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\$1 A VOLUME.

POLYHYMNIA.

The poet, the speaker, he expands with joy;
The palpitating angel in his flesh
Thrills inly with consenting fellowship
To those innumerable spirits who sun themselves,
Outside of time—*Elizabeth Barrett Browning*

Strife Rather than Stagnation.

Oh! there is naught for shame in anything
Once dear and beautiful. The shriveled wing
Scathed by what seemed a star,
And proved, alas! no star, but withering fire,
Is worthier than the wingless worm's desire
For nothing fair or far.

Rather the ground that's deep enough for graves,
Rather the stream that's strong enough for waves—
Than the loose sandy drift
Whose shifting surface cherishes no seed
Either of any flower or any weed,
Whichever way it shift,

Or stagnant shallow which the storms despise,
Naught finding there to prey upon—I prize.
Why should man's spirit shrink
From feeling to the uttermost—be it pain
Or pleasure—all 'twas formed, nor formed in vain
To feel with force? I think

That never to have aimed and missed is not
To have achieved. I hold the loftier lot
To ennoble, not escape,
Life's sorrows and love's pangs. I count a man,
Though sick to death, for something nobler than
A healthy dog or ape.

Nothing Lost.

Nothing is lost; the drop of dew
That trembles on that leaf or flower,
Is but exhaled to fall anew
In Summer's thunder-shower;
Perchance to shine within the bow
That fronts the sun at fall of day—
Perchance to sparkle in the flow
Of fountains far away.
So with our deeds good or ill,
They have their power scarce understood:
Then let us use our better will
To make them rife with good;
Like circles on a lake they go,
Ring within ring, and never stay!
Oh, that our deeds were fashioned so
That they might bless away!

Contrast between Jesus and Socrates.

Rev. F. E. Abbott, minister of a Free Religious Society in Toledo, Ohio, and editor of the *Index*, delivered a note-worthy lecture in Boston on the above subject, from which we give the following extracts. B.

While it is no new thing to compare Jesus and Socrates, it is new to compare them from the point of view to which we were conducted by the spirit of the age; and never before, in the speaker's opinion, had the conditions existed for a thoroughly just comparison. The comparisons made by Dr. Priestly and Jean Jacques Rousseau showed that Dr. Priestly, believing in the supernatural claims of Jesus, sacrificed Jesus at the shrine of theology, while Rousseau, emancipated from supernaturalism, yet a slave to sentimentality, immolated him on the altar of rhetoric.

The first requisite for a just decision on their respective merits and demerits was freedom from discipleship to either; hence, every Christian, being by the very fact of his Christianity pledged to render a certain verdict, was disqualified to sit as a juror in the case. The subject should be considered without impartiality or prejudice, for a just comparison between the two loftiest characters in point of moral grandeur which humanity had yet produced, would be of great value in the settlement of living issues, and present more clearly than any abstract statement could, the

conflict of ideas and institutions that is coming between Christianity and Free Religion.

Jesus was the historic ideal man of the Christian religion. Free religion could have no historic ideal man, since it entirely discarded the idea of any fixed ideal for all mankind. Therefore it was far from the purpose in view to hold up So rates as the absolute or fixed ideal of free religion—a religion that knew no hero-worship and adored no human idol. But while this was true, it was also true that of all men well known to history Socrates stood on the most commanding moral heights. Notwithstanding blemishes and limitations, the character of Socrates presented the finest historical illustration of some of the virtues which free religion must regard as most fundamental. It was, therefore, not merely a comparison of two individuals, but rather a comparison of two religious ideals so far as exemplified in them. Christianity held up Jesus as a model for imitation, perfect in all respects; free religion held up Socrates, not at all as a model for imitation, whether perfect or imperfect, but as the grandest known instance of certain virtues which belonged to humanity in its highest development. Each of the two characters was superior to the other in certain points; neither was perfect in all points.

The lack of trustworthy information in regard to the life of Jesus in the Gospels, which are permeated by a mythical element, and the total absence of any other testimony, is generally admitted. But in order to compare the Gospel character of Jesus, which is the acknowledged ideal of Christianity, with the character of Socrates, which might fitly stand as in some very important respects the best individual exponent of Free Religion, we consent to treat the testimony as of equal value in either case. The similarities in their characters and careers are first noted. They both were graduates of the workshops, received a decent education, belonged to the sturdy middle class in society, and respected labor. Both conceived the idea that they were called to a higher and special work, and sacrificed the ordinary ambitions and luxuries of mankind in order to devote themselves to universal ends. Neither made any distinction among those whom they sought to benefit. Both stood aloof from politics, and each cherished a settled prejudice against an influential class in the community in which he lived. Socrates against the Sophists, who were frequently excellent men, and Jesus against the Pharisees, who were no worse than other classes of Jews. His impatience with their conservatism led him into the common fault of radicals, bitterness and injustice to individuals; and his contempt for their principles passed over into indiscriminating abuse of their persons. Another striking point of resemblance was the profound, all-controlling faith which both cherished in the fact of their own divine mission. And both, too, met their doom at the hands of their countrymen, whom they had done their utmost to benefit and bless; but with the same magnanimous and beautiful spirit, they died with words of kindness on their lips.

Jesus depended for the success of his mission on the public recognition of his claim by mankind. We cannot but contrast the fact of his outward failure with his despair upon the cross: "My God! my God! why hast thou forsaken me?" Words more full of pathos never escaped from human lips, for they were the confession of irretrievable failure, wrung from the depths of his soul. But Socrates depended upon himself alone, and therefore could not fail. He sought no confession from others of any personal claim of his; it was his duty to instruct the world, not to see that the world was instructed. The predominant aims of Jesus and Socrates, and the methods which these aims required, should be contrasted. The conception of Jesus that power was

his by divine appointment and right was wholly free from all that could be called *selfish* in any bad sense; but it was, nevertheless, intensely egotistic. His entire method of study is that of dogma. He does not appeal to the reason of man, but to his receptive faculties, and the church came honestly by its tone and air of dogmatism, which has been its peculiarity, and has made its most marked characteristic "salvation by belief." With Socrates the case was the reverse. The divine mission which he believed to have been assigned to him was, in the highest and noblest sense of the word, that of education. Free development of the human mind was the ideal end followed by Socrates with such untiring and unselfish zeal. He was the father of modern civilization as truly as of ancient philosophy, for his method was and is the only one that can develop the human mind.

To each of them, however, he would accord superiority in his own sphere. In the supreme virtue of reverence for universal spiritual freedom and respect for humanity he thought Socrates superior to Jesus; while in the latter he found a tenderness and benignity and delicacy of spiritual perception—a wealth of sentiment and imagination—a fervor of devotional life and a profound consciousness of God—of which he had only hints in Socrates. Both were pre-eminently moral reformers—but they represent respectively the morality of the brain and the morality of the heart. To Socrates, virtue is knowledge; to Jesus, virtue is love. Hence from Socrates dates a great philosophic movement—from Jesus a great religious movement. Each occupies a partial standpoint, and the future must combine them both. The true morality is that which springs neither from brain nor heart alone, but is the outgrowth of the entire man. The true culture of humanity must be integral, inclusive both of Socrates and Jesus, the intellectual and the spiritual. For these two men are each one-sided; Socrates has too little of the woman in him, while Jesus has too much. Of the two, Socrates stands for the larger liberty, Jesus for the larger love; and these must yet be joined forever in one, without sacrifice of either to the other. Free religion alone has the possibility of uniting in itself the diverse elements, so long held to be contradictory in the Christian church. It will yet prove that humanity, vaster than any man, is capable of a unity more powerful and more beautiful than the divinest vision of the divinest dreamer; and its root is no historic name or fame, but that universal soul which lives in you and in me and in all, but rises from unknown depths in the abyss of Eternal Being. Not to Jesus or to Socrates—of whom I must leave unsaid so much I would gladly say—not to any single spirit of our race would I point for supreme guidance or perfect light; but rather to that great heart of humanity which throbs in all ages with the life of God, which fills our own arteries with the universal tide, and which makes of one brotherhood all the children of men.

Referring to the remark of the woman's paper in New York, the *Revolution*, that if the accounts men give of the heavenly state be true, we shall have some wrongs to right in the next sphere, the New York *Tribune* very ungallantly says, "If that isn't adding new terrors to death, we should like to know what would be?"

The Pittsburgh (Pa.) *Chronicle* has discovered a way out of the difficulty respecting the Bible in public schools. It is this: "That each sect which is represented in common schools have the use of certain rooms at certain hours of the day to read religious exercises, if they choose."

Shadows—Old and New—Clairvoyance.

BY J. WETHERBEE.

I was in a strange room and among strangers; a woman sitting near said to me, in rather a rhythmic stately voice, "My friend, I see a great many spirits around you. I am impressed to say to you, sir, that you are influenced a great deal of your time; the spirits around you all seem to be ministers. 'What!' said I. She replied, 'Ministers, or preachers; some quite high up.' I cast my eye to the wall over me. Noticing it, she said, 'High meant sanctified by truth. One of them,' she said, 'was known as Lyman Beecher when in the form.' 'What,' says I, 'an orthodox, and around me, who am heterodox?' 'Oh, he is not orthodox now; he has learned more truth.' With the words so full of silver mouths and golden tongues, it would seem as though such could find spiritual employment, avenues for their thought that would tell louder, in the line of uses, and more to their own satisfaction than wasting their fragrance on such desert air as I am. I said, addressing the medium, in reference to those great and sanctified ones.

"Tho' faith, I think, they dine but sparingly
On sic a place."

"Robert Burns is there, too," says she, "and he says 'Variety is the spice of life' in Heaven as well as on earth."

It is not my purpose to comment on this sitting, but I think no one who has paid attention to Spiritualistic phenomena, but must see some foundation for these shadowy visions as a reality and not a fancy. To be a fact, it need not be literally true that the weak and little souls of earth, who are hardly on fraternal relations with the living stars even of the second or third magnitude, can have the associations of the Socrates' and Platos, the Parkers and Websters, after the mortal coil is shuffled off. But the fact itself may have a real foundation—what is it otherwise? Clairvoyance? This woman was a clairvoyant and magnetic doctress—was she making a diagnosis of my soul then, as if required she would of my body? Are both fancies, or both facts,—or neither? Why should she see, "jolly companions every one," around one of the persons present who was a wag; and around another, sisters of charity, who was a sort of angel of mercy; and preacher-around me, who though not a Reverend has a voice? I have not the remotest idea that Burns or Beecher were within a thousand Spiritual miles of me; yet the personages purporting to be around us severally, were of the order of which, in an humble degree, speaking of myself, we were exponents. Can the clairvoyant sense the life and character of strangers, and body forth the forms of things unseen, and give to airy nothings incarnations and names? That is, the sense take individual forms, or must there be individuals actually around the person whose life condenses into a character in keeping with such surroundings: they expressing themselves better by using historic names rather than mutter Miltons. It is said, you remember, when Sheridan was found drunk in an alley-way and put into the lock-up, he said to the magistrate who asked his name that it was Wilberforce. This is rather a strained illustration, yet the spirits around some of us common mortals may better represent the idea by assuming to be Plato, than to say Charles Carleton, whom no one knows, who may have been a feeble disciple standing in line but far off from Plato—as a corporal in the army would be relatively to General Grant, both aiming to take Richmond; that is, having the same thought different in degree. But letting philosophy go, the fundamental fact remains, and it is one of the spokes of the great wheel, which in its wholeness is modern Spiritualism.

This feature of our beautiful philosophy, like all or many of the other features, was not born 22 years ago; it was simply, then, first noticed as something intelligent. Like the paper blocks a child plays with, putting it together piece by piece; in its progress it is often without form and void; but as it perfects itself, and the parts fitted in, the whole makes a picture. It seems to me that before 1848 Spiritualism was isolated in its

parts. It took the form of witchcraft in one section, superstition in another, visions, premonitions, mice in the wall, haunted places, in others; but in 1848 a death tick,—a rap, as we now call it,—said, "I am thy brother; I was a peddler, and my bones lie buried in the cellar." And lo! it was so. And then many ears were put close to the ground, and everywhere the spirits said the same great truth. Their voices were many but their truth was one. "I am thy brother, who was dead but is alive;" then comparative order came out of this ancient chaos, and the thing begins to take form—has taken form,—and witchcraft, and visions, and voices, and haunted houses, became natural; no longer supernatural. Now, we cast our thoughts back into the olden times, and facts, wierd, strange and mysterious, become intelligible; take on new aspects, and as they were intended to be, are no longer bugbears but things of beauty that we would not wish unexpressed.

