, by Mrs. Cora L. V. Tappan, to a large audience. Mrs. Tappan, in commencement, said that in Spiritual ethics the time had arrived when, instead of fighting for a mere existence, and struggling against the anathemas of prejudice, superstition and bigotry, the science and religion of Spiritualism claimed a positive and affirmative place in the world of thought. All that could be said of any science was, that it illustrated a principle. Spirit was a germ, absolute and simple; not a compound, unalterable and unimprovable. It could not be measured by comparison with any other substance. There was no difference between spirit and matter, because there was no likeness which assumed a similarity. As with spirit, so with matter; both were absolute. Matter was uncreative, inactive, wholly without power; mind or spirit was active, aggressive, all potent, all power; and this constituted, in its essential analysis, all the relationship which there was between matter and spirit. Those materialists who attempt to show that spirit was attenuated matter, fell short of their purpose, for spirit was absolute substance; and those who attempted to say that the soul was the outgrowth of the body fell short of a comprehension of the subject, for neither was an outgrowth of the other. Body was shaped, formed, controlled and moved by spirit. No matter could ever become matter. In its germinal life, spirit constituted everything that there was of life in all else. The unfolding of the germ was in eternity. Here, said the speaker, we break off a stem. Is that the flower? Is that any part of the loveliness that is to be shown you? You answer, "No." In the great cycle which makes up that soul's existence, neither you nor I have any right to judge of its per-

fectness, or its imperfectness; for we only see what would be but one piece of a stem as compared to a full blown flower.

The lecture, from beginning to end, was listened to with the profoundest attention, and, to judge from the effects of the first, the future ones of the course will be extensively attended.—*Boston Post.*

## Typographical Errors.

The following experience of the *Investigator* very fully applies to our case, in the last issue of the SPIRITUALIST:

APOLOGY.—We are and always have been great admirers of the art typographic, "the art preservative of all arts" as some enthusiastic printer says; and hence we are very desirous that the typography of the *Investigator* should be free from errors. Sometimes we are successful in this line, and then we congratulate ourselves accordingly; but at others, we make sad failures, and then for awhile we are down deep in the valley of humiliation. For, whether our indulgent readers reflect upon it or not, a typographical error is not only an eyesore to a careful and conscientious printer, but it grieves him at the heart. "'Tis true, 'tis pity, and pity 'tis, 'tis true." But such is life—in a printing office; and so "let him that thinketh he standeth, take heed lest he fall.

We were forcibly reminded of this apposite Scriptural text, when, in looking over our last paper, after it came from the printers, we found as a title to a communication on the second page, this uncouth, barbarous and unearthly heading—"Still Another So sure spiritual-*xpE!*" When our eyes fell on this frightful display we were hardly less appalled than Hamlet at the sight of his father's ghost; and, indeed, we didn't know at first but ghosts had something to do with it, for, as the communication (to which this strange heading was affixed) was about "spirits," how did we know, since they are said to be most potent, but that *they* had played this joke upon us?

On inquiring, however, we found it was not the work of agencies from the "snmmer land,"—so "rest, perturbed spirits, rest!"—but a mundane or earthly accident, caused by the type falling out of the lines after the "form" had been taken away from this office to the press-room in another building, and which type were improperly and bunglingly replaced, and some of the edition worked off without our knowledge.

There was no intention, we are sure, to force this error upon us; and as it would not have occurred in our own office, our respected correspondents will see that this error, and similar ones in our previous numbers, were unavoidable, and therefore excuse them, remembering that as they never happened before, they never may again.—*Investigator.*

A RETRACTION.—A clergyman at Cambridge preached a sermon which one of the auditors commended. "Yes," said the gentleman to whom it was mentioned, "it was a good sermon, but he stole it." This was repeated to the preacher, who resented it, and called on the gentleman to retract. "I will," replied the aggressor. "I said you had stolen the sermon. I find I was wrong, for, on referring to the book whence I thought it was taken, I found it there."

On a recent Sunday, a prominent citizen of Buffalo in attendance at St Paul's Church, left his pew, walked up towards the pulpit during prayers, and assaulted his Son-in-law who was making mouths at him. The ladies fainted, prayers ceased, a crowd gathered, and the irate old gentleman was conducted out doors.

## Gospel of Music—No. 2.

BY J. O. BARRETT.

There is a morality to music. Certain tones are intellectual; others are religious; others, passionate. Every sound has its key of morality—its soul of feeling. Gottschalk, a celebrated pianist, says:

"Certain medical men tell us that the notes of the trumpet quicken the pulse and induce a slight pulsation. The sound of the bassoon is cold. The notes of the French horn at a distance are voluptuous. The flute played in the middle register, calms the nerves. The low notes of the piano agitate children. The mystic inspirations of Palestrina, the Masses of Mozart, transport us to the celestial regions, toward which they ride like a melodious incense. When we have wept over a song, it ever after seems bathed in tears.

"The old man, chilled by years, may be insensible to the pathetic accents of Rossini or Mozart; but repeat to him the simple songs of his youth, the present vanishes, and the illusions of the past come back again. I once knew an old Spanish general who detested music. One day I began to play to him my "Siege of Saragossa," in which is introduced the "Marcha Real," (the Spanish national air), and he wept like a child. This air recalled to him the immortal defense of the heroic city, behind the falling walls of which he had fought against the French, and sounded to him, he said, like the voice of all the holy affections expressed by the word *home*. The mercenary Swiss troops, when in France and Naples, could not hear the "Ranz des Vaches" (the shepherd song of old and rude Helvetia), without being overcome by it. When from mountain to mountain the signal of revolt summoned to the cause the three insurgent Cantons, the desertions caused by this air became so frequent that the government prohibited it. The reader will remember the comic effect produced upon the French troops in the Crimea by the Highlanders marching to battle to the sound of the bagpipe, whose harsh, piercing notes inspired these brave mountaineers with valor, by recalling to them their country and its heroic legends. Napoleon III finds himself compelled to allow the Arab troops incorporated into his army their barbarous tam-tam music, lest they revolt. The measured beat of the drum sustains the soldier in long marches which otherwise would be insurmountable. The Marseillaise contributed as much toward the Republican victories of 1793, when France was invaded, as the genius of General Dumouriez.

"Music has a psychological action. The negroes charm serpents by whistling to them. It is said that fawns are captivated by a melodious voice. The bear is aroused by the fife; canaries and sparrows enjoy the flageolet. In the Antilles lizards are enticed from their retreats by the whistle; spiders have an affection for fiddlers. In Switzerland, the herdsmen attach to the necks of their handsomest cows a large bell, of which they are so proud that, while they are allowed to wear it, they march at the head of the herd. In Andalusia, the mules lose their spirit and power of endurance, if deprived of the numerous bells with which it is customary to deck these intelligent animals. In the mountains of Scotland and Switzerland, the herds pasture best to the sound of the bagpipe; and in the Oberland, cattle strayed from the herd are recalled by the notes of the trumpet.

"Donizetti, a year before his death, had lost all his faculties, in consequence of a softening of the spinal marrow. Every means was resorted to for reviving a spark of that intellect once so vigorous, but all failed. In a single instance only he exhibited a gleam of intelligence, and that was on hearing one of his friends play the septette of his opera of 'Lucia.' 'Poor Donizetti!' said he, 'what a pity he should have died so soon!' And this was all."

As music has so powerful an influence upon the soul and body, why can it not be used more in the cure of mental and physical diseases? It certainly will be a very pleasant medicine, and effectual when rightly applied. Who among our medical philanthropists will systematize it?—"All diseases cured by music!"

Music, as a moral agent, ennobles the mind and refines the manners.

"This truth," says Gottschalk, "is now so well recognized in Europe, that we see choral societies—Orpheons and others—multiplying as by enchantment, under the powerful impulse given them by the State. I speak not simply of Germany, which is a singing nation, whose laborious, peaceful, intelligent people, have in all time associated choral music as well with their labors as with their pleasures; but I may cite particularly France, which counts to-day more than eight hundred Orpheon societies, composed of working men. How many of these, who formerly dissipated their leisure at drinking houses, now find an ennobling recreation in these associations, where the spirit of union and fraternity is engendered and developed. And if we could get at the statistics of crime, who can doubt that they would show it had diminished in proportion to the increase of these societies? In fact, men are better, the heart is in some sort purified, when impregnated with the noble harmonies of a fine chorus; and it is difficult not to treat as a brother one whose voice has mingled with yours, and whose heart has been united to yours, in a communion of pure and joyful emotions. If Orpheon societies ever become established in America, be assured that bar-rooms—the plague of the country—will cease, with revolvers and bowie-knives, to be popular institutions."

What a reform could we work were we to have these choral societies, organized and supported by the public, and encouraged to sing the sweet melodies of home life, temperate life, holy life, in the streets, and even in

the saloons and brothels; and sure we are the angels will then go there to save, and hearts will melt into repentant tears, burning upward in rainbows of hope.

We are all familiar with the effects of song in manufacturing and molding public sentiment, in behalf of the freedom of the enslaved. A few years ago, American poets, breathing the spirit of liberty, wove the rights of the negroes into songs. They were rough, but tender, and full of pensive thought and love, soaring up to emancipation. "Poor Nellie," "Susanna, don't you cry for me," and "Carry me back to Old Virginia"—such as these, and the lofty poetry of our dear Whittier, sung in church and taught to the children, and repeated on the rostrum, probed beneath the rocks of slavery, under its hard pan, and lo! a tiny vein of sympathy bubbled up, sparkling, widening to a stream, to a river of popular heart-feeling, to redeem the negro race. Then emancipation was sure; and it came, in due time, in the charge of war, every bayonet thrust and cannon peel intensified to song. The Northern avalanches came down "five hundred thousand more" till it "thundered all round!" Well do we remember those sad, sad years of blood. How we pained; how we bled; how many deaths we died! But song kept us up—fed the fires of patriotism and sacrifice. How many a soldier, inspired by our national airs, hearing victorious songs even in the flutter of the old flag, has rushed to a gory grave, all for country and liberty! "Tramp, tramp, tramp—the boys are marching!" tramped the knell of many a martyr. "The flag of our Union" has been in song like folds of fire in the bosom of the patriot. Was conquest by the sword? Song gave it edge, and nerved the strong arm to strike for "God and our native land." These songs are now all bathed in tears. In meditative silence, too awful for utterance, we weep, O! we weep, unbidden; and the warm drops fall as rain from a transfiguring cloud, when our heroic dead are gathered, when any of these songs are sung, for we relieve those days of peril and sorrow. "Let me make the ballads of a nation, and I care not who makes the laws."

