

The American Spiritualist.

PUBLISHED BY THE AMERICAN

PHENOMENAL AND PHILOSOPHICAL.

SPIRITUALIST PUBLISHING COMPANY.

VOL. III; No. 14.

CLEVELAND, O., SATURDAY, JULY 2, 1870.

\$1 A VOLUME

Justice.

BY MRS. COL. S. F. TAPPAN.

Between the rising and the setting of the sun,
I paused, to see what good work would be done,
When Phoebus, in the morn-empurpled East,
Spread all his golden fruitage for the feast.
From out Aurora's brilliant train were sent—
To open wide the gates of Orient—
The hours, like troops of shining maidens fair,
With voices soft, and wondrous flowing hair;
But moments moaned, sinking to early rest,
The hours faded on the evening's breast;
I saw them perish, and no good work done
Between the rising and the setting of the sun.

Between the flowing and the ebbing of the tide,
I marked what virtue would with man abide;
Since for the loveliness and use of earth,
All truth and goodness must have higher birth;
And lo! the white arms of the twining waves
Wound sinuously 'mong the sobbing caves,
And white ships strained their white wings to the sea,
And all was dark between high heaven and me;
For waves went out with wondering, wild wail—
The sullen seas engulfed each snowy sail,
And naught of all that beauty could abide
Between the flowing and the ebbing of the tide.

Between the Springtime and the Autumn sere,
I watched what golden harvest would appear.
I saw the sowers sow; the sun and rain
Refreshed, revived the hill and plain;
Each to his task, in trust and faith, went forth
And planted seeds of strange and varied worth;
The blighting blast blew from the Northern sea,
A cloud clung round the earth and over me;
All brown and bare, the fields a-fainting lay—
The weary earth was turning old and gray.
No golden sheaves were gathered that sad year,
Between the Spring-time and the Autumn sere,
Because, because Justice was never done
Between the rising and the setting of the sun.

Between the setting and the rising of the sun,
God said to me, "See how my work is done.
Nor morning, with her train of lovely hours,
Nor evening, with her star-encircled powers,
Nor the purple glow adown the East,
Nor golden fruitage of Olympian feast,
Can well endure, since everywhere the plan
Of human law, enslaveth man to man,
And nations turn the red of day to blood—
Their crimson carnage stains the crystal flood;
These things shall be till Justice shall be done
Between the setting and the rising of the sun."

Between the ebbing and the flowing of the tide,
God said to me, "What time I shall abide
With man, and blend my voice with the deep waves,
Speaking from rocky shores and silent caves,
Guiding the burdened ships with my right hand—
Laden with precious things from every land—
Will be when straining keel and mast and sail
Shall bear no human agony, no wail
Of victims by the pirate nations sold,
No greedy hoardings of ill-gotten gold:
Then shall my spirit with all men abide,
Between the ebbing and the flowing of the tide."

Between the Autumn sere and light of Spring,
God said, "Behold what oerms on viewless wing,
Hidden beneath the snow, far out of sight,
Unconscious of the day and the sun's light,
Forgetful, sleeping germs of wondrous flowers,
Folded, earth-covered, with surpassing powers;
And these shall sleep until the waken'd soil
Shall see me and behold that I am God;
Till blood and carnage cease their seeds to sow,
And man shall plant the vines of Truth, to grow
And blossom, and their golden fruitage bring,
Between the Autumn and the dawn of Spring."

Between the East and the far, fiery West,
I saw a blazing banner and a crest

Of blood-red war, the stains of scarlet sin,
Columbia's white robes all brodered in
The blood of slaves, and gory, crimson stain
Of Nature's children slaughtered on the plain;
The red of flaming forests, and the sting
Of fiery serpents, to her garments cling;
Then a deep voice far out of heaven fell,
And a sweet spirit spake a solemn spell:
"The dove of peace with nations aye shall rest,
Between the East and the far, fiery West,
When Love and Truth and Justice shall be done
Between the rising and the setting of the sun.

Relations of Capital with Labor,

AS THEY ARE AND AS THEY SHOULD BE.

Blest are we with a superabundance of material wealth. Our lands, lying in almost all latitudes, are teeming with products; our forests furnish plenty of timber for all branches of architectural industry; our hills and mountains are ribbed with precious ores, to supply even the treasuries of the world; our seas and rivers are alive with inexhaustible sources of food; our commercial exchanges are made in all parts of the globe; our public institutions for the protection and elevation of the masses, surpass any in human history; our inventive arts are harnessing up all the motor agents to be ministrants of use. By birthright we are the richest nation that blossoms in the gardens of politics.

Under such exuberance of natural blessings, we should have no poor among us, no oppression, no haggard miseries, wherever waves the American flag. Where the means of domestic and social happiness are at our command, where the people have the power in their own hands, there should be a great and exact justice. If we fail here, either we lack in wisdom and strength to enforce our rights, or else are indifferent to them.

What are the facts? Notwithstanding the great wealth all around, above and beneath us, we are today, as a whole, in a distressing financial depression; comparatively little currency is in the market; the market dull; the merchants complaining for want of paying patronage; the farmers complaining at the low prices they get for their produce; the mechanics complaining of low wages and hardships; in short, all the yeomanry are struggling and calculating what they shall do to pay taxes and other debts. The majority are almost disheartened in spirit, in that our experiences indicate for the future, under present management, no better success than the past has realized. In our large cities, thousands are obliged to beg or steal for a living. How we all toil! Three-quarters of our energies are expended in procuring the necessaries of life. We tax soul, and body, and spirit, to get a little portion of the vast wealth God has bestowed in ocean, air and earth. Honest men, unable to cope with incorporated capital, morally refusing to barter principle, are often denounced as dishonest, because they cannot always meet their money obligations. The widowed and orphaned ply the needle, vainly trying to compete with the sewing machine, and often sink into insanity, induced by home distresses. The poor country girl, mistaking the superior advantages of city life, or else entrapped by false promises, is hurled into poverty to whet the edge of temptation, and compelled to sell her virtue, that she may live and not die, and fashionable society crushes her yet lower. In the general depression and distress, human passions boil, and ferment, and madden, till high crimes break out on every side, as cancerous sores on the body politic. There is suffering immeasurable in all the land; suffering where plenty is; suffering in millions of homes, in millions of hearts.