I like sometimes to sink a shaft, so to speak, into my memory, down through the loam of to day, through the debris of the past few years, through the drift period of still earlier times, down into the metamorphic or dim hours of early childhood, resting and lost in the primary, where the memory of man fails or loses itself in the twilight of life's morning. I am not speaking of the geology of the world, or the geology of history, but the geology of my own soul. In going through its several strata to look at the specimens of 40 years ago, more or less, how pleasant and instructive it is. Let me illustrate with a piece of humanity long ago buried, and look at it with the eyes of to-day. Here is an old lady, some called her Goody Clapp; she was my mother's mother—good, warm-hearted, cultivated, pious; yes, pious, though not in an orthodox sense, even then; perhaps piety was not the word, but in God's lexicon she was the incarnation of piety, because she was full of human sympathy and kept an open heart. She was in many respects a singular woman, troubled with what was in the dialect of that day called *chronic fidgets*. It was in those pliocene days when *nerves* were unknown. This old lady—old when I knew her—used to have premonitions and strange dreams, and see lights or fires where others saw none; often have I seen her stoop down, in passing through a dark room so as to avoid some such stray light, may-be a phantom of the brain. She would sometimes forecast danger; too often her so-called vain imaginings proved to have method in them; they were the precursors of death or misfortune.

The feature of Goody Clapp, in this line, or sphere of fidgets, which particularly connects itself with the thought I began with, was Clairvoyance—or the seeing of spirits; in her days it was called second-sightedness. How seldom she was alone when nobody was with her. Her children, or those who had passed on before her—brothers, and sisters, and friends also, whose bodies had been laid in the grave, all visited her. Oh! how often has the old lady made me open my eyes wide, when she said to me, "There is Emeline, Augustus and George!" I had spent, and had not forgotten it, the two copper cents that had been put upon George's lids, some two years before. When she said she saw them, I said, "Where, grandma?" "Sitting on the sofa, yonder, looking so pleasant and happy, not thin and sick, as they did, but fair and lovely, pleasant to look upon." I would perhaps go and sit on the sofa, and say "Are they gone now, grandma?" "No, Johnny, they are patting you on the head!" I felt them not, yet my later experience makes me feel that it was no fancy touch, but an actuality.

Some of the most common of my youthful memories, are these clear or second-sights of the old lady. They did not seem to have any relation to ghosts or to sepulchral associations, but as they seemed to me, were invisible pictures on the wall. If any length of time passed by without a vision of some loved or departed form, she felt neglected, and when they came again they brought gladness to her heart. Yet she never spoke of them as real, but only as pleasing fancies. She could not call them up at will, but like the wind, they came when they listed; she only as it were, saw the light, but could not tell whence

they came or whither they went. Sometimes they came in the habiliments of grim Death, all coffin'd, the lids hanging down. Standing erect against the wall, their ghastly faces, without speculation in their eyes, suggestive of Burns' picture of Tam O'Shanter,

"Coffins stood round like open presses
That show'd the dead in their last dresses."

I call to mind a special vision of the kind. There were tears in the old lady's eyes. Said I, "Grandma, it is only a vision, what makes you cry?" "I know it, John, but when they come so, one of the family is going to die." "Why, grandma, no one is even sick." "That makes no difference." Just two weeks after that the postman left a letter at the door with a black seal on it. She knew what was in it before she saw the letter; it was from New Orleans; her son Barney was dead. As the mail went slowly in those days, the vision I have spoken of may have been a telegram announcing the fact.

The psychological phenomena of old and new, to me, are all of one piece; the woman of Endor who saw Samuel, though Saul did not, and the good old relative I have referred to, who saw Emeline and George, though I did not, and the later ones making a part of the modern spiritual phenomena, are all of one class; and by the light of to day are all in their idea, facts; the new proving the old. So while I would be careful in christening any from any sense of vanity, with too great a name, I would receive the fact; at any rate indefinitely, as Walter Scott suggested the *white spirit* when he writes thus: "The tired nag saw it and was frightened, so did the child, and said, 'See, the *white lady* is beckoning to us;' the attendants saw only a mist; the sacristan saw a female in distress, the sub-prior saw nothing, but heard a female voice." So with our surroundings, we will not be too definite, but we will not be blind to the fact that there is a something and that it is real, and not fancy. To me the thought is pleasant, that while writing these few lines, there are eyes invisible to me that see these words, and though alone, I am not alone; and one day we shall all see as we are seen, and these now "impalpable impressions on the air," be the friendly forms of the loved and the lost.

An English Item.

In all localities where science and civilization, are the elements of society, increasing attention to such psychological phenomena as are supposed to be connected with Spiritualism, denotes great public interest in that subject. The following is cut from the *European Mail* of March 31st, and though not extraordinary to us, is interesting as proof of the statement we have made, since it appears in a very respectable secular publication as a matter of important news:

SINGULAR CASE OF TRANCE.

A case of trance, which we are now about to relate is certainly one of the most remarkable, as it is undoubtedly among the best verified, upon record. It appears that the wife of a blacksmith residing in Newcastle, who had been unwell for some time, was observed by her attendants to be gradually sinking, and what had every appearance of death, and what was believed to be death occurred during the course of the day. An undertaker was communicated with, and all the arrangements were completed for the funeral. The relatives were acquainted with what had happened, and a son came all the way from London with the intention of accompanying his mother's remains to "the house appointed for all living." Several of her friends were invited to be present at the "coffining," and they included a considerable number of women. Immediately before the ceremony was about to be performed, one, an intimate friend, rose, as she said, to "take a last look as the deceased." No sooner had she gone forward to the bedside, than she uttered a sharp scream, and startled all present by affirming that she saw the body moving. Some of those present were terrified; others less timorous approached the bed; a doctor was sent for, and it was found that "the dead had actually come to life again." The poor woman is still, we believe in a very low state, however, and but little hopes are entertained of her ultimate recovery.

Why is there a lack of interest in Societies and Lyceums? Because there is a greater lack and want of Spiritual growth in the individual members composing them. ||

Social Evil.

BY JAMES S. PRESCOTT.

(Continued.)

Again we extract from the *Banner of Light*:—"A writer on Society in Rome says more than seventy per cent. of the children born in Rome are illegitimate. * * It is evident that both in Europe and America there is most depravity where there is most old fashioned Christianity." * * We have evidence to believe this is true, if we look at Spain and other Catholic countries, where a false religion has prevailed for centuries; and if this be true concerning whom Protestants have denounced as the "Mother of harlots and abominations of the earth," what better could we expect of her legitimate daughters, who are the regular descendants of Martin Luther and John Calvin? Can a stream rise higher than its fountain? Surely the world needs a new revelation, and a new religion, based upon a foundation entirely separate and independent of the old theology of either the Mother Church or her Protestant Daughters, unless they can give us more evidence of their infallibility.

The following extracts are from the *Cleveland Plain Dealer*, taken from the *Toledo Commercial* of March 12th, 1870, showing the moral, or rather immoral condition of the young and growing city of Toledo, Ohio, which may be taken as a fair specimen of every other city in the Union, on an average according to the number of inhabitants. "The extent of the evils arising from prostitution are little understood by even the great mass of those living in cities, where its effects are most felt. Whether we consider its influence upon the health of the people or upon their morals, there is no vice which equals this. The facts which have been collected through various sources, all demonstrate the truthfulness of the assertion that prostitution is waging a successful warfare against civilization.

"From the best information that can be collected, there are in Toledo about seventy-five houses of prostitution—open and notorious places of resort. These houses will probably average about three inmates each, making a total of 225 public prostitutes. (Add to this number as many more libertines, for it takes two to make one prostitute, which will make 450.) In addition to these, there are a large number of what are known as "kept girls," young women who are the mistresses of single or married men, and are kept in private rooms which are rented and fitted up for them by their "fancy man." We do not suppose the number of this class will exceed 75—thus making a total of 300 known and avowed prostitutes in this city. (Add equal number of the other sex, and it will make 600.)

"Most of the inmates of houses of prostitution are young women—girls whose ages average, by carefully compiled statistics, 20 years. There are few, indeed, over the age of 25. This is easily accounted for. The ranks of prostitution are constantly replenished and kept up by the seduction of young girls—those ranging from fourteen to eighteen years of age—and it has been ascertained that the average life of abandoned women is about five years. Some authors put it at four, and others go as high as six years, leaving it safe to assume that the army of prostitutes melts away and is renewed again as often as once in every five years. All may not, and all do not die, but those who survive usually abandon that course of life within that period; so that it is safe to state that 300 young women enter upon lives of public prostitution in this city every five years, or sixty every year."

The above account, we have evidence to believe, is no exaggeration, but a correct statement of facts as they actually exist, whether it be from a minister's tabulation or from official documents, and the more the subject is investigated the more startling and frightful it appears.

(Concluded in our next.)

Over one hundred young women are at present studying law in this country—many in the Universities, but more in lawyers' offices, where they pay their tuition fees by writing.

Criticism

HUDSON TUTTLE:

My Dear Sir,—I have read with much pleasure your articles in THE AMERICAN SPIRITUALIST, on the "Philosophy of History and Destiny of Races," and I should certainly be ungrateful to assert that your positions and conclusions were untenable, and were without scientific data to establish them as "Facts"—in the temple of Caucasian Civilization. If I am not greatly at fault, I think it was Gibbon who said, "that wherever the caravan goes, Civilization goes." And now, as far as my knowledge extends, I find that the supremacy of the Caucasian race dates from the earliest historical times. It is the only branch of the human family which has ever originated a progressive civilization. Nay, I am of the opinion that if our knowledge of the remote past were clearer and more positive, we should find that the civilization of all other races sprang from it, and that the rise and fall of empires were but the successive steps by which it rose. The light of civilization, in the course of the last four thousand years, has been handed from one tribe to another, but it has always remained in the possession of this family. If all history were blotted out, physiology alone would prove the supremacy of the Caucasian. The universal experience of all travelers is, that this supremacy is naturally and instinctively felt and acknowledged by all other races, with the exception of the Mongolian, who are too conceited to allow their inferiority in anything.

I think it was Captain Cochrane who not only traveled in safety among the savages of Siberia, but was also well paid for giving them his blessing as that of a superior being. And I have understood that Burton and DuChaillu penetrated the wild recesses of Africa; and that the natural superiority of their character was an invulnerable shield. Do you think that a Malay, a Mongolian, or American Indian, could in safety accomplish the same?

Whether this development of civilization is occasioned by, or is independent of, "climate," is still, perhaps, a question. Still, we find it, with very few exceptions, existing in the same zone of mean temperature. It has marched from East to West, sending off branches North and South, but not deviating generally in its course from the central position of the temperate zone, the golden mean between the two extremes of heat and cold. It is not, therefore, to be inferred that this belt of climate is most favorable to human development and progress. I am aware, sir, that it is considered by historians that the Egyptian monarchy was formerly considered as forming an exception to this claim. But later researches prove that they were a branch of the Caucasian family. Even the Ethiopians, far down as latitude fifteen, notwithstanding their dark complexion, have straight hair, and are not like the Negro race. The complexion of the old Egyptian was brown, the hair straight, and the nose prominent. I have seen a mummy of a princess, whose hair was a dark brown with a slight auburn tinge. The color of the complexion may be modified by climate, but the form of the features is not changed. Thus we find the Arab in the valley of the Nile is very dark, but he has the same eagle's beak of a nose, the same thin nostrils and narrow jaws.