Efforts have been made to educate the Indians, and all have failed. At last the marauding "pale face," more savage in spirit than his red brother, has commenced a war of extermination. Is this our boasted Christianity? We wish song had been tried, not the sword. The Indian is full of music. Child of nature, he imitates the wind-sounds around him. The rustle of the clouds, the roar of the cataract, the scream of the eagle, the yell of the wolf, the melancholy of the wind, the clash of the lakelet's waves—all make him a compound of wildness, of mystic melody, of terrible excitement in passionate life, of dreamy visions of the "hunting grounds" beyond the sunsets of the weeping West. Our remedy for the lone Indian is in music first, as with the negro. Touch the heart of the white people with Indian songs. Teach the rude brothers and sisters legendary airs, breathing love, sympathy and justice, and let us see if they will not listen, and be inspired with a loftier ambition.

"Music, when employed in the service of religion, has always been its most powerful auxiliary. The organ did more for Catholicism in the Middle Ages than all its preaching; and Palestrina and Marcello have reclaimed more infidels than all the doctors of the Church."

It is the converting charm of the Church; it is superior to its theology. Take this away, and like forest-bitten vines, death is there—dead vines hugging dead trees!

Luther complained because the "Devil always has the best tunes." Of course he has, if indeed he is the Devil. Religion has been dressed in so grave-like garments and given so hideous an aspect, that young hearts have turned away from it at the very mention of its name. In consequence we have had stern psalmody for the Church and inspiring melodies for "infidels." The enlivening songs of every-day life—songs of love, songs of the beautiful, songs of the departed, songs that come close to us and probe the heart's fountains, till we weep and repent, resolve and aspire—have been excluded from the sanctuary. So the Church has deservingly languished. If it does not catch the inspi-

ration of the times, of course it must lag behind and fall into disrepute. The people demand music that has soul in it. Any song that awakens love of home, love of parents, love of children, love of angels, love of truth, love of virtue, love of purity—songs that sway passions to goodness, are appropriate for the sanctuary. Let the people sing—all the congregation sing. Let us have an *all-singing* worship.

Oh, for more, sweeter, and better music! Music for social life! Let us have *heart-music*, for the insane, for the intemperate, for the prodigal, for the oppressed!—heart-music for the poor to sing, till hope buds again; for the Magdalens to sing, to bring the angels down on wings of mercy; for the toiling millions to sing, till legislation is provoked, by pleading melodies to do justice; for women, to sing at the fireside, in the church, in the street, on the rostrum—everywhere, till "Woman's Franchise," setting the ballot-box in a wreath of flowers, becomes the grand victory of our age.

Singing is *practical* worship. At the plow, the anvil, the bench, the counter, at the wash-tub and sewing-machine, on the cars, on the sea, in the hallowed hour of departure; it is worship that loads us with patience and hope, contentment and aspiration—that spreads love and beauty all around the world. If you get nervous, sing; if you have lost property, sing; if you have "got the mitten," sing; if you are disappointed, sing; if clouds hang over you, sing, and they will break from weight of sweetness; if you are melancholy, sing, and the "blue devils" cannot stay to haunt you; if you would reform from swearing, sing every ten minutes; if you would conquer scolding, sing, sing, sing all through the house; if you would ever go to heaven, sing thither—"sing your title clear!"

## Progressive Preaching.

Rev. W. R. Alger preached in Boston Theater yesterday, choosing for his subject, "A Live Religion the Need of the Present Time." Piety was defined by Mr. Alger as a flower which, hermetically sealed in dogma, slumbered, yet preserved its proper effervescence of joy and beauty until it should be transplanted into favorable soil. That was a dead religion which laid dormant all the week and was only shocked into movement on Sunday by contact with the galvanic battery of doctrine, ritual or hereditary habit. That was a live religion which spontaneously sprang out of original perceptions of reality and fitness in unaffected reverence, obedience, love and joy. And that was a false theology which was composed of a mechanical scheme of dogmas, spanning a godless waste of secular earth and humanity, touching at its two extremes the primal and the ultimate eternity, and supported between by the three tiers of Paradise of Adam, Crucified Christ and the Judgment Day. A true theology was a scientific delineation and grouping of principles in correspondence with the diagram of creation, of laws which mark the configuration of the great landscape of nature and experience.—*Boston Post*.

"LET US HAVE PEACE."—Two Americans, at Baden Baden, the other day, were dining with a pair of Paris ladies, when a Russian prince, who perhaps desired to pick a quarrel, purchased two glorious bouquets, and sent them to the ladies with his compliments. The Americans merely glanced over to his table, bowed cordially, and sent him back by the waiter two Napoleons. He was so much chagrined that he left the room.

UNITED AND UNTIED.—"Knox claims to be the banner county of Maine in the divorce line. The *Camden Herald* says twenty-two knots were *united* and forty-four hearts made happy, at the last term of the Supreme Court, held in Rockland last week." If you change the place of a single letter in this item, you make the united *untied*—as indeed they were. Indiana must look to her laurels. Less haste to marry, in these restless times, would save the courts trouble.

## "Figs from Thistles!"

DECENCY AND TRUTH FROM AN ORTHODOX NEWSPAPER !!

CABINET SEANCE—A WONDERFUL PERFORMANCE.—Messrs. Caldwell and Eddy gave a cabinet seance at Mercantile Hall, last night, to a not over-numerous audience. The audience, we should say, was composed mainly of Spiritualists, judging from the conversation of those about us. For example, one gentleman was detailing to a lady companion anecdotes about another gentleman gifted with the "seer" power, or "second sight." This gentleman had told him that he could plainly see the forms of departed spirits continually passing by him, or walking along in the same direction he was going. "See," said he, "there goes St. Paul. [They were on the Common.] He has just passed that tree, and now has turned round and is laughing at us! But," added the narrator, "I couldn't see him."

At eight o'clock a gentleman came forward, and stated that the Prof. would agree to some arrangement satisfactory to the audience, in regard to tying the medium, Mr. Eddy, and suggested that five numbers be given out to as many gentlemen in the audience, and the Prof. would call one number, and the gentleman holding it should act for the audience and tie Mr. Eddy. The numbers were distributed, and the choice fell upon Mr. Thomas M. Wells. Mr. W. went forward; but, as he was about to begin operations, a suggestion was made that, as he was a Spiritualist, some other gentleman, not a believer in that doctrine, be appointed to act with him, and Mr. Clapp, a reporter on the *Journal*, was chosen.

The work of tying then proceeded, and was completed in a manner entirely satisfactory to Mr. Clapp, when the door of the cabinet in which the medium was secured was closed, and the seance commenced. Almost immediately after the door was closed, a large white hand appeared at the curtained orifice of the door, and then a smaller hand quite dark in color, and then two hands, and then a hand minus the little finger. While this was going on a conversation was held with the Professor, in three distinct tones of voice, or as if three different persons had spoken—one of them being a woman's voice. At the same time, also, musical instruments—a violin that had been handed into the spirit, and a small organ, and a tamborine—were played, and bells rung.

After some little time the cabinet was opened, and the medium examined, when the committee pronounced him tied as tight and secure as he was at the beginning of the seance. The door was again closed, when, in addition to the manifestations already recorded, a pencil and card were handed in to the spirit, and the same returned with the name of George or John Smith written upon it. This experiment, at the request of the spirit, was repeated with the same result.

The cabinet was again opened, and the medium examined, when he was again pronounced to be tied as securely as before, and his hands quite cold, which would not have been the case if he had been using them as actively as the hands that appeared and made so much noise inside as had been made.

Again was the door closed, when a gentleman in the audience stated that he had tied Mr. Eddy so that he could not be untied, and would like to try his hand upon him again. This altercation lasted some eight or ten minutes, at the end of which time the spirit ordered the door opened, when lo! Mr. Eddy's coat, in which and over which he had been tied was found to have been taken off, and lying on the floor of the cabinet, and the medium stood or rather sat revealed to the audience in his shirt sleeves, tied as tightly and securely as before. The committee were charged to examine strictly, and did so, reporting that the tying was all right. The coat was taken out and examined by them, in sight of the audience, and, as it was apparently whole and sound, it would seem impossible for it to be removed by the medium without assistance outside of himself.

The door was again closed, and after some further "show of hands"—one of which was protruded, arm and all, nearly out to the elbow, and had a dark bracelet on the wrist—the spirits notified the Professor that they were going to untie the medium, and the ropes began to rattle inside the cabinet in fine style, and in fourteen seconds the door was opened, when Mr. Eddy walked forth unbound.

We confess to be utterly unable to account for that part of the performance in which the coat was removed from the medium while tied, if indeed we can account for any of the things done in the cabinet. It would, we think, be utterly impossible for Mr. E. to remove his coat in the time taken for its removal, and resume his position, tied as he was, hand and foot.

There must have been some agency beside his own, whatever its nature might be, to assist him, or to do the work independent of his volition. He stated, upon being questioned, that he was unconscious during the act. He also said he could plainly see the spirits in the cabinet. The Professor was asked if the hand which had touched his in receiving the card and pencil was tangible, and his reply was, that it was just as tangible as a human hand. If he had made any contrary assertion, he would not have been believed, for a hand that could be plainly seen pushing aside a curtain and grasping a pencil, must have been a physical hand, whether it belonged to man or spirit; but here the matter becomes paradoxical and we drop it.

After the seance, the Professor entertained the audience with exhibitions of psychological power, which created much amusement.