Whilst all this is sadly true of the "lower classes,"

falsely so called, the large corporations of money, girded by the sinews of special legislation, are flourishing in affluence, and glorying in their strength to rule the market, the industry, the wealth, the church, the government. As in the old monarchies of Europe, it is not uncommon, these days, to see the poor man's rented cottage near the rich man's palace, or the spired edifice dedicated to the worship of an equal and impartial Deity. The rich are becoming richer; the poor are becoming poorer. Capital is concentrating, better to protect itself in the enhancement of individual wealth, while the millions outside, owning not a dollar of that capital, are compelled, by force of circumstances which those corporations have created, to serve or perish. The laborers are the Atlas that supports them all. Capitalists are getting possession of the public lands, the vehicles of travel, the railroads, the shipping, the mining, the produce, the practical inventions, the implements of industry. Nationally, socially, we are fast drifting into a monied aristocracy—the next form of slavery to fight against on American soil.

It is no idle dreaming of prophecy to say that the country will yet become, like the city, owned by a few capitalists, unless their aggrandizing policy is speedily checked by the people. In Philadelphia—and similar ratios exist in other cities—one per cent. of the population own one half the real estate and personal property of the city, while the other half is distributed to the ninety-nine. Thus, while one man does nothing but connive and receive, ninety-nine men do all the work. Are we not sleeping on a Vesuvius?

Our banking system is a great anaconda. The national banks, by virtue of class legislation and the prestige of custom, are getting from fifteen to twenty per cent. on their capital. We pay them this interest for currency that is issued by the government. What in heaven's name is such a system tolerated for? The issuing of bonds by the government in the time of the late war, and selling them to incorporated bank companies for funds to carry it on, may have been, and doubtless was, a necessity then; but the necessities of war should not be transmitted, to imperil a people financially in a time of peace. By a special act, the banks are legally exempt from the taxation which the patronizing people have to pay. What are they doing to pay the national debt? Suppose what we pay to the banks for loans of money to transact business, should go to liquidate said debt. How speedily would we accomplish our patriotic task! If we must pay interest for national currency, in the name of justice let it be paid where the government, pledged to protect us in turn, shall receive the benefits.

But interest for the use of money is a burden, a nuisance and a usurpation. When our lives and property are holden to support government, national currency should be without interest, direct or indirect. So far from paying interest, government should institute a severe penalty for the man or men who force it from us. What natural or delegated right has a body of men to control the national currency? Have the people so voted? What labor equivalents have they rendered to the country, to be the sole managers of funds based upon the wealth of the people's property? Why must we pay interest to whom no interest is justly due? Why do we submit to an arbitrary power, that makes us poorer and the rich richer?

(To be Continued.)

A man in Hudson City, N. Y., whose wife lay dead in the house at the time, on Wednesday last, had a presentiment of approaching death, and sent for a friend to have his will drawn up. As he appeared to be in good health, his friend, after endeavoring to persuade him that his fears were groundless, left him, and half an hour afterwards the man was a corpse.

"The Christ-Idea in History."

BY CEPHAS B. LYNN.

We have just finished reading the above-named work. Hudson Tuttle is the author; Adams & Co., Bromfield st., Boston, are the publishers. The book sells for \$1.25, postage 16 cents.

The country is flooded with reading matter; but with the many, books of sterling worth go a-begging. Yellow-covered trash, sensational pictorials and useless knick-knacks, cumber one's lap on railroad trains, especially in the West—a nuisance that should be abated. Sometimes, just to observe the effect, we ask the paper and book venders on trains, for THE AMERICAN SPIRITUALIST, the *Banner of Light*, the *Radical*, the *Index*. They look bewildered; never heard of such publications.

As an author, Mr. Tuttle has a wide and enviable reputation. His previous work, "The God-Idea in History," is creating quite a sensation in the literary world. Bigoted religionists, wedded to ancient theologies, fear this man; yea, they absolutely *hate* him. The vulgar criticisms upon his books, from certain quarters, demonstrate this fact. The "Christ Idea" is a fit companion for the book just mentioned. The "Career of the Religious Idea," a forthcoming work from the same able pen, will conclude the series. The chain will then be complete. These three books should be reviewed together.

The preface to the "Christ-Idea" has all the brevity of a telegram. It startles one. To the Spiritualist it is deeply significant. It is worded in this wise:

"The present volume was written because I was impelled to write."

Inspired speakers and writers of the present day, as of yore, feel the surges of a mighty power, in their interior consciousness, and they are obliged to listen to its voice—to obey its mandates. Now, when a speaker or writer has this great fountain to draw from—this well of life within—no fear of wishy-washy sentences, meaningless exhortations; nothing of that "stuff" which many Spiritualists, with Mr. Beecher, call "the most hopeless waste of sentimentalism, the most extraordinary effusion of fancy, futile philosophy and maudlin religiousness."

Mr. Tuttle writes when the spirit moves; consequently his pages are filled with real nutritive matter—food not only for the soul, but also for the intellect. And this is true of Spiritualism. Religion, heretofore, has been wholly in the ideal. We are giving new definitions to the world. To us, religion is material as well as spiritual. In fine, it is both; yes, *both!* Let us affirm that religion is the effort to materialize the spiritual on the one hand, and to spiritualize the material on the other. Thus it belongs as much to the earth as to the skies.

Our author possesses remarkable power for condensing historical facts. This is one of his many strong holds. A mine of valuable information relative to the underlying ideas of the old moss-grown systems, he gives in very small space. And then, too, he delights in pointing out the processes involved in the great transitional stages of religion. He loves to delve and ascertain the causes for such phenomena. Hence, in method, his writings are scientific. None of that rash assumption, without corroborative testimony, which characterizes many of our writers, mars his pages. Mr. T. is argumentative; he goes to the root of the matter, and works his way up to his conclusions, slowly, definitely and logically. He has none of the dash of the enthusiast; none of the rant of the fanatic. His sentences are indicative of a well-poised, calm, serene, illuminated mind. And this is the true inspiration. Many have yet to learn this fact. Not a few among us, seem to think that with a speaker, stentorian tones, violent gesticulation and general carriage like that of a commanding officer during action, are the only infallible signs of inspiration; and with a writer, soft flowing sentences, mountains of rhapsody and continual soaring aloft after celestial things, are considered among the indispensables.