Egypt lies in the temperate zone, but its climate is considered tropical. Owing to the dryness of the air, it has a bracing, vital character, which we never find under the Equator. During the winter at Thebes, the thermometer has been known to fall within eight degrees of the freezing point. In January, 1858, snow fell all over the desert; and the old Arabs have records, giving accounts of the Nile being frozen over. Thus, while the palm and banana flourish in that country, it can hardly be considered a tropical climate. And, therefore, may we not claim that every important triumph since the creation of man, belongs to the Caucasian race. And (if we except the Phœnicians, who can not positively be claimed, because we do not know enough about them) every form of reasonable religion and every code of moral and social law originated from the same race. Buddhism, Brahminism, the systems of

Zoroaster, Grecian Mythology, Judaism, Christianity, and Mahomedanism, were first made known through the various Caucasian branches, and as the fittest for receiving and disseminating eternal truth; but it has also given rise to all other religious creeds which rest on a moral and philosophical basis. It has developed arts, sciences, languages; literature has been discovered and subjugated the latent forces of nature; has gone aloft and measured the stars in their courses, and weighed the planets in their grand eternal domes, and only paused on the verge of that infinity which is the veil covering the countenance of the Almighty.

Yours truly,

W. A. D. HUME.

West Side P. O., Cleveland, O.

Progress at Rome!

Last Sunday the Ecumenical Council took up the first four chapters of the *Schema de fide*, which condemn rational philosophy and heterodoxy. Then the Council unanimously adopted the chapters,—and then the Pope, from his throne, announced and sanctioned the Council's decree. Well, what of it? Are the rationalists any the worse for the Council's vote? Are the heterodox (i. e. all who don't, or who can't, or who won't swallow the boluses of Bedlam, prepared at Rome) any the worse for that vote? Has any Protestant's liver been put out of order because his doxy has been called heterodoxy by a collection of uncommonly ancient old fogies, whose "united ages" would make fifty thousand years, and who have been conscribed from all parts of the habitable earth to enact the farce of a mass meeting of Dame Partingdons to mop and broom the Atlantic Ocean back into its bed? There is something of the sublimity of the ridiculous in such a proceeding at the close of this seventh decade of the nineteenth century. The Fathers of the Council of Trent fired shotted broadsides, for in the sixteenth century almost all men on earth were superstitious drivellers on some points, and couldn't shake off, if they had any disposition to shake themselves in that way, the atrocious absurdities in which they had been trained; and the grandfathers of the Council of Constance commanded that respect which ever belongs to men who can burn both the quick and the dead,—for they roasted the bodies of John Huss and Jerome of Prague, and made bonedust of Wickliffe's bones, through their conversion into ashes. But the Great-grandmothers of the Council of Rome, who cares for their decrees, save the men of whose obedience they were assured in advance? It is the strangest of things that the Catholic clergy, ordinarily so shrewd, and certainly not deficient in learning and knowledge, should consent to action that places their Church right across the path of change, when they must know that nothing can come from such action but failure and ridicule. If they will but think, they must see how vastly 1870 differs even from 1770, though there was a great deal of free-thinking about and around a hundred years ago; and what reason can they have for supposing that 1970 will not change in the same way in comparison with 1870?

Boston Traveler.

It is amusing that the state which first opened the legal profession to women—viz., Iowa—should be the state in which the letter of the law seems most exclusive; for it reads, "Any white male person," etc. In the case of Mrs. Belle Mansfield, of Mount Pleasant, the court, with illustrious gallantry, held that "the affirmative declaration that male persons may be admitted is not an implied denial of the right to females." Thus the heart illuminates the brain, even of a judge!

A friend said the other day, "I will give my minister ten dollars if he will preach a sermon without the word Christ in it."

It is quite common these times to send round some zealous sister of the Church to beg little bits of money for "our minister." How changed from the days of yore, when the minister was the "dominy." The profession is running out.

Can Science Help Us?

BY J. H. W. TOOHEY.

By way of giving emphasis to some lately developed issues, and call attention to the growing and acknowledged potency of Science, I raise the above question, hoping the editors of and the contributors to THE AM. SPIRITUALIST will take part in its discussion. And I ask the question, feeling the need of more demonstration and less assertion in the so-called philosophy and science of Spiritualism; since good sense and much painful experience exhorts us to "prove all things" if we would "hold fast that which is good." And the exhortation loses none of its significance if we pass from party issues to individual interests, since the best way to do the best work and obtain the most satisfactory information on spiritual subjects, is very far from being common knowledge. In noticing these conflicts of the hour, however, I have no desire beyond aiding the many helpers who are striving to remove some of the earlier and later foes—still obstructing the fraternities of intellectual intercourse and postponing the triumphs of scientific progress. And if I needed prompting in this direction beyond my own inclining, the question of La Roy Sunderland in a late issue of your paper, would have been sufficient; for having disposed of mediums and "mediumistic revelations," he asks, "Why not look to science as an authority in matters of faith and practice?" To a thinker and a man of large experience the question is natural; so also is the answer, if one cares to remember how long and how tyrannically theology has circumscribed and colored the phases of our education. Naturally enough, however, the growing practicality and far-reaching relationships of science, sharpen our dislikes for the older and more conventional methods, and we grow impatient at the hindrances, obstructing our progress in the 19th century.

There is a very practical answer however for *all* impatience—in the one word *poverty*. Experience is a hard school to the large majority of men and women; the logic of which contracts with the necessities of want and toil, rather than expands to the requirements of science. This, however, is the apologetic and general truth, and should not be made too much of, since reformers of every class, and free-thinkers from every school, have demonstrated their ability to qualify themselves for the issues of the hour, such having been found in every age to herald and work out the problems of an advancing civilization.

There is propriety and a fundamental need therefore for insisting upon the growing and almost universal claims of science; for new issues spring from the logic of events and the growing culture of "the people," both of which enforce the claims of knowledge, demanding better analysis of facts and more science in matters spiritual; all of which comes home to the spiritualistic reformer, whose further and future usefulness must grow out of his ability to keep square abreast with the improving methods of science, and the truthful and instructive lessons of Nature.

To give point, and the better to enforce these reflections, I recall a matter of some moment, which appeared in a late number of the *Banner of Light*, and all the more as the inquiry is important and should be kept above all *personal* considerations. I emphasize the last remark, as I am from "the nature of the case" compelled to use names and individualize parties, desiring to be understood.

From an editorial in a late issue of the *Banner*, it appears that some one has been abusing the good name and mediumistic reputation of Mrs. Conant, the medium of the Banner Circle. The accusation is offensively if not criminally personal, attaching as it does "intentional fraud" to the weekly communications, appearing in "the Message Department" of that paper. This is the issue, to correct which, and get such peace of mind as a suffering, sensitive woman needs under such circumstances, Mrs. Conant writes a letter to her spirit-friends, asking information.

The medium was Mr. Mansfield, well known to fame for his ability to answer sealed letters. He received

Mrs. Conant's letter in *envelope* and otherwise cut off from personal inspection. It is thus submitted to the spirits and answered by them, Theodore Parker and John Pierpont being of the communicating party.

The answer is encouraging, cheering, and hopeful, endorsing the mediumistic usefulness of Mrs. Conant, past and present. And here seemingly the matter *must* end; but just here Science raises an issue, not personal, but spiritual; and that too after accepting the good faith of all concerned.

The issue is, how to determine between the *peculiarities* of the medium and the independent but communicating intelligence.

This is an open question in many cases, and has often been debated in connection with the extent and reliability of Mr. M's mediumship, the issue shaping itself according to the accepted knowledge of the phenomena. And to make the matter the more perplexing, the wonders of *abnormalism*, from clairvoyance to "mind reading," compel recognition; one wonder displacing another. Independent and sympathetic clairvoyance with sensitive and impressional conditions of body and mind, being more or less common to many, who are called mediums, for want of more accurate and reliable knowledge, mislead the mind, fusing and confusing the phenomena. And this complexity of conditions has been so often realized, that Mrs. Catharine Crowe, while vindicating Spiritualism in England, had to acknowledge that "*Psychology* is a *name*, without a *Science*," a concession the more searching and significant, in coming from the well-read and highly-gifted author of the "Night Side of Nature." Standing alone, one might call it *assertion*, but the proof meets us on every hand and will not be ignored. Even the case of A. J. Davis, after "fifteen years" intercourse with the Spiritualists of America, is far from being understood—Mr. Davis being authority. Indeed he is represented in THE AM. SPIRITUALIST of April 9th as saying "the entire rank and file of the spiritualistic fraternity" have been in "error" regarding his supposed mediumship. The distinction made for and by Mr. Davis, when his case is contrasted with others, is, that he (conditions being equal to it) goes into the "superior state" and comes into *rapport* with the sphere of intelligence. Here he is "impressed," but the *difference* between "the superior state" and mesmeric or *trance* mediumship, has yet to be scientifically explained. Lacking this, we are walking by "faith" and not by knowledge, very much after the fashion of the ancient Spiritualists—taking *guesses* at truth for the *truth itself*—to say nothing about "the *whole* truth and nothing but the truth."

Realizing the need of larger certainty and more universality in the "truths" of Spiritualism, I have said so much in a ministry of three months, to the free-thinkers and progressionists of this city. The result is a partial organization, with a growing promise of usefulness—the watchwords and mottoes of the Association being "Science and Freedom—Progress and Fraternity."

And I introduce this body of Spiritualists, free-thinkers and radicals, that their testimony may go for what it is worth, in bringing conviction to the mind of such as may be ignorant of the widespread and growing demand for more science and less assumption in things Spiritual; for they say in a circular to the public:

"The Scientist Association of Providence has been formed, as its name imports, on the basis of science, which may be defined as the ascertainment of facts and their correlation, resulting in certainties of knowledge, the universality of their application and the sovereignty of Law. The world has heretofore been too much in a fog. Faith has been made the pole-star, and this word faith has had an uncertain meaning. One section has defined and another denied, authorizing skepticism. We would clear up this doubt and uncertainty.

Man is, and is to be. On this statement hang the problems of progress. Men are complex in their structure, but homogeneous in their aspirations after truth; in them are united the potentialities of the universe, whose refining forces culminate in intelligence and spiritual individuality. These in their capacities and the scope of their powers, become the interpreters as well as the servants of nature, at once the teacher and the taught. A kindred conception inspired Young to say,

"Know thyself, O man!
All knowledge centers there;"

And in this spirit we come together, hoping to evoke truth, harmonize apparent divergences and put ourselves in a

condition to extract from life all its sweets. To this end we meet in conference, looking the facts of life in the face, the realities of which follow us from the cradle to the grave; the more scientific elaboration of which we hope to obtain through properly qualified lecturers."

The issue is thus fundamental, and I hope you will keep it before the public.

North Providence, April 28, 1870.

The Methodist Convention at Syracuse.

BY REV. SAMUEL T. SPEAR, D. D.

We desire to call attention to the following trenchant criticism, reviewing the action of a body of Methodists who recently met in the State of New York and passed a series of resolutions concerning the relation of the Government to religion and the Bible. With a few exceptions, it speaks our mind upon this subject better than anything we have yet met with.

The points made are clearly stated and admirably maintained, while the principles affirmed are so transparently true, that we feel we are doing our readers a service in laying before them this exposition—not forgetting it is from the pen of a doctor of divinity:

B.

"At the late Methodist Convention, held at Syracuse in this State, a paper was submitted by the Rev. Dr. Peck, of Albany, and adopted by the Convention, entitled 'Our Position and Duties as Christian Citizens.' Under the head of 'Position' we have fourteen propositions, and under that of 'Duties' six more, making twenty in all. In respect to 'what the organization proposes to do,' the first specification is resistance to 'the Roman Catholic conspiracy against our public schools;' and the second is resistance to 'the endowment and support by the States of sectarian institutions.'"

To both of these objects we say *Amen*, and will do what we can to promote them. Our glorious, free, non-sectarian school system ought to be defended against all its enemies, and equally guarded against the false and anti-American policy of its mistaken friends.