The above account is from the *Boston Traveler*, of Oct. 26th. The *Traveler* is a conservative journal, of strong sectarian proclivities, and has been accustomed to bitterly denounce and ridicule all things connected with Spiritualism; even refusing, some time ago, to insert advertisements of Spiritual meetings among its "Religious Notices." The account is interesting, not only as a faithful report of the seance, but as an indication of development in the character of sectarian journalism; or, more correctly, an increase of popular respect for Spiritualism, and a recognition of their own interests by those cheap mirrors of public sentiment and prejudice, mercenary newspapers. §

## Progress.

BY C. H. M.

"Up, man of reason, rouse thee up!  
This is no slumbering age!  
Begirt thy loins, unbare thine arm,  
And for the Truth engage.  
Progression's voice demands thy help;  
Arouse thee for the strife!  
Be up and doing; for the world  
With mighty change is rife."

The mind of the world is awakening from the slumber of ages, and we are pressing forward to the accomplishment of a glorious destiny. True, we have not yet reached our manhood, nor thrown completely off the shackles of circumstances, that have so long impeded our growth and strangled our energies. But we are on the way, and that is much. Life, in its higher sense, which was formerly confined to individuals—

"Lights of the world and demigods of fame"

now pervades the masses of the people; it exists in the hut as well as in the palatial residence; in the workshop as well as in the study. Science, instead of being locked up in universities and schools, is diffused throughout the land, and the humble mechanic of the present day may justly smile at the ignorance of Pliny. A more extensive intercourse of thought and a more powerful action of mind prevails. The good and wise of all nations are brought nearer together, and begin to exert a power, which though feeble as infancy is felt throughout the globe—and the result of this approach to intellectual equality is moral sympathy; for there is a free-masonry in knowledge, which in spite of physical and social differences makes men brothers.

Public opinion, the helm which directs the progress of events by which the world is guided to its ultimate destination, has received a new direction. The mind has attained an upward and onward look and is shaking off the errors and prejudices of the past. Both mankind and the laws and principles by which they are governed, are being redeemed from slavery. The moral and intellectual character of man has undergone and is undergoing a change; and as this is effected, it must change the aspect of all things, as when the position is altered from which a landscape is viewed. If we look back upon the past, we see lights gleaming upon the distant shores, similitudes of the great men of antiquity; the genius of nations is lost, while that of individuals survives; instead of tongues and people, we find books and names; instead of cities and palaces, the ruined shrine and mouldering tombs. How different is this era from the last. Instead of stars and darkness, we are in the midst of light and life; and ours is the age of moral and intellectual movement, the end of which it is impossible to imagine. The world is not deriving its strength from that which has gone by, but from that which is coming—not from the unhealthy moisture of the evening, but from the nameless influences of the morning, and as it were in its new birth, receiving the influx into its soul that enlarging and expanding its conceptions, is dropping off the excrescences of the past, leveling and softening the asperities of the present and opening up a higher and brighter future. Every good has its corresponding evil, and any agency that will repress the latter, will have a strong influence in advancing the former. Therefore, we hail as one of the divinest agencies, the coming of modern Spiritualism. Ever proving itself a powerful instrument in breaking down the barriers which mankind have raised and in which materialism has entrenched itself.

Reason, which should be an ally of truth, has, by doubts and fears, been perverted and wrested from its legitimate object, but the dawn of Spiritualism reinstates her with additional powers; breaks down dogmatical prison-bars; severs chains which bind man's rationalities; clears the way for a more active and purer life, and opening the door to a broader and better view of the present existence, gives greater knowledge of the hereafter. Believing and knowing Spiritualism to be thus efficacious, we mediums, speakers and Spiritualists generally, cannot but feel that we occupy, as it were, the place of the Priests and Thaumaturgists of the ancient world, and woe to us if we neglect the sacred trust

committed to our keeping. We are not like the shadows of bygone history; our spirits will survive in endless transmission.

Then awake, all ye who slumber and are weary with watching; for your Master cometh and would find ye clad in the panoply of Truth and Progress, "fighting the good fight," and ever marching "forward, upward and onward."

## Blackwell on the Bible.

The second lecture in the Parker Fraternity Course, for this season, was given in Music Hall, Boston, recently, by Mrs. Lucy Stone Blackwell.

"She announced her subject as 'Women and the Bible,' and said that there was not a wrong done by human being to human being in which reference was not made to the Scriptures to prove that it was right. She believed there were plenty of texts in the Bible to prove that women had the same right to do what was fit and proper that any one had. She did not feel that it was necessary to go to the Bible to prove human rights, for human rights had existed long before the Bible was written. She referred to the language of the primal curse, in which it was said that man should rule over woman. This was man's translation. Happily some women had learned Hebrew, and had found that the verb translated by men 'shall,' might just as well have been rendered 'will,' thus making the sentence a prophecy rather than a command and a curse. . . .

"She wished women would search the Scriptures for the texts which were in their favor, they had had all the others thrown in their faces so long. She discussed the customary citations from St. Paul, and claimed that, translated by women, his expressions would have appeared differently. For instance, the word 'submit,' in the injunction wives submit yourselves to your husbands, might as well be translated 'listen to with reverence and respect.' In the passage forbidding women 'to speak in the church,' the word translated 'speak' did not mean that legitimately, but 'to chatter,' 'to talk nonsense,' 'to gabble like a goose.'

"In this connection Mrs. Blackwell paid a beautiful tribute to Mr. Garrison, who sat upon the platform with his co-laborers in the anti-slavery reform, and the heroic women who paved the way for women to stand upon the platform or in the pulpit and speak or preach. She recited the refusal to admit Antionette Brown to the World's Temperance Convention in New York in 1853, to show what progress had been made.

"The world moves, and women now vote in the Baptist and Methodist churches, and they will vote at the polls one of these days. [Applause.] Twenty-two years ago she was refused the right to read her graduating essay at Oberlin College, and now all female graduates read their own efforts. Slowly the world is learning that woman has the right to do what her conscience dictates, and that whatever can be done at all ought to be done by him or her who can do it well. All that woman needs is to give the proof of what she can do, and neither God nor man will object to her doing what she can."

If Mrs. Blackwell had advised women to do all they could to deliver the public mind from its blind worship of an obscene book, and to turn to the inspiration of to-day, rather than seeking authority for natural rights in the corrupt and garbled rendering of an obsolete text, she would have done better than she has. "You can prove anything from the Bible." It is time that reformers see and say that the Bible, creeds, and priests, are their natural enemies. Let women study Hebrew by all means, and they may find authority in the old book which will compel our Christian friends to give them just such liberties and rights as Abraham gave Hagar—or Sarah either, for that matter. The case of David and the Damsel shows the reverence the men "after God's own heart" paid to women in Bible times. Esther, too, was a model of womanhood, who displaced Vashti because the Queen persisted in being decent.

The mistranslations shown up by Mrs. Blackwell, go to prove how utterly unworthy of respect the King James version is; and there is no copy to correct errors by; the oldest MS. is a corruption of one still older, neither having a valid claim to confidence. Human rights are older than Bibles, and what they say or don't say, should not hinder our action, when the inspiration of an age moves onward the work of progress! §

SPECIAL CORRESPONDENCE,  
BY CEPHAS B. LYNN.

### The Andover Revival.

FACTS.

Christians are not blind to the progress of Spiritualism. They note the exalting influence it has upon the thoughtful and the aged, by reason of its rational philosophy and tender and inspiring consolation; they see the Lyceum movement interesting and gathering in the children—in short, to sum it all up, they see their strength departing from them and they are powerless to prevent it. Instead of leading the world in thought the church has not kept up with the world. Ignorant of this, seemingly, the old revival machinery of thirty and forty years ago is brought out, and those delightful airs, "depravity," "vicarious atonement," "eternal damnation," and the rest of the infernal catalogue, are produced with startling vigor, accompanied by the most ludicrous simplicity on the part of the operators.

A FEW DISCIPLES,

residing in Andover, child-like in faith, and still "standing up for Jesus," got together recently, and after prayers, conversed upon the religious aspects of the time and place. That Andover was fast becoming a stronghold for Spiritualism was a self-evident proposition. Crowded audiences at the Free Church and an increasing attendance at the Lyceum every Sunday, was ample testimony concerning the reality of this state of things. The "followers of the Lamb" were troubled. Something decisive must be done. Spiritualism must be rooted out. After a protracted consultation a "revival" was decided upon. One final attempt must be made for the salvation of lost souls in Andover. Jesus must be confessed by all.

Instrumentalities are as necessary as principles. Some one must be the guiding spirit. Who shall it be? Ah!

DR. BANE.

In the pleasant town of Geneva—another stronghold of Spiritualism, by the way—the above-named individual resides. Being wealthy, he is a favorite among the brethren. As Nasby dotes on Packer, so the Campbellites in this vicinity dote on Bane. Highly elated at the call to figure conspicuously in the proposed revival. Mr. B. journeyed to Andover, taking with him a large tent, valued at \$800, which had been purchased in behalf of, and charged to, "the Lord." While erecting his tent in which the meetings were to be held, Mr. Bane, with more noise than sense, loudly proclaimed that Spiritualism was at last to be crushed out. "Trot out your spirits! Trot out your spirits!" was the cry from morning to night. The Dr. thinks that such a course is decidedly witty. Poor man!

DR. HORNER,

of Buffalo, who had been selected to commence operations with a course of lectures on the Bible, entered upon his duties the evening of Sept. 17th. Spiritualists, and other liberal-minded people who had contributed toward defraying the expenses incurred, with the understanding that the presentation of questions would be in order, were somewhat surprised to hear Mr. H. announce, "No questions during nor immediately after the conclusion of the lecture. Cannot let myself down so low; would impair the solemnity of the occasion." It soon became evident to the people why the Buffalo champion objected to questions. His lectures were merely recitations from memory, not divine outbursts of soul-convictions. Unless he had everything his own way failure was inevitable. The least interruption, by friend or foe, would throw him completely off the track. His remarks were entirely devoid of originality, and in their utterance lacked that divine magnetism which always characterizes the public ministrations of consecrated and conscientious workers. Considered as a whole, Mr. Horner's ten lectures were painfully repetitious in and of themselves, besides being simply a resurrection of stale and defunct theories long since buried by even ordinary thinkers.