Mr. Tuttle has not a particle of this sort of thing. It is out of his line. In truth, he is not, in the æsthetic sense of the term, a polished writer. He cannot compete with Prof. Brittan, or Mr. Peebles, in the marshalling of words into sentences that stir soft, sweet melodies in one's soul. His periods are emphatic; sometimes they jar a little. But the spirit and purpose of the man is felt, and that suffices.

As a writer, then, Hudson Tuttle will not furnish books for the superficial reader. Some may call him dull and prosy. But the thinker, the student, will hail him as a benefactor; will gain new life while poring over his pages; will find a diviner inspiration for study in the contemplation of the wealth of thought and truth exhumed and classified from historical chaos by this indefatigable worker. And especially is this true of the books we have mentioned in this article.

The writings of Tuttle and Emerson are alike in one respect—they need something besides simple reading; they demand study, to be comprehended in full. New meanings arise from broad generalizations, and beneath detailed elaborations, truth after truth rises into being.

But to the book. The antiquity of the "Christ Idea" is first considered, and upon that point we read as follows:

"The Christ-Idea, that of an incarnate, divine mediator between God and man, is of remote origin. It is a necessity of the belief of savage man, in the relations he sustains to the Infinite. It is the culmination of a series of beliefs, growing out of the reception of the doctrine of the inherent sinfulness of matter and purity of spirit, and forms a part of the vexed problem of the existence of good and evil."

Here are the hypotheses upon which the author claims the Christ-idea is founded:

"1. God must be perfect, and hence man must have been created perfect.

"2. Man is now very imperfect, hence must have fallen.

"3. Between man's imperfection and God's perfection, man's finiteness and God's infiniteness, there must be a mediator.

"4. As man, by his fall, has committed an infinite sin, only the Infinite can atone for it.

"5. Hence the mediator must be the Infinite incarnated in flesh; must be a God-man, partaking of a double nature."

Here is the basis, the *philosophy* of the Christ-idea.

We are carried by Mr. Tuttle, in this excellent work, along the pathway of time, and have pointed out to us in a forcible and concise manner, the varied evolutions of this wonderful "Idea," in its career in Hindostan, Persia and the West. Then we come up to the advent of Jesus, and here, condensation, broad generalization and comprehensive statement, cease; and the most searching, analytical and exhaustive description of the birth, life and death of Jesus, of the rise and progress of Christianity, and the causes for the same, that we ever read or heard of, is placed before us. The last chapter but one, under the title of "Resume of the life and character of Jesus," is intensely interesting. The rationalist, the intelligent Spiritualist, and the critical and scholarly radical, will delight in perusing it. Free from all bias, Mr. Tuttle looks upon the life-deeds and moral status of Jesus, and draws beautiful lessons therefrom. While denying the supernatural, he exalts the natural. Jesus is thus placed in close contiguity to us; a brother, not a God, with attributes and possibilities foreign to human nature. In his own decisive way, Mr. T. expresses the thought which all modern radicalism is seeking to affirm, viz.: "He (Jesus) did not atone for the sins of the world, by his death, any more than Socrates or Plato by theirs." Spiritualists generally will endorse that sentence; and as a class, they feel that they are morally obligated to assist in the diffusion of that very thought among the people, everywhere. We do not believe in the philosophy of salvation as taught by Christians. In other words, we do not believe that Jesus Christ is the *only* door by which we can enter into heavenly communion with the Divine Mind. In truth, we believe that the popular church as it at present stands before the world, considering its claims, is a stupendous humbug; a barrier to civilization's advancing steps. Think of it—the claim of special favor in the sight of the Infinite Spirit of the Universe! And then, again, think of informing your fellow beings that eternal terrors await them, unless they subscribe to certain tenets. Some say that Christian churches are outgrowing this

course. We deny it. Christian clergy, as a class preach these ideas to-day. Yes, they frighten children and weak-minded adults with infernal stories about depravity, Satan and hell. Of course there are many noble exceptions, but just now we are considering the matter in a general sense.

But come, reader, let us leave these total depravity teaching priests, with their army of demons, and turn to something better, to wit, a glance at the last chapter of Mr. Tuttle's book, "The Ultimate of the Christ-Idea;" that is its heading. Here it is affirmed that in Christianity the Christ-idea reaches its highest expression. It cannot progress farther. It will fulfill its mission therein. We believe it. Just as long as the five postulates mentioned heretofore, reign in one's mental halls, and are taken as a basis for reasoning, just so long will Christianity be a home for the individual. Christianity is true to itself. Christian ministers are logical; they are up to the Christian standard and method, they conform to the prescribed formulas when they preach these terrible things, of which we have declared our detestation. But the point is here. There are a great many people who want to do good for goodness' sake; they are tired of being driven, *frightened* into a tolerably decent life. They have come to the conclusion that they can stand upon their own feet, pay their own penalties, and gain their own salvation. That class Mr. Tuttle represents. Hence, in closing his work upon the "Christ-Idea," he takes ground that he is beyond it, above it—has outgrown it; more, that his moral unfoldment is so peculiar that it will not allow him to permit another to die that he may be saved. And this is the ground that free-thinkers are all aiming for. When a man is willing to stand for *himself*, Saviours are useless. The realm of principles is looked to for inspiration and continual light—not to any individual incarnation. Spirit then responds to spirit. The very Gods are seen, and oh, how they welcome full-orbed souls into heavens of happiness!