Having carefully read the several statements which define what the convention calls "Our Position," we find the following as the fifth proposition in the series; "We insist upon equal privileges of education for all future American citizens in common schools as a public charge." This is quite right. It has the true ring. The only amendment we could possibly suggest would be to strike out the word "future." The convention here speak not as Methodists, or even as Christians, but as "American citizens," and state the true doctrine in respect to our common schools. In the eighth resolution this same convention declare that secular learning and moral culture, based upon reverence for God and his Holy Word, are indispensable to good citizenship, and hence the proper charge of the State; and in the ninth they say that the Bible is "our national book, and we will firmly and unitedly resist all attempts to remove it from our common schools." These propositions give to the convention a character essentially different from that of the fifth resolution. As *American* citizens they propose "equal privileges" to all citizens in the common schools; but as "*Christian* citizens" they declare that their religious book is the "national book," and that "secular learning and moral culture, as furnished by the public schools of the State, should be based on this book." The meaning of the latter statement, if it practically means anything, is that the religion of the Bible should be taught in these schools; and this is just the doctrine upon which the Catholics insist.

This confusion of ideas results from an infelicity, if not a fallacy, in the very title which the convention assumes. Their paper professes to be an exhibit of their "Position and duties as Christian citizens." What then are we to understand by a Christian citizen under the civil and political system of this country? We answer, simply a citizen who is a Christian, just as a farming citizen is a citizen who is a farmer, or a Jewish citizen is a citizen who is a Jew, or an infidel citizen is a citizen who is an infidel. The accidents whether they be those of religion or employment, which pertain to the citizen, are no part of his citizenship. They are not essential to it. They do not define it. They may be exceedingly various, without at all affecting the vital attributes of American citizenship. Christians will do well to remember so plain a principle in the constitution of this government. They have no legal pre-eminence over other citizens by the fact that they are Christians. They are simply citizens who happen to be Christians, and nothing more. Christianity and citizenship are entirely different things—not inconsistent with each other, yet not necessarily connected. Neither measures the other. It will not, therefore, do for Christians in this country to assume that they are the *whole* people, or that they are invested with any monopoly of rights and privileges not common to all members of the body-politic. The plain fact is, they are only a portion of the people—and that, too, a minority, as compared with the whole. When they meet in conventions, and propose plans that involve the rights and privileges as well as the action of the whole people, their better way for the time being is to merge the Christian in the citizen. This is just what the Methodist Convention at Syracuse had not the wisdom to do. In their fifth resolution they undertook to be "*American* citizens," and were eminently successful in the effort; but in their eighth and ninth resolutions they merged their citizenship in their Christianity. Thus acting in the two characters, they succeeded in contradicting themselves.

We believe in the truths of the Bible most heartily; but not in all the propositions of these "*Christian* citizens" as to its relations to the state. We deny that "secular learning," or even all "moral culture," must of necessity be based upon the written Word of God; so that there can be no such "learning" or "culture" except by the use of this Word. Arithme-

tic and grammar, reading and writing are branches of "secular learning"; and it is simply nonsense to say they are based on the Bible. There has been also at least some "moral culture" among men founded on natural conscience and the light of Nature, where the Bible is not known. To deny undoubted facts, or assume a false ground, in order to magnify the Sacred Book, is a kind of service which it does not need at the hands of its friends.

Even if it were true that the secular learning and moral culture which are "indispensable to good citizenship" must be based on the Bible, it would not then follow that religious teaching is the "proper charge of the state," as affirmed by our "Christian citizens." It might still be true—facts clearly show it to be true—that the system of teaching the religion of the Bible by the authority of the state is a practical failure, not at all equal in its power or its purity to the voluntary system of the family and the church, and such agencies as spontaneously arise therefrom. The truth of history is that the state receives the largest contributions from the moral influences of Christianity when it simply lets it alone, and confines its work simply to the protection of Christians as citizens. We deny that the state is organized in this country to teach the Christian religion, or any other religion, either as a means or as an end. The whole idea is false from top to bottom; and the sooner Christians make this discovery the sooner they will see things as they are, and be prepared to reason soundly as "American citizens."

Moreover, when these Christian citizens tell us that the Bible is our national book, and hence that it must be taught in our common schools, we confess ourselves not a little surprised. The premise here stated is certainly new to us, and we think it will be to the great mass of the people. The fact is, the American people, as an organized community, have no "national book" on the subject of religion at all. They have not established this government on any such basis. Their confession of faith is the Constitution of the United States; and it so happens that the only reference which this constitution makes to religion consists in saying that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The fathers who framed this government wisely determined that they would have no national religious book; they made the thing constitutionally impossible in the fundamental law of the land; and, hence, to talk about the Bible as "our national book" may do for rhetoric, but in a grave convention it is really a marvellous blunder. The Bible has no such character in this country, and never can have without a change in the Constitution. It is the religious book of just as many as choose to accept it, and no more; and that, too, without the slightest authority imparted to it by the government. It rests upon the individual convictions of the people, and not upon any organic or statute law of the country. It is no crime against the state to accept it as the revealed Word of God, and none to reject it. This is just as it should be. It is ill-advised, not to say excessively weak and impertinent, for one or two hundred Christians to get together and fling into the face of the American people a doctrine which the constitution of the land declares to be false. The Bible in this country, and all the institutions grounded upon it, rests upon the suffrage of individual acceptance.

Let us add that the progress of the discussion in respect to the school question more and more confirms us in the opinion already expressed, that its proper settlement is to be found in the principles of American citizenship, and nowhere else. "The sober second thought" of the great majority of the people will at last come to the conclusion that it is not the business of the state to assume the functions of a religious teacher. This is the only conclusion that is at all compatible with the American theory of civil government. This conclusion, accepted and sensibly applied, is the end of the school question with no harm to religion. The sects will then pursue their pleasure in the matter of religious education, while the state confines itself to that branch of education that legitimately falls within its province. Such, we firmly believe, is to be the final goal reached by this discussion, and that too with no little benefit to the people in the way of enlightenment as to the first principles of this government. The deep-laid plot of the Catholics will be defeated—not by taking their ground in another form, but by taking the ground which is fatal to all such plots.—*The Independent.*

The Lecturer.

BY A. C. ROBINSON.

The Lecturer among Spiritualists, is not unlike the lecturer upon any other cause, always finding plenty of admirers and an equal number of fault-finders. There are as many grades of speakers as it is possible to crowd into the ranks. With the almost endless variety of style it is next to impossible but some in the audience should be pleased; but Mrs. Grundy and her grand-daughter are ever present, and find good opportunity to "lairup" the speaker well. "Oh, I can't bear Mr. So-and-so; he is an uncouth looking person and then his style is most horrible; and the subject was the same that Prof. — spoke upon two weeks ago, and handled in such a masterly manner; he is honest and earnest, but what of that when he is lacking in that polish which is to me most required to make a good speaker; and then this being compelled to listen to a discourse upon a subject twice, is hardly in keeping with my ideas of progression. I know that John B. Gough and Henry Ward Beecher write lectures and repeat them all over the country, but what of that? That is entirely different you know, and Spiritualists profess to be inspired upon the occasion—that is Mr. So-and-So does, when he lectures,—and I don't see why a different subject had not been presented to-day. Now

there are some speakers who allow the audience to choose the subjects, and if the speaker had given us the privilege we should have had a different subject than the one we had to-day." Such are the criticisms of Mrs. Grundy upon all our speakers. The one that would please the turbulent old lady is always absent, and she can never find her purse when called upon to subscribe to get a lecturer like the Prof. —. "Oh! I wish I was a lecturer," has fallen upon our ears many a time in the course of our travels; but little do such persons know of the experience of itinerant speakers, forced to travel from place to place, meeting all classes of individuals, and often coming in contact with those who do not understand them; with people having no Spiritual perception qualifying them to discern aright; all sorts of conjectures are rife concerning them; whether they are going to be as affable, as sociable, as the Prof. — was; and if they chance to be a lady speaker, the wonder is often raised, whether they won't turn out to be like some objectionable lady lecturer, whom Mrs. Grundy has often met before. Mrs. So-and-so is quite a talented speaker, remarks this competent critic, but did you notice the very nice dress she had on, and the fine jewelry she wore? And then she charges twenty-five dollars per Sunday for two lectures; the same that was paid to the Prof. — last fall. Now that is too much altogether, we shall never be able to build any Halls or places to hold meetings in if things go on in this way! I remember to have travelled for nearly two hundred and fifty miles, on one occasion, to attend a Grove Meeting, and received just five dollars to defray travelling expenses, which amounted to fourteen dollars. Upon another occasion, I went by steamer some two hundred miles to answer a call to deliver two discourses upon New Year's day—which was Sunday—and incurred an expense of five dollars for travel; another five to pay my bill at a hotel, no place having been provided for me; and still another five to pay my way back home again; and was obliged to wait seven years before I received any compensation. Having a call at the time which I refer to in an adjacent city, I thought I would visit the society where I had spoken some seven years before, and in as polite a manner as possible remind them of an unfulfilled obligation; and that if good fortune was smiling upon them, I should be very glad to have the amount of my former expenses cancelled. One good brother who entered into the spirit of the matter, at once arose and made a motion that they proceed to take up a collection to pay off their indebtedness to me. The vote was unanimous, and quite a sum was raised; but lo, and behold! after it was counted, I was informed that a debt was hanging over them of rent for three months, and the money collected was just two dollars over and above that amount and this I might take with the kind regards of the society for my future welfare. All this became useful to me in my experience. Whilst I could not endorse such a course of procedure, yet I am thankful I was the victim, not that I really enjoy such things, but it fits and prepares me to encounter the exigencies of life. If I remember right, the Literary Editor of your paper was forced to walk a distance of some sixteen miles to gain his home, in consequence of the lack of funds to properly remunerate him for his services. This was in the early days of his lecturing, and we hope such experience does not often occur with him now. The lot of the itinerant lecturer is not one that need be envied by any. Just look for one moment at the inducements which are offered the young aspirant. Can our young men or women cultivate the mind preparatory to entering upon the field, when no inducements are offered to them? The beauty of our philosophy is not for a moment to be compared with the shallowness of the so-called gospel ministry; and just in proportion as the relative value of the ideas communicated are greater, it might be considered the remuneration should be more liberal. I have never been a minister, that is a canonized, evangelized, authorized one; yet I dare say that if the experience of all who have, was stated,—and there are many in the lecture field—it would appear that while they were in the ministry they were better paid than since. Now this ought

not to be so; the time is not a great way off when some of the old veterans in our cause will be called upon, in consequence of infirmities, to retire from the rostrum. Who will care for them then? It is not in the spirit of fault-finding or censure that I allude to these things; but as a gentle reminder that they will need the early attention of our Local, State and National organizations, which should consider the importance of making proper provisions for the aged and infirm amongst their speakers. The question has often been asked me why I did not continue all the time in the lecture field. My answer is that I can give my family a better support by working at manual labor than I can by devoting the entire time to speaking, even if I had the calls to lecture. I know that some are overtaken, while others, perhaps as useful, are waiting for work. This arises from a sort of mania which seems to pervade certain communities, for that which is the most difficult to obtain. If men lecturers are accessible, women are always preferred; and if there is any misfortune in the case it is simply that of not being born a woman. I remember some ten years ago of receiving a letter asking whether I was a woman? My reply was that my sex was masculine; that was enough: the Secretary did not see fit to sacrifice another postage stamp to inform me that I was not wanted. At the same time, in some localities, the woman lecturer has suffered because she did not happen to be a man. What an endless variety of things are demanded of the lecturer! In one place they want sensation; in another, logic and argument. "Do you read the Bible before you speak? Are you in the habit of making a prayer?" If you happen to answer this question to suit, then you are all right; if not, ten chances to one you are not called upon again to elevate humanity in that place. The lecturer must go into the field with the full determination to stand by the truth he has espoused and honor it by a living example, and the result will be that our cause will stand justified before the world. Whatever criticism we may be subjected to, we shall be able to withstand if we are justified before the tribunal of our own conscience. If any of us feel that we have not been properly appreciated heretofore, if our lot seems at times to be too severe, let us remember that the law of compensation will certainly be vindicated in our behalf, and if a few fleeting days of unhappy experience is recorded, the sunshine of prosperity will overtake us sooner or later. Then, with abiding confidence in the ever watchful care of our angel friends, let us gird on the armor of our defence and fight nobly for the best cause which mankind has ever been intrusted with. There are many speakers in the field who are not organized in such a manner as would enable them to seek for opportunities to lecture, but depend entirely upon the appreciation of others, and hence suffer for their extreme modesty. Whilst others possess, to a large degree, that element of go-aheaditiveness, and consequently find plenty of opportunities. It has been assumed that merit, befitting talents, and healthful inspiration will ever insure for the lecturer appreciations, but this is not always the case, unless it is those who stand upon the sensational plane. As a matter of business, the lecturer is governed by the same law which gives success to any one. They who occupy the rostrum with the expectation that their fame will extend beyond a narrow compass, without making efforts of their own, or through others, to bring themselves into notice, will certainly find their mistake.

