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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*

Spirits Communicate.

The Spiritual world
Lies all about us and its avenues
Are open to the unseen phantoms
That come and go, and we perceive them not,
Save by their influence, or when at times
A most mysterious Providence permits them
To manifest themselves to mortal eyes. —*Longfellow.*

Evil Spirits.

What men call evil, only is
The germinating seed,
From whence, by sure development,
Shall spring good fruit indeed.
And man, all evil, shall outgrow
In spite of doubts and fears;
And faith and hope shall plume his wings
And soar to brighter spheres.

Evidences of Spiritualism.

For more than a score of years the subject of spirit communication has been before the world, and, although repeatedly "exposed," has gathered strength from year to year, until its adherents are counted by millions. Five great journals are issued in its advocacy in this country, and over twenty in the various languages of Europe. That it has great power and is wielding it, for good or evil, all must admit. The only question is the source of its manifestations, purporting to come from the world of spirits. Here is great divergence. My purpose is to review the principle explanations which have been offered, and adduce the main points in evidence of their spiritual origin. The limited space of a magazine article will not allow more than a bare outline, and in my endeavors to condense I may become obscure. The phenomena are extremely diverse in character; and, while this peculiarity has presented an insurmountable obstacle to those who have attempted to frame theories for their explanation, it equally increases the difficulty of selecting such facts as most perfectly illustrate and prove its lofty claims. Charlatanism, in its hydra-headed forms, has fastened itself on the new cause-quickery and humbugs have grown strong under its shadow; and sometimes even the well-meaning have been led widely astray by ignorance. A cause with less vitality would have sunk beneath the load of folly, villainy, and ignorance it has been compelled to carry.

As a great flood pours down the river's bed, yellow with the wash of half a continent, bearing all the flood-wood collected on its shores, and the swollen carcasses which for the summer have festered on its banks, so Spiritualism has swept together all the heterodox issues of the day. The biologist, the pathologist, the mesmerizer and phrenologist, have marshaled themselves under its banner, and its broad ægis is claimed for them all. This stream will become pure, and then will it be found that it has nothing in common with any of them. They may float on its pure waters, but it will shake them off and rise above the sordid selfishness of men.

Spiritualism is the belief that departed spirits can and do communicate with earth. In a broader sense it embraces a belief in the philosophy of spirit existence. In this first sense, a Congregationalist, a Methodist, or Universalist may be a believer in Spiritualism, and it has no more connection with the issues of the day than the dogmas of either of these sects.

The objections urged against Spiritualism are generally based on manifestations which Spiritualists themselves reject or hold as of questionable value. Dark circles are ridiculed, and excite skepticism. It is very doubtful if they have been of any benefit to Spiritualism. The mediums who hold them may be honest, and the phenomena never so genuine; but darkness renders deception easy and detection impossible. For any scientific value they are worthless. Cabinet seances and rope-tying performances may be truthful, but under the conditions in which they are given they are valueless as evidence. We advise all investigators to avoid dark circles, and to insist on such conditions as are requisite for the avoidance of error or deception. These manifestations have occurred in the light as well as in the dark, and hence light is not an insurmountable impediment. We have yet to meet the honest, truthful medium who will object to the institution of such conditions as will give the seances value as a test, if requested in a candid, truth-seeking temper of mind.

By the rejection of these the field is somewhat narrowed, but there remain the facts on which every Spiritualist relies. These may be divided into two very distinct classes,—physical and psychical,—the first, embracing those relating to the moving of matter; the second, those relating to the influence of mind. If the phenomena embraced in the first-class can be substantiated, their evidence is by far the stronger; for mental phenomena are, even when carefully observed, always attended by vitiating circumstances. If it can be proved that matter has been moved without physical contact; that the movements were intelligent, and the intelligence identified, the chain of proof is complete and cannot be evaded. The mental phenomena originate in the impressibility of the mind, and, until more is known of the laws which govern its occult realm, the evidence drawn therefrom must be taken as of secondary importance. The moving of physical objects, without mortal contact, and in an intelligent manner, and the concussions or raps, must be considered of primary scientific importance. Here we are met with the assurance that such phenomena are impossible. There is no argument in this assertion. Columbus, Harvey, Kepler, and every one who has given expression to new thoughts, have been met by the cry, "Impossible!" After a time their truths became possible enough. The present always smiles at the positive assertions of past ignorance. Let us have a care or the next generation will smile at our self-assurance.

Although physical objects may not have been observed to move, the evidences of witnesses may supply an infinitely probable proof that they do. Circumstantial evidence in law rests on this principle, and it often becomes the arbiter of life or death. It is considered, if several witnesses of veracity agree in their statements, it is morally certain that they speak the truth.

The testimony of the senses is received in law as *prima facie* evidence. No judge would suppose that he was imposed upon, and no counsel agree that witnesses should be set aside, because no faith can be placed in the organs of seeing and hearing. Otherwise all received rules of evidence must be set aside; we dwell in a dream-world, and so hallucinated are we that there are none to tell us of our hallucinations. The end is with Berkeley's idea that the external world is only a fancy of the mind without real existence. When thousands of reliable witnesses testify that they have seen objects moved without contact, the probabilities are infinite that they have done so. No amount of negative evidence is of any avail. That

a thousand individuals have not seen a table move does not invalidate the testimony of one who has. Granting that the senses are sometimes unreliable, and, further, that they are nowhere so untrustworthy as in the border-land lying between the known physical realm and the so-called supernatural, it does not follow that the members of circles are hallucinated. Opposers of Spiritualism talk as if the world were a world of hallucination, an unreliable, phantom existence. It is true, all are liable to this abnormal action. It is induced by fevers, fasting, narcotics, and stimulants, but here is the distinction: hallucination is the perception of the sensible signs of an idea; "illusion is the false appreciation of real sensations." "Either may exist (the former rarely) in persons of sound mind; but in that case they are discredited in consequence of the exercise of reason and observation, or, if credited, they do not influence the actions."

To apply the above principle, stated by the highest authority on insanity. If a score of persons subject to illusions or hallucinations were in a circle no two would be affected alike. Because one saw the table move would be no reason for another to do so. One might see it rise to the ceiling, another drop through the floor, and a third go out at the window. Contrary to this, at circles the members see the same movements and hear the same sounds, a fact which at once silences the hypothesis of illusion or hallucination.

The opposers of Spiritualism have each a favorite theory which they complacently maintain. There is a respectable party who have at once fallen on a sure and satisfactory method, at least to them. It is the devil! Ah, Satan, you are too much abused,—scapegoat for all the folly and ignorance of the world. Whether referred to the devil, or to evil spirits, this important question arises: "If evil spirits can communicate, why not the good?" Ah! here is an unfortunate dilemma. Can a benevolent God let loose on mankind an innumerable host of demons, and allow them to delude the children of men, and obstruct all avenues by which the good and loving ones can hold the same intercourse? The tree is known by its fruit. Spiritualism teaches a sublime code of morality. It inculcates virtue, goodness, and purity; holds out the strongest inducements for right doing; destroys oppression and gives assurance of the beautiful life beyond, and the constant ministrations of loved ones gone before.

The same laws by which evil spirits can communicate will allow the good.

With those who have a smattering of science, electricity, magnetism, and od force, have been in turn thought to explain the manifestations. The only assignable reason for their being thus applied is in the mystery with which they are surrounded.

Electricity, generated by electric machines, is readily detected by electrometers. When in tension it will give a spark; but even when accumulated to the extent of human means, it cannot be made to move objects as tables are moved, not to mention the intelligence manifested. It can only affect objects directly in its path, and that for an almost infinitely short space of time. Whether received from a machine or battery, perfect insulation is requisite. In a circle, as usually constituted, there is no insulation, no battery, in short, not a single condition necessary for the production of an electrical effect. The most delicate instrument science can devise for the detection of this force gives not the least indication of its presence, as I have repeatedly tested. The snapping sound of the electric spark is entirely different from the rappings.

Objects when moving never give any indication of magnetic attraction: wood is its antipode, yet an iron article moves not more readily than a wooden one. The moving table will not attract the smallest iron filing any more than electrically it will a pith ball. It sounds exceedingly wise to refer unexplained facts to electricity or magnetism, and has become quite the fashion. The human body cannot charge a table either magnetically or electrically. Odic force ran a famous career. It was less understood than the previous, and hence more implicitly entertained. The world never received a greater sham than this explanation. Scientific men have never admitted the odic force into the courts of science, and even doubt its existence. At most, in the hands of its discoverer, it was only an attenuated flame, only recognizable by extremely sensitive persons. Its influence is exerted only on living beings, and it has no power to move matter, and is as devoid of intelligence as the wind.

These theories were not propounded by scientific men. They have kept aloof, for the reason that they are prejudiced by materialism. That they have not been converted is not an argument against Spiritualism. The church is not remarkably successful. A few have investigated, and, almost without exception, have yielded the point. The actions of most have been exceedingly bigoted. When Prof. Hare attempted to introduce it to the attention of the American Association, Prof. Henry so far forgot the rules of ordinary politeness as to interrupt him in the midst of his reading, and remarked "it was a *dangerous subject* to introduce into this convention," and moved it be laid on the table.

It will be admitted, that, if a table be moved, certain conditions are requisite for that result, and these must be complied with. The spirit actuating scientists when engaged in this investigation is nowhere better shown than by the Cambridge committee. They promised at the commencement to comply with the requirements made. When requested to sit in the circle, they refused. One, a professor in the college, said he had "sworn never to sit in a circle," and, with others, continued to move around the room, communicating in suspicious whispers, and in rough, and at times insulting tones, with those forming the circle. Every one who has had any experience will know that such conduct necessarily renders it impossible to obtain manifestations. In each of their favorite sciences these professors would hasten to comply with conditions required, nor expect success unless he did so; but here they persistently destroyed the most essential element, and then heralded their want of success as evidence of the fallacy of Spiritualism. Of them the correspondent of the *Tribune* wrote, "The Cambridge 'investigation' into Spiritualism proved to be no investigation at all."

All men of science have not thus met the issue like bigots. Both in America and Europe the facts have received the attention of some of the best scientific minds, and been pronounced, after careful investigation, of Spiritual origin. It appears a little untimely for the oft-repeated assertion that men of thought stand wholly aloof, when eminent scientists, as Profs. Hare and Mapes, physicians, as Exeter and Halleck, jurists, as Talmadge, Robert Dale Owen, and Edmonds, authors, as Egges Sargent and Brittan, endorse the facts of spirit communion. All of these have pursued a thorough course of investigation, in some cases extending over several years, and have been unavoidably pressed to such conclusion. Judge Edmonds says: "I went into the investigation originally thinking it a deception, and intending to make public my exposure of it. Having, from my researches, come to a different conclusion, I feel that the obligation to make known the result is just as strong." Such would be the testimony of all those who have become believers. Their skepticism was forced to yield by the logic of facts.

It is not denied by the skeptic that objects move; the question refers to the means by which they are moved. The original theory of collusion and humbug does not now need refutation. That many, "remarkable" manifestations are impostures no Spiritualist will deny. But that there is a genuine and true article the

many theories tacitly admit. They may or may not be of spiritual origin, but, if not, they await an explanation that never yet has been given. Humbug, hallucination, the devil, electricity, magnetism, od force, are equally puerile.

The first question, "Has matter been moved without physical contact?" is answered in the affirmative by all these theories except the first two. I can add my own testimony with that of thousands and hundreds of thousands who have seen this phenomenon.

Are the movements intelligent? In answer I shall introduce a few facts, more as illustrations than exhaustive proof, of which my space will not allow. These facts have their separate bearings. They prove the movement, its intelligence, and identity. I have no reason to doubt the statements in regard to Hume,—his being carried through the air, or lifted to the ceiling,—attested as they are by the best minds of England; but it may be said he is a professional medium; and I prefer, therefore, to draw my facts from unprofessional sources. A report of General Bullard of a *seance* held with a little daughter of Mr. Atwood, of Troy, N. Y., is of peculiar interest. He was induced to attend by a clergyman, and the party was joined by four other eminent men. While the little girl sat in her high-chair, her tiny feet resting on the foot-board; she was lifted and carried about as a feather blown by the wind. The heavy table, around which they were seated, rocked, while loud raps resounded from various parts of the room, and spelled out names and dates and messages, identifying departed friends of the sitters. As they were about to adjourn, a message was given from General Bullard's deceased brother. Then he thought, as a test, if it is my brother, move the medium in her chair towards me. His idea was to have her moved a little way; but she was carried round the table, and sat by his side almost instantaneously. Then General Bullard started up, exclaiming, "By heavens, it is all true!"