Individualism! that is Mr. Tuttle's doctrine, and the grand lesson of his book is, that as we dis-individualize the Christs of history, we individualize ourselves. Man—the individual man! Yes, the individual's individual powers! That's it; that is what we want. True individualism will produce universal harmony. Hudson Tuttle, with wonderful skill and precision, and in a most methodical manner, conducts us from the cold, idolatrous and purely objective religions of the past, up into the pure light of that system whose God, whose Bible, whose Christ and whose priest, dwells in each human soul. We are led into the very *sanctum sanctorum* of our being, and by his manipulations, find ourselves, not weak, puerile, depraved creatures, but on the other hand, we stand richly endowed, possessed of almost infinite possibilities, the inheritors of a great immortality.

None can rise from the perusal of this work without feeling stronger, happier, and more thankful for that inestimable blessing, life. We commend the book to the thoughtful everywhere.

A Word of Sense.

We hope that every Spiritualist who reads this paper, will take especial notice of the excellent article from our associate, Mr. E. S. Wheeler, in this number, headed, "Perverted Tolerance," and forever after *act* in accordance with the plain good sense there suggested.

The fact is, unless Spiritualists have a standard of common honesty and integrity of character, together with a decent degree of culture, sufficient at least, to use the English language without "murdering" it, for every speaker that is allowed on a Spiritualist platform, they will justly deserve the ridicule and contempt of intelligent people—which is now so plainly manifest in the dilapidated condition of societies. When such specimens, roaming over the country, because too lazy to work, are allowed to mount every platform, and vigorously beating the air, claim themselves as representatives of Spiritualists, and teachers of its philosophy, sensible people will feel disgusted and stay away from our meetings. Hence your empty Halls, as in Cleveland now. ||

Wisconsin State Association of Spiritualists.

FIFTH ANNUAL CONVENTION.

FIRST DAY.

Pursuant to call, the Spiritualists met in Opera Hall, Sparta, at 10 a. m., June 17th, 1870.

U. S. Hamilton, President, in the Chair.

John Mosher was appointed Secretary, *pro tem*.

Committees were appointed as follows:

On Credentials—H. S. Brown, A. Thayer, Mrs. N. H. Southworth.

On Nominations—S. H. Todd, Dr. Parmeter, Dr. Danforth, Mrs. Leverich, Mrs. L. Brown.

Executive Committee—U. S. Hamilton, H. S. Brown, Mary Harris, Jennie Hazen, C. W. Warrenner, Mary Armstrong, J. O. Barrett.

Nomination of Delegates to National Convention—H. S. Brown, J. O. Barrett, M. J. Leverich.

On Resolutions—John Mosher, H. S. Brown, S. H. Todd, Mrs. Southworth.

Committee on Nominations reported for officers for the ensuing year, as follows:

U. S. Hamilton, President; Mrs. N. H. Southworth, Vice-President; Mary Armstrong, Secretary; A. Cook, Treasurer.

On motion, the report was adopted.

The President read the constitution of the Æsthetic Intelligence Association, of Polo City, Ill., recommending the same to be established throughout the land.

Conference followed until adjournment.

EVENING SESSION.

Convention called to order by the President.

Conference, and an address from S. H. Todd—Subject: "The Proofs and Blessings of Spiritualism."

Adjourned.

SECOND DAY.

MORNING SESSION.

Convention called to order by the President.

J. O. Barrett addressed the Convention. Subject—"Spiritualism and its Evidences."

On motion, certificates of membership were ordered to be issued to each delegate by the Secretary.

A. A. Wheelock, of Ohio, addressed the Convention upon Work, earnestly arguing in favor of organization. Adjourned.

AFTERNOON SESSION.

The President called Convention to order.

Chairman on Credentials reported names of Delegates.

Resolutions were passed substantially as follows:

1. Against the legal exemption of church property from taxation.

2. Against the Act of our Legislature forbidding the practice of healing the sick, except by such as have medical diplomas.

3. Against the decision of Courts, making the Bible a text book in our common schools.

4. In favor of establishing institutions of learning which shall be free from Ecclesiastical dogmas.

5. The acknowledgment of man's two-fold nature physical and spiritual—the physical being mutable; the spiritual being eternal, ever retaining its identity in its course of endless progress; in the unity of the visible and invisible worlds—the recognition, sympathy, and communion of their inhabitants—heaven and hell conditions of spirit: holiness is heaven, sin is hell; and our immediate future condition will be the moral sequence of the present; and for this end our spirit friends labor to demonstrate the laws of unfoldment and immortality.

6. The establishment of Children's Progressive Lyceums.

7. The legalizing of the Wisconsin Spiritualist Association.

8. The organizing of a Spiritualist Missionary movement.

Adjourned.

THE DAVENPORT SEANCE.

In the evening the world-renowned Davenport Bros., with Mr. Wm. Fay, gave one of their public

seances in the Hall, with their usual success, eliciting much comment, and exciting a general enquiry, especially among non believers in the spiritual phenomena, as to what power produces these truly wonderful manifestations.

Mr. Fay gave his usually private seance to the audience immediately after the Davenport Bros. seance was concluded, the same committee officiating to secure him as were selected to examine the Davenport Bros., when among other astonishing manifestations the "coat test" was most successfully performed.

THIRD DAY.

MORNING SESSION.

Convention called to order by the President at 9 A. M.

One hour devoted to conference. Music, "Let the good angels come in," and discussions followed.

The President's Annual Report was received and ordered on file

Adjourned.

AFTERNOON SESSION.

President called Convention to order, and read a Poem entitled "The Little Boy's Bible." Music. Address from J. O. Barrett. Music. Address from Mrs. N. K. Andross. Music. Business Conference, and resolution of thanks to the citizens of Sparta for their kindness and hospitality; to the officers for faithful labors; to the choir for their voluntary soul-stirring music; and to the speakers for their timely attendance, and for their earnest and pleasant instructions. Music.

Adjourned.

EVENING SESSION.

President in the chair at 7 P. M.

Chairman on nominations for Delegates to National Convention reported as follows;

A. A. Wheelock, Cleveland, O., } Delegates at Large
U. S. Hamilton, Beloit, Wis., }

Rodney Tower, Mindora, Wis.