RELIGION AND ORTHOEPEY.—A valued friend in California, who teaches all the week and preaches on Sunday, sends the following, which is too good to be pigeon-holed:—"Possibly in some odd corner you might give a place to this suggestion of a teacher about the prevailing bad pronunciation of God as *Gaud*,—that the only authority for it is in the lines—

'With sacred awe pronounce His name,
Whom words nor thoughts can reach.'

—*The Index.*

Dr. Lyman Beecher once said, "A great many professed Christians have no other idea of religion than it is the means of getting to Heaven when they die."

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The Editor-in Chief (†) will contribute exclusively to THE AMERICAN SPIRITUALIST.

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

Physical Manifestations.

It appears to be the object of a certain party of Spiritualists to ignore and speak disrespectfully of the physical phenomena of Spiritualism. While we detest pretenders and deceivers as much as it is possible for any one to do, we confess to little sympathy with those who would thus disown the elements of our philosophy. We had supposed that the essential benefit of Spiritualism was its bringing forward facts in place of theories, and substituting knowledge for blind belief, or faith.

The facts thus produced are the phenomena, divisible into two classes, the physical and mental; the first of which, once accepted, forever set at rest all doubts of our immortality. The mental phenomena are secondary and dependent on the physical. Even the theories of those who ignore the latter, are based on the facts they furnish. Say what we will, our knowledge rests on the rappings and the movings of inanimate objects intelligently. We could better dispense with all our books, and lectures, than with these living witnesses, for with them our philosophy surely develops itself; but without them and where are we? It is said that the physical phase is receiving less attention than formerly. This is entirely erroneous. Less publicity is perhaps given to the results of Seances, for the people are becoming accustomed to them, and no longer regard them as wonderful and supernatural. The deep interest which has made such so common as to pass without exciting astonishment, is mistaken for the loss of intent. Few Spiritualists are there so "highly developed," that they would not prefer a series of physical tests, to a lecture on their philosophy. What then is the claim of those who are just awakening, or are yet unawakened to Spiritual truth?

It is scarcely a score of years since the rappings began. Let us not commence the cant of the metaphysicians, and attempt again the solution of immortality by vain array of words and hair-drawn theories. This cannot be, were it desired, for the rappings are not dead prophets of the past; their oracle has not deserted, but is ever with us, ready for consultation. However exalted the science of Spiritualism may become, the physical manifestations will necessarily remain the ever present witnesses of its truthfulness. †

Response to Improvement.

The second enlargement of this journal within a year, is such a substantial evidence of its growth and prosperity, and the intention of its proprietors to make it a first-class Spiritualist paper, that those who are interested in sustaining such an exponent of the Spiritual philosophy will not fail to note, as well as comprehend its significance.

The responses we have received since the recent increase of its size four pages, are such as to encourage us in the constant and unremitting toil required at our hands; while we see in it an additional evidence of the firm hold this paper has secured among its readers. Commenced and continued (until recently) as the enterprise has been, without the aid and assurance of success which capital gives, it has been published under circumstances heretofore most unfavorable to its presentation in that perfection which its managers have so much desired.

THE AMERICAN SPIRITUALIST is now a "fixed fact" in the history of journalism.

Among still further improvements contemplated, we hope and expect to commence weekly publication of this paper with the beginning of the next volume, Jan. 1st, 1871. This is a most desirable object to attain, the interest of which appeals more fully and directly to our readers, than to its proprietors, as they desire and intend, if its circulation shall justify the attempt, to do so at the present exceeding low price of one dollar per volume.

Our sincere thanks are due to that sincere friend and earnest worker in the cause of Spiritualism, and for the success of this and other Spiritualist papers, Oliver Stevens, of East Toledo, who promptly forwarded us three new subscribers to commence with the recent enlarged number of the paper. Bro. S. had previously sent us a large list of subscribers from his place, and this prompt response to our recent request that every present subscriber to this journal would try and send us a new one, shows conclusively *what can be done*. "Where there is a will there is a way." We have also received several letters from earnest friends of the paper, since its enlargement, offering to get up clubs, to all of whom our grateful thanks are due; while we would again remind every reader of this paper, that if each one will but send us an additional subscriber, we shall be able to commence its weekly publication at the beginning of the next volume—a realization earnestly desired by its proprietors and friends. ||

Healthful Sociability.

The beggard or guilty, ambitious for social position, attempt to compensate for heart-deficiency by an extra effort at *appearances* of worth. The licentious are generally suspicious of others' virtue. The dishonest have much to say about honesty. Those who talk the most about bravery are generally cowards. The man of action is of few words. An overboiling friendship at first sight is sure to react into a coldness just as fierce. Unspiritual Christians are remarkably punctilious in prayer and "saving ordinances."

The greatest scapegrace we ever knew is a very zealous Episcopal—pays well to the Rector, and serves the devil obediently without molestation. So *appearances* are in order in select society.

The common idea of sociability is this: You must be gassy, funny, and largely silly in talk and *figure* of talk. If you can parotize well, say "pretty Polly", dress up to nothing, to appear a breathing intelligence, why, you are social, though in moral or spiritual life there is a horrible decay.

To be social according to the popular standard, you must gas, even if you have nothing to say. So you are compelled to utter words without heart. This engenders a superficial character, and by continued habit freezes the love-nature.

True sociability lies deep in the soul like a crystal fountain in the great hill. To be social is to be generous in feeling, to pity where pity is justly due, to sympathize with the unfortunate, to entertain the angels of charity, to wipe away tears, bind up bleeding hearts, assuage grief, resurrect buried hopes, scatter roses along the human pathway. The silent deed of love, the deep thinking, and loving, and noble acting, noiseless as sunbeams, constitute a sociability worth having.

Have you ever been in the presence of some dear friend, where silence is eloquence, where to speak would jar the soul's sweet calm? When we are enfolded in true spiritual feeling, the heart resting where it wishes to, the mind turned heavenward, then to be silent is to speak as angels do. They converse by thoughts, so still—so still! There is a plane of spirituality where we actually all can think alike, where thought speaks to thought, as face to face in a mirror, where we feel the touch of the spirit "all in one accord" at the Pentecost of Love. Here the soul rests—here the soul is fed—here we plume our hope-wings for a golden life. Oh, for such a sociability, trusting as Nature to herself, trusting as night to stars, as brooks to rivers, as music to birds. *

Discussion at Jamestown.

We learn that the discussion which came off at this place week before last, between O. P. Kellogg and Prof. Craft, resulted, as we expected it would, in a perfect triumph for Bro. Kellogg and his positions. Prof. Craft, still a slave to his miserable Christianity, whether honestly or not some seem to question, undertook the same tactics he so persistently followed in his discussion with us at Farmington, to villify, misrepresent and slander Spiritualists; but Bro. Kellogg met him with his own argument, filthy and dirty as it must have been, giving any amount of evidence of the utter rottenness of the church, the hypocrisy and vileness of its clergy, until the pious Prof. cried out for quarter!

The poor benighted orthodox went to the expense of shipping the notorious "Von Vleck" clear from N. Y. City, expecting and desiring to use even so dirty a tool as he, to overthrow Spiritualism. Poor Orthodox! Poor Von Vleck! He did not tarry long. A truthful portraying of the vile scoundrel and some of his known, acknowledged dishonesty and villainy, to the audience by Kellogg, had the effect to relieve the audience of "waiting to see the cuss removed," for the 2 o'clock train took him back to N. Y. the same day of his arrival, without rendering the fatigued Prof. the slightest assistance. Would the Prof. like to discuss again? He has still four standing challenges, whenever he has the courage and time. We suppose he does not "hanker" after it, as the boy said; but if he should, let him remember that Wheelock, Wilson, Pike, and Sutliff, hold themselves in readiness to accommodate him with a discussion at any time that can be agreed upon, although he backed square down from a written agreement to meet E. V. Wilson. ||

Mrs. J. H. Conant.

The Mes-age Department of the *Banner of Light* has been sustained from the first issue of that journal through the mediumship of this lady. We are aware that the literary merits and utility of those messages have been severely criticised, but we believe always by those who have not comprehended their purpose. They are not to be judged by ordinary rules. They are the spontaneous expression of spirits who usually there find their first opportunity of communicating with earth. If their diction was perfect, how soon would the critics carp at the incongruity! Each speaks in his own language and relates his own story. That a medium can relate these experiences, filling one folio page of a journal like the *Banner*, week after week and year after year, and never repeat, we consider, of itself, an insurmountable obstacle to any theory short of its spiritual origin. They are unique. The history of the world presents nothing like them, and were they bound in one huge volume with their verifications, would form the most overwhelming evidence to be drawn from the realm of mental phenomena.

Those who attend her circles have the evidence of their senses. She is a delicate, retiring lady, who shrinks from contact with the world. When she is controlled by the spirits, her manner and voice correspond to their character. She speaks in the soft modulations of childhood, and the harsh tones of rudest men; in the feeble accents of age and the coarse notes of sternest health. During the delivery of each message, she is for the time the representative of the spirit who is communicating, and her features correspond to the character controlling her.

She is probably one of the finest illustrations of sensitiveness in the long list of mediums, and a notable instance of the perfect control spirits may acquire over the physical organism when allowed freely to perfect their purposes. †

SENSATION!—What is it? When will Spiritualists learn, who profess to be so much in love with science and facts, that sensation is mere froth! There is nothing of it. Sensation has the same relation to Spiritualism that a bubble has to the clear, deep, resistless current that tosses it upon its bosom. It dies with the passing wave. ||

Bro. J. M. Peebles.

This gentleman is our friend, with whom, as with many others, we have exchanged fraternal, social and mental interviews, of pleasure and profit. It is not as a friend, however, we now wish to speak of him, but in a general sense as a journalist, and in a general sense as an expressionist, (if that term is allowable,) and as an expositor of the Spiritual Philosophy.

We have read all his principal articles as they have appeared in the *Banner*, since his connection with our cotemporary, three years ago, as Editor of its Western Department; and here we will take occasion to say, in so many words, that we not only thank him for what he has written, but freely acknowledge our many obligations to him for the instructions he has from time to time imparted.

We now recall no other writer in all our ranks who has given so many smoothly flowing, richly colored and beauty laden expressions. They thickly adorn his every page, as the glittering stars gem the heavens. His sentences are replete with musical cadences, and seem to flow as naturally as birds warble. They are not only rhetorically felicitous, but what is additionally better, they bear the seed grains of deep thought and profound truth. In all this there is no apparent straining after effect, merely for the sake of effect.

Infinitely superior to all the dazzling sheen of verbal euphony, is the simplest utterance of an eternal, immortal truth. Our brother does not forget this cardinal point. Notwithstanding his tendency to pictorial speech, he believes with St. Jerome, that "truth told inelegantly is better than eloquent falsehood."

His mind is eminently ornamental. He is our great *sentimentalist* in the proper, not the popular sense.

As external form is index to the indwelling spirit, the thought life of this writer must be a rare blending of love and truth. In this connection it is well to remember, that while the outer indicates the inner, it never perfectly represents it. Words are but the garments of thought.

This wealth of sentiment and power of expression mere book culture does not give, for thousands are more learned than he, and have it not. 'Tis the result of a culture born outside and independent of the schools—having its roots imbedded in the *sanctum sanctorum*, the spiritual garden of the man.