In an article written for "Putnam's Monthly," Horace Greeley gives a fact of peculiar significance on the authority of Mrs. S. Helen Whitman, the celebrated poetess of Rhode Island. The details of the *seance* are unimportant: the following item only has direct interest. "Mr. S. placed the closed points of a pair of scissors in the hands of the medium, and dropped his pencil through one of the rings or bows, the paper being placed beneath. Her hand presently began to tremble, and it was with difficulty she retained her hold of the scissors. Mr. Simmons then took them into his own hand, and again dropped his pencil through the ring. It could not readily be sustained in this position. After a few moments, however, it stood as if firmly poised and perfectly still: it then began slowly to move. Mr. S. saw traced slowly beneath his eyes the words 'James D. Simmons.' The letters were distinctly and deliberately written, and the handwriting was a facsimile of his son's signature. Bending down to scrutinize the writing more closely, he observed, just as the last word was finished, that the top of the pencil leaned to the right; he thought it was about to slip through the ring, but, to his infinite astonishment, he saw the point slide slowly back along the word 'Simmons' until it rested over the letter *i*, when it deliberately imprinted a dot. This was a punctilio utterly unthought of by him; he had not noticed the omission, and was therefore entirely unprepared for the amendment. . . . How will those who deny the agency of disembodied spirits in these marvels, ascribing all to the unassisted power of the human will or to the blind action of electricity,—how will they dispose of this last curious and significant fact?" Of his son's death Mr. S. had received no particulars, but the intelligence purporting to be him, related the exact manner in which his body had been embalmed. The statements were highly improbable; but four months after, a gentleman returned from California, and confirmed them in every particular.

Prof. Hare gave the subject close and careful scrutiny. For accuracy and completeness his scientific series of tests have never been surpassed. He endeavored to perfect an apparatus which would wholly eliminate the action of the medium's mind, as well as prevent

conscious or unconscious deception. In one of these a thin board was supported on the surface of a table of balls; on this board the medium's hands were placed. As the least movement of the hands would roll the balls, there was no possibility of moving the table; yet the table moved as readily as before, and, being connected with a disc, which the medium could not see, spelled long sentences, the substance of which was entirely new. The same results were obtained by interposing water between the hands and the moving object. His testimony in any other path would be unquestionably received. Why not in this?

[Hudson Tuttle,—in the "Radical" of May.

(Concluded in our next.)

Flowers.

TO MRS. HOUGH, OF THE MILAN LYCEUM.

Who ever dreamed of an Eden without flowers? Who ever idealized the value of spirits without their presence? They are prophesies of the harvest; types of immortality. They are the crystalization of the first bursting joy of spring, and yet, strange to say, they have by all races, in all ages, been taken as emblems of immortal life. The corpse is decked with their beauty, and they bloom in fragrance over the mound marking the final resting place of the physical body. Strange that the antipodes of dissolution and fresh existence are thus made to symbolize each other! Not strange, for the intuitive spirit penetrates the external garb, and allies itself with external relations. It thus proves its kinship with the divine, the external and the infinite. If death is the portal to immortal life, what more appropriate symbol of the great transition than flowers, shedding their ethereal fragrance, and promising everything in the harvest time? Deck the corpse gaily with flowers. It is well when the freed spirit is reveling in the delights of an atmosphere redolent with perfume from fields of eternal bloom, the worn casket be surrounded with their earthly representations, and the white and red rose, the blue violet and forget-me-not attract the never-forgetting heart of love to the mound of its rest.

Flowers and children! Inseparable. In the spring-time far away, glimmering through the mists of memory, as a child how we loved the wild flowers! The warm days came, the snow melted, and while the cold winds rattled the leafless branches of the tall forest trees, we searched at their roots for the first offerings of the year. How joyous beat our hearts, when in some warm nook we found, half hidden by the brown leaves, the first pale blossom—the pink-veined Clatonia! In the meadow the violet, and soon the anemone—most graceful of flowers. To forget these sunny memories would be sacrilege, for they are linked in a golden chain with the dear ones then with us, sharing our joys, now transplanted to the evergreen shore of immortality. O, flowers! they take the selfish hardness out of the heart. They are never cultivated by bad people. The garden speaks in unmistakable language of its keeper—not its owner, for vulgar insolence may fancy it fashionable to have conservatories. The solitary geranium, growing in a broken pitcher, tended by the brown hand of toil, in the window looking out on some dirty alley, makes no stammering reply. It is like a gleam of sunshine on the dark path of a struggling life. It speaks of native refinement; of better days, from which, a last remnant, it has descended, to flood over memory, recollections of a never recurring past, and cheer the bleak highway of the present. The geranium in the broken pitcher is a living poem; its owner is refined; the proprietor of a conservatory may be a boor.

Vulgarity may dwell in a palace, but refinement and purity only are attracted to a garden of flowers.

A Chinaman believes he can't get to Heaven if his head has been cut off here.

An Interesting Letter from Mrs. Cora L. V. Tappan.

MESSRS. EDITORS:—Anniversary week in New York is *one* thing; and the week allotted to the same, or similar, purposes in New England, in Boston, quite *another*. The former is the hurry, bustle, confusion, scramble, and I may add, selfish struggle for preferment, of the railroad, depot, or hotel. The latter is the well regulated, quiet, earnest, orderly household. One is purgatory, (stepping stone to something higher); the other is *a'most* paradise. Thanks to Boston for showing us that reform in every direction—Labor, Suffrage, Religion—can be carried forward with all the dignity and grace of a well appointed and yet a zealous and fervently inspired campaign. Still, New York is the focal point of the commercial world of the nation, and the writer shared in the excitements and triumphs of the week beginning May 10th, in that wonderful metropolis. The cause of Woman's Suffrage moves steadily forward, notwithstanding the dissensions of its friends and the opposition of its enemies; indeed, the rival associations headed by such valiant souls as Henry Ward Beecher and Theodore Tilton promise "to do twice as much work as one association could accomplish;" so said Beecher, and so say I. And what with "Sorosis" in New York, and the "Woman's Club" in Brooklyn, each graced and honored by the presence of such earnest workers as Mrs. Lottie Wilbour, Mrs. Mary F. Davis, Mrs. Celia Burleigh, and a host of others, there is good reason to expect a fruitful and golden harvest of good things done for and by women. It is a noticeable feature in these clubs that the novelty, flippancy, and mere "literary" pretense, is wearing away, and something like earnest work and actual *labor* in the cause of woman's progress and improvement, is taking their place. How much this is due to the inspired and inspiring presence of the names above alluded to, I leave you to judge.

Immediately following anniversary week was a meeting in behalf of the Indians, called by the U. S. Indian Com.—Peter Cooper, President—in one of the rooms of the Cooper Institute. The result was satisfactory and encouraging to every lover of justice and humanity. Col. Tappan, one of the Commission, and most thoroughly acquainted with the subject, was indefatigable in securing the call for the meeting, and in his efforts to bring the subject before the people. The press responded splendidly, and the administration was sustained in its humane and just policy. (I mean President Grant and Secretary Cox.) After two centuries of crime and outrage are we to do justice at last? Pray heaven we may.

But I am indulging in too remote matter, when the present week has rolled up its splendid scroll in behalf of progress. The most noticeable feature in the Boston anniversary meetings was that woman suffrage—the youngest child in reform—came first. Mrs. Julia Ward Howe said very gracefully, in commenting on this fact: "In my father's household, where filial obedience, and strict deference to our elders was rigidly enforced, the children were served first at the table, and also went to bed first. Our youngest child—of reform—therefore, presents first her claim; but we shall ask to be allowed to sit up all through the week to see and to help in the work that is to follow."

With James Freeman Clark in the Chair, on the first evening, the "youngest child" was heralded and sustained by such staunch old workers as Wm. Lloyd Garrison, Wendell Phillips, Mrs. Howe, and others; and the second day and evening by Lucy Stone, Mrs. Livermore, Mrs. Bowles, Mrs. Churchill, and others. The meeting was completely, quietly, yet most earnestly successful. A sweet spirit of work and certainty pervaded the entire meeting, and when the writer spoke a few words to the audience at the close of the last session, it was almost as though the victory had been won, and woman could henceforth go, be, and do, wherever and whatever she thinks fitting and proper; for the obstacles seem like bars of straw and walls of paper. Perhaps we who have been upheld

by the angels through long years of public effort; who have never asked *permission*, but have spoken as "the spirit gave utterance,"—and no man has bade us be silent—we may not *see* the obstacles that haunt the many ways of toil and aspiring paths of knowledge, for our lips have been fed from heaven. So, mindful of all this, the speaker urged the removal of all disabilities to the end that woman may do what ever she *can*, in the great world of work and triumph.

Following in quick succession, and treading upon one another's heels, like eager children on a festival day, came the thronging hosts of Religious Anniversaries; from the hoarse, dyspeptic "American Tract Society," with its chronic quarrels, up through the half-frightened "rally to the standard of the Cross," "stand up for Jesus" centre of the "Christian Union," and "Evangelical Alliance;" up higher still to the sweet blossomings of the Unitarian and Universalist societies, who are content to drop a point of creed here and a doctrine there, in order to send forth such workers as Mary Livermore, and Mrs. Howe, to do the "Master's" work. Midway, suspended between heaven and earth, and set like a white flower amid these faded and somewhat lifeless forms, was the annual meeting of the Mass. Spiritualists' Association,—Thursday being the day set apart for the *youngest*, *oldest* religion in the world. Not that this Association is as large, influential, or perfectly organized as it should be, (if organized at all); not that its counsels are always the wisest, or its work as clearly defined as one could wish; not that any *state* or *national* Association has yet been formed that meets the requirements (according to the writer's view) of all that the people *need* on this subject; but wherever an assemblage is called with even *one* inspired and earnest voice upon this subject, there at once clusters around that point a halo of divine light, translucent, piercing, and full of fire,—piercing through the rubbish of nonsense, materialism, jargon and discord that often crowd the surface of Spiritual Conventions; piercing these, I say, with the clear, sharp, white rays of immortal life, answering the ever hungry and expectant multitude with a gleam of perfect knowledge. "They are not *dead*, but live, and speak, and *work* for the world." No cause has ever withstood the same amount of flippancy, falsehood, misrepresentations, and *inspired* (?) nonsense, in and out of Conventions, from friends and foes, as has this young, vigorous, and beautiful child of Spiritualism. Young in outward form, but bearing the centuries in its bosom. Long live the State Association, if its mission continues to be to bear the "tidings of great joy unto all people."

As an example of the practical tendencies of the age, and that Spiritualism means good works as well as words, our mutual friend and brother, Geo. A. Bacon, introduced during the afternoon session of the above meeting, stirring resolutions in favor of the protection of our much abused Indian brothers, and made an earnest appeal in their behalf. Spiritualists, of all others, have received more good from these people—in the other world—than from any one class of spirits. The writer could not refrain from adding a few words of testimony in the same direction, and the Convention unanimously adopted the resolutions.

The week closed with the meeting of the Free Religious Association; that singular hybrid creation of radical no-religion, intellectualism, and super-materialism; that brain without a soul; head without body or heart. Splendid head, splendid brain; but so pitiful to see it devoid of life. Ah, me! when men build a house from the roof downwards, what shall we expect? The first announcement of free religion is splendid, inspiring, satisfactory; and the promise to unite all faiths on one pivotal point of unison—to search and *find* the underlying and connecting link of inspiration in all religions—is so in accord with the *absolute* freedom of worship, that one is readily beguiled into hope. All religions, indeed! Have not we for years received the divine

truth that *all inspiration of all ages* is from Heaven? That every nation, every age, and all people, have been divinely guided, inspired and led? Have we not *believed* every thing? And when this grand catholic platform assumed shape in the form of a "free religious association," who, so much as Spiritualists, hailed it and said, "welcome thou long sought?" But is it true that all religions are here represented and allowed expression? From careful, candid and impartial attention during two of the three anniversary meetings, the writer is constrained to say, "give me rather the Mahomedan on bended knee worshipping at the sunset hour; give me the inspired and well preserved system of saints and spiritual gifts in the Romish Church, than this. No religion but science—no God but natural law feebly defined—no soul but a floating vapor or "cloudy dream"—no immortality but a "guess," a "hope." In this day of facts and inspirations, of *proofs* and revelations, it is not only false but *criminal* to stand upon a platform professing "Free Religion," and welcome all *dead* religions of the past—useful for their time and generation; useful for the hour that gave them birth—and refuse the *live, actual, breathing* working religions of to-day. Even *Christianity* is ignored by these iconoclasts who say, "Welcome Con-tucious, Plato, Socrates, Moses—welcome Shaster, Vedas, Koran; but thou, Jesus, and thou, Sermon on Olivet, and ye healers of the sick and possessors of spiritual gifts, ye are fables and cannot come."