General dissatisfaction was expressed by those, of all denominations, who were at all conversant with modern thought, at the injustice it received at the hands of the lecturer.

In denouncing doctrines, which he pretended to believe were adverse to the interests of humanity, he so far forgot the sphere of a gentleman and a scholar, as to enter the arena of blackguardism, and scandalize individuals.

ORTHODOX HOSPITALITY.

So intent were the Campbellites upon the Spiritual interests of the people that they neglected to secure material comforts, in the shape of a good boarding place for their Buffalo orator. Thoughts of that nature never penetrated their craniums until immediately after his arrival. Soon the excitement created by his presence measurably passed away, and means were taken to provide him with a home. For reasons best known to themselves the revivalists solicited favors in this direction from the Orthodox residents, fondly imagining that in homes where Christ was supposed to reign their apostle would be heartily welcomed. Chilling the reception they met with. The Christ spirit was swallowed up in sectarian partizanship and the Campbellites found that they had no more claims upon Orthodox hospitality than the rank-est Infidel.

Spiritualists, ever kind and generous, governed by the teachings of their angelic gospel, towered above all sectarian prejudice, and, with an eye to the divinity of principles and the evolution of thought, in conjunction with the forlorn condition of Mr. Horner, proffered, as far as circumstances would admit, the sweet harmonies of their happy homes for his enjoyment. Blessed fact to chronicle! It is so everywhere. Indeed Mr. H. acknowledged that his experience, under like conditions, had been similar to that which Andover had developed, for some time past. Between W. J. Keene and B. D. Morley, both firm Spiritualists, the man who was to annihilate the Harmonial Philosophy, fared sumptuously.

PROF. CRAFT.

While Horner's lectures were progressing, Bane, in order to counteract the dissatisfaction which had arisen in consequence of the non-conformity to the generally understood supposition that questions could be propounded while the discourses were in process of delivery, talked loudly about debating. For the sake of appearances he dispatched letters to Prof. Craft, imploring his presence, and generously offering to defray all his traveling expenses. Mr. Bane professed to be anxious to put the "central idea" of the Bible against the "central idea" of Spiritualism; and he wanted the question debated by "representative men." Yes! that is it—"central ideas" and "representative men!" "Central ideas" and "representative men!"

Sept. 20th Prof. Craft arrived in town. Young in years and quite effeminate in appearance, he is not calculated to inspire either awe or confidence. Since his Farmington experience with our "State Missionary," (now Managing Editor of AM. SPIRITUALIST), the Prof. has been quite wary of Spiritualists. During the ride from Espyville to Andover, (some five miles) his many questions and nervous manner surprised his fellow passenger, who, not knowing the distinguished personage beside her, and being ignorant of the excited condition of his brain in view of the scene he expected to enter upon, was at a loss to divine the cause of such perturbation.

Arriving, Craft in a few moments' conversation with Bane, saw the "point" in the matter and was more at ease. Of course there was no debate in him.

Among many, the following propositions were presented. To decline was the order of the day:

*Resolved*, That the Bible, King James version, sustains the teachings and phases of modern Spiritualism.

Declined.

*Resolved*, That the teachings and the phenomena of modern Spiritualism are the work of demons (evil spirits).

Declined.

*Resolved*, That the teachings and the phenomena of modern Spiritualism are the same as those recorded in and taught by the Bible.

Declined.

*Resolved*, That the Bible is an infallible rule of religious faith and practice.

Declined.

What *would* the Professor do? Let us see. He proposed to debate the Farmington questions in the same order that he and Wheelock considered them. To this the Spiritualists justly objected, knowing by the Professor's course at Farmington, that his desire to treat the spiritual theory first, arose from any thing but gentlemanly and scholarly motives. To ridicule and malign is not to argue.

The Spiritualists requested him to discuss, *reversing* the order as treated at Farmington. No! Another declination.

After being closeted with Bane and other interested parties the greater portion of a day and a half, the individual who rejoices in the euphonic appellation of "Professor" agreed with becoming dignity to take the negative of a statement which is worded thus:

*Resolved*, That the Bible is of no more divine origin than any other book.

Feeling that he had fulfilled his part of the programme, the Professor left town *instantly*. The proposition was forwarded to J. S. Loveland, who, as all thinkers expected, refused to place the Bible in juxtaposition with Jack the Giant Killer and Mother Goose. This was the Professor's "artful dodge." It did not work. Mr. Loveland, like a true philosopher, as he is, submitted in reply the following, which was sent to Craft, (Sept. 28), who has not since been heard from (Oct. 15).

*Resolved*, That the Bible is the work of man and is of no more divine authority than other analogous human productions.

SOMETHING WRONG.

As Horner's discourses were drawing to a close, the conductors of the revival became cognizant of the fact that the desired effect upon the people was far from being produced. Not a symptom of conversion, in the shape of doleful groans, elongated countenances, and appearances indicating a state of general dejection, were visible.

In solemn and secret council Bane and his satellites gathered. After a brief discussion in which all were strengthened and encouraged, it was decided that Horner should be succeeded by

MR. ANDREW BURNS.

of Huron County, Ohio, an Ex-Rev., Sept. 28 he was on hand. Though unequal in scholarship and research to his predecessor, yet Mr. B. was by far the more effective speaker, until lately having been a second-rate lawyer in some secluded district, he had become accustomed to off-hand speaking and the pettifogger's insolence and slang. Interruptions inspired him the more. The door for interrogations was now opened with considerable bluster by Dr. Bane, the conditions were these:—Questions to be presented at any and all times verbal or written. When written the signature of the party must be attached. These last were generally laid over for consideration until another meeting.

Regarding lectures, Burns out-did Horner in every particular—in length, in dogmatism, in egotism, in bigotry and narrowness. Everything was pettifogged down to the limits of Campbellism. This made the orthodox uneasy. Rev. Mr. Beach, one of their shining lights ventured to solicit an explanation upon some statement and was responded to in a most shameful manner.

Insolence seemed to grow on Mr. Burns, and only at the persistent and sometimes prayerful entreaties of his own followers to desist, did he in a measure cease his disgraceful course, which, besides disgusting Spiritualists, also had a tendency to make the "friends of the Bible," of whom he spoke so much, grow beautifully less.

That the animadversions against Orthodoxy were premeditated, we do not believe. Originally, the intention was to make Spiritualism and Spiritualists,

the target for everything in the condemnatory and ridiculing line. Brain afire with imagined sectarian glories, zeal got the better of judgment, and denunciation became universal instead of special. Brick Pomeroy has an equal, if not a superior, in the use of the billingsgate vocabulary, in Burns. Politically and religiously they belong together.

The indignation extant among the Spiritualists, Liberalists and Orthodox, in Andover and vicinity, against Burns is just. Memories of the treatment received by Messrs. Beach and Robinson and that saintly matron, esteemed by all, Mrs. Harriet Dayton, will long dwell with the people. We are not exaggerating. Let this note, handed to Burns by the lady just referred to, testify.

Rev. Mr. Burns:—*Sir*:—Is it, I ask you, the mark of a gentleman to ridicule people who ask questions for instruction.

If you think the people of Andover are half civilized, you are mistaken. I am an earnest seeker for truth, and the whole truth. I want no guessing. Without knowledge I will not accept any theory.

HARRIET DAYTON.

#### USELESS PLEADING.

For five successive sessions did Burns plead in vain for souls to "come to Christ through the only true channel, Campbellism." Responses, there were none. Is it to be wondered at, realizing the course he pursued? Certainly not. Many, undoubtedly, not connected with the Spiritualists or Orthodox, yearning for godliness—as all do more or less—would have succumbed to his importunities, had not his contemptible meanness in the shape of slanderous abuse heaped promiscuously upon everything outside of Campbellism, disabused their minds of any reverence or even ordinary regard for the man. Sensible of the injustice others had received, their humanity kept them out of his snares.

Oct. 10th the revival closed, having lasted from Sept. 17th. *Not one convert was made!* Burns felt bad over the result. He said so.

#### PROPOSITIONS.

With a view to convey the idea that the work was not completed, the discomfited lawyer, at the closing session of the meeting affirmed his readiness to debate with any Spiritualist the subjoined statements, taking the negative of the first and the affirmative of the second.

*Resolved*, That the phenomena and manifestations of modern Spiritualism are the work of disembodied or departed spirits.

*Resolved*, That the Scriptures of the Old and New Testament contain a series of communications supernaturally given and attested by miracles.

J. S. LOVELAND.

This inspired worker in the cause of spiritual freedom, will be in Andover early in November. If arrangements cannot be made for a debate, he will deliver a series of lectures either on the Bible, or relating to the influence that Christianity has exerted upon the advancement of civilization. Upon both topics this gentleman has repeatedly challenged the clergy of the leading cities of the Union.

Bro. Bane, we have a "representative man" at your disposal. "Central ideas" can now be brought out. If this opportunity is not improved, let those who were so demonstrative for debate at Andover, forever more hold their peace.

#### COMMENTS.

The revival is over. Peace and quiet reign in Andover. The people are cheerful. Mingling with them a week or more, we found one sentiment seeking expression. Here it is. No more churchianic slime or priestly offal will we have thrown upon us! Conceited priests treat us as though we were *idiots mere things*. We demand to be recognized as men and women, fathers and mothers, children of God!

It is right that the course pursued by these revivalists should be given to the world. Justice says so. With this as an inspiring purpose, we gained the main items of the affair from responsible parties, and the readers of the SPIRITUALIST have them.

How long shall the earth be rendered a pandemonium by these revival scenes? Until modern radical thought prevails and people see the wisdom of seeking God in the quietude of domestic life, and the sacred stillness of their own souls.

ANDOVER, OHIO, Oct., 1869.