Besides this particular characteristic, Mr. Peebles as a writer is conscientious, consistent and convincing. His points are clear, definitions discriminative, his logic sound and good. As a verification of these statements, we would instance his article in the first number of the new volume of the *Banner of Light*, entitled *Spiritism and Spiritualism*. It is a favorable specimen of our spiritual literature, a compact lecture in itself, and is a credit to his head and heart. B.

What is "Free Religion?" We see it advertised, we hear it talked of, and read about it in the *Index* and other periodicals, but we have yet to learn what this remarkable article consists of. What are its elements, its ingredients? in a word, *What is it?* Is it something or nothing? Will our capable friend and editor of the *Toledo Index* enlighten us? ||

In the *Toledo Index* Abraham Lincoln's religion is advertised as given by his old law-partner, Wm. H. Herndon, of Illinois. Now, that round about way to get at Mr. Lincoln's religious views may do for the *Index*, but Spiritualists have a more direct method of communication—a spiritual telegraph. While others may be content to hear his views from his law-partner out in Illinois, Spiritualists hold communication with the Martyr-Saint direct. ||

HARMONIAL PHILOSOPHERS!—Spiritualists, who want their lecturers to preach harmony and Heaven, while they enjoy the glorious independence of quarreling with each other, and practicing Hell. ||

LOSS BY FIRE.—We regret to learn from the *Banner of Light* that the Library and all other property belonging to the Plymouth, Mass., Lyceum, was recently consumed by fire.

Personal.

The *Medium and Daybreak* for April 22d is illustrated with a fine portrait of J. M. Peebles.

Dr. F. L. H. Willis, is on his return home with improved health, but it is feared not sufficiently to endure the American climate.

Dr. J. R. Newton has sailed for England with the intention of devoting the ensuing year to the cure of the sick in that country and on the Continent. †

Emma Hardinge speaks for the Chicago Lyceum during June and July.

We were favored the other day with a call, all too brief, from that natural poet, musical composer, and sweet singer, James G. Clark. He sang a few of his favorite pieces, the beautiful melody of which is still singing to us daily in memory, while we can't help longing to mount those "beautiful hills," where in spirit life surely "The roses ne'er shall wither." ||

Rev. J. O. Barrett gave a very eloquent and interesting religious discourse at the Continental Hall last Sabbath. It is to us a matter of astonishment and regret that our public religious sentiment is so intolerant as to deny the use of a church to any one to whom attaches a suspicion of "Spiritualism."—*Fox Lake Rep. Wis.*

Paragraphic.

The New York *Herald* says the clergy cost the United States \$12,000,000 per annum.

The Scandinavians of the Northwest have at least a dozen efficient Liberal societies, and support a liberal paper printed in the Scandinavian language.

The chief secret in comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones are let on long leases.

A young man in Coldwater, Mich., suddenly lost his voice on Christmas, and he has been unable to speak since, except in his sleep, when he talks as fluently as ever.

In the new Lutheran Church, at Hagerstown, Md., a large hand is painted on the wall in the vestibule, pointing down to a spittoon, with the inscription "Please leave your tobacco there."

A Western paper says: "Wanted at this office, an editor who can please everybody. Also a foreman who can so arrange the paper as to allow every man's advertisement to head the column."

The Legislature of Missouri has adopted a constitutional amendment prohibiting the appropriation of public moneys for sectarian educational purposes. An amendment to permit Bible reading in the public schools was voted down.

Here is the pithiest sermon ever preached; "Our ingress in life is naked and bare; our progress through life is trouble and care; our egress out of it we know not where; but doing well here we shall do well there."

At a recent Sunday school meeting in our neighboring town of Cambridge, Ohio, a young man suggested the propriety of appointing a committee composed of an equal number of ladies and gentlemen for the purpose of raising children for the Sunday school. An excellent plan.

An English judge once addressed a criminal, who had been sentenced to death for uttering a one-pound note, in this wise: "I trust that through the merits and mediation of our Blessed Redeemer you may there experience that mercy which a due regard to the credit of the paper currency of the country forbids you to hope for here."

A Dutchman, attending to a young man who tried to play a practical joke upon him by wrapping himself in a sheet, said: "I just jump off my wagon, and vip the ghost all the time. I would vip him if he was a whole graveyard." Some one asked the young man what ailed his black eye, and he said, he had received bad news from Germany.

State Convention of Spiritualists in Wisconsin.

The above Convention will meet in Sparta, Wisconsin, on the 17th, 18th and 19th of June. The call is important. There is work to be done. Mere talk alone is an impractical expenditure of force. It is proposed to act. The home talent of the State should be centered now into a determined union. A missionary spirit should be projected. Measures should be devised to foster and encourage the laborers in the spiritual vineyard. The Lyceum movement should receive the first attention. Let us gather together a Pentecost of the Spirit to consult upon the reforms of the day, and arrange the machinery of permanent industry to diffuse and build up truth.

It is expected that the Northern Association of Spiritualists will also meet at the same time and place. *

Book Reviews.

IS IT THE DESPAIR OF SCIENCE?

By W. D. Gunning; Boston, Wm. White & Co.

A pamphlet with the above title is on our table. We have perused its contents with deep interest, not only as the production of a leader in the scientific phase of Spiritualism, but as an application of the strictly scientific method of thought to the solution of the question. The author says, "Strange things are among us. If the witnesses are not deceived, these things are not uncommon. They occur in many a household, high as well as low. * * Phenomena for which Science has no explanation, will be soil for the growth of superstitions. The writer, in common with many others, has felt that the time has come for more rigid and scientific methods in the treatment of the strange phenomena which underlie what is called 'Spiritualism.'"

The personal narrative introduced is extremely valuable for its facts, but we do not sympathize in the conclusion at which the author arrives: "That the condition called mediumship, subjecting the person to all kinds of influx, bad as well as good, is not congenial to mental or moral health and should not be cultivated."

As mediumship, at least when first experienced, exposes the medium to the influence of all Spiritual beings; as its fruits must first show themselves before their source can be known, this sweeping sentence is aimed at all mediumship. It is "not congenial to mental or moral health." We would ask, without media, where would be our philosophy or science? They rest on facts; and how are the facts to be obtained, unless through media? It has, of late, in some quarters, become the fashion to ridicule and ignore mediumship, and yet through it everything real and tangible of Spiritualism has been derived, even the stimulus for the theories, setting aside its necessity, or those who oppose it. Not by neglecting mediumship is advancement to be attained. Rather should its laws be made plain, not that absolutely correct communication with the departed be obtained, but the fewest possible impediments to such communion be interposed.

Mediumship, like all good gifts, is liable to abuse. The Spiritual agencies should never be allowed to become "special providences," usurping dominion. It is a noble and divine gift, and its proper cultivation gives health and tone to the morals and the intellect. What if the Spirit-world stammer, and yield uncertain utterance through the medium who does not respond perfectly to their influence? To feel their exalted presence is of itself a delight. Singular statement, here on the threshold of the Spirit-world, in the first reception of its light, that the mediumship by which its knowledge is obtained, blights the mental and moral nature with the foulness of disease!

It cannot be true. We regard mediumship as a most sacred capability, and its unspeakable usefulness or perversion, depends on the directing will of the medium. To us there is an exalted power in the contact with the Spirit-world. Even its most ignorant minds can teach us at least the evidence of our immortality, a lesson still needed, and its great thinkers reflect the light of their strong thoughts, to intensify our desire for purity, nobleness and real greatness. What though mediums give imperfect utterance, though the oracle fail to translate, it is something gained to enter in the temple. †

THE ICONOCLAST.

Monthly, fifty cents per year. Published by the National Reform League, Washington, D. C.

Small but meaty as a nut, filled to the brim with thought. May success crown the efforts of those connected with it to found a journal devoted to Literature at the National Capital. In no location can such a paper wield a greater influence, or as well subserve the cause of truth—break the old idols, even in the sanctuaries of the temples; for as long as men are prostrate before them, they will not see the light, though the meridian sun shines unclouded in the heavens. †

The Seeds and the Sowers.

Ever so little the seed may be,
 Ever so little the hand,
 But when it is sown it must grow, you see,
 And develop its nature, weed, flower or tree;
 The sunshine, the air and the dew are free
 At its command.

If the seed be good, we rejoice in hope
 Of the harvest it will yield;
 We wait and watch for its springing up,
 Admire its growth and count on the crop
 That will come from the little seeds we drop
 In the great wide field.

But if we heedlessly scatter wide
 Seeds we may happen to find,
 We care not for culture or what may betide,
 We sow here-and-there on the highway side—
 Whether they've lived or whether they've died,
 We never mind.

Yet every sower must one day reap
 Fruit from the seed he has sown.
 How carefully, then, it becomes us to keep
 A watchful eye on the seed, and seek
 To sow what is good, that we may not weep
 To receive our own!

DIALOGUES AND RECITATIONS FOR CHILDREN'S LYCEUMS.

BY MRS. LOUISA SHEPARD.

CONVERSATION BETWEEN A LEADER OF A LYCEUM
 AND ITS MEMBERS.

Mary.—I hear people talk about a Saviour. What is a Saviour; how can we be saved, and what shall we be saved from?

Leader.—My child, we need to be saved from ignorance. Knowledge is our Saviour, and that only can save us from physical and mental suffering.

Mary.—Is education and knowledge the same thing?

Leader.—Not exactly; education represents the ways and means, and the act of acquiring knowledge, while knowledge is something acquired or gained.

Katie.—Must we have education to be civilized?

Leader.—Education is the main spring to civilization, to all reform; it is the stepping stone to knowledge, wisdom, virtue and true greatness.

Mary.—Is knowledge like a savings bank?

Leader.—Knowledge is truly a savings bank, and the best we can find. That is—to empty our purse into our heads, by getting a thorough education, gives us the best capital we can possess. It is always at our command, and cannot be exhausted or squandered.

Julia.—Is that the only way to make noble men and women?

Leader.—In no other way can we approach true greatness, for knowledge is the only currency of the celestial spheres.

Mary.—Will the time ever come when people will be valued according to the intelligence they possess rather than their money?

Leader.—The time will come, when all will be measured by their minds and not by their purse; the mind is like the treasure spoken of in the Bible, "that moth and rust doth not corrupt nor thieves break through and steal."

Katie.—Is knowledge inexhaustible?

Leader.—Yes, give all you will, and you never have the less.

Mary.—Is that education which is taught in our schools?

Leader.—What is commonly called education embraces a routine of study adopted in our schools and colleges, for they are stepping stones to a higher education of principles. Our schools and colleges discipline the mind to action, develop the power to think, and thus aid in presenting new forms of truth to the world.

Julia.—If we do nothing to aid and assist mankind, will the world be any better for our living in it?

Leader.—We can only make the world better by a thorough knowledge of ourselves, and of nature, and learn how to make ourselves and those around us happy.

Mary.—Is there any difference between soul and spirit?

Leader.—Yes, there is; although the learned theologians have never found it out. I will explain it by the walnut:—The shuck is the body, the soul is the shell, the meat is the spirit.

Katie.—Is a thing any the more true because we affirm it to be so?

Leader.—We may have a thousand conjectures, and make a thousand affirmations upon any subject, but if we put them all together they never establish a single truth.

Julia.—Should we not be content to know and talk about things we can know, and not be always fretting about things we never can comprehend?

Leader.—Yes, far better; as it is impossible for limited, finite minds, to calculate with certainty, the beginning or end of matter, or the Great first cause, however desirous and ambitious they may be of doing so.

Mary.—Can we reason only from what we know?

Leader.—Scientific research must and will settle all differences of opinion.

Katie.—Does it make an idea any the more true by its being generally believed?

Leader.—A truth is none the more true for its being generally received, or false for its being strenuously rejected.

Julia.—Will it be a happy time for earth's children when all cease to endorse the old rites and foolish superstitions of the past?

Leader.—Indeed it will be a glorious time for humanity when all shall be governed by reason, rather than blind faith, in religion as well as all other things.