Mr. Frothingham breathes a spirit of fine and subtle thought—like the odor of the lemon flowers, poesy, esthetic taste, progressive ideas, perfect expression,—but *soul* is lacking, and that exalted knowledge that comes from *conscious immortal* being is lost in the mazy labyrinths of "dream and hope."

Anything that breathes of religious fire or fervor—of spiritual knowledge or existence—is carefully cropped off from year to year; and soon we may expect to see a vast intellectual monster, with colossal towering brow and marble visage,—with all knowledge of material things, all sophism, and splendid mechanism of intellectual forms—fall tottering from its dizzy height, where egotism had placed it; where, without heart, or body, or the organs of life, it had vainly striven to simulate existence; and as it falls the fainting air will fold its wings over the ruin; and an invisible finger will trace on the shaft of the ages, "Dead, that which never lived, *because it had no soul*."

Whatever tends to a furtherance of human thought, to the culture of the entire being, shall survive, and all else shall be again wrought through the fiery furnace of creation, until each atom shall respond to the *all soul*.

CORA L. V. TAPPAN.

Boston, May, 28, 1870.

Dr. McCosh.

When we heard that Dr. McCosh had gone to Boston, to beard the "free-religionists" in their stronghold, we thought he must be stronger than ordinary great men. The New York Tribune, editorially trembled at the situation of the radicals. It could not remember any one in the ranks of the "free religionists" at all equal to the giant McCosh. This was a high compliment to Mrs. Howe or Dr. McCosh, we are not certain which. Dr. McCosh went and repeated his pretty lecture. He had the field to himself and no doubt pleased those who went to hear him. Dr. McCosh, "the great Scotch Metaphysician," must have felt surprised that a "radical," a "free-religionist," dared utter their sentiments after his tremendous effort. Dr. McCosh, who "ranks first in the third rank of Metaphysicians," said his say, and no harm came of it. He accused Boston of borrowing its lights from one of his own countrymen, or Goethe, and then spent the remainder of his time in kicking positivism. The most effectual method of defeating McCoshes is to let them beat the air until exhausted. No one remembers what they say, or, if reported, punishes himself by perusing the sleepy pages. †

A lady died in Chicago the other day who had never been divorced. Her death was instantaneous.

Mediumistic Problems.

BY MARTHA L. CLARK.

For the past few years the subscriber has been a reader of each of the mediumistic papers, and yours among the rest. And while I have often admired the enthusiasm with which your paper has made war upon the old forms of superstition, I have wished it might be in my power to render you "aid and comfort" in the prosecution of your labors.

I have admitted the truth of the Spirit theory, from the beginning; and, while I have witnessed the various forms of the phenomena common to the "Mystic Rap," I cannot say that I have ever been able to satisfy myself that mediumism is an open door, through which we may have knowledge of the condition which all men enter at death. As mediums are a *class* by themselves, so it seems to me must the "spirits" be a *class* by themselves, which control them. Mediumism bases its phenomena upon the analogies of Pathetism. But in mesmerism, we know that there can be but one operator to each patient; and, when an operator has once got "control of a medium," no other can have any control at all. And, moreover, the medium can be hallucinated to any extent, and made to believe anything which the Pathetizer affirms.

Now, if mortals are Clairvoyant, so we must suppose the spirit to be, more or less, after leaving the body. And hence it is that what are called "tests," may, as it seems to me, be nothing more than tests in clairvoyance. When a question is asked which clairvoyance cannot answer, then it is said to be a failure.

Some of my best friends are Spiritualists, and the case of one of them seems to me so very singular that I would like to have a solution of the problem.

My friend A. Y. D., has been a Spiritualist from the beginning, having witnessed the phenomena in the Fox family in 1850. He has had two good mediums in his own family, and one of his daughters is such to this day. He has spent some thousands of dollars in his investigation, and has tested each of the leading mediums in the country, such as Mansfield, Redman, Foster, Miss Cassien and others. Communications come to him freely, such as they are, but never a word from any one he ever knew. He has buried children, and indeed, all his relatives older than himself are dead; and yet, although he has been a friendly generous-hearted seeker for the truth, not the first reliable word has ever come to him through any medium for twenty years past. Three of his best friends, each of whom were Spiritualists, have died; one three months, one fifteen, and another sixteen years since; each of whom promised they would communicate to him if mediumism was what it purported to be.

Now, the case of this friend is similar to my own, and similar to that of many others I know. One of the best friends I ever had, a Spiritualist, now dead, promised a communication to me, "if mediumship was what it was estimated for." Now, my problems may be stated thus:—

1. Is Mediumship an open door through which, conditions being favorable, the living may converse with their relatives or friends now dead?

I have myself known of multitudes who have got what they have called tests, and in which they believed. But how can clairvoyance be considered a test of personal identity? Here is an illustration:

At a sitting with Miss Ada Hoyt, considered a good and reliable medium, the following results came out: She was "controlled" by a spirit called "Col. King." There were seven men and women present, each of whom received a "test;" the names of relatives, dates and places, were all given correctly—with a single mistake: what purported to be Mr. B.'s mother, spoke of his brother C., who was present, as his "uncle." This created a laugh, and the more wonderment as that mother had just given Mr. B. a "test" as to her identity, for which he had been seeking for two years. And so, when the laugh ceased, the following was spelled out by the raps: "Gentlemen, I would have you understand that the Col. did all that has been done here-to-day."

Now, the power of a spirit to *hallucinate* a medium and its clairvoyance admitted, how can we be assured beyond all doubt in the matter?

In the *Galaxy* for December, 1868, Richard Frothingham Esq., formerly Mayor of Charlestown, Mass., gives an account of his own experience for the space of four years as a medium; during which spirits appeared to him assuming the personal appearance of Dr. Franklin and Charlotte Bronte; and then throwing off these appearances and taking on that of Rev. E. K. Avery. Hence it seems to me that we do not know to what extent a spirit may hallucinate a medium, and assume forms of different personages, for that purpose.

A lady friend of mine, whose brother had been gone four years in the army, and supposing him to be dead, she went to the well-known medium, Mr. Foster, and without telling him a word, he drew up his sleeve, and shewed her that brother's name in raised letters on his arm. Mr. F. then saw this brother in his regimentals standing by her side; saw his wound, and talked with his spirit, which said he had been killed in battle; and all of this, this lady believed, until three months afterwards, that brother came back to her, alive and well!

2. Is it consistent with NATURE'S DECREES, and the constitution of things in this world, for us to seek to pry into the secrets as to man's condition after death? Does not death disqualify the Spirit from the work appropriate to human affairs?

3. If this world is perfect, and man's constitution is perfect, qualifying him for all his duty, should we not consider all forms of mediumship an interference in the affairs of this world?

Any light which you, Messrs. Editors, or any of your correspondents, can shed on this, to me, most interesting subject, will be greatly appreciated.

Fulton, N. Y., March 1, 1870.

There are many minds giving Spiritualism deliberate and critical attention. Our own earnestness is obvious; we shall continue to work for the overthrow of Spiritual despotism; the cessation of ignorance; and the establishment of Truth and Freedom, regardless of our own or others prejudices, or supposed personal interests. We are grateful for all spiritual encouragement, even though the power for the material assistance constantly needed, may be deficient.

Our paper does not profess to be "mediumistic," but is hailed as THE AMERICAN SPIRITUALIST *Phenomenal and Philosophical*. The "gifts and graces" of mediumship, inhere with some of its co-operative publishers and writers, and if media can be denominated "a class," the paper itself is an advocate and friend in behalf of the usefulness and rights of such persons, whether their development relate to the "Mystic Rap" and its analogies, or those more ethereal or mental manifestations which form the basis of demonstration in our philosophy.

That media are in any scientific sense a class, we are not fully prepared to admit. They are hardly an order by themselves, since the development of their characteristics has been observed so universally as to warrant the conclusion that persons of every human temperament, and all forms of constitution, are capable of an unfolding into some phase of "mediumism," in accord with their peculiar idiocracy.

The analogies of Pathetism may be considered a basis of phenomenal or other mediumship, but our knowledge of "animal magnetism" should be complete, before we announce the *impossibilities* of the matter; especially as we must know that though the law and principle of manifestation are fixed, the outworking of the power in force must be modified not only by the varying concomitant conditions and spheres of action, but as well by the nature of the intelligence in control, and the relations of the mundane or supernal.

Thus that which could by the law and principle of pathetism be done under one condition, could not perhaps be accomplished in others; and that which was done in either by some one, (Mr. LaRoy Sunderland, for instance) could not be done by another in any way; and that which he could perform, would fall far short

of what a spirit might manifest; and yet some spirits are capable of less than others, less indeed than many in the primary or terrestrial body.

It may be requisite in mesmerism that there should be one predominant control for the time, yet these may rapidly alternate, if sympathy exists among several, and the operator may place different parties in *rapport* with his subject, who will exercise his functions, which he can thus delegate to them.

Able operators, as for instance Prof. Tew, of New Bedford, Mass., and Dr. Underhill, of this State, (see his book) state that they have often had the control of their subjects taken from them by spirits, thus setting aside the power of the mundane by the supernal. We have noticed facts which lead us to suppose that in case harmony and sympathy were perfect, several co-related co-operative minds could operate and govern as one; with less adaptation, some *one* could be the head man, spokesman and agent of the rest, as was probably the fact in the case of Col. King and his friends, by the mediumship of Miss Ada Hoyt.

It is often the fact that media have *Guides, Sympathetic Spirits, Familiars*, and sometimes *obsessing Influences*; the last being a perversion of the wholesome conditions of control and susceptibility; a disease, an excess, an evil. *Sympathetic spirits* are sometimes demoralizing; *familiars*, impertinent and intrusive; the best *guides* liable to error.

Hallucination by means of phantasms, spiritual mirages, pictures, forms and symbols, is one of the legitimate methods of communicating, the illusion being projected as the representative of the actual.

It seems to us difficult to embody in any *one* phenomena or communication, the essentials of a complete test on the part of a spirit; we have no doubt that many assumed tests are simply *frauds*; sometimes deceit by the medium, sometimes that which seems like deception from spirits. Clairvoyance may be the basis of a theory to account for other facts, and as the wisest of us are grossly ignorant concerning it, it may be stretched to cover an area of most uncertain boundaries; but that it can be made to extend over the whole ground does not appear.

Spirits see more than we, even our thoughts, hence, if mischievous, have us at an advantage. But as the great and good Mesmer discovered, "The power to do depended upon the benevolence of the moral motive;" so among spirits, a Divine Providence is law, and they are influential in a direct ratio with their holiness of purpose.

The case of A. Y. D. is exceptional, though he may not stand alone; very few people are killed by lightning, but some are! And that demonstrates the law of electricity as well as if the whole human race were destroyed. The conditions of receptivity are not moral considerations. Spirits often find mediumship is not "as estimated for"—a door always standing open. Not even to them "Gates Ajar;" but a portal only to be approached at times, and to be opened only by the strong and skilful; or those who can command assistance. Sometimes it is not safe or wise that we should hear directly from those who have left us, and they are detained on this account.

Identity with us is settled by a knowledge of characteristics. We must apply to Spiritualism the same *common sense* we are supposed to use in other relations, presuming we are to deal with a vast matter, which before we exhaust its natural possibilities, will satisfy even the most advanced, that "There are more things in Heaven and earth than are dreamed of in thy philosophy." We shall find that mundane embodied spirits are implicated often in the method of supernal communication; that the borders of "spirit land" are not geographical lines; that we may pass them consciously and unconsciously; that we may from that sphere, during our transfiguration, communicate and manifest as spirits, according to our attraction; and yet return to this blind life, and remain unconscious of the entire transaction. We need not even be asleep for this. We have, as we think, received communications by means of entranced media from those "still in this life," who so reported themselves from a distance, and stated their welfare.