J. O. Barrett, Glen Beulah, "

A. Thayer, Sparta, "

John Mosher, Waterloo "

H. S. Brown, M. D., Milwaukee "

Mrs. M. Armstrong, Sparta "

Report adopted. Final closing up of business.

A beautiful Poem was read by A. A. Wheelock entitled "Cottage Home." Music by the Choir.

The closing Address to the Convention was then delivered by A. A. Wheelock. Managing Editor of THE AMERICAN SPIRITUALIST, Cleveland, Ohio; who held the large audience with closest attention for two hours, notwithstanding the excessive heat which prevailed.

A few timely remarks were made by the President, the Choir sang "Good Night," and the Convention adjourned *sine die*.

This Convention, in all its departments, was one of unprecedented success. The general attendance was good, and evinced an earnest inquiry for truth.

The delegates brought to their work definite purposes, commendable zeal, and a desire for the wisest action.

The presiding officer discharged his duties with marked kindness and ability, securing the utmost respect and confidence of the delegates, and endearing himself to the entire Convention.

The speeches were characterized by high intellectual culture, quickened by deep and holy inspiration. The earnest and persuasive eloquence of some melted all hearts to love and charity, and kindled aspirations therein for the high and true. The energetic and stirring appeals of others to our reason and consciences, urging the necessity of united and individual efforts, roused the slumbering energies; electrified the most fossilized soul, and breathed into it renewed hopes, and laudable ambitions. When music, with its sweet cadences distilled upon the senses, the soul-chords vibrated to the touch of angelic fingers, we realized that the spirit-world stooped and clasped hands with mortality, in the great work

of God and humanity. Thus the Pentecostal blessing fell upon the Convention, making it a living body, pulsating with glorious truth, and the soul-sustaining strength of love and harmony.

Immediately following adjournment, the Executive Board met in council, and adopted a plan to carry out the spirit of the resolution set forth in the following

APPEAL TO THE SPIRITUALISTS OF WISCONSIN:

Your candid attention is called to the action of the State Association of Spiritualists, in Convention assembled at Sparta, on the 17th, 18th and 19th of June, 1870, respecting a missionary movement for the diffusion of spiritual truth. Said Convention passed the following resolution:

Resolved, That this Convention proceed to take the necessary steps to be legally organized, and that the Spiritualists of Wisconsin should project a missionary system, to advance the interest of radical gospels throughout the State; looking to a more efficient application of our forces and means of education and growth.

The Executive Board employed J. O. Barrett to take charge of the work, and also engaged the services of U. S. Hamilton.

The plan is to hold mass meetings at central points, have lectures wherever conditions will justify; organize Children's Progressive Lyceums wherever the social elements can blend for permanent culture, aiming at a self-sustaining and educational development of the cause we love. Assured that this enterprise is approved by all orderly Spiritualists, we respectfully solicit the liberal friends to aid the missionaries, by providing money for lectures wherever most needed, and more especially in localities most destitute of means. Money is needed *immediately* and should be forwarded to the Treasurer, A. Cook, Sparta, Wis.

Let us have *Union, Order, Culture, Progress*.

President—U. S. Hamilton, Beloit, Wis.

Secretary—Mary Armstrong, Sparta, "

Treasurer—A. Cook, " "

H. S. Brown, Milwaukee, Wis.; Mary Harris, Sparta, Wis.; Jennie Hazen, Fox Lake, Wis.; C. H. Warrenner, New Lisbon, Wis.; J. O. Barrett, Glen Beulah, Wis.

An Act of Folly and Signal of Danger.

In September next, "The Evangelical Alliance," a general organization of Protestant churches throughout the world, is to have a delegate meeting in the city of New York; doubtless many distinguished theologians and church notables will be in attendance. The entire sect of orthodox Protestants is interested in the assembly. Among the purposes of this convocation, is the intention of enforcing the infamous politico-theological amendment to the Constitution of the United States: which is to recognize the demon God of orthodoxy as the king of the universe; Jesus, his son, the ruler and savior of the nations; the old patchwork Bible as "the ethical foundation of law;" and by inference, Christians only as the rightful citizens and officers, etc., etc.

We have frequently pointed out the danger religious liberty and all civil rights were to be put in by this movement, but some of our friends have considered us over-excited in regard to the subject. For their benefit, let it be known that the President of the United States, Ulysses S. Grant, the Vice President, Schuyler Colfax, and the Secretary of State, Hamilton Fish, have all signed a document, as *officers of the United States*, giving the influence and authority of their station to a proclamation which announces their "interest" in the object of the meeting, and their gratification at the prospect of success for the Convention, in all its plans and purposes. Thus these perhaps well meaning men, prostitute their official dignity by hastening to endorse beforehand the doings of this Protestant Eumenical Council—this conclave of conspirators against freedom of thought! The act is a threat to every Roman Catholic, an insult to every liberal mind, and an injustice to every American citizen. We denounce it as the most unwise and disreputable act of the present administration.

Physical Phenomena.

"THE RAP."

Most prominent and characteristic of the phenomena which are developed in connection with Spiritualistic manifestations, "the raps," or "sounds," are at once the earliest in the history of modern unfolding, and commonly among the first to be produced in any circle where physical manifestation is possible and legitimate. The tips, and movements of furniture, may precede the manifestation of the raps in a newly organized circle, but the communication is oftener begun in the other manner, though of course the precedence in order as regards the one manifestation or the other, is very much dependent upon the adaptation of the mediums present, as well as the will supposed to control.

After the formation of the circle for physical phenomena, according to rules already given, in some moment of silence, those whose sense of hearing is sensitive enough to feel the *magnetic vibrations* which are a part of the natural phenomena of sound, will hear as if drops of water were gently falling upon some hard and polished surface. This they will detect before the rest of the circle become conscious of the fact, and are liable to be accused of an imaginative delusion until those who can hear only *atmospheric waves*, can be made conscious of an effect upon their more obturate tympanums. Those who have this which seems a *forefeeling* of sound, are capable of becoming "clair audient;" that is, can be made to hear sounds, voices, music, etc., as they are produced in the spiritual or magnetic hemisphere, before they become externalized in audible vibrations.