Mary.—What is death?

Leader.—There is no death? What is called death is only change; a dropping of the curtain to the scenes of this life preparatory to the new and more beautiful scenes of the same life in spirit.

Katie.—Are not the Christian sects keeping man back from great scientific truths, leaving the world to find them out as best they can?

Leader.—Yes, shame on them, to wish or try to deprive mortals of the illumination of science—God's most radiant sunlight—and thus rob knowledge of its chiefest glory.

DOING YOUR PRAYERS.

Johnny.—Mother, I wish God would bless poor little children that have no beds to-night, it is so cold.

Mother.—You want God to bless them, but what will you do for them?

Johnny.—When I get all the money I want, and have some to spare, I will give them some.

Mother.—But we never get all the money we want, we always want more; what will you do for them now?

Johnny.—I would work and buy them some bread, if I could.

Mother.—They would starve while you are working.

Johnny.—I have one shilling, I will give them half of it, wouldn't that be right?

Mother.—What can you do with the other half; that will do you as much good as it would them, when they have no bed and nothing to eat?

Johnny.—Well, then, I will give them the other half, for I can do without candy better than they can do without something to eat, and I wish I had more for them.

Mother.—You will feel happier when you lie down in your soft bed, thinking your money has helped some other poor child to a bed, who has no father or mother, and good angels will watch over you more lovingly for your kindness of heart.

Jane.—Mother, what do we live for, and what do we go to the Lyceum for?

Mother.—We live to gain experience, knowledge and wisdom, and we go to the Lyceum to learn how to get it.

Jane.—Must we learn all we know?

Mother.—All we know we have to learn. Do these boys think there ever was a time when our Legislators, Congressmen, and President, did not know any more than they do now? Do these girls ever think that our great and "strong-minded women" have to learn all they know, just as you do?

Jane.—Do we all come here to learn?

Mother.—Yes, and we never shall know so much but what we can learn something more.

Jane.—Will any of these boys ever be great men?

Mother.—These boys and girls are soon to be the leaders of the Nation. Its destiny will soon rest in their hands. It is for them to say whether they will be great and honored, and the nation prosperous and happy.

Jane.—Have we commenced a life which will never end?

Mother.—Yes, my child, you have commenced an existence which is never to terminate. You are always to live. This earthly life is the commencement, and by the beautiful law of change, it is continued in spirit life. All we learn here, we shall not have to learn there.

Jane.—Mother, if we are always to live, should we try to do just right?

Mother.—If you always do what you honestly believe to be right, having no guilt of conscience you will come out all right. Resolve to do everything well, that you undertake. Act from principle. And when you have done what you think is right, fear no one.

THE OLD AND THE NEW.

A Conversation between two Sisters.

Lillie.—How strange things seem, they say we are standing to-day on the verge of the old and looking into the new, and everything is in commotion.

Sarah.—Yes, and this is a fitting time to look back, review our lives, to see what we have and what we have not done, and to settle our accounts with the past and see what account we have to render to it. Has it brought bright hopes or heart-achings; joy or sadness? Have helpless age and pleading poverty held forth their hands to us in vain? Have we refused the cup of love to those that ask it, and sent the poor starving soul with curses away? Have we helped to plait a crown of thorns for our sister's brow and sent her with bleeding feet and broken heart up the mount of crucifixion? We must interrogate our own souls, and see if we have been true to ourselves and faithful to our friends, for the world moves.

Lillie.—Yes, Sarah, the world moves, but it moves backwards. There once was a time when people had some confidence in each other; but it is not so now. In olden time societies settled a minister for life, no one thought of ever dismissing him; his word was law to the people. And when one married they married for life; no one thought of a divorce; they took each other for better or worse, faults and all. But now, courtship and marriage are carried on by concealing every defect and exhibiting every attraction. Blinded by superficial accomplishments, young people attend gay parties—parade in broad-cloths, silks and satins—study poetry, French and novels—fall violently in love—and after two or three years of wedded life, they apply for a divorce.

Sarah.—Yes, sister, humanity is throwing off needless restraint, and ignores authority, and is constantly struggling for individualization. Some in all ages have been too eager in grasping after new ideas, and thus have become unbalanced. Truth is the law, although some reach after it without knowing how to apply it. Truth upon some souls is like a strong light upon weak eyes; some are able to receive more truth than others without losing their equilibrium. But when a soul is striving after truth, that which is accepted by it must be the fullness of truth to that soul, until demonstrations bring something more

clear and truthful. Thus we see the world moves, and man is becoming more true to his brother man, and thus developing and manifesting more of his religious nature.

Lillie.—The relations existing between man and man, are called morality; they are not religious;—both Protestants and Catholics hold that religion is something between God and man. Religion is believing in the Bible, vicarious atonement, and being born again.

Sarah.—No, sister, the grand idea of life is to find out what our duty is to each other, and do it. Feeding the hungry, clothing the naked, giving drink to the thirsty, caring for the poor, needy, suffering ones of earth, will secure us admission into the kingdom prepared for such from the foundation of the world. It matters not whether we believe in one bible or many bibles; one religion or many religions; one church or many churches; one Savior, many Saviors or no Savior—for love to God and humanity and strict obedience to the physical, mental, and spiritual laws of our being, is all the salvation we need.

Lillie.—Man needs and must have some restraining influence over his passions and inclinations to evil; he needs the fear of personal punishment to deter him from crime. Thus God says, "The wicked shall go away into everlasting punishment, but the righteous into life eternal."

Sarah.—That was Moses' God, a God of wrath—Christ's God was altogether a higher personage—a God of love and peace. Yes, the world moves. So we see from Moses to Christ, humanity has gradually advanced. Man only needs restraints while in an undeveloped condition, a condition of childhood; while in that state it may render him good service, but when sufficiently developed to comprehend the God within man, he will be law unto himself, and in obedience to his own nature practising love, mercy and forgiveness. The Christian world, in this day, profess an undying love for Christ and his teachings; and rest all their hope of future happiness on Him, yet never make a practical application of them, but content themselves with preaching Christ and practicing Moses.

MAKING YOUR MARK.

Susan.—Mother, I hear people talk of making their mark, what do they mean?

Mother.—My child, it is to do something to benefit the world, to be remembered when we have passed out of it. There are at the present time, a goodly number of men and women engaged in the great work of reform; there have been many efforts made to harmonize the world; religion, schools, societies, houses of correction, all of which is so much testimony of human progress; yet, while we discover, here and there improvements, we are compelled to acknowledge that their labors have mostly failed to accomplish what they have designed. We discover as one great reason for their failure, that mankind have labored to reform, while they have overlooked the first great principles necessary in human elevation; which is a proper knowledge of the requisite conditions for the birth of a healthy child, with a harmoniously balanced elemental force of mind, from which, as being organic, true manhood and womanhood alone can come.

Susan.—If I was rich I should love to go out into the world, and do something for humanity, and make my mark.

Mother.—My child, the greatest gift of God lies within the hands and hearts of his people. All the world needs, is to know how to help themselves; open the treasures of industry and learning to the community and you open a mine richer than that of gold. Teach them how to find their own treasures, and that each one must obtain whatever wealth of mind they possess by their own efforts.

Susan.—But why is it that all do not try to make others happy, while by so doing they would make themselves happy?

Mother.—My child, they do not see it so. The prime cause of evil and error in the world, is due to inherited evil propensities, originating in corrupt and inharmonious conditions before birth.

Susan.—But cannot we teach them, and make them better?

Mother.—To try to teach a child who is badly born is like attempting to straiten a crooked tree.

Susan.—But who is responsible for these things, while we are ignorant and undeveloped?

Mother.—It is false modesty, prudishness which allows people to discuss freely in public, in the family and in private, the most approved means of producing the finest specimen of the horse, the ox, the sheep, the dog, and even the hog; but when you call their attention to man, that highest, most wonderful and crowning form of life in God's universe, and talk about elevating him by teaching him the universal laws which govern reproduction, Mrs. Grundy's indignation is aroused.—she gathers all her forces, mounts her war horse of wounded modesty, and so securely and effectually guards the encampments of ignorance, that those who would break in upon them are compelled to retreat:

Susan.—How can humanity ever rise to a proper comprehension of life and philosophy with such a load of prejudice and ignorance?

Mother.—By educating the masses, teaching them there is nothing too sacred to be investigated.

Susan.—When I hear people talk about great minds doing so much good in the world, I am discouraged it is so little I can do.

Mother.—My child, we are not expected to do great things; it is the many little things that make up great results. If we all do a little a great deal will be done. We must not be discouraged because we cannot do more, and so do nothing. We must do good little by little until everything is good with which we are connected.

Susan.—But there are many things in the way of doing good. We cannot accomplish much.

Mother.—You will find that your life will be very much like your garden. There will be storms that will seem very terrible to you, but they all have their purpose; there will be winds that will sweep over you; but they will all eventuate in some good, just as in Nature there are ample provisions for your flowers, so has the law of an Infinite and Universal Intelligence, of which you are a part, provided for all the events of your life, if you only desire to be good and try to learn, for we can never know so much but what we can learn something more.

Susan.—Is man as perfect in his sphere as the lower order of creation?

Mother.—It is a well understood law of nature that for every form possessing life there are natural provisions for the complete expression of that life; that its highest possible development may be attained in obedience to that law. The farmer sows his seed, knowing that its life will find full expression and reach its ultimate in the ripened grain. Take any of the beasts of the field and you will find none where the requirements of their nature are not complied with, which gives evidence of this grand and universal truth.

(To be continued.)

LESSONS FOR LYCEUM CHILDREN.

Never be cast down by trifles. If a spider breaks his web twenty times he will mend it again. Make up your mind to do a thing, and you will do it. Fear not if troubles come, and keep your spirits up, though it may seem dark before you.

Troubles cannot last forever,

The darkest day will pass away.

If the sun is going down, look up to the stars. If the earth is dark, keep your eyes on the bright spirits above; with the help of good angels one may be cheerful, though in trouble.

A sunshiny morning will come without warning
To gladden the heart, as sorrows depart,

Mind what you run after. Never chase a bubble, for it will burst. Get that which you can keep, and which is also worth keeping.

Something lasting, that will stay

When gold and silver fly away.

Fight hard against a hasty temper. Anger will come, but resist it strongly. A spark may set a house on fire. A fit of passion may cause you to mourn all the days of your life. Never revenge an injury.

He that revenges knows no rest;

The good possess a peaceful breast.

If you have an enemy, act kindly to him. If you cannot win him over at once, try again. Let one kindness be followed by another. You win him at last—Little by little great things are accomplished.

Water falling, day by day,

Wears the hardest rock away.

Whatever you do, do it willingly. A boy that is whipped to get his lesson, never gets it well. One that is forced to work cares not how badly it is done.

A cheerful smile adorns the face,

While honest labor wins the race.

Evil thoughts are worse than wild beasts, for we can get out of the way of the latter, but thoughts find their way everywhere. Keep your head full of good thoughts, and bad ones cannot find room.

Be on your guard, strive and pray,

And drive all evil thoughts away.

GET KNOWLEDGE.

How can we get knowledge? Get it as the chickens get their food, pick it up a little at a time. First learn your letters; then spell little words; then read easy books; then larger ones. That is the way we gain knowledge. The gardener shovels up one spadeful at a time; the man sawing wood saws one piece at a time,—until the garden is dug, or the load of wood sawed. So must your lessons at home and at school be mastered. Do not pout or cry, or say you can't but try. A little at a time, by diligent study your hardest lessons will become easy, and the longest be finally conquered.

LITTLE BY LITTLE.

One step and then another

And the longest walk is ended;

One stitch, and still another,

And the largest rent is mended.

One brick upon another

And the highest wall is made;

One flake upon another

And the deepest snow is laid.

So the little coral workers,

By their slow and constant motion,

Have built those pretty islands

In the distant dark blue ocean.

PLANCHETTE.

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A. A. Wheelock, Managing Editor.

The Managing Editor will answer calls for Lectures, officiate at Marriage Ceremonies and attend Funerals.