The nature of things is such that we cannot pry into any secrets of nature. "There is no mystery but ignorance." All we can learn is good for us to know. Sufficient unto the day are the duties; but it is better for us to know something of the certainty and condition of our future, not from idle curiosity, but as an inspiration, an encouragement, and a guide to the present. Spirits may move tables and rap on them to convince us of their existence, to cheer us on our way; but we doubt if they will use the same power to work saw-mills! Spiritually telegraphing they may beat Puck in his forty minutes trip around the earth, still they will not enable us to dispense with the electric wire. They may impress, communicate, and inspire, but we shall have use for our wits all the same; study will be more needed than ever, and the press will not rest. The cloud of witnesses will not shut out our vision of the spiritual zenith, and the universal Holy Ghost will still reach our inmost from above the heavens, fresh from the "Father of Spirits." But yet we are to welcome them, and seek to know the order of their coming; with unselfish motives we may invoke their presence and assistance. There is a Spiritual side to "human affairs," for which they are more qualified than ever. One hemisphere is not perfect without the balance and influence of another. One "world" is related to and depends upon another. As individuals, we depend upon those around us. There is no perfection outside of universal completeness; "none good but God." Use is only the credential of existence. That which is, is because required. "Fret not thyself because of evil doers." Our calamities are children of our ignorance, grand-children of our conceit. "Let us enter into the soul of things." We shall realize the law of our life; recognize the fact of our immortality; and learn the outlines of our Destiny. Then our knowledge of the future shall be the inspiring consolation of the present. "Without haste, without rest," we shall travel on the highway of progress; shall discard no help even from our errors, but patiently investigating, calmly comparing, approach the essential truth. Mediumship is to be recognized as the Spiritual atmosphere through which Heaven's sunshine "interferes" with the thick blackness of ignorant darkness and superstition. These are our ideas; we shall be glad to learn of others. §

Miracles.

BY D. W. HULL.

Prof. Leelye, of Amherst College, with more courage than his colleagues, has really come forward in defense of miracles. This is right. If a man believes a thing, he should say so, and let everybody know it. He should not only say so, but give his reasons for his belief, or resign his office as a public expounder of the faith. Under no considerations should he show either the white feather or the white flag, unless he intends to make a complete surrender. That's right, Prof.; if you believe in miracles say so, though the whole world should laugh at you for it.

There is another thing I like about the Prof's lecture: he actually takes up the issue. His predecessors have tired themselves out this winter beating the air, and it would have been unmanly in us to have struck back in self-defense. We want to know who or what our enemy is, and if he makes such awkward thrusts as to induce the belief that he is intoxicated or insane, or perhaps wounded, we will show how magnanimous we can be to an impotent enemy. But I will not hold the reader longer from the lecture:

"In the opening portion the speaker briefly showed the general conviction as to the Bible and its central truth, man's need of redemption and God's copious provision for it; that for some reason the Bible has obtained wonderful power over man. Why is this? There are but two ways in which we become convinced of the truth of anything; one, when a truth is self-evident and convinces by the simple manifestation of itself, that is, we know; the other when we receive anything upon testimony, that is, we believe; but knowledge and belief do not differ in that one is a stronger conviction than the other, but in the kind of evidence on which conviction rests. Belief may become changed into knowledge, and is the stepping-stone and constant

stimulus to knowledge. Applying these propositions to the Bible, he showed that it must convince us of its truth either by its own light or on testimony. It is chiefly a book of faith, it appeals to our belief, and its prime evidence is the testimony of another."

Yes, yes, I see! But then I can't have faith unless I have something to base my faith upon, any more than a man can believe without something to believe "Faith," with me, is not the "evidence of things not seen," for I must see either physically or mentally before I can have faith.

We will not at this time undertake the answer why it is that "the Bible has obtained such wonderful power over man," for when we have shown them that "Theodocius caused all heretical books of whatsoever kind to be burned," and that Constantine applauds himself upon his success through the grace of God putting down heresy, i. e., to say how he and the Lord went in snucks in a pious butchery, the Mahomedan will have the same query for us to answer, and following that will be the Hindoo and so on *ad infinitum*. At some other time we may take this query up and examine the black crimes of those through whose influence the Bible has obtained so much power.

I am unprepared to say what is the light he drew from the Bible that compels a belief in it. It could not have been shed from the good man Jacob, who took advantage of an own brother, and swindled him out of a title to "Abraham's Farm," with a mess of almost worthless green herbs. Any one else with a soul as large as the gizzard of a gnat, would have given a brother a meal of victuals, under such circumstances. It seems to me he should have set us a better example of morals, than forging his brother's name, lying his brother out of his father's blessing, so that God could not alter it; and was compelled to send a good man to hell and take a bad one to heaven. Nor could it have been the pirate David, who made his subsistence by robbery and murder; who got his riches by robbing others of their wives and lives. The man who would pattern after David's morals now-a-days, and marry four wives besides his ten concubines, would be likely to represent some community in the State's Prison, provided he had escaped the pirate's death on the gallows before he married.

"He will manifest this testimony in a way which the bodily senses can perceive. But this is the only way that he can do it by miracles. These must occur in nature, and require for their production that which nature does not possess. It is not merely an extraordinary event, like an eclipse, which occurs through the regular action of the same forces, but it is an event which nature, by its own action, never would have brought forth, and for which the power of God alone is adequate; not a development, but a creation: a new force introduced into nature, by which nature is checked and changed; or, simpler yet, a miracle is a counteraction of nature by the Author of nature. And the question is, has there ever been any?"

If a miracle ever had been performed, it was through some supernatural agency. As the nature of a miracle is here stated, we know what we are to look for. They "require for their production that which nature does not possess; an event which nature, by its own action, never would have brought forth; a new force introduced into nature, by which nature is checked and changed; a counteraction of nature by the Author of nature." I think I can illustrate the above explanation by quoting an anecdote:

Said a little six year old boy, who had heard at Sabbath School that "all things were possible with God," "Pa, are all things possible with God?"

"Yes," said the father.

"Is it possible," said the little skeptic, "for Him to make a two year old colt in two minutes?"

"Certainly, my son," said the faithful father.

"Well," said the boy, "if he made him in two minutes, would he be two years old?"

(Concluded in our next.)

There are in the United States six hundred and fifty-nine Young Men's Christian Associations, with over 100,000 members.

Intemperance—Is it a Crime or a Disease?

BY C. C. BEERS, M. D.

At a time when Intemperance is alarmingly on the increase and so many influences are conspiring to make us a Nation of Drunkards, Providence has opened a way, whereby the desire for all intoxicating drinks may be removed, through the agency of a simple and harmless medicine, so gentle in its operations that a child may take it without injury. Medical science demonstrates that, when arsenic, antimony or any other poison is introduced into the stomach in small quantities, Nature protects herself against its effects on the delicate mucous membrane by creating an adventitious or false membrane or lining. The use of alcoholic drinks is followed by the same action, producing an unnatural craving and unsatisfied thirst, which is counteracted and cured by this medicine, changing the stomach from a diseased, to a healthy, natural condition, and rendering alcoholic stimulants innocuous. The color of the medicine so nearly resembles ordinary liquors that it may be mixed with them, and a cure effected, the patient having no suspicion of what causes the cure. For the last six years this remedy has been given in more than twelve thousand cases in Boston, Mass., and vicinity, besides thousands of others in different parts of the United States, Canada and Great Britain, and has never failed where it has been given according to the directions.

It must be evident to any one who will think, that Intemperance is a disease, from the facts which follow. A person does not exist who will say that he liked at first the taste of liquor. If a child takes a pint of alcoholic stimulant at once, it will cause death. Then it is a poison, and must have a poisonous effect according to the quantity taken. For the first few months it is optional with the person who drinks whether he takes it daily or not, for his stomach has not yet arrived at that condition when there is a demand for alcoholic stimulants. But that it does in time, create such a demand, is patent to any one who has had experience with those who drink. Why is this? Was there any such desire when a child, a boy, a young man, even though it had, now and then been taken? No! But after using it for years, this demand is created. What causes it? Habit? No! A moment of investigating thought will throw that idea, and many other fancies, to the winds. What then is it? It is a disease, brought on by the constant use of distilled spirit. How? Let Dr. Combe answer. A series of experiments were instituted by Dr. Beaumont, of the American army on the person of A. St. Martin, which showed the effect of different articles on the stomach. He was injured by a gun-shot, making a wound in his side as large as a man's hand. After a year the wound closed, leaving an orifice in the stomach. Dr. Beaumont says, on examining St. Martin's stomach, after he had indulged in ardent spirits for several days, "I found the mucous membrane covered with inflammation and ulcerous patches; two days later, when matters had been aggravated, the inflammation had increased, the spots were more livid, the patches more numerous, the mucous covering much thicker, and the secretions much more vitiated." Here we have incontestible proof that a disease of the stomach was induced by habitual use of liquor, though there were no effects externally, St. Martin being in his general habits a healthy man. If such be the result of a few days indulgence, it is impossible to deny that continued use must be followed by more serious evils, whether they show themselves externally or not.

The great apostle of Temperance, Mr. Delavan, of Albany, N. Y., a few years since, addressed letters to the most eminent physicians in the different States, soliciting their opinion in regard to intemperance being a disease, and these distinguished gentlemen were unanimously in the affirmative.

No reasonable mind can come to any other conclusion. I have often wondered why physicians have not made this a subject of thought, and practically demonstrated the idea by medication for this as well as other derangements of the human system.

To prove to the unfortunate inebriate and his friends the character and position of this wonderful remedy, I declare on my honor as a man and a physician, that more than two-thirds of the great number that call for my Radical Cure come through the recommendations of those who have tried it and have been cured. * * * * *

I will only say that ministers, physicians, lawyers, merchants, ladies, mechanics and in fact all departments of society, have come to be redeemed from the bondage of this disease. To show how my theory and practice is esteemed by medical men, I will state that I have had three physicians under my treatment at one time to be cured of inebriation.

If all those who have been cured would consent to have their names published, and if the changes which this medicine has wrought, in hundreds and hundreds of family circles, within the last six years, could be made known, the public would appreciate the work which this preparation is accomplishing. Yet, thank God, the few who freely allow me to refer to them and their friends, furnish evidence enough to satisfy the most incredulous. * * * * *

See advertisement on page 153.

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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."

Spiritual Magnetism the Most Potent Element of
Medicinal Cure.

It is an admitted fact that there are sixty-four substances, known as primaries, entering into the composition of all things in Nature. In the original rocks they exist in original fibre; in the soils formed by debridition they are finer; in plants and animals, most fine and active, they seem to lie beyond the reach of chemical analysis. As Nature progresses in her serial orders, they become more and more potential. Nature's laboratory creates differences which escape the chemist.

When a primary, originally from the rock, thence from the soil, thence from the plant, enters the animal, it has progressed beyond any known chemical recognition; but it is then in full lordship. When, by decay of the plant and animal, the primary returns to the soil, it is capable of being absorbed by an improved plant and animal. By these changes the lichens and mosses, the first forms of vegetation, were fitted for higher assimilations and the growth of more refined and beautiful organisms.

A double rose cannot be sustained in the fresh debris of rock from the mountain; but a single rose growing there, transplanted to the older soil of the garden, will gradually become double. The reason is, the primaries have here been in transitional organic life many times, furnishing the right elemental nutrition for the new comer. Thus Nature absolutely refuses to retrograde; her decays are sources of progression.

Sulphate of lime, made from bones, is worth to the farmer a great per cent. more than its own weight of sulphate of lime from the native plaster of Paris. When direct from the rock it is almost inefficient. It must first pass through the chain of progression, reaching the highest forms of organic life, ere it is fitted for the improved agricultural purposes.

Apple trees will not grow and thrive in certain parts of the Northwest, especially in the border regions of civilization, not on account of climate, but from want of progression in the primaries forming the necessary pabulum. Human excreta will produce vegetable effects superior to any other, because it contains the primaries in more progressed condition.