As the magnetic waves are made stronger, or induced in greater intensity, all who are attentive in the circle, will hear a natural and yet peculiar sound as has been described; this may at first be very low, and hardly to be distinguished from any common and accidental noise; yet to the close observer there is something in the rap which defines it always to the ear, in distinction from every other crepitation or sound, no matter how produced. Indeed, it will soon be discovered that each control has a sound peculiar to itself, and no more to be confounded with that produced by another, than the articulate voices of different persons.

Whenever the influence and intelligence seeking to communicate, has gained the power to produce the sounds distinctly and with certainty, a code of signals may be introduced in order to establish an intelligent correspondence. That one rap is to constitute a negative representing *no*; that two imply doubt, representing *perhaps*; that three constitute an affirmation, expressing *yes*, is the simple arrangement commonly made use of.

In addition to this, for more explicit direction and thorough understanding, the alphabet and numerals are employed. To signify numbers, the amount, if small, may be rapped out; or, having a card with the nine digits upon it, the raps will denote the figures and the order in which they are to be written to form a mathematical expression. Thus, the term 1800, would require first one rap, whereupon that figure is understood; then eight sounds express the next character, and a signal to be agreed upon for a cipher, twice repeated, forms the expression; or the value of the figures may be spelt out, as occasion may require. To use the alphabet, one rap refers to the first letter, A, and each other by its place in the column of letters—1, A, 2, B, 3, C, etc. etc. In the course of practice, abbreviations, signs, etc., can be made use of, just as fast as a perfect understanding can be gained in regard to them. Thus, long and precise messages can with care and attention be received. In the hands of prudent and practical parties, the probabilities of error are not greater than in the transmission of intelligence by telegraph. So, long communications have been rapped and spelled out; the substance of books has been given; the names of friends made known; a thousand tests outwrought, and multitudes satisfied of the significance of life in view of immortality. But after all,

the manner of communicating is tedious, and liable to interruption; and although the simple rap will always have a charm for the Spiritualist, it will generally soon be abandoned for more rapid means of correspondence.

"The Rap" is no new manifestation, but a historical matter in various times and places, its production is through a law of the magneto-electric elements of the human body, of which force spirits avail themselves, and controlling it, direct the phenomena as a signal of their thought. The force is shown to exist in the body, as at times some persons have been annoyed by falling into conditions where heavy discharges of a seemingly electrical nature, would take place from their persons, with an explosive force sufficient to burst the panels from a door. At other times, the same force, which seemed to be evolved spontaneously, would displace and overturn furniture, and otherwise create disturbance.

From these and many other facts, not to be recalled here, it seems that the force which produces the rap is one inherent in the human system, and commonly made active in this way only in some diseased conditions, but under the influence of the circle, *evoked and managed*, not *created* by "spirits." Hence, we consider it possible that raps, tips, movements, etc., may occur by means of an abnormal disengagement of some occult force, from the body, which force is not electricity, magnetism, or "od," but a vitalic, spiritlike efflux, for a comprehension of which we must await the spiritualization of the intellect and the emancipation of science. Therefore, the test involved in physical phenomena is not to be found in the power manifested, but in the peculiar, characteristic and particular intelligence involved, in accordance with whose will the forces are used, in order to skilfully establish and maintain the conditions of telegraphic communication between the inhabitants of the two hemispheres of human existence, unscientifically termed the "embodied" and "disembodied."

Thus it is explained that phenomena are sometimes erratic and eccentric. A force is set in action, not always fully controlled by spirits, either for want of skill or because of accident. So communications may be interrupted, messages perverted, and all the trouble encountered which would be expected where untaught experimenters attempted the use of imperfect telegraphic apparatus. But with calmness, prudence and patience, all difficulties may be vanquished, and the circle placed in the way of receiving direct instruction for their guidance, and encouraged to persevere unto the development of the higher phases of mediomistic progress.

Worship.

BY HENRY T. CHILD, M.D.

Few words have been less understood than this; man being the only worshipping being, can draw no analogy from the lower orders of creation. We understand worship to be a condition which enables us to appreciate something higher than ourselves—something worthy of our respect and aspiration.

This state may express itself by forms of devotion, by labor, by intellectual and spiritual culture. We are told by an ancient writer, that "they that worship the Father, must worship him in spirit and in truth."

An analysis of man shows him to be a trinity, having a physical, an intellectual and a spiritual nature; but these are so intimately blended that as a worshipping being, they all enter into this act. Hence the various forms and ceremonies which mankind in all ages have instituted for the expression of worship on the physical plane. These are established at first, as types and emblems of spiritual devotion, but in time, losing this character, they become mere dead forms, not even having the savor of life.

We realize that the physical nature joins in the act of devotion, and feels a sense of pleasure in this, but the worship upon the physical plane is blind and idolatrous, unless it be guided and regulated by intelligence and spirituality. These teach us

useful labor is the proper worship for this portion of our nature, and is always conducive to health and prosperity. Hence, our first position is that labor is worship, and the only requirement is for each person to understand what is the labor they are fitted for, and to perform that labor in such a manner as to develop and unfold their physical powers, and not to overtax or injure any of them. Useful labor, in all the spheres and departments of life, is worship, and will bring peace and prosperity to man. But the great problems of life are to learn how to labor and what we are adapted to perform.

Most of the labor of humanity to-day, is not entitled to the name of true worship, because it is improperly performed, and individuals are generally out of their proper spheres—those to which their capacities adapt them. Hence, instead of reaping the rich and beautiful fruits which flow spontaneously from true worship, men and women, especially the latter, are suffering from oppression.

The work may be all right—it may be just what the world needs—but it is not done in a proper manner and by the proper persons. Many an excellent plow-boy is sadly spoiled in the effort to make a minister of him.

One of the most important lessons of life is to find our appropriate sphere and labor, and to enter upon it; and thus perform true and acceptable worship, because we are in our finite degree imitating the Infinite Worker.

Intellectual culture is worship, for like reasons; but it must be performed according to the laws of use and adaptation, or it will not bring the peace that flows from true worship.