#### An Item for Prof. Craft.

During our six days discussion with the Professor, last March, in Farmington, this vain young man belittled himself hoarse in reiterating the stale declaration that "Spiritualism led to immorality." In the light of the following item, from Michigan—and which, by the way, is only *one* out of the countless number of *known* ministerial shortcomings with which the daily press is loaded—does Methodism "lead to immorality?" Does Methodism, or do Methodist ministers and professors, "lead to immorality?" Here was a Methodist minister—a recognized and authorized leader in the denomination—just starting for that holy conclave, a Methodist conference, and—poor saint!—he "falls from grace" before he gets under way! We simply suggest the inquiry, how many more in that conference like pious Bro. Welch? *Perhaps* Sister Green knows of no more. She does not say. How many more other Methodist sisters could testify of, we know not, nor is it necessary to inquire, as it seems to us the testimony is already conclusive upon that point. Hence, let this learned Professor inform the world whether Methodism, or its pious, godly ministers, and wise Professors, "lead to immorality." Let us see, Professor, if you will turn a short corner, and go back on your six days argument at Farmington? ||

#### ANOTHER MINISTERIAL SCANDAL.

*Another Methodist Minister Charged with Outraging the Person of the Wife of a Brother Minister.*

One of the worst cases of crime that has ever transpired in our midst, or, indeed, that has ever come under my notice, is that of a Methodist clergyman by the name of Washington W. Welch, who is now under arrest and examination before Justice Baker, of this village, charged with having committed an outrage upon the person of Louisa P. Green, wife of Eld. O. H. P. Green, of this township, also a clergyman of the Methodist persuasion, and a man of property and average standing in the community. As this matter is the all-absorbing topic of conversation hereabout, unusual publicity has already been given to it, and there is no reason why the facts as they are alleged, or as they appear, should not be legitimate matter for publication in the journals of the day.

It seems that the defendant, Welch, met and became acquainted with Elder Green in Pennsylvania, where he (Welch) resided, and having ready money to invest, was induced by Green to visit Holly for that purpose. He came here some time last spring, became acquainted with Elder Whitecomb, the pastor of the Methodist Episcopal Church in this village, and other leading Methodists here, and divided his time in visiting amongst them. It is stated that he and Elder Green were associated in certain business transactions, and Welch himself claims that Green owes him \$3,000. When Welch left here, on the 15th of September last, he had previous to that time been stopping for some six weeks at Elder Green's house, about six miles from this village, in the northwest part of the town; and it is alleged that the crime was committed on the morning previous to his departure. He left here ostensibly to attend the Conference, held at Grand Rapids, but was arrested on Friday last, by officer Eli Sattles, of Pontiac, and M. M. Burnham, of this place, at White Pigeon, in the southern part of the State. He was arraigned before Justice Baker on Saturday last, and put in a plea of not guilty. He is defended by Mr. O. F. Wisner, of Pontiac, one of the ablest young lawyers in the State; Messrs. Jones & Burnham, Patterson & Patterson, and Mr. Bela Cogshalf, attorneys, appearing on the part of the people. Below I give you a portion of Mrs. Green's testimony, she being the only witness examined as yet; and from her evidence your readers may infer the magnitude of the case:

*Mrs. Louisa J. Green sworn.*—I reside in Holly, Oakland County, Michigan; am the wife of O. H. P. Green; I know the defendant, Welch; the last time I saw him was on the 15th of September last, at our house; he was preparing to go to Conference, and my husband was preparing to take him to the cars, he, my husband, going to Commerce. I was in the sitting-room, preparing the center-table; Mr. Welch asked for a wash-bowl to wash in; I went into the parlor bedroom to get it, and he followed me in and closed the door; he then took hold of me and endeavored to throw me on the bed; I appealed to him to desist; I told him he was a Mason and a minister, and that I was a Mason's and a minister's wife, and he had no right to misuse me; he said he loved me and could not help it; and in spite of my efforts and entreaties he threw me on the floor and shamefully misused me; I struggled to get away from him, and screamed for

help; he tried to prevent my screaming by putting his hand over my mouth; he then partially succeeded in his purpose. My niece, Jenny Thomas, aged twenty years, had stepped out doors, but came in as she heard me call; my little daughter, aged six years, also came in. When Welch heard footsteps he started and fled, telling me I must not tell of it as I valued my life; I told him I would tell my husband; Mr. Green was at the barn hitching the horses; Welch passed out into the street; when I came out I met my niece in the sitting-room; she heard me call, and came to my relief; I went to the door and called my husband twice; Welch and my husband were in the buggy; they seemed to be talking; I did not hear their conversation; they seemed to be in a hurry, and started off.—*Holly, Mich., Cor. Detroit Free Press, Oct. 18th.*

#### The Haunted Scow of Lake Erie.

Our readers will remember that on the 1st of July last Patrick Shaughnessey, captain of the scow Red Rover, was killed at Ten Mile Creek, about ten miles below this city. After that sad event, a man by the name of Connelly was placed in charge of the scow and has sailed her since that time until within a few days past, when he and the entire crew deserted the vessel under very peculiar circumstances. While on a recent voyage the Red Rover sprung a leak, one which threatened to take her to the bottom of the lake in a very short time. All hands went to the pumps, and by working with all the speed at their command soon made headway upon the water and found that it was in their power to save the craft, by exerting themselves to the utmost for a time. When their strength was exhausted they could rest for ten minutes without endangering the safety of the scow. This system of long work and little rest lasted until the craft reached a point in the lake near Monroe, when the men, having become greatly fatigued and their strength almost exhausted, went to their bunks to rest. Scarcely had the bodies of the weary mariners touched the couch ere all were wrapped in slumber. Ten minutes elapsed and no one was at the pumps. Twenty minutes, thirty, an hour passed, and still the pumps were idle and the men asleep. Two hours passed with that leaky vessel rocking upon the waves, and the crew slumbering, unconscious of the dangers surrounding them. At the end of the third hour, some unseen hand entangled its fingers in the uncombed hair of the captain and he was dragged from his bunk. On looking at his watch and discovering that he had slept three long hours, he wondered that all were not at the bottom of the lake. Hastily he aroused his crew and then looked to see what progress the water had made. To his utter amazement there was no water in the boat. On enquiry, he was unable to find any one who had pulled him from his bunk. For some time the mystery could not be solved; but finally the captain and crew agreed that the ghost of the lamented Shaughnessey had worked the pumps while the crew slept, and had pulled Captain Connelly from his bunk when they had slept enough. So thoroughly were the men convinced of the correctness of this conclusion, that on their arrival in this port a few days since every man deserted the scow and could not be induced to ship on her again.—*Toledo Commercial.*

The phenomena is no more wonderful than some others on record, but that the crew should desert the scow because they were thus protected by spirit power, is another instance of superstitious folly. Among all the crew, Patrick Shaughnessey could be relied on as the most vigilant and efficient, though he might have become disgusted had the same party "tempted Providence" again in the Red Rover.

For many years our old friend Capt. Charles Ranlett, once a pioneer in the "Japanese trade," now of Billerica, Mass., had with him at sea a guardian spirit, which repeatedly saved his ship from wreck. Whether this Lake Erie story be true or not, it is related in a circumstantial manner, and is within the laws of nature as understood by Spiritualists. The power that can move a piano could work a pump, and the motive was surely a good one, to save the lives of the weary sailors. It is the poet Dibden who set the mariners all a singing, so long ago—

There's a sweet little cherub that sits up aloft,  
To look out for the life of poor Jack.

It is hard to imagine a cherub of the name of Patrick Shaughnessey, but he did a better service than to "sit up aloft;" he came on deck and "stood to the pump-like a man," which was more to the purpose. Angels are very fine in poetry and theology "up aloft;" but when helpful, sympathetic spirits, who succor us when overborne upon a sinking craft, or sharply recall us to duty when we abuse our privileges of rest, are in the eyes of our Christian friends incarnate devils. But we welcome them as fellow-workers with ourselves, seeking by faithful service to work out the issues of present and prospective happiness alike for each and all. §

## THE SPIRITUALIST.

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"RESOLVED, That we are Spiritualists, \* \* \* and that any other prefix or suffix is calculated only to retard and injure us."

## Here We Stand!

The following plain and most explicit resolution—among a number of other excellent ones—was adopted with great unanimity, at the last Ohio State Convention of Spiritualists:

"Resolved, That liberty is not license; that Spiritualism truly lived, tends to correct all excesses and abuses which relate to social life; that everything which recognizes what is commonly called 'free-love' or 'free-lust,' we most emphatically repudiate; and we regard all assertions of the existing sympathy between it and Spiritualism, as gross calumnies."

The editor of the *Universe*, Oct. 16th, takes exception to this resolution, or the action of the Convention in adopting it, in the following "vague and indefinite" manner, which "form of expression," if it does not "conceal" the editor's "real ideas," we are at a loss to understand how words could be used to accomplish such a purpose. Here is the article from the *Universe* in full:

"Spiritualists, at their public gatherings, seem demon-bent upon some definition of 'position' on the social questions of the day, and often make bad work, all being not yet fully relieved of old fashioned prejudices, or seeming to think it incumbent upon them to 'protect Spiritualism' from the damaging radicalism of its advocates. In the resolutions of the recent Ohio State Convention, published elsewhere, is one 'gotten up' for one of the above reasons; but we fail to see that it is any more lucid or explicit than some adopted by other bodies, which have usually failed to enlighten anybody. It is unfortunate that, where the views of the authors of these 'platforms' are not vague and indefinite, they feel induced—as is done by some of the Spiritualist lecturers—to adopt forms of expression that conceal their real ideas, or are susceptible of various interpretations, intended to convey one idea to one person and a different one to another."

The intention, purpose and meaning, of the writer of the above criticism, on the action of the Convention, in giving a fair and plain expression to their views, by adopting the foregoing resolution, can only be understood as in direct opposition to the sentiments expressed therein.

What are the sentiments expressed? The resolution tells, in plain, good English. No equivocation; no avoiding the issue; no higgling about terms; no attempt at covering up the festering sore and polluting curse of social corruption; but a frank, open, strong statement of convictions entertained. Read the resolution carefully. Do those words suggest to any mind, in the least in sympathy with the sentiment expressed, that the Convention's "views" upon that subject are "vague and indefinite," or that they sought "to adopt forms of expression that conceal their real ideas?" Whence comes, and upon what grounds, grave charges like these? Critically considered, is not the writer of these charges the very person who has attempted, and in part succeeded, as far as the "forms of expression" are concerned, in concealing his "real ideas"?