It is well known that the more refined and medical properties are, the more potent they are. No blending of ingredients, though the same in kind, will produce effects like the waters of the mineral spring. Art fails in that it cannot make the soul of things. Well read physicians of the several schools tell us that the most powerful medicines, prussic acid for instance, are extracted from the vegetable kingdom. Why superior to those from the mineral? Because Nature has progressed one step. Could chemistry extract the medical properties existing in the organs of animals, we would have an approximate spiritual system of cure. Iron from blood must surely be more efficacious than iron from the mine held in similar solution. It has been proved that medicine from the calcined bones of animals possesses altogether a more potential virtue than that from the calcined phosphates of lime rock. Chemically they are the same,

but spiritually they are different. The reason is that the primaries in the bones are progressions from the rock.

What now of magnetism? Its every particle involves the nature of the individual whence it is produced. Sublimated element, the very essence of all organic forms and vitalities in creation, the attenuation of all refinements, the spirit's atmosphere charged with all medical properties progressed from every order of form and being up to man, the super-angel of the material universe, it contains the primaries in their perfection, and, according to what is revealed in the lower strata of life, already traced, whereby we see unity of force everywhere, it is the only thorough and searching remedy that can be applied to our physically and mentally diseased humanity. It is the mightiest influence in the world, more effective in battle than cannon-balls. It moves and controls human tides as sent forth from positive wills. It is a power, when lovingly used, that shall lift the nations to God. If it is spiritualized by coming into rapport with the electrifying batteries of spirit hands, spirit-hearts and spirit-brains, as is the case with a well-disciplined healing medium, it is the conqueror of disease, death, and hell itself. Jesus was a medium of this kind, and by his spiritualized magnetism was able to master diseases by a touch of his finger or a command of his voice.

Why decry this heavenly method of cure? Why scorn this Balm of Gilead? Why stab this angel-heart that pulses a new life in the body and mind? Why curse the hand that soothes sorrow, removes pain, heals the wound, restores health? Why cut down this tree of life whose "leaves are for the healing of the nations"? Our gratitude to heaven for the blessed restoratives which the spirits are bringing from the fountains and groves of the Summer-Land is inexpressible. Palms of victory are in store for all true healing mediums!

Another Cropping Out.

We delight to notice, and think it serves a good purpose to call the attention of our readers to the frequent expression of spiritualistic thoughts and intuitions which appear in papers and in places where one least expects to find them. It shows how instinctive is the underlying idea of our peculiar philosophy, how common and yet how practical is the fact of spirit communication.

How true it is that our distinctive religious notions are permeating the thought and the literature of the age—quietly working their way, liberalizing at each step the popular sentiment of the masses, and correspondingly affecting all men of letters.

In a secular paper which came to hand last week, we read an appreciative notice of a new book entitled the *Private Life of Galileo*, compiled principally from his correspondence. Among other things concerning the great astronomer, it says:

"The one bright spot in his life was the love and tender ministrations of his eldest daughter, the nun Maria Celeste, before whose name Saint ought certainly to be written. Her simple and beautiful letters give a rare picture of convent-life and the poorly-endowed Convent of St. Matthew. Even while her dear father was in Rome, going through the trying scenes of the Inquisition, her faith and trust never faltered. *Who can doubt that, though severed from the frail body, her spirit watched over the poor old man in his last days of blindness and desolation?*"

Our answer is, we cannot doubt it, for it is but in accordance with Universal Nature, as well as human nature; because it is responsive to the universal aspirations of mankind; because similar instances are verified by the history of every people on the earth; because it is in harmony with man's highest reason; because it is supported by universal analogy; because it is affirmed by the intuitions of mankind; finally, because man's mental, moral and spiritual nature needs and demands it, and God Almighty never made such a need without furnishing the requisite supply.

Persecution.

Brother J. H. Powell has been made the victim of bigoted persecution. He thus states his case in the *Macon (Mo.) Journal*:—

I am a recognized and regularly ordained minister of the movement known as Spiritualism, and sometimes lecture on kindred topics, such as psychology, clairvoyance, &c.

On Saturday last I advertised a lecture on psychology, with experiments, at Tooley's Hall, Clarence. Before the audience had all assembled, I was told by the Marshal that I must pay three dollars license for exhibiting a show or be arrested. I refused to pay a license on the ground that my lectures are scientific and religious, and that it was a matter of conscience with me; but I offered to give back the admission fee and lecture free. Mr. E. W. Culver, who kindly entertained me, offered to be security for all legal claims the corporation had upon me, and wished the Marshal to allow me to proceed. It was no use. I must pay the tax or be taken prisoner. I commenced my lecture, expecting at least that I should be allowed to proceed. I was mistaken. Whilst I was addressing the audience, the Marshal laid his hand on my arm and said, "You are my prisoner." I went with him, was bailed out by Mr. Culver, and returned and finished my lecture.

Yesterday I was arraigned before a jury, tried like a criminal and found guilty of a breach of the ordinance laws of Clarence, and a fine of \$3 and costs imposed.

If, while the preachers of all denominations are allowed to promulgate their views without license, lecturers on Spiritualism must pay this onerous tax, or be treated as malefactors, it is time Spiritualists assert their power, and compel the repeal of such obnoxious ordinances. Brother Powell has been badly used, and suffered flagrant injustice, and subsequent events show that the action was dictated by the narrowest sectarian meanness. It is to be hoped that he will at once take measures to test the validity of the charges preferred against him, that we may know whether we are victims rather than subjects of the laws. This is not merely a personal affront, it is a challenge thrown at the cause itself.

We believe a lecturer on Spiritualism has a right to speak in any place under the American flag, on precisely the same regulations that apply to the teachers of all Christian denominations. If wrong in this statement, we hope to be corrected.

Needless War and Bloodshed.

At last the exterminators, from Sherman and Sheridan down—or up, as the case may be—are happy. The Indians, like the bulls in the Spanish amphitheatre, have been goaded to murderous desperation, and the death of a score of white men is reported. Thus by the agency of speculators, land-grabbers, and various other sorts of thieves, war has been inaugurated in spite of the weak and probably hypocritical efforts to avert. The account of murder opened by Baker with the Piegan women and children has now an entry on the other side of the book, and before all is done the blood of many more will be shed. The Indians have lost all faith and patience, reasonably enough, and now the penalty of national perfidity toward them must be paid. Thousands of lives, and millions on millions of money, will be worse than wasted, and America disgraced before the world. But what of that? Contractors will thrive; the army (of officers) will have an excuse for salaried existence and all the public robbers will wax fat. We shall have Indian wars as long as the Indians are worth robbing, or money can be made killing them. We could have peace if we ever kept faith with the savage.

Anniversary Week in Boston.

The Massachusetts Spiritualist Association held its regular semi-annual Convention in Boston, May 26th, with more success than usually characterizes its meetings. Over one hundred and fifty dollars were paid in to the Treasury towards carrying forward the Missionary work. The speeches were mainly of a practical character, earnest and straightforward.

The evening session was particularly harmonious and satisfactory, being devoted chiefly to eloquent addresses from Prof. Toohy, Prof. Denton, and Mrs. Tappan. B

A Charge upon the Raid.

A few weeks ago, the police force of Boston made a "raid" upon the female night-walkers of that city, arresting over one hundred and arraigning them before the courts. The object of this *coup d'etat* was perhaps praiseworthy enough, inasmuch as it was inspired by a desire not only to abrogate the "social evil" for a time by preventing them from plying their debasing trade, but also, and mainly, to take judicious steps looking to their permanent reformation.

The event, however, called forth a shower of shot from many quarters; but none, according to our thinking, contained half the practical sense, clear justice and humane wisdom, as the following article, extracted from the *Commonwealth*, and written by our cherished friend and ever welcome correspondent, John Wetherbee. It honors both his head and his heart. B

"Frailty, thy name is woman."

"I am ashamed of my sex," said my friend Adams, "at the late police feat among the 'social evils'—a hundred odd 'frailties' caught in a trap."

Now this Adams is not a soft one. He is sound and sensible, clear through, and I say *ditto* to his remark on such an heroic act. I believe in human elevation—male as well as female. I believe in the punishment and prevention of crime; but I cannot see in this late smart transaction anything but a useless act of cruelty to a class who need tender treatment; or at least pity; certainly not disgusting injustice.

The feeling with me at this infliction is the same as when a strong man strikes a woman. I want to cry "Shame!" Could I see any probable abatement of the crime by such a proceeding there might be some justification; but hardly, even then. Reformation rarely follows injustice. "Male and female created he them," and the social evil is not confined to one sex. Truly, "man to man so oft unjust is always so to woman"—is so emphatically on this question; and the sting left behind is woman's perquisite. That is another reason for not making a raid on her—she has suffered most.

Does any one believe in one "frailty" the less for this exploiting expedition? No matter if there be a little snivelling and some promises of reformation. It is as likely to be from ruffled dresses or disappointed plans as from repentance. If half of these hundred and odd turn to a virtuous life—of which, under the circumstances, there is no probability—is the crime reduced in Boston? The demand will be supplied so long as there are hungry, starving, overworked and underpaid women. Does any one suppose these women are any worse than the lecherous men who go unwhipped? who earn their three dollars a day, at least—or can—which feeds and houses them? The frail girl to whom he says, "Yea, verily, I will go with you," except for this social evil cannot earn it in a week, working the harder of the two. Want and hunger do not drive the men into the street—only their lust. Not so the women! A majority of them loathe this life, but see no other way. I make no apology for crime—not I—but I sometimes see a sublime logic in human construction—that this "frailty" has the law in her that forces a greenback from her better-paid brother-man, thus making a slight equity in the distribution of wages, though it be at the expense of the soul. Show the woman an honest way of life, and nine times in ten you will save a soul from death and hide a multitude of sins.

I have lived in the city for half a century, and have been a man for a generation or two; and I know something of the "night side of nature," also. The girls who speak to unwilling men are scarce as saints in a fashionable church. Men moving on, carrying no pointers, get no proposals—or rarely. It is the loiterers, with more or less vile intent, that have the lewd "Come!" said to them. These women sense their men. If the latter put on virtuous airs, it is often a disrelish for a too-faded rose, perceptible on a nearer view. But suppose an unfortunate did speak to a man—"Whose features were all cast in virtue's mold"—is he lost or hurt any? Oh! can he not imagine the slaughter of soul that may have anteceded her coarse hint, and pity

and forgive? Is he afraid of his morals, lest in some thoughtless moment he becomes one of the great congregation of lost sheep? If so, he is lost before any frail sister speaks to him wooingly.

Does any one suppose that, with over a hundred soiled dames, from fifteen to twenty-five years of age, safe in a trap, that there was any perceptible diminution in the crime that night? It would be so trifling that, if we could borrow the angel's record-book, we could not detect the deviation from the average—no appreciable parallax! Why, a wet and uncomfortable night would make more difference in the statistics of frailty than a dozen such heroic acts. Why? Because the men are more under cover, and the "frailties" are mathematicians. They say, "Few out; cold and wet; damage my only street dress. I may be a dollar or two poorer. I will wait till the morrow." You see the man is the sinner more than the woman. Charge on the men! Mr. Chief of Police, if you charge at all! Feed the sisters—and Boston is a Sabbath day's journey nearer heaven!

Dr. Lewes says it is hunger that builds ships and cities, and he might have said civilization is the logical conclusion of hunger. Be that as it may, it is hunger that subdues woman more than passion or love of sin. We better, then, set our faces towards doing justice to women, giving employment, and pay for work, so that ten or twelve hours daily work will support them. It does not now; and the cry goeth up to Heaven fuller and oftener than saints' prayers. Strike at the root of the matter by giving them the means of getting a living, and half the frailties are redeemed in a day!

Philanthropists and reformers are studying into this social evil. I do not discount its expurgation from anything I see as results. But one thing is very certain; women high and low are asking for the "declaration of independence" to cover them, and the affirmative answer is hard upon us. One of the strong points, and unanswerable, too, in woman's claim for suffrage, equal rights and fair play, is this question of the social evil. With woman's voice in the laws, with a career before her, with occupation and compensation, we shall begin to see purification in this department of society; never in disgusting the manly sentiment of a people by taking the weak and helpless, and leaving the honors for the he-sinner, who is as absolutely necessary at every such witch-feast as the "frailty" herself.

In closing, let me say that no reflection is intended on the police force. I appreciate also the tenderness of the Chief's words in his complaint. I honor him, because I believe them sincere and human. I will quote, I think appropriately, the words of the Incarnation of sympathy—"Think ye, that those on whom the tower of Saloam fell, are sinners above all Israel? I tell ye, nay; except ye repent ye shall all likewise perish." So much for the police. They but express the popular voice. The sin is in the eclipse of justice towards woman—sacred and profane—born of the unscientific fable that woman was made after and for man, any more than man for woman.