Spiritual culture is the highest form of worship. This is only understood when the soul-nature is so far freed from the trammels of the body, that it can go forth into the spheres of the inner life, and realize some of the conditions that exist there. This is the "worship in spirit and in truth," and as the soul thus worships, it gathers strength from the interior life, and brings it forth upon the intellectual and physical planes, and thus spreads a holy halo of divine love over the entire human being.

Whenever mankind learn to understand these three forms of worship, and to bring them together in beautiful harmony, then will heaven be realized on earth, and the angels passing through our midst, will no more behold, as they now do, "altars with this inscription, to the unknown God," for such worship as this will reveal the God in us, one unto another.

The *Loves of Life* says more quarrels arise between brothers, between sisters, between hired girls, between school girls, between husbands and wives, owing to electrical changes through which their nervous systems go, by lodging together night after night under the same bed clothes, than by almost any other cause. There is nothing that will so derange the system of a person who is nervous in eliminative force, as to lie all night in bed with another person who is absorbent in nervous force. The absorber will go to sleep and rest all night, while the eliminator will be tumbling and tossing, restless and nervous, and wake up in the morning fretful, peevish, fault-finding and discouraged. No two persons, no matter who they are, should habitually sleep together. One will thrive and the other will lose. This is the law; and in married life it is defied almost universally.

Mr. Daniel McFarland recently applied to Colonel James Fisk, jr., for a free pass over the Erie road. Colonel Fisk was somewhat puzzled to understand what Mr. McFarland's claims for a free pass were, unless they were to be found in the developments of the late murder trial, and respectfully declined to extend the desired gratuity, one of the officers of the road suggesting, as the interview closed, that assassination was a new ground for claiming the honor of a railroad pass.—*N. Y. Tribune*.

"Hurry, mamma," said the little innocent, with his cut finger, "hurry, it's leaking."

The Social Evil.

(Continued.)

Put your hands to work, and labor to the extent of your natural strength and abilities, in some useful and honest occupation; live temperately and waste nothing of the blessings of God. Keep all the commands of God, laid down in the book of his laws, for the protection of men and women in the flesh; and in so doing, ye may walk with God, and inherit his blessing and protection as natural and rational beings. But God never did and never will suffer men to mingle the flesh and spirit together, nor to follow the path of nature and the path of grace, both at the same time; but the one must be sacrificed for the other. Yet is man left free to choose either path, and receive his reward accordingly.

"As for me, Adam, I walked the path of nature, and fulfilled the true "law of nature," (that is, after my first transgression, which mankind do not keep in this day,) in all its requirements, and therein I pleased God as a natural being, but found no farther acceptance than this. Thus I remained a natural being, until the second Adam, a quickening spirit, was sent to conquer sin in the flesh, by obedience, and thereby open the door for a spiritual relation and communion with God, as spiritual beings." [Extracted from pages 601, 604, 610, of *D. B. II. W.*—1843]

Thus, the cause of the "social evil," and the root of human depravity, is traced back to Adam's transgression; to a lawless principle, which was never essential to the reproduction of the human race, the excessive indulgence of which, beyond what Adam and Eve did, is the great problem now solved. In Scripture language, the principle is called by different names: "lust," "flesh," "forbidden fruit," "old man," "man of sin," "son of perdition," "carnal mind," "devil," "dragon," "that Wicked," (meaning that wicked principle, the cause of the social evil.) "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," (2 Thes. 2: 8,) etc., which are all synonymous in their signification. But the great question is, What shall we do with it? This is the problem:—How shall we eradicate it without destroying the human race? Science cannot do it; if it could, it would have been done long ago. Philosophy cannot do it; it has tried and proved a failure. But with science and philosophy, combined with practical obedience to law and order, it can be done; it has been done. It is of so long standing, and so incorporated into the very heart of humanity, that we admit the difficulty. The principle in and of itself, is lawless—is not subject to any law, neither indeed can be, when left uncontrolled by a superior and higher power. The principle has been tried before the high court of heaven, and found guilty of the most abominable crimes, the earth itself bearing witness against it; and the sentence pronounced by the court and Judge of all the earth is death. It is doomed to crucifixion, by a daily cross and self-denial; that is, total abstinence; starving it to death by inches, until the principle is entirely eradicated from the soul. This can be done without extinguishing the human race, by recognizing two orders of people, viz., Materialists and Spiritualists, or the natural order and the Spiritual order. These two orders comprise the whole family of man, and admit of different grades and degrees. Each order is governed by its own laws. For this we quote from the highest authority:

"I do require, saith the Lord, that all such as desire to live in nature, propagating their own species, keep the law of nature unviolated, as I have commanded from the beginning. And all such as desire to come into the gospel of grace, must keep the law of grace, as I did command in the first appearing of my blessed Son, your Lord and Saviour, Jesus Christ, who stands as the first true Anointed One." [See *Sacred Roll*, p. 30. Revealed in 1843.]

Two great problems have been solved in the United States within the last century, viz., a virgin life and community of interest, without the dismal aid of nun-

neries and monasteries, where the sexes enjoy social and daily intercourse, and preserve their chastity year in and year out, and have, for more than three-fourths of a century; of families consisting of from twenty-five to one hundred people, some more and some less. They prefer keeping the higher law—the law of grace. This was so new and so strange at first, that the world did not believe they lived the life they professed. Elder Frederic W. Evans, of Mt. Lebanon, N. Y., one of the most progressive minds of the age, in a letter to North Union, dated May 25th, 1868, said, "For the first fifty years, the guests of the marriage supper, quietly living pure, celibate lives, were always met with the scoffs and jeers of the world, with the charge that they did not so live; that ended the argument. * * Thus the world called in question the fact of their living lives of chastity. Eighty years have passed away, and that fact, now, is no longer called in question. Hundreds of men and women have lived together, maintaining a close social relation, upon the basis of pure celibacy, for eighty years in succession, known to the thinking, philosophical mind as a problem not to be, (but is now,) solved. This fact, Henry Vincent will make known on his return to England."

Wanted.