Let us see. What are the "real ideas" that the editor or editors of the *Universe* would have the world and the "rest of mankind" understand they entertain, on the "social questions of the day," regarding which they declare that "Spiritualists—seem demon-bent upon some definition of position?" What are your views? Will you be so kind as to enlighten the Spiritualists of Ohio—whether "demon-bent," socially bent, or by any other bent—as to the opinions of the *Universe* "upon

the social question"? Do you believe in the monogamic system of marriage?—one man for one woman, both for each and each for both, and that only? We are not speaking of the present system now, *only in principle*. It has many abuses. Reform is needed. It is coming, too, by which woman will gain that sacred right of person, which will enable her to advance to that desirable and enviable position of social equality with man, in the marriage relation, as well as the full enjoyment of all religious and political rights.

This once attained, we shall hear no more about Spiritualism and free-love, in theory or practice, and no more about "Spiritualists seem demon-bent upon some definition of position on the social question," simply because they give honest expression regarding the foul and damning influence of those opinions and practices of some professed Spiritualists, who, like the *Universe*, seem to regard promiscuity and free-love as the "radicalism" of Spiritualism.

Not only as a member of the Convention, but as Chairman of the Committee, honored with the duty of reporting this resolution, and joining the most unanimous and emphatic endorsement of it—do we feel called upon to make this response, in favor of what that resolution declares. Perhaps we have failed to "enlighten anybody" or the *Universe*, or make "any more lucid or explicit" our views; but certain it is, we cannot be charged with trying to "conceal our real ideas."

We do not feel or "think it incumbent upon" us to "protect Spiritualism," or Spiritualists; but we are disposed to let the world know that we fully endorse the resolution which the *Universe* repudiates. Neither being a disciple of that ancient Bible saint, Solomon, or a believer in or follower of, that latter-day Salt Lake saint, Brigham Young, and having no sympathy with their theory or practice, we look forward to the day when a proper knowledge of the true marriage relation shall be the priceless possession of every human being, which will finally and effectually cure society of the terrible "social evils" that now so sorely afflict it, and render the home circle as God designed and angels desire it should be—the earthly heaven of man's existence, and the holiest altar for human worship that human hearts have ever found. ||

## "God-Idea in History."

The Career of the God-Idea in History, by Hudson Tuttle, author of "Arcana of Nature," "Origin and Antiquity of Man," etc. Pub. by Adams & Co., Boston, 1869.

Pertinent to this subject, we have books giving with more or less completeness, the origin and history of Supernaturalism; books like Mrs. Lydia Maria Child's "Progress of Religious Ideas," Mr. Lecky's "History of Rationalism," Mr. S. Baring Gould on the "Origin and Development of Religious Beliefs"; but none that treat so specifically of the basic idea underlying them all, as in the one bearing the title which stands at the head of this article. It is the latest result in book form of the study and thought of Hudson Tuttle, a name familiar to our readers, and to be yet much better known to the reading and thinking public at large.

Precisely what it professes—it chronologically gives in orderly arrangement, the development of the God-Idea in human history; a subject of the first importance with the student, the religionist and the thinker. It is a branch of Theological History, hitherto strangely enough, overlooked in the general consideration of the whole field.

It is written from a radical or rather purely independent standpoint, scientific from its outlook, and sustains itself throughout. Because of this, the book must expect to receive the anathemas of the Church, and it will. This however, is but one of its merits.

The Preface is so unusually comprehensive, that we are constrained to copy it for the benefit of our readers:—"Mankind having wearily traversed the marshlands of metaphysical and theological speculation, are gaining the firm shore of positive science. The sun of a new era is dawning on the mental horizon of the world. Before its beams can fully penetrate our be-

ing, we must discard the old, and turn, self-reliant, to the new."

In considering Who, and What, and Where is God? "around which questions aggregate the various religious systems of the world," he first refers to those segmentary people who appear to have no conception of a Divine Being, omnipotently swaying the religious feelings, and thereby the destiny of the world." The universality of this idea has heretofore been and still is considered a well-nigh overwhelming argument of the existence of God and of man's immortality. For the testimony that "critical study has destroyed this oft-repeated evidence," he refers to half a score of writers who mention various tribes of Indians in different portions of the earth, who seem to be deficient in everything that corresponds to the God-notion, or whose views are so low as practically to amount to none at all. With a rare power of epitomizing history, the author traces the worshipful idea among the ancients—the Hindoos, Egyptians, Chaldeans, Persians, Jews, Arabians, Greeks, Romans and so on through the schools to the advent of Christianity—passing in review the opinion of the philosophers of the God-Idea of the Bible. From this general notice, some notion of the purport and extent of the book may be inferred. Nothing short, however, of a careful reading will satisfy any studious mind. While it presents points from which we dissent, and expressions we take exceptions to, yet as a whole, its aim, spirit and ability are so marked, that we must commend it. The book itself is its own best commendation. It is brim full of thought, and directly addresses those who are blessed with this unpurchasable commodity. It is calculated to make the reader think.

The author's summing up of the "Career of the God-Idea in History," in chapter tenth, wherein he combats the argument of Paley and his school, concerning the doctrine of final cause or design in Nature, the existence of a personal God, etc., is as original, vigorous and logical a specimen of writing as has appeared on the subject for many years. Many will be silenced, though they may not be convinced by its reasoning.

While the publishers have dressed this book in excellent garb, we think the price in proportion to other good books of like size and character, a little too high.

As a sample of its style and quality, we extract the following:

"After surveying the ideas entertained of God by all races of men, from the remotest time to the present, we find that, amid conflicting claims and pretended revelations, there is no certainty, nothing absolute. We have exhausted the sacred traditions of mankind, and have met only conjecture. Where, then, shall we seek for the solution? We must turn to Nature, and await her reply." \* \* \* \* \*

Speaking of the doctrine of Creation, the theory of final cause, he says:

"Ever a great truth beyond underlies and absorbs all present knowledge; and, so far from being able to fall back into the lap of a final cause, he becomes more and more assured every step he advances, that, although he live a million ages, ever will unknown causes arise in the dim beyond, embracing all his previous knowledge. One doctrine is the fostering-mother of egotism and self-sufficiency; the other of humility and a sense of the feebleness of human efforts to fathom the unknown." \* \* \* "In all historic instances, God is the shadow of the reverencing mind, which mistakes the object of veneration. Teaching us to love the good and true, and personifying these in a God, it prostrates itself before its own creation. These theories and wild conjectures originating with savage man, have floated down the ages; and what were once the endeavors of children to account for the unknown, have been received by children of larger growth as divine records of divine events." \* \* \* "Everywhere we have found God the idol of what man should be; that being the highest conception it is possible for man to attain. This is right. The ideal, perfect man should receive the homage of his fellows. This lesson we are now applying—the divinity of man."

Thus the "Career of the God-Idea in History," is found to be readable and instructive—valuable for present and future use.

**The New York Tribune on Woman's Voting.**

In a review in a late number of the *Tribune*, the sapient editor, who dabbles in everything, and believes he fully understands all questions, because he has thought about them—thus writes in a strain which should cause his mother's brow to mantle with shame, and his wife to scorn him:

"In Congress and the Legislature we might have female representatives from Mercer street and the Fourth ward; we should have very few from any more decent locality. Even Miss Anthony could not poll as many votes as a woman of the town. In the lobby already, woman is one of the worst pests of our political system. In the committee-room she would be our ruin."

We always judge others by ourselves. Would the kaleidoscopic editor of the *Tribune* vote for a "representative from Mercer street?" He has often stumped it for men who frequent the "Fourth ward." His paper is prostituted to the worst political charlatanism. If he should "run" against Miss Anthony, it would be outrageous for him to be elected by "Mercer street" votes, as he undoubtedly would. Is it any worse for the "women of the town" to go to the polls, than for the *men who make them women of the town*? The editor of the *Tribune* is a frequenter of the lobby. He has learned that woman is a "pest" there. He is fully convinced she would be "ruin" in the "committee-room." Well, as to judge others by ourselves is a righteous judgment, and undoubtedly followed by the *Tribune* Jove, and as he is a great lover of facts, we ask him not to deal in such sweeping assertions, but to publish his experience in the lobby with these "pests." He is so bilious we know it would be rich, and would form an interesting chapter for the *Ledger*, and then might be inserted as a supplement to "Recollections of a Busy Life."

When a man expresses such sentiments, so degrading to woman, so foul with malaria, so poisoned with corruption, we at once ask: Who was this man's mother? Who is his wife? What kind of women has he associated himself with?

What a confession! The polls so foul, pure women cannot go. If women are given that privilege, the "women of the town" only will attend. What for? Why, because they will there meet the men of the town, who vote for "Mercer street" before voting for their wives.

We do not think their wives would stay away. †

**"Twelve Good Men and True."**

"It is a remarkable fact that it has been found impossible to obtain a verdict of guilty, in the United States Court for the Southern District of Ohio, against parties concerned in the whisky frauds, except in cases where the amount involved was small and the parties not prominent. It has been found that one or two jurymen always 'hang.'"

Long established and relied on, the "trial by jury" is becoming the burlesque of a farce. The courts of law are almost as corrupt as the legislatures which enact statutes they are supposed to enforce. And this after eighteen centuries of "stated preaching"!

"The time is ripe, and rotten ripe, for change; Then let it come." ‡

**Executive Board Meeting.**

On Wednesday the Executive Board of the Ohio State Association met at the office of the AMERICAN SPIRITUALIST, a full report of whose proceedings we shall publish in our next issue.

The session of the Board was marked with a spirit of harmony and earnestness of purpose, that is prophetic of still greater success in the missionary work.

But the Spiritualists of Ohio must remember that all efforts of the Board will accomplish little or nothing in advancing the cause of Spiritualism, in our State, unless they are heartily sustained with head, heart and purse. A practical system has been devised—Spiritualists, what is your response? ||

Science knows no inscrutable Providence.