Believing that there is a more excellent way than inflicting needless wounds on the surface of evil, forgetting that it has a root, I thought I would say so, believing also that many think as I do. JOHN WETHERBEE.

George W. Cooke.

This is a brother who has introduced himself to us by a happy correspondence. He has been a student at the Jefferson, Wis., (Universalist) Institute, and formerly editor of the paper managed under the auspices of the literary students of this school. His writings, being radical and liberal, did not suit the delectable palate of the Universalist sect. They were too schismatic and spiritualistic for the "Faculty." So he was deposed and hunted down after the usual order. We learn he is a close student, well educated, a fine writer, and best of all a young man of unblemished life. Let us encourage our brother for the work he may be best adapted to, either as a writer, or speaker, or both. Give him a heart in your hand. His residence is Jefferson, Wis.

Personal.

Mr. Weiss is giving a course of lectures on Greek Religious Ideas.

M. D. Conway will return to America this fall, to remain and lecture during the winter.

J. W. Pike has won golden opinions by his scientific lectures. Mr. P. is a radical of the calm and uncompromising stamp, developed by thorough and accurate knowledge.

Prof. E. Whipple will lecture during the next three months in Northern Ohio. Address, South Newbury, O.

We call attention of our many readers to the highly interesting and suggestive letter of Mrs. Cora L. V. Tappan, in this issue of the SPIRITUALIST. Her criticisms on the Free Religious Associations are deservedly just.

Crowded Out.

An excellent article from the pen of our Bro. Elder James Prescott, (Shaker,) "Remedy for the Social Evil," promised for this number, is necessarily omitted until next issue.

Also, a number of most interesting communications, which will appear in due time. ||

See advertisement in another column of a new and most deeply interesting Story, by Hudson Tuttle, written expressly for the AMERICAN SPIRITUALIST; its publication to commence in July, and continue through several numbers. ||

Grateful.

To those friends who have so promptly responded to our circular, for each one to get us an additional subscriber, we desire to express our sincerest thanks, and hope others will "go and do likewise." If our space will justify, we shall publish some of the many encouraging letters we have received. ||

An Evidence of Generosity.

The *Banner of Lights* notice, consisting of two lines, when referring, in its column of "All sorts of Paragraphs," to our recent enlargement.

We hope this "wealth of allusion" did not unduly tax our usually liberal contemporary. ||

THE YEAR BOOK OF SPIRITUALISM, 1871.

The *London Human Nature*, in its announcement of this volume remarks:

"It is to constitute the first of a series of yearly publications, giving an epitome of Spiritualism throughout the world as far as information may be obtained. A vast supply of material from all parts is already flowing in, and short but pithy articles from leading Spiritualists from all countries and of all shades of opinion. * * * This will be a book for all, and a step towards the consolidation of the movement of Spiritualism all over the planet."

Mr. Burns, editor and publisher of *Human Nature*, and the *Medium*, is zealously assisting Mr. Peebles in perfecting the task assigned them. To gather the statistics of Spiritualism in America is a more difficult labor. A correct report can only be obtained by each and every Spiritualist responding to the "Circular" which we publish in another column. We earnestly hope they will do so, promptly. We thank the many friends who have already replied to our Circular. Their assistance is valuable and fully appreciated. Address, Hudson Tuttle, Ed. AM. SPIRITUALIST, Berlin Heights, O.

THE ARCANUM OF SPIRITUALISM.—This last and greatest work of Hudson Tuttle should find its way into the hands of every Spiritualist, and be eagerly perused by the opposer and skeptic. It embodies the deepest researches and the inspiration of years of mediumship. The author's characteristic, brief and pointed style, so admirably adapted to condense facts and philosophy in the smallest compass, has allowed him to compress in this an astonishing amount of information; and it is difficult to ask a question relative to Spiritualism that is not answered in its pages. ||

THE HARVESTER: for Gathering the ripened Crops on every Homestead, leaving the unripe to mature. By a Merchant. Boston: Wm. White & Co.

This is a choicely gotten up 12mo. book of 150 pages. Its author is a well known successful business man, residing in the thriving city of Lynn, Mass., whose heart and hand are fully alive and busy in aiding every good and practical work, relative to the physical, mental and spiritual advancement of mankind.

Home to Mother.

BY MRS. CAROLINE FAIRFIELD CORBIN.

[The mother of the writer has four children in the Spirit world, from whom she received a message not long since, that they had always spent many happy hours in their mother's home; that from infancy, whatever had been their occupation, their happiest vocation had always been to "go home to mother."]

We have one mother, four of us
Still linger in earth's shadows,
And four are singing in the light
That floods the heavenly meadows.
But still their song comes faintly down
Distinct from every other,
"We study, work, then take our rest,
And all go home to mother.
Home to mother, home to mother;
Our day's work done, the guerdon one,
We all go home to mother."

We seek the culture of the spheres
We gather heavenly treasure,
Of knowledge, wisdom and delight,
And love beyond all measure;
But still one joy remains for us
More blessed than all others,
We gather in one happy band,
And all go home to mother.

The years are passing, in that face
So noble and so tender,
Earth's shadows fall; yet through them gleams
Somewhat of heavenly splendor;
And soon 'tis we, who linger here,
Shall weep with one another,
And whisper through our falling tears,
We shall go home to mother.
Home to mother, home to mother,
Our life work done, and heaven won,
We'll all go home to mother.

There in some mansion large and fair,
Some dwelling-place immortal,
Our mother's heavenly home shall be,
And Love shall guard the portal.
And when we all have reached that shore,
Four sisters and four brothers,
We'll join in one unbroken band,
And all go home to mother.
Home to mother, home to mother,
Oh! speed the happy, happy day,
When we are all with mother.

—Lyceum Banner.

DIALOGUES AND RECITATIONS

FOR

CHILDREN'S LYCEUMS.

BY MRS. LOUISA SHEPARD.

OLD AND NEW.

(Concluded.)

Lillie.—Well, sister, we read that Satan will be let loose for a season, and I think that time has really come, for the world has forsaken the God of their fathers and gone after strange Gods. Your father, grandfather, or your great-grandfather, never taught any such doctrines, and why should people be so much wiser to-day?

Sarah.—Man to-day, by virtue of the law of progress, is vastly superior, intellectually and morally, to the men of any other age or generation, consequently they are less bigoted and intolerant. If we may not know anything that our grandfathers did not know, how are we to progress?

Lillie.—But people are now mixing up religion with temporal things; and with nature; setting aside all miracles and claiming that every thing is governed by law, as though man were a part of God, and religion was something we could learn.

Sarah.—Yes, sister, the bright gifts of knowledge can only come by experience. We are born into this world, and will find the object of life to be, amid

the changing experiences of repeated failures and successes, our spiritual growth and development, thereby securing all the wisdom and happiness possible to attain while in the body.

Lillie.—We have great reason to fear that the blind are leading the blind, and both will fall into the ditch; and they will find their mistake when it is eternally too late, and will end in eternal perdition.

Sarah.—Man begins to realize his nobility, his manhood, and boldly asks for light, more light. And though the ignorant and bigoted cover their eyes, and cry with holy horror, "Humbbug!" and "Devil!" it does not frighten or deter him. Truth is his object, and wherever it calls he will surely go.

MAKING YOUR MARK.

(Concluded.)

Susan.—Is man the only creation that desires a future life?

Mother.—Man alone has those aspirations of soul that outlive all earthly possibilities, demanding a change from earthly forms. Does nature give completeness to every form of life except human, and then leave the highest and most finished of all her creatures to "fight out" their existence in sorrow and despair? Does she give contentment and happiness to the brute and stamp despair on the brow of man? Does she place inferior forms where their lives find full expression, and then leave the higher to feel a want that can never be satisfied? Man's consciousness demands a future state of existence. The brute does not possess it,—or at least never manifests a desire for a future existence. Man has capacities and powers fitted for another condition of life.

Susan.—Why is it that every one cannot see spirits?

Mother.—Because all do not possess the same organization, capacities and powers. The power to see spirits depends upon the possibilities organic in the physical body. If these exist in any individual their spirit will be enabled, under favorable conditions, to see "clairvoyantly;" or with spiritual sight will see spirits. Spirits communicate with mortals by speech, by sight, by inspiration, and by various other methods in the form of "tests."

Susan.—I want to be inspired, and do something for humanity, and make my mark.

Mother.—The mind which is most active, gives to those around it, which are in a more passive and receptive condition, the thoughts which are in that mind. Inspiration depends as much upon the passivity of one mind, as the thoughts to be communicated by the other.

"In the quarry if you toil, make your mark;
If you delve upon the soil, make your mark;
In whatever place you stand, with a firm and honest hand,
Make your mark, make your mark."

SPIRITUALISM.

Charley.—What does Spiritualism teach?

Uncle.—It teaches me, first, to be a humble seeker after truth; second, that the great life-power, and good of all things, is God; that it pervades all space throughout all extent; that it is in all things, giving it life and power.

Charley.—Should that teach us to earnestly wish to know and do what is right, and to be truthful to myself and just to all men?

Uncle.—Yes, it should teach us charity, truth and

wisdom. Charity to forgive trespasses, and the weaknesses and shortcomings of all.

Charley.—Do spirits, who have left the earthly body, know what we are doing?

Uncle.—Yes, and they sanction and encourage our most humble efforts and desires for good, and thereby we are enabled to renew our strength, and be prepared for greater responsibilities. They whisper into our souls the assurance that every pure desire, every noble deed, however unknown, shall not pass without its influence on others, as well as ourselves. They bid us despair not; but with pure hearts, clear minds, and unfaltering purposes, press on bravely in the great battle of life, opposing evil and error, which shall be overcome at last by the good and the true.

Charley.—Does Spiritualism enable us to see all persons and all things as they are, while we are permitted to judge none with severity?

Uncle.—Benevolence and charity shall wield their influence over the warring elements of evil, and virtue shall yet reign enthroned above vice.

Charley.—Must we labor until we fall?

Uncle.—What though we fall on the battle field, death is disarmed of all terror, and wreaths of immortality shall crown the spiritual warrior's brow. We should live worthy at all times of being welcomed home by angels.

Charley.—Is there a better day coming?

Uncle.—Yes, the day is fast coming when this world will be more like heaven. Love and harmony shall reign. The good spirits give us this glorious assurance.

Charley.—Uncle, what are the effects of Spiritualism?

Uncle.—The teachings of Spiritualism, as proved by its effects, are most salutary and beneficial. Its principles are world-wide and all-embracing in their application to the varied conditions of human life. When truly lived, it brings health to the body; a harmoniously developed power of reason to guide, and the spirit thus freed from the darkening veil of creeds and popular superstitions, beholds the glory of God revealed in Nature, and in human life, as the highest and divinest manifestation thereof.

Charley.—Is life made more holy?

Uncle.—Yes, Spiritualism makes life more holy and beautiful, for it gives us unmistakable proof of immortality. Our capacities and affections point to a progressive destiny, and we hear the voice of our own souls mingling with the sweet spirit voices of the loved ones gone before, calling us forever onward and upward.

Charley.—Is it safe to trust to this simple faith?

Uncle.—It is not a faith simply, it is knowledge; and there is perfect rest in the sublime truth; for we know that not an aspiration born within the soul, but has a corresponding answer; and this divine illumination of the spirit is ever seeking expression, action, and demanding freedom. Blessed Spiritualism, a safe guide to mortal feet through the devious paths of life; so gloriously illuminating its dark and thorny ways; so divinely vindicating the loving Father's eternal and unchanging laws.

Josh Billings said the mosquito was born of poor but honest parents, who had in their veins some of the best blood of the country.

DRUNKARD, STOP!

Intemperance is a Disease.

THE REMEDY HAS BEEN DISCOVERED.

A RADICAL CURE CAN BE EFFECTED!!!

Many of the weaknesses of human nature, which have been charged to total depravity, are the mere effects of unfortunate disease. This may be inherited or brought upon any one by habit.

INTEMPERANCE IS SUCH A DISEASE!

It Can Be Cured!

What the poor suffering victim of appetite needs is not condemnation, not censure and blame, not moralizing and preaching but

A MEDICINE!

and

A Scientific Course of Treatment.