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5	4.00	5.56	8.72	11.85	15.00	18.16	22.88	32.32	43.32
6	4.75	6.56	10.23	13.86	17.52	21.19	26.67	37.63	50.40
7	5.50	7.56	11.74	15.87	20.04	24.22	30.46	42.94	57.48
8	6.25	8.56	13.25	17.89	22.56	27.25	34.25	48.52	64.56
9	7.00	9.56	14.76	19.89	25.08	30.28	38.04	53.56	71.64
10	7.75	10.57	16.27	21.90	27.61	33.31	41.83	58.87	78.72
11	8.50	11.58	17.78	23.91	30.13	36.34	45.62	64.18	85.80
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Appointments.

O. P. Kellogg will speak at Farmington, June 5th at 10 o'clock.

At Akron, June 19th, at 10 o'clock a. m.

At Richfield, June 26th.

A. A. Wheelock will speak at Birmingham, Sunday, May 29th, at 10½ a. m. and 2 p. m.

Will attend Speakers and Mediums Convention at Gowanda, Cattaraugus Co., Saturday and Sunday, June 4th and 5th.

Mrs. Hardinge's appointments for August and September are as follows:

Geneva, O., Sunday, Aug 7th.

Ashtabula, " Tuesday Eve., Aug 9th.

Jefferson, " Thursday " 11th.

Painesville, " Saturday and Sunday, Aug. 13th and 14th.

Milan Grove Meeting, " " 17th and 18th.

Farmington, " " 27th and 28th.

Cleveland, (Lyceum Hall), during the Sundays of Sept.

The friends who desire Mrs. Hardinge's services any of the unoccupied time during these two months and within reasonable distance of Cleveland, should make arrangements at once, which they can do by addressing A. A. WHELOCK,

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STATE CONVENTIONS.

WISCONSIN.

MESSRS. EDITORS:

Gents.:—The President and Secretary of the Wisconsin State Association of Spiritualists, have issued a call for the Fifth Annual Convention to be held

At Sparta, Wis., June 17th, 18th and 19th.

1870, and the Agent of the Milwaukee and St. Paul R. R. has kindly consented to give half-fare excursion tickets to all delegates, (which means all persons) who wish to attend the Convention. These tickets are good from June 16th to the 20th, inclusive. It is hoped that all Spiritualists in the State will take advantage of this liberal arrangement of the R. R., and be present so as to become acquainted with each other, and hear the pure spirit teachings from the lips of entranced speakers, and become cemented together by truth and love, so that harmony may be established in our ranks, and peace and justice be the law and guide of all the people. Come one, come all, and we will have such a goodly gathering as to cause the Spiritualists to sing together for joy and all the holy angels with them. It is hoped that the Davenport Brothers will be present, if in the State. And it is expected that the Northern Wisconsin Association of Spiritualists will call a Convention to be held at the same time and place.

By publishing the above notice in your valuable paper, you will confer a favor on many Spiritualists, and much oblige

Yours most truly,

H. S. BROWN, M. D.

564 Milwaukee Street, Milwaukee, Wis.

May 5th, 1870.

MICHIGAN.

The Semi-Annual Meeting of the Michigan State Association of Spiritualists will be held

At NILES, FRIDAY, SATURDAY and SUNDAY, June 10th, 11th and 12th, 1870.

The meetings will be held in a grove on the Fair Grounds, during the day, and in a public hall Saturday and Sunday evenings. Eminent speakers from abroad will be present.

STURGIS, MICH.

The Spiritualists will hold their Eleventh Anniversary Meeting, June 17th, 18th and 19th. Eminent speakers will be in attendance, and ample provision will be made to entertain visitors.

INDIANA.

The Spiritualists of Indiana will hold a State Convention at Indianapolis on Friday, Saturday and Sunday, June 3rd, 4th and 5th, 1870. Eminent lecturers and mediums will be present. A cordial invitation is extended to all liberal-minded free-thinking people to join in the deliberations of the Convention.

PENNSYLVANIA.

The Spiritualists of Townville, Crawford Co., Pa., will dedicate their new Hall on June 10th, 11th, and 12th, 1870. O. P. Kellogg, Mrs. S. M. Thompson, Lyman C. Howe, and Mrs. Libby Watson, are engaged as speakers. All are invited. Judging from the talent of the speakers, the meeting will be a grand success.

VERMONT.

The next Quarterly Convention of the Vermont State Association of Spiritualists will be held at Glover, June 10th, 11th and 12th. Good speakers will be in attendance.

Notices.

THE LADIES OWN MAGAZINE.—The May number of this excellent Magazine, published at Indianapolis, Ind., and edited by Mrs. M. Cora Bland, is on our table. Everybody should read it.

THE TECHNOLOGIST.—This is the name of a handsomely printed monthly journal, published by the Industrial publishing Co., 176 Broadway, N. Y., and especially devoted to engineering, manufacturing and building. It presents a very attractive table of contents, with fine illustrations. Terms \$2 per year.

THE ADVERTISER'S GAZETTE.—The May number is filled with valuable information for advertisers, and instructive and entertaining reading matter. Published by Geo. P. Rowell & Co., the well-known advertising firm of New York City.

THE WORLD MOVES.—We are glad to announce that the Alliance Lyceum has been invited by the Grand Army of the Republic to participate in the ceremonies of decorating the soldiers' graves at that place. We rejoice at such evidences of the progress of liberal ideas.

FARMING AS A PROFESSION.—We are indebted to the author, Dr. T. A. Bland, Editor of the *Northwestern Farmer*, Indianapolis, Ind., for a copy of this valuable, instructive and interesting pamphlet. In the garb of a story, farming as a profession, is set forth in an attractive manner. This work should have an extensive circulation, not only among farmers but with those who would know of the true happiness that belongs to those who till the soil. Price 30c.

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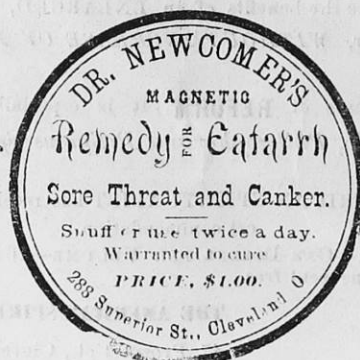
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Mr. WM. H. HERNDON, of Springfield, Ill., for 20 years the law partner and intimate friend of President Lincoln, contributes to the Index for April 2 an exceedingly interesting and valuable article, giving a full account of Mr. LINCOLN'S RELIGIOUS VIEWS—to be followed by another, explaining his Philosophy, as connected with his religion.

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Spiritual Circle Hymn.

BY E. M. M'GRAW.

Thou permeating Essence—
Thou undivided One!
We stand before thy presence;
We bow before thy throne!

Great Spirit! All pervading!
Our parent and our friend;
From fields of bliss unfading
Let angel hosts descend!

From the eternal portals
Of mansions built above,
Send hither bright immortals,
With messages of love!

The world is dark and doubting,
And error reigns supreme,
While infidels are scouting
The future as a dream!

From places high and holy
The Scribe and Pharisee
Denounce as sin and folly,
The wonders done by thee!

Oh! may some soul departed
From this material sphere,
To soothe the broken hearted
Return with words of cheer.

The dear, the loved, the cherished,
May they return and say,
They have not died or perished,
But live in endless day.

And wilt thou, God, provide us
With Reason's lamp divine,
To light our steps and guide us
To Truth's eternal shrine."

Clerical Troubles.

Clergymen in these latter days are becoming singularly unfortunate. They are constantly falling into bad company or saying things subjecting them to scandalous report. Frothingham and Beecher could not marry the remarkably pure and virtuous Richardson, and Mrs. McFarland advocate their action in public without being most villainously abused. Now, Rev. Charles B. Smyth, Pastor of the Eleventh St. Presbyterian Church of New York City, is charged with calling together the six reporters who were present and treating them to "gin and milk, of which he also partook with evident relish."

The report was so damaging the Presbytery deemed it their duty to investigate the subject. Mr. Smyth was greatly obliged for their doing so, as he desired above all things to prove his innocence.

According to the *N. Y. Star*, the report of the affair as it appeared in the *Sun* was then read, and a paper containing charges founded upon that report was presented.

Charge 1. That he had called together six reporters and asked them to take some refreshments.

2. That they, as might have been expected, eagerly consented.

3. He took them to a well-known liquor store.

4. They went in by a private entrance.

5. Beefsteaks and oysters were ordered.

6. He asked them to "smile."

7. They smiled.

8. He "smiled."

9. They all smiled.

10. He took "gin and milk."

11. He relished it.

12. He requested the bar-keeper to "hang that up."

13. The bar-keeper said "All right."

In view of these reports being so disgraceful in their character, and having been so widely circulated, the Presbytery were asked to pass a vote of censure upon the conduct of Mr. Smyth. The paper was signed by two of the members of the Eleventh-street Church. A reporter from the *Star*, one of the *Herald*, and one of the *Sun* were named as witnesses. The paper was at first objected to, on account of the vagueness of the charge, but was finally declared admissible.

The trial was, however, postponed until the 3rd of May. The Rev. Mr. Smyth was interviewed, and thus enabled to explain himself.

A *Star* reporter had a conversation with Mr. Smyth, in regard to this report, yesterday. Mr. Smyth says that as he came down from the pulpit, on the Sunday in question, he was met by the *Herald* reporter, who asked the privilege of looking over his notes. There being no place there convenient for the purpose, and as he was just going out for his usual lunch, he asked the reporter to accompany him. On the way they

were joined by a reporter of the *Sun*. They went into a hotel, not by the private door, as had been asserted, but by the main entrance.

After they had ordered their lunch, he asked the reporters if they would have some tea; they replied in the negative; as he was exhausted after his sermon he ordered some tea and a glass of "gin and milk." Whereupon the reporters said that they would "take the same," thus treating themselves at his expense. As for the

THREE FINGERS OF GIN,

in his glass, he did not think that there were more than two and a half, and as for relishing it he could not deny that he did, any one else would that had ever tried it. This, he said, was the whole story; he had not asked the reporters to drink; they had asked themselves.

We beg to be informed if it is customary for ministers of the gospel to take "three fingers of gin in milk," between sermons? The task of "reading a sermon" must be more severe than is supposed by lay members. One would think the sleepy hearers would need the "three fingers of gin and milk," in a greater degree than their pastor. After the six reporters had copied the poor Mr. Smyth's notes, and drank "gin and milk" at his expense, it certainly was the height of ingratitude to divulge the matter. Mr. Smyth seems to blame the reporters for making him foot the bill. In this he is wrong; when a reporter is asked to do such drudgery as copying ordinary sermons, they should not be refused a glass of "gin and milk." He undoubtedly received full pay in their glowing and spirited description of his morning's effort. It was too bad they touched on that little affair at the liquor store.

Henry Ward Beecher.

HIS NOTIONS OF THE CHURCH.

I have no overwhelming attachment to the Church as a physical organization. I am rather under the line than over on that subject. I believe that the Church is useful; but I do not believe that any particular Church on the face of the globe is ordained by God. I do not believe that one Church is better than another, so far as ordinance is concerned. I do not believe that there is any pattern whatever laid down in the New Testament, according to which Churches should be organized. I believe that Churches stand on the same ground that common schools and literary institutions do. They are found to be useful and to promote man's growth, and so they are right. I believe that ordinances, external forms, are matters of utter indifference. Baptism is baptism, whether it be affusion, or sprinkling, or immersion. The Lord's Supper, if it be administered by a Pope, is good enough; if it be administered by a priest or minister, it is good enough, and if there is no one else to administer it, and you administer it yourself, it is just as good. The Lord's Supper belongs to every man that belongs to the Lord Jesus Christ; and he has just as much right to administer it to himself as to have it administered to him by a priest. In regard to church ordinance and government, I take the broadest ground, and say that they are useful, but that not one of them is obligatory, as having a warrant in the Scriptures; and no man can come to us saying, "Thus saith the Lord," in respect to them. Do you suppose that is the wedding, when the young man with his blushing bride stands up and exchanges vows? The wedding took place when they clasped each other and said: "Thine for life." "Mine for life."

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