Faith will answer for the ignorant and unthinking, but is the worst evidence in a court of law or the court of reason. †

**Ohio Notes.**

Mrs. M. Knight, of Toledo, and her daughter, Mrs. Cyrus Breed, Guardian of the Toledo Lyceum, have been stopping in Cleveland a few days. Interested in all the instrumentalities for the diffusion of modern thought, they visited the SPIRITUALIST office. Sunday, they attended the Lyceum and in the evening listened to the inspired words of Mrs. Colby.

Read the interesting Dialogue on the last page of this paper, written by that earnest worker and leader of Excelsior Group in the Geneva Lyceum. Mrs. Shepard has written quite a number of dialogues which we expect to publish in pamphlet form, as soon as the Committee, appointed at the last National Convention of Spiritualists in Buffalo revise and prepare them, and forward them for publication. They are to be published for the benefit of Lyceums, the author having generously donated them for that purpose. The dialogues are pithy, instructive, attractive in form, and their proper recital can be made most interesting and profitable to our Lyceums, as part of this varied and beautiful system of instruction for the young. Due notice will be given when the pamphlet is issued, so the different Lyceums may be supplied.

Mrs. S. M. Thompson, long and well known as an excellent medium and speaker, and one of the most faithful and earnest workers in our cause, is at present on a visit to her son in Iowa. Although ostensibly to visit, we hear that, as usual, much of her time is occupied in speaking and giving tests. Our missionaries are at work!

We learn with pleasure that the friends of the Andover Lyceum intend to celebrate its first Anniversary, which occurs Nov. 14th, with appropriate festivities. Mr. Charles Robinson, one of the group leaders, will deliver an address on the "Rise, progress and practical workings of the Lyceum movement."

We were favored with a call from O. P. Kellogg, the other day, on his way to lecture in Akron. He spoke in Kirtland, with great acceptance, Sunday, Oct. 24th, and is engaged to assist in dedicating a free church just built by the enterprising Spiritualists of Townville, Pa. O. P. Kellogg is one of the most earnest and successful workers in the field, and no wonder he has more calls to preach the new gospel of Spiritualism than he can fill.

A Quarterly Convention of Mediums and Speakers will be held in Le Roy, N. Y., Nov. 20th and 21st.

Items from Farmington and Garrettsville next issue.

**Personal.**

Warren Chase, as will be seen in our advertising column, a well known pioneer in the cause, has taken a journey from New York to St. Louis, where he again holds forth the truth he has so ably advocated. Success attend him.

Rev. A. J. Fishback is still lecturing in Sturgis, Mich. Cultured and highly inspirational, he has been a blessing to our people wherever called.

Rev. F. E. Abbott, who ranks so highly among the polished Radicals as a deep thinker and an earnest and conscientious preacher, is doing good work in Toledo, Ohio.

Dr. Fred. L. H. Willis, as we learn through his letter to the *Age*, with feelings of deepest regret, has been obliged to leave for France, where under the more genial influences of climate prevailing in the southern portion of that country, he hopes to restore his physical strength. He carries with him the sincerest wishes of his hosts of friends for his complete and speedy recovery.

Mr. James Walker, editor of the *Chicago Liberal* speaks in Salem, Ohio, Nov. 14th.

GOOD NEWS FROM MISSOURI.—"There are seven hundred Baptist Churches in Missouri; but the *Central Baptist* says that there are not more than two dozen that have worship every Sunday."—*Ec.*

Missouri is one of the most rapidly-developing states in the Union. She is fast filling up with an intelligent, enterprising population. §

**Woman's Suffrage Call.**

"The undersigned, being convinced of the necessity of an American Woman Suffrage Association, which shall embody the deliberate action of the State organizations, and shall carry with it their united weight, do hereby respectfully invite such organizations to be represented in a Delegate Convention, to be held at Cleveland, Ohio, November 24th and 25th, A. D. 1869.

"The proposed basis of this Convention is as follows:

"The Delegates appointed by existing State organizations shall be admitted, provided their number does not exceed, in each case, that of the Congressional delegation of the State. Should it fall short of that number, additional delegates may be admitted from local organizations, or from no organization whatever, provided the applicants be actual residents of the States they claim to represent. But no votes shall be counted in the Convention except those actually admitted as Delegates."

The above call is signed by a large number of prominent persons, from nearly all the States in the Union.

**A Practical Woman's Rights Man.**

Gen. Spinner, of the United States Treasury, whose quiet philanthropy in the affairs of his position, is only equaled by his integrity and economy, in his forthcoming report, takes the ground that all clerks should be paid according to the work they accomplish. This would give the women an equal opportunity with the men; and he thinks if such a rule were established the women would make the most money. The women, he says, are especially expert in detecting counterfeits; and recently two women clerks in his office detected several counterfeit coupons, after the engravers and men clerks had passed them as genuine.

There are many women employed under the control of Gen. Spinner, and we happen to know that he has often felt the injustice of their treatment. God and the spirits bless the old "watch-dog of the treasury." May his path be sunny, down the slope of old age, until he is beckoned upward where humanity and integrity have an everlasting reward. §

**The Radical.**

The November number of this sterling magazine is an unusually rich one. Among the Ruins of Ancient Science, At One, The Eleatic School, Artificially Fabricated Sins and Duties, the New Testament, The Dead Faith, The Bolters, Humboldt, are among its articles. The "Notes" are unusually lengthy. They to us always form the best part of this excellent monthly. There we find the true, outspoken, fearless radical. It is the shining of the clear gold. We read the articles of correspondents doubtful of what we shall find, but here is no uncertainty.

With the present number Mr. S. H. Morse assumes entire control, but he assures his patrons that it will be conducted "on the same general basis it has had heretofore." †

**The Lyceum Banner.**

This visitor to our children arrives regularly and is always heartily welcomed. As we place our hopes for the future in the Children's Progressive Lyceum, so we place our greatest trust in the influence wielded by this, our only paper devoted specially to the movement. Every Lyceum should by all means give to each of its members a copy; and Spiritualists who have the cause at heart, cannot do better than to give it as a present to children not able to subscribe. It is free from all dogmatic teachings and the only publication we place in the hands of our children without protest. †

**"Truth."**

A paper with this word for a title, has reached us. It is published in Hammonton, N. J. Radical in spirit and inspired with high and holy purposes this little sheet will undoubtedly be a success. We are all searching for truth, and therefore should send for a specimen copy of the *Truth*, so as to see what the *Truth* has to say about truth. See advertisement elsewhere. ||

SPECIAL NOTICE.

Our readers are especially requested to patronize those who advertise in these columns. Every house whose card appears is noted for fair and honorable dealing. Care has been taken by the publishers to exclude advertisements of any others. You will not only do the advertisers and the publishers a favor by making your purchases of these firms, but save money.

TERMS: Ten cents a line each insertion, with privilege of change of matter often as desired. Only one house advertised in each branch of business in the same place, except in the column of Business Cards.

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Among other interesting matter is to be found a communication from the spirit of *Lord Byron*, in which he refers to the misunderstanding which still exists concerning his character and earthly career, and alludes especially to the subject of his married life; interest in which has lately been revived by Mrs. Stowe's article in the *Atlantic Monthly*, entitled "The True Story of Lady Byron's Life."

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C. H. Bailey, Musical Editor: Wm. White & Co., Boston.

Music and Song are among the great motive-powers of the world. The merely mathematical and logical intellect may be unable to appreciate the secret of their influence; but "Feeling is greater than all Thought," and as music and song move the feelings and intellect together, they are in manner divine, inestimable in effect.

A single tune has done more than an army. A Hymn has been the Saviour of a Nation. To enlist the power of music and Song in developing Spiritualism and Progress; to give fitting expression to the aspirations, emotions and sentiments of the free in spirit, is the object of "The Spiritual Harp."

How large a place musical harmonies are to fill in the programme of the movements of Spiritualism, does not yet appear. But this book has been generally made use of by Societies of Spiritualists, and is by character adapted to any liberal meeting or circle. "Merlin's blows are blows of Fate," and the music of progress must often sound of the trumpet! So some of the large amount of original poetry and composition expressive of the grand in thought, lacks the highest finish and greatest smoothness, but there is that in both which thrills and moves those who sing or hear. Other pieces are tender, and beautiful as the light of the stars or the forms of flowers.

The variety is great, the supply large. There are 360 pieces of music in the book, and from it may be selected something fitting for any occasion.

There is nothing to take the place of this work with those who wish to hear good music and immortal verse announce the thoughts of Spiritualism, of Progress and Reform.

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POEMS FROM THE INNER LIFE,

BY LIZZIE DOTEN: WHITE & CO., BOSTON, MASS.

The title of this book is its best preface and criticism, and it has been too long before the public and too widely known to require introduction.

Lizzie Doten was a poetic spirit from the first. She is of that order who "learn in suffering that they teach in song." Her career has been no idle holiday. Nursed among the stern realities of "a struggle for life," on the bleak coast of New England, her mind has learned to grasp the actual, even while transported with vision of the everlasting Real.

The range of her genius is as wide as the scope of her sympathies, and she can say in truth, "Nothing which concerns humanity is foreign to me."

To such a character came the full influx of the modern wave of Spiritualism. The power of its inspiration specialized in the influence of the spirit of Edgar Allen Poe, or Robert Burns. "Poems" were then a necessity, and that they were "from the Inner Life" none need to read who heard them delivered.

The volume of which we write does not contain all the poetry of the author. Her pen has done service in more than one field of labor; now weeping as a sister beside the dungeon and the felon, tears an angel might envy, grieving in sympathy over every form of wrong, her music wears the cypress drench ed in tears, rather than berry leaves steeped in wine.

But then, from the inmost of her womanhood, her spirit gathers strength. On eagle wings she climbs toward God; and from upper atmospheres, lets fall the light of Christ-like love, on the laboring and sorrowing, or clouds in anger to pour sharp sleety scorn on popular shams, and blast with bitter frost of satire the fungus growth of social corruption.