This can be had, and under its influence "old things pass away and all things become new."

THE DRUNKARD'S HOPE!

Is the name of a medicine prepared by C. C. BEERS, M. D., long and widely known as a specialist in the cause of Temperance and sanity. It will, if used according to the simple yet scientific directions, make of any drunkard

A PERMANENT CURE!

Do not despair; you may be free from the curse which drags you down if you will. Rally your manhood, revive your courage,

AND BE SAVED!

This remedy can be given without the knowledge of the patient, if desired, and is perfectly safe in its operation.

10,000! 10,000! 10,000!!!

DRUNKARDS HAVE BEEN CURED.

What the People Say!

Believing that a few letters and certificates from those who have been cured of Intemperance, and from those who have had their friends redeemed from this curse, would be evidence that this disease can be cured, I give a few of the great number which I have received:

RECOMMENDATIONS:

The following letter is from an Ex-Member of Congress from the State of New York;

My Dear Sir:—Thinking you may feel some curiosity to know of my health since coming home, I write to say that my experiment of your treatment is beyond all question a perfect success.

Hoping I may be the means of putting many others in the way of making your acquaintance, I am, with best wishes to you and yours,

O. B.

Quincy, Ill., Oct. 12th, 1867.

Sir:—The two bottles of medicine, sent to my address here have accomplished thus far all that you claimed for it.

I have met the Young Men's Christian Association, and presented to them what I believed to be the merits of your medicine, urging their immediate action in the recommendation of its use in the Asylum of Good Templars, which institution is yet in its infancy, having incurred heavy expense in the procuring of a proper house or home. Yesterday I was waited on by a committee of three, saying that they had decided on giving it a trial.

Mrs. A. E. DUNAHOO.

South Onondaga, Oct 17th, 1867.

Dear Sir:—Your "Radical Cure" for intemperance has proved so beneficial to my husband, that some of my friends wish me to write for more.

My husband was and has been for some years very intemperate; but, thanks to you and our Heavenly Father, he is entirely cured, and words will hardly express our gratitude. I sent before in Mrs. Bradley's name, for fear I could not persuade him to take it, but now he is willing to say he owes his cure to your medicine, and for it we shall ever remain grateful to you.

Mrs. O. H. AMIDON.

South Onondaga, N. Y., Oct. 17th, 1867.

Sir:—Enclosed find six dollars (\$6-00) for which send your "Radical Cure" to O. H. Amidon, Syracuse, N. Y.

He has been cured by its use, and others are wanting to try it. Send the quantity you can afford to for the enclosed money. Forward by express at your early convenience. Send a dozen circulars, if you please.

Yours, &c., PHEBE BRADLEY.

Sir:—Thinking you might wish for my reference with regard to the efficacy of your "Cure," I give you the address of T. V. D., Buffalo, N. Y., to whom you may write for particulars. You may remember that I caused to be sent to you from Rochester, N. Y., an order for some of your medicine a year ago. He is a thoroughly cured man, not only of rum-drinking but also of tobacco-chewing, and has resumed his place in his father's affections and business.

W. A. KNIGHT, 701 Broadway, N. Y.

Pequonock, Conn., July 19, 1865.

At the request of Mrs. W., I write you. She received your circular two weeks ago last Monday. I received the medicine I ordered ten days after I sent the money, and it has proved to be a perfect cure so far, for the one I got it for, I

used only one bottle, and he has not taken one drop of spirit since, nor does not have any desire for it, nor to go where it is kept. He is a changed man entirely. To-day I carried the bottle I had left to Mrs. W., to cure her husband. If it will cure him it will cure any one. I fear one bottle will not be enough for him. Please write as soon as you receive this.

Address F. B. STEBBINS,
Pequonock, Conn.

Eastville, Va., Nov. 1, 1864.

Dear Sir:—Some weeks ago I ordered one of your circulars hoping to benefit a friend fast sinking into a drunkard's grave. I persuaded him at length to send for the medicine—he took it, and it has worked a perfect cure; the very smell of whiskey is now loathsome, and the same of beer, cider, and all alcoholic liquors. He is now another man—his wife the happiest of women. I wish you now to send me a package of circulars for distribution—I wish to do all the good I can.

Respectfully,
T. W. SMITH.

Lyndon, Vt., May 2, 1864.

Dear Sir:—Your Remedy for Intemperance has been instrumental in bringing joy and peace to our once unhappy home, and nearly restoring the patient from his former habits, although circumstances beyond my control prevent me from following the directions minutely as I otherwise would have done. Language is far too feeble to express my gratitude to you as the preserver and restorer of one who is dearer to me than life. Please send me two more bottles without one moment's delay as I have only one dram left, and I do not feel safe without it.

In haste,
JANE BARTLETT
Lyndon, Vt.

The following is from a gentleman who formerly kept the Alms House in a neighboring town. Two men have been cured, have left the Alms House, and are now supporting themselves and families, when before, the town had to support them. The medicine was given nearly two years ago.

Plymouth, Aug. 27th.

Dear Sir:—I have been away from home most of the time, since meeting you in Boston, and have not noticed your cure in the papers; I will as soon as I can get time. In regard to the Alms House inmates I would say, after having given your medicine for a short time, the inclination for strong drink was very much lessened, and the persons often said to me they were not going to drink any more, and time proved they felt and meant to do so. Two of the cases are now out of the house, and supporting themselves and families. I herein give my testimony, in any case of drunkenness, that I could calm the patient in one hour's time, by giving only one teaspoonful of the mixture, without the individual being aware of taking anything out of the common course of drinks. It is not detected by the inebriate till he feels the effect of it in his stomach, taking away all desire for strong drink. No person who has a friend or relation addicted to the habitual use of intoxicating liquors, should be without it, or even would be, after giving it a fair trial. More anon.

Yours truly,
D. C. CLIFFORD.

Boston, Sept. 1st, 1864.

You wished me to state what I know personally in relation to the effect of your "Radical Cure."

You kindly presented me, some months ago, with a number of bottles. The first cure was that of a gentleman who had for years been addicted to the use of ardent spirits—so much so, that there was scarcely a day but he was intoxicated. From a high business standing he was brought down to utter want. He used only one bottle, and is now engaged in his former pursuits, with a dislike as strong against, as it was formerly for, ardent spirits. I might mention three other cases, with the like gratifying results, with which I am cognizant.

Very truly yours,
J. R. DILLINGHAM.

Providence, R. I., March 18, 1865.

Dear Sir:—Since writing before, I have heard of a perfect cure that has been cured in this town by your medicine. Will you please to write so that I can get the letter by Saturday, and tell me how many bottles at the most it will take to effect a radical cure. I want enough to cure him [speaking of a friend], without stopping to send for more.

Yours truly,
M. J. LAKE.

Chicago, March 8, 1865.

Sir:—I now write to let you know that the man that took your medicine last October, in Groton Junction, has not drunk since, and says he never will drink again. Since I came here, I have been telling how much good the medicine has done. There is a lady here that wants to get it for her husband, so I thought I would write to you and see what way you can send it.

Mrs. MARY ANN MURPHY,
147 N. Green Street, Chicago, Ill.

The following letter is from an ex-member of the Massachusetts Legislature:

East Boston, March 4, 1867.

Sir:—I feel it a duty to humanity to inform you of the result of my observations in regard to your remedy for drunkenness. I first became acquainted with you, when you with others brought the subject of an Asylum for Inebriates before the Legislature of this State, of which I was then a member. The evidence before the Committee was conclusive in favor of your "Radical Cure for Intemperance."

Wendell Phillips, Esq., stated that the ratio of cures which

had been made in different institutions and the result of comparison was six to one in favor of your remedy. Judge Russell's letter to the Chairman of the Committee, was decisive in regard to the success of your practice, as was also the testimony of a large number of gentlemen, who stated what your medicine had done for them personally; besides hundreds of letters, speaking of the wonderful success of your medicine. I must say that I was surprised, for I had been looking at reformatory means of ridding men of this curse, rather than to medication, to save the inebriate. After hearing the testimony of such a large number in favor of your manner of treatment, I recommended it to some of my acquaintances, and have been more and more favorably impressed with the surprising effect of your Remedy, in removing the appetite for intoxicating drinks. I would also state that I have advised some half-dozen of my personal friends to use it, and so far as I know, all have been cured.

JOHN B. HAM.

This certifies, that, at the suggestion of some of my friends, I called upon Dr. Beers, to inquire in regard to his Radical Cure for Intemperance. I was very favorably impressed with his philosophy of the cause and cure of Intemperance. At his request, I called on a number of ladies and gentlemen, whose names were given me, who had been cured of all desire or appetite for stimulating liquors, and who were earnest in their expressions of gratitude for the wonderful change which the medicine had produced. Although hitherto quite skeptical in curing intemperance by medication, I must say that the evidence in favor of his practice is overwhelming, and I can truly say [if human testimony is worth anything] that if the people of Boston really knew what the Radical Cure is doing to change the condition of homes and families—from wretchedness and misery to happiness and peace—it would create such an excitement in this city as has seldom been seen.

Truly your friend,
IGNATIUS SARGENT, M. D.,
Boston.

Malden, Aug. 30th, 1864.

Dear Sir:—I think it my duty to inform you of two cures by the use of your medicine, which came under my particular notice, in Providence, R. I., some two years ago. One of them, within ten years, from being a man of more than ordinary business capacity, through the use of intoxicating drink sank lower and lower, until he got into the gutter, where the "Radical Cure" found him, took away all appetite for strong drink, and to-day he is a man again, enjoying the confidence and respect of his friends. Another case in the same city, was a gentleman of culture and wealth, who had become so degraded by the use of stimulants that he was given up by his friends as a hopeless case. He was told of the "Cure," and said, "With a little help, I can overcome this habit." The poor man little thought that the membrane of his stomach was diseased, and that no coaxing or driving could remove it. Only a judicious course of medication with the "Radical Cure" would remove the malady. He used the medicine, is wholly himself again, and is now holding a high office under the federal government. If the fact in relation to these two cases will be of any benefit to the cause of humanity, you are at liberty to use them.

Yours truly,
C. C. HOMER.

This letter is from a friend who has taken some interest in letting the good effects of the "Radical Cure" be known:

Hartford, Aug. 16th, 1864.

Dear Sir:—Since being here, I have become acquainted with a case of intemperance, which, I think may be cured by your Remedy. He is perfectly willing to take your medicine, so that it will not be necessary to take it in liquor. In another instance I have recommended your Remedy, and it proved a cure. The last I knew about it the man had not drunk for over a year, nor had he any inclination to. I shall send for the medicine for this man as soon as I get your answer.

Yours truly,
A. M. KNIGHT.

Here is one from New Hampshire, which shows what a single bottle of the "Radical Cure of Intemperance" will do:

Portsmouth, June 20th.

Dear Sir:—Having taken your "Radical Cure" some two weeks, with good effect, thank God! and not having taken quite one bottle, I wish to know if I must continue to take it until all is taken. I thank God and you that I ever took it. I have no desire for drink. You may use my name to do good to others. I have drank for years.

Yours with respect,
D. Y. ADAMS.

What the Papers Say.

We would call attention to the "Radical Cure for Intemperance, prepared by Dr. Beers. We know of many who had the desire for alcoholic stimulants, entirely removed by its use.—Boston Journal.

In the Providence of God, while influences are at work to make us a nation of drunkards, a medicine has been discovered that destroys all desire for intoxicating drinks.—Transcript.

A Radical Cure for Drunkenness may be procured of Dr. Beers, of this city. There is no humbug about this. Try it, you who are afflicted with too great a desire to imbibe to excess.—Pilot.

Any amount of evidence from all directions could be produced, if required, but the above is certainly sufficient.

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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 the first Sunday of each month.

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. WHEELLOCK, 47 Prospect street, Cleveland, O.

THE STANDARD.—This journal, which has been hitherto devoted "to the abolition of Slavery, and the enfranchisement of the colored race, upon equal terms with the white, will hereafter labor especially to eradicate the spirit of caste which survives slavery." It is devoted to the "rights of the unfranchised—Indians, Women and Chinese." Among the contributors we notice the names of Wendell Phillips, Lydia Maria Child, Frederick Douglas, Julia Ward Howe, Col. Higginson, and a host of other well-known writers and Reformers. Published monthly at \$3 per annum, by Aaron M. Powell, No. 696 Broadway, N. Y.