Then the swelling floods of her argument arise, and the tornado of her eloquence sweeps down on every "refuge of lies," sending the denizens of those "cowards' castles" flying in terror from their falling ruins; searching for truth, beneath which "Rock of Ages" to "shelter from the stormy blast."

A spirit capable of this became united in magnetic and spiritual rapport with the sphere of mind wherein moved Poe and Burns, and the gentle presence of Miss A. W. Sprague; then the literature of Spiritualism became enriched by such productions as "Compensation," "My Spirit-Home," "I Still Live," "Life," "Love," "For A' That," "Words O' Cheer," "Resurexi," "The Prophecy of Vala," "The Kingdom," "The Cradle or Coffin," "The Streets of Baltimore."

The book contains all these, as well as a number of others, the very gems of the writer's inspiration. The volume commences with a most interesting preface by Miss Doten herself, concerning her mediumship and kindred matters.

The Prose Lecture, entitled "The Mysteries of Godliness," is a most instructive discourse, and especially valuable because made up in part of an analysis of Poe's character; which from such a source is the more peculiar, and must attract the attention of all who have read, wondered, shuddered and wept over his marvelous writings. The mystic "Farewell to Earth, which closes all, is as glorious in its way as anything else in the whole series, and as the final inspiration is doubly grand. The spirit, full of the fire of immortal aspiration, spurns the clay of earth, and points along the eternal future, "Through the countless constellations upward to the 'Royal Arch,' and hearing the cry of angels, "Come up higher."

"Drawn by Love's celestial magnet,  
Winged with Faith and Hope it flies,  
Upward o'er the starry pathway,  
Leading onward to the skies,  
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Brief Items.

The Universe is to suspend publication till Jan. 1st. Terms after that date will be \$3.00 a year, instead of \$2.50 at which price the paper started.

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When tossed amid wild oceans foam,  
Then drop a tear for me.

**A Dialogue Between Aunt Chloe and Her Nieces.**

Written by Mrs. LOUISA SHEPARD, Geneva, O.,  
for the benefit of Children's Progressive Lyceums.

## SCENE FIRST.

AUNT CHLOE. Well, girls, what of these reforms that are making so much stir in the world? I am told that the world is to be reformed; that the ball is set in motion, and all who do not take hold and help roll it along, or run before it, will surely be crushed by it.

MARY. Aunt, what reform is it that you are talking about?

AUNT C. Oh, there are many reforms. There is the Land reform, the Temperance reform, the Woman's-rights reform, the School reform, and many others.

SARAH. Well, what would you have us do, here in this back corner of creation?

AUNT C. We must lay hold of some wheel and push or pull, and try to keep out of the way; for they say this car is drawn by the current of attraction, of no less power than God Almighty, and stop it we cannot, for it is destined to cover the whole world. The multitude now clog the wheels and often raise it off the track; but by some unseen power it flies back again, and on it goes right over them.

S. Well, if the reform must be begun, where can we get hold to do the most good? It occurs to me that self-reform would be the most effectual. That is propelled by the will; and we can keep a share of that ourselves.

AUNT C. People art getting to be mighty generous, these days. They give away all their reforms. There is neighbor T., who talks of Land reform; but how shall they get at it? If you give young men all their land, and they have nothing to do to earn it, it will encourage them in being idle. He is honest in thinking they had better work and get it as he did; so he must be reformed. Another looks at the School reform, and thinks it would all be well enough if it would do any good; but learning is so cheap now, and the manner of instruction so easy, and all paid at public expense, that time seems worth nothing to the scholars; and so they idle it away; and when it becomes necessary to write a letter, they must go to their grandmother to know how to spell it. He thinks if they had to do as he did—roll up their log school house, and go to work and raise grain to pay their teacher, and study their lessons nights by fire-light—they would prize their learning more. So he is behind the times, and must be reformed.

Mr. B. talks of Woman's Rights reform, but thinks the women have all the rights they ought to have now. If they had any more there would be no living with them. Miss A. says she has all the rights she wants, and don't know but everybody else has as many as she has. At any rate, she don't trouble herself about her neighbors' affairs. It is enough for her to take care of herself. So you see they are in the wrong and must be reformed.

M. Well, aunt, what else have you learned about these reforms?

AUNT C. Oh, the country is all alive about them. The women have got so that they know more than the men; wives more than their husbands; children more than their parents, and negroes more than white folks. When I was young there wasn't such a fuss about woman's rights. The women cooked the victuals, washed the clothes, spun and wove, tended the baby, obeyed their husbands, read the Bible and Psalms book, went to meeting on Sunday, helped pay the preacher—and that was enough. They didn't think for themselves, as they do now days. The preacher told them what to do, and they did it. They have forgotten the saying of the good old apostle, who said, if women would know anything let them ask their husbands at home.

S. Aunt, don't you think there is need of a reform in that respect?

AUNT C. What kind of a reform?

S. A religious reform.

AUNT C. A religious reform! Horrible! How absurd? Religion is the same yesterday, to-day and forever. There is no new thing in religion, but there is need of a revival.

M. You mean a revival of the old one, do you? What do you call a revival?

AUNT C. Why, repent of your sins, get religion, and prepare for heaven.

S. Aunt, where do you suppose heaven is? Jesus said the kingdom of heaven is within you.

AUNT C. I never see nothing like it. How inquisitive people are getting to be, now days! They must know all the whys and wherefores about everything.

S. Yes; that is reform.

AUNT C. What! everybody think for themselves and act for themselves? That would be a mighty reform. What would become of the priests? They would have nothing to do.

M. Oh, yes, aunt; enough to do, if they only had a mind to do it.

AUNT C. What would it be?

M. Work is nature's garden. Sow the seed of love; pull up the weeds of discord, and pick the fruit of harmony.

AUNT C. That is very appropriate business for the servant of the Lord; but who would do it?

M. All true reformers and ministers of Jesus.

AUNT C. That's kinder rational. The lion is turned into a lamb. I know we are told that the time would come when the lion and the lamb would lie down together and not one be afraid of the other.

S. That is the millenium that the Church has prayed for so long.

AUNT C. What! the millenium come, and the Church don't know it? All reforms met and harmonized together. Is that the millenium? and no judgment before hand?

S. Yes; every one judges himself. You know Jesus said, "Out of thine own mouth I will judge thee."

AUNT C. But there's the work of saving souls. That is the work of the Church. That cannot be dispensed with; they have been laboring and praying these hundred years, that God would in his own set time favor Zion, and bring all to a knowledge of the truth.

M. I should think their God would be angry with them for teasing him so long to do what he has told them to do.

AUNT C. But we must pray with submission, and wait God's time. He will in his own good time favor Zion. The Church must do the work, if it is done at all. Other societies may be good in their place, if they have any place; but God will be inquired of by the house of Israel to do these things for them; so says the servant of the Lord.

S. If they have been laboring and praying these hundreds of years, and have not liberated one poor sinner from his past sins, I am afraid it will never be done, and the poor sinner will die in his sins, and where God is he never will come.

AUNT C. Don't you suppose God loves his Church?

S. Yes—his Church.

AUNT C. Who do you call his Church?

S. All who do good to their fellow men, and do unto others as they would have others do unto them.

AUNT C. What! without signing the creed? That would be a strange Church—

(SCENE 2D omitted.)

## SCENE THIRD.

M. Aunt, have you heard anything more about those reforms?

AUNT C. Yes; they have got up a reform in religion, and thrown away the Bible, which is all we have to guide us in this world and fit us for the next. It teaches us how the world was made; how God created man and woman—all—all things, and pronounced them very good.

M. But it also says that God repented that he had made man, and it grieved him to his heart.

AUNT C. You must not doubt the Bible. Remember, he that doubts is damned. You must not query with the Bible, for it is God's word. Were it not for that we should all be heathen.

S. Aunt, who are heathen?

AUNT C. Those who do not worship the true God.

S. Who does not worship the true God? Who knows what God is? Who can comprehend him? Are we not, then, all heathen?

AUNT C. The Bible says, God is a Spirit, and dwells in light, and no man hath seen him at any time.

M. Jesus says, "They that have seen me have seen the Father," and "those that love me dwell in me and I in them."

AUNT C. So God dwells in all humanity, does he? That is your belief, is it?

M. Yes, Aunt, that is the teaching of this new religion, of which we have spoken.

AUNT C. What do you call it?

M. Spiritualism.

AUNT C. Spiritualism!—what is that?

M. It is a religion that embraces the whole domain of mind—including God, angels and mortals. It is a philosophy that explains the condition of spirit life, and the relations existing between mortals and all the higher states of existence. It comes to demonstrate immortality and the future life, and the eternal progression of all; that our departed ones still live to guide us over the highway of life; and that death is but the door to eternity, where our loved ones wait to welcome all earth's wanderers home.

AUNT C. Has Spiritualism done any good?

M. Most certainly it has, for it has brought heaven down to where we can understand it, and has brought hell up to where we can comprehend it. It unlocks the recesses of the human heart, so that we can discern whether good or evil resides there. It makes the knave an honest man; the oppressor a humane man; the egotist an humble man; the cross and unkind husband and father, a kind and affectionate man; the child loving and obedient to his parents. It makes the drunkard a sober man; the bad, good; the good, better. In fact, it makes one universal family of all God's children, and inspires every one to seek another's good as his own, and requires us to deal justly, love mercy, and walk humbly. In short, it brings heaven down to earth, and raises earth up to heaven. Is not that doing good?

AUNT C. Well, if it does all this, I will join you heart and hand. Let your motto be, Free and fraternal with all; responsible for none; conscience your creed; truth your search; the inculcation of spiritual graces your aim; the world your Church; angels your monitors; God your great high priest; and the dawn of this harmonious age your hope for humanity. Stand up for the right, come what will, regardless of sect or party, name or fame; heeding only the voice of God within you; though friends forsake and the whole world frown with indignation.

"My boy," said a clergyman, "don't you know that it is wicked to catch fish Sunday?" "Guess I hain't sinned much yet; hain't had a bite!"