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.

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

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

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.

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

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.

INTUITION. By Mrs. Frances Kingman, Hartford: T. Kingman, 1870.

The realm of Spiritual Literature is extending with astonishing rapidity. As volume after volume is issued from its teeming press, we are pleased to note a marked improvement. Science, history, romance and poetry, each have writers of acknowledged superiority. Since Emma Hardinge has immortalized her name as the Foissart of the Spiritual movement, its historic department is safe from criticism. As a romance, "Intuition" may be favorably compared with the great work of the age, "History of American Spiritualism." Its purpose is to embody in the entertaining form of a story the philosophy of Spiritualism. The difficulties in the way of making a philosophical novel successful are so great that they usually are more tedious than essays. In "Intuition" the movement is so natural; the style so easy and home-like; the introduction of reflections on, and explanations of, Spiritualism become a part of the story itself. That story is the narrative of the progress of a votary of a creed from the Jareness of Churchianity to the light of Spiritualism. It is destined to be widely circulated and exert a salutary influence. It is the most interesting book we have read in many a day, and we wish all our readers the good fortune to peruse its pages, which illustrate the extent of the influence of Spiritualism in imparting a healthy, vigorous tone to the most distant walks of literature.

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The Atchison *Patriot* contains the following relative to Whitecomb, the man we referred to some weeks ago: "Rev. Frank Whitecomb has been robbed again. This time he is gone through by burglars at the Everett House, St. Louis, for cash to the amount of twenty dollars, a silver watch, a gift from his dying mother, and a few other articles, highly prized as family relics. At St. Louis he pretended to hail from Toledo, Ohio, and by his pathetic stories took in the benevolent and charitable folks to the extent of several dollars, railroad passes, &c., and about the time it was ascertained he was a 'dead beat' of the first water, he was missing."

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" Detroit,		4.20	11.20			
" Jackson,		4.10	11.15			
" Kalamazoo,		7.55	8.00			
" Grand Rapids,		11.00	11.30			
" Chicago,		10.20	6.50			9.25

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" Buffalo	1.00 a. m.	6.15 a. m.	12.00 noon	8.45 p. m.
Arr. Clv'nd	7.50 a. m.	2.05 p. m.	7.15 p. m.	4.45 a. m.

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BY C. C. BEERS, M. D.

At a time when Intemperance is alarmingly on the increase and so many influences are conspiring to make us a Nation of Drunkards, Providence has opened a way, whereby the desire for all intoxicating drinks may be removed, through the agency of a simple and harmless medicine, so gentle in its operations that a child may take it without injury. Medical science demonstrates that, when arsenic, antimony or any other poison is introduced into the stomach in small quantities, Nature protects herself against its effects on the delicate mucous membrane by creating an adventitious or false membrane or lining. The use of alcoholic drinks is followed by the same action, producing an unnatural craving and unsatisfied thirst, which is counteracted and cured by this medicine, changing the stomach from a diseased, to a healthy, natural condition, and rendering alcoholic stimulants obnoxious. The color of the medicine so nearly resembles ordinary liquors that it may be mixed with them, and a cure effected, the patient having no suspicion of what causes the cure. For the last six years this remedy has been given in more than twelve thousand cases in Boston, Mass., and vicinity, besides thousands of others in different parts of the United States, Canada and Great Britain, and has never failed where it has been given according to the directions.

It must be evident to any one who will think, that Intemperance is a disease, from the facts which follow. A person does not exist who will say that he liked at first the taste of liquor. If a child takes a pint of alcoholic stimulant at once, it will cause death. Then it is a poison, and must have a poisonous effect according to the quantity taken. For the first few months it is optional with the person who drinks, whether he takes it daily or not, for his stomach has not yet arrived at that condition when there is a demand for alcoholic stimulants. But that it does in time, create such a demand, is patent to any one who has had experience with those who drink. Why is this? Was there any such desire when a child, a boy, a young man, even though it had, now and then been taken? No! But after using it for years, this demand is created. What causes it? Habit? No! A moment of investigating thought will throw that idea, and many other fancies, to the winds. What then is it? It is a disease, brought on by the constant use of distilled spirit. How? Let Dr. Combe answer. A series of experiments were instituted by Dr. Beaumont, of the American army on the person of A. St. Martin, which showed the effect of different articles on the stomach. He was injured by a gun-shot, making a wound in his side as large as a man's hand. After a year the wound closed, leaving an orifice in the stomach. Dr. Beaumont says, on examining St. Martin's stomach, after he had indulged in ardent spirits for several days, "I found the mucous membrane covered with inflammation and ulcerous patches; two days later, when matters had been aggravated, the inflammation had increased, the spots were more livid, the patches more numerous, the mucous covering much thicker, and the secretions much more vitiated." Here we have incontestible proof that a disease of the stomach was induced by habitual use of liquor, though there were no effects externally, St. Martin being in his general habits a healthy man. If such be the result of a few days indulgence, it is impossible to deny that continued use must be followed by more serious evils, whether they show themselves externally or not.

The great apostle of Temperance, Mr. Delavan, of Albany, N. Y., a few years since, addressed letters to the most eminent physicians in the different States, soliciting their opinion in regard to intemperance being a disease, and these distinguished gentlemen were unanimously in the affirmative.

No reasonable mind can come to any other conclusion. I have often wondered why physicians have not made this a subject of thought, and practically demonstrated the idea by medication for this as well as other derangements of the human system.

To prove to the unfortunate inebriate and his friends the character and position of this wonderful remedy, I declare on my honor as a man and a physician, that more than two-thirds of the great number that call for my Radical Cure come through the recommendations of those who have tried it and have been cured. * * * * *

I will only say that ministers, physicians, lawyers, merchants, ladies, mechanics and in fact all departments of society, have come to be redeemed from the bondage of this disease. To show how my theory and practice is esteemed by medical men, I will state that I have had three physicians under my treatment at one time to be cured of inebriation.

If all those who have been cured would consent to have their names published, and if the changes which this medicine has wrought, in hundreds and hundreds of family circles, within the last six years, could be made known, the public would appreciate the work which this preparation is accomplishing. Yet, thank God, the few who freely allow me to refer to them and their friends, furnish evidence enough to satisfy the most incredulous. * * * * *

See advertisement on page 153.

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My Lost Darling—A Song.

BY EMMA TUTTLE.

Oh! for the voice of an angel to sing
About my lost darling, so tender and true,
Whose eyes were as blue as the skies of the spring;

CHORUS:

Oh, my lost darling! come down from the skies!
See how I beckon you, filled with regret;

There, in the midst of the angels of light,
With asphodels blooming like gems at your feet,
O, turn from the faces so holy and bright,

Chorus.

Well I remember the wild winter day
When parting the snow-spread we covered your form,
So moveless cold, with the pitiless clay,

Chorus.

Sometimes I think that the glory of Heaven
Hangs, like a veil thickly spangled with stars,
Between us, obscuring the thought of me even,

Chorus.

Beecher on the Religious Amendment.

Mr. Beecher has given his idea of making a Christian
nation in connection with the agitation now going on,
to place a religious test in the Constitution. He says—

“Good intentions, even when recorded by brave at-
tempts at execution, are not always sufficient for the
accomplishment of worthy ends. It is highly honorable,
for instance, to aim at the reconstruction of society on
the basis that every human being is, or ought to be a
Christian. But it is a ‘stubborn fact’—a very mule of
a fact—that most men are not Christians, and do not
really wish to be Christians. Say ‘ought’ to an average
man, and he replies ‘can’t,’ which means won’t. It is
idle to attempt to make this a Christian nation by ac-
knowledging God in the Constitution, or by enacting
laws far in advance of the average moral sentiment of
the people. Such provisions must be generally disre-
garded, thus making Christianity, as embodied in poli-
tical forms, a mockery. We hope that Christianity
will one day be recognized in all constitutions and laws,
and methods of public instruction, and of private busi-
ness, but that hope is founded on the expectation that
the whole world will then be converted to Christ, and
that such recognition, unanimously and voluntarily
adopted, will have no savor of hypocrisy about it. We
look forward to that time when upon everything shall
be written ‘Holiness unto the Lord,’ as to the day of
completion, the day when the capstone of the temple
shall be laid by Christ himself. But to anticipate that
day by constitutional recognitions of God the Father,
and Christ the Saviour, is like hanging a capstone high
in the air, and fastening other stones to it, instead of
building up from a foundation of solid earth. We must
build up from the Christ within us the hope of glory,
not down from a Christ hanging upon the vote of an
irreligious majority.”

COMPLIMENTARY TO CHICAGO PAPERS.—An ex-
change says: “The warden of the Ohio Penitentiary
won’t allow a prisoner, who only kills his wife, to read
the journals sent from Chicago, because he doesn’t want
the poor fellow to be ‘further corrupted.’”

Wyoming now has four woman Notaries Public.

Red Stockings.

There seems to be little room to doubt that some American
bishop will be elected a Cardinal. The contest is said to be
between McCluskey, Spalding, Purcell, and Kenrick, with the
chances in favor of Archbishop Spalding. Archbishop Ken-
rick, of St. Louis, is said to have ‘laid himself out’ in regu-
lar Western stump-oratory style, with an eye on the hat and
red stockings.—Tel. Items.

We suppose the red stockings of the Cardinal are
significant of the sea of blood Christianity has sent its
high functionaries wading through, since the time of
Constantine. The Ecumenical Council is expected to
assert anew the right and duty of the Holy Mother
Church, to deal even unto death with “the contuma-
cious he etic,” the teachers of “oppositional science.”

They are to affirm, also, the paramount authority of
the Church, over and above every form of government.
Thus the wearer of those much coveted hose, will be,
by public announcement, as the representative of an
infallible Pope; the judge of what shall be believed, in
these United States, under penalty of death; and of
what shall be done politically, under penalty of revo-
lution.

Get your stockings by all means! But don’t wear
them too conspicuously and offensively. Or, as the red
is to them an irritating color, the wild turkeys of Am-
erica will become too much excited to allow themselves
to be caught and roasted at your thanksgiving, or fur-
nish their tail feathers to grace the fool’s cap which
makes part of your clerical outfit. §

Current News.

A few Items of Interest for our Methodist friend, Rev. A. N. Craft,
and all other Christian bigots like him, who are constantly stan-
dardizing Spiritualists and knowingly misrepresenting Spirit-
ualism.

Was the Rev. Mr. Smyth’s offense in drinking gin or
milk?

The son of a clergyman in Richmond, Indiana, and
a Cincinnati sprig indulged in the luxury of a prize
fight near Richmond.

At Pittsburgh, in the case of Rev. J. D. Clark, on
trial before the Presbytery of the United Presbyterian
Church, for breach of promise of marriage with a young
lady of his congregation, the charge was sustained and
the Presbytery administered a rebuke.

It is now alleged that the Rev. Dr. Lanahan, Jr.,
agent of the Methodist Book Concern, will be brought
to trial before the church authorities for making alle-
gations injurious to the reputation of his brethren and
the credit of the publishing house, which allegations
he was unable to substantiate before the investigating
committee.

Pomero’s Democrat says: An exchange has made
the astounding discovery that Trinity Church rents
houses to be occupied by prostitutes. Be s you, that’s
nothing. A Brooklyn deacon was discovered the
other day to be a partner in an assignation house there.
The pliability of some religion is rather an infringement
on Goodyear’s patent.

TRIAL OF A DEACON.—A local revival celebrity, who
exhorted and baptized a good deal last year and pre-
viously, has been tried before the Campbellite Church at
Antioch, Ill., on a charge of criminal intimacy with his
adopted daughter. His name is Emmons. It appears
that there are some proceedings in court, as well, and a
correspondent informs us that when a nephew of the
accused was about to testify, he shouted, “d—n you,
shut your mouth, or I’ll break your head.” It appears
also that there was some confusion at the church trial,
and more than one vote was taken, but ultimately the
deacon was acquitted. During the proceedings a young
man was observed taking notes and expelled.

The Supreme Court of Missouri has decided that
when a wife goes into business without her husband’s
consent, he is not responsible for her debts.

Mr. Greeley says that the solution of the question
whether woman is equal to man depends upon who
the woman is and who the man is.

The number of working-women in Paris is com-
puted at three hundred thousand. Thirty cents a day
is the average pay they receive.

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