There is a long catalogue of wants yet wanted. Wanted, men, who will condemn wrong in friend or foe—wrong for wrong's sake, and not for fear or favor; wrong in themselves as well as others, themselves before others. Wanted, men who know their places and will fill them, and not push for other and greater, and more lucrative and responsible, which they cannot fill. It is the push of small men into big places, the over-leaping of ambition, which so embarrasses affairs, movements of governments, armies and finance.

Wanted, men who know their own business, will stick to that and let everybody's else alone; who will be content that God shall rule the universe without their engineering, and that man shall go his way without their meddling.

Wanted, men "not too lazy to work nor too proud to be poor; willing to eat only what they have earned and wear only what they have paid for." Wanted, men with no hinges in their knees, no cringing in their manner, not craven in their hearts, who are going to stand up straight in their honest manhood, no flunky to money, or learning, or place, or circumstance—only, and always, and everywhere, downright self-respecting, honorable men. Wanted, men who shall be men in treatment of their wives—not bitter, cynic, supercilious, domineering, aggravating; but men of the charities and courtesies they show to other women, with a little of the chivalry flung in. Wanted, men who are going to stick by one another in their straits: who are going to make friendship no fiction, trade no cheating, politics no barter, religion no form, life no shipwreck and death no horror.—*Rev. J. F. W. Ware.*

Editors of the American Spiritualist:

Gentlemen:—Enclosed find \$2, for which place me on your subscription list, and send the future numbers of your paper. When you have sent papers to that amount, I will renew subscription. Yours very truly,
Buffalo, June 1, 1870. H. D. FITZGERALD.

EDS. AMERICAN SPIRITUALIST:

Please accept the inclosed trifle, (\$5) in aid of your noble efforts to spread the "Gospel," (i. e. God-spell,) of good news and glad tidings. Sincerely yours,
C. I. THACHER.

136 Bank St., City, June 17, 1870.

A. A. WHELOCK:

Dear Sir:—As I am a reader of your paper, I send you one additional subscriber for the SPIRITUALIST. Enclosed you will find one dollar, for which please send your paper without delay, to John Whiteman, Elkhorn, Walworth county, Wisconsin.

Delavan, June 20, 1870. M. L. HOLLISTER.

Mr. A. A. Wheelock:

Please find enclosed one dollar, for which forward one volume of the AMERICAN SPIRITUALIST to the address of W. H. Host, Bowerston P. O., Harrison co., O. Now I think I have done my duty, according to your request, in sending name and money for an additional subscriber, and will do my best in getting you more.

I would just say to you that I am in an isolated place, and am considerably villified in consequence of my belief in spiritualism. I would go twenty miles to hear a good Spiritual lecture, and did recently go that distance to hear Emma Hardinge in New Philadelphia.

I want to get some spiritual books when I come to your city.

Fraternally yours,
Bowerston, O., June 6. DANIEL WEYANDT.

Messrs. Editors:

I want you to send me the AMERICAN SPIRITUALIST. I accidentally got hold of No. 12, Vol. 3, and the first article, from the pen of Hudson Tuttle, more than paid me the price of the paper for a year. I do hope it will live, for 'tis every way useful, just and wise. How such a paper can be published for one dollar a volume, is a mystery to me. Respectfully yours,

Kokomo, Ind., June 8, 1870. BYRON REED.

EDS. AMERICAN SPIRITUALIST:

Gents:—I have, by giving away or lending my own papers till worn out, obtained two subscribers for your paper—names as follows. * * * I do hope you will be able to make it a weekly next year. For myself, I do not care so much about the price, as the quality of the paper. The meat is what I am after, and since the days of the *Univercalum*, and *Telegraph* by S. B. B., I have found none that suited me as well as yours.

Respectfully,
Webster, Mass, June 15, 1870. H. D. SANFORD.

EDS. AMERICAN SPIRITUALIST:

Enclosed you will find three dollars, for which you will please send your paper one year each to the following address. * * * Please send me the names of those who now take your paper in this place (Newark) and also the amount of their indebtedness, and I will get them to renew. Also, send me a few specimen copies, and I will try and add to the number of subscribers. Respectfully yours,

Newark, O., June 16. S. P. HARRINGTON.

EDS. AM. SPIRITUALIST:

I send you one dollar to pay for the AMERICAN SPIRITUALIST for one year, for David Campbell. I think I can get some more subscribers to your valuable paper, and send to you soon. I am trying, and will do all I can. I live in a place where the Methodist church has a strong hold, but Spiritualism is working into their ranks, and they begin to tremble. I will do all I can to get subscribers for your paper. I am a Spiritualist and have been for some fifteen years.

Yours truly,
Durand, Ill., June 18, 1870. PRICE W. WEBSTER.

A. A. Wheelock, Cleveland, O.:

Dear Brother:—Enclosed you will please find one dollar, for which I desire you to send the AMERICAN SPIRITUALIST to John Gray, Darby Creek, Madison county, Ohio. He is an old friend of mine, and I trust will make a permanent subscriber to your most valuable paper.

Brother, can you tell me if we can have Emma Hardinge to lecture for us here once or twice. I do not like to have the old fogies forget that Spiritualism is, and is to be a thing of earth for all time to come. Besides your "missionary" labors here, Bro. Sutliff did much good last winter. Then came McQueen—and the churchmen said, "In him will we trust!" But in him they were "overdid," and the clergy being baited out by his pompous pretense to expose Spiritualism, after his utter failure, were so chagrined they could not refuse to come out and hear Bro. Sutliff's response to McQueen's tirade and senseless abuse of our cause; and acknowledged his superior candor, honesty and manhood.

* * *
Cardington, O., June 6, 1870. L. F. HAGER.

THE
AMERICAN SPIRITUALIST.

PUBLISHED EVERY TWO WEEKS BY
THE AMERICAN SPIRITUALIST PUBLISHING CO.
Only One Dollar a Volume.

OFFICE 47 PROSPECT STREET, CLEVELAND, O.

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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."

"What is Religion?"

"To know what religion is, is what the people most desire," is the heading of a column article in the last number of this journal, from the pen of that able writer and radical thinker, Dr. A. B. Child of Boston.

Dissenting as we do from some of the views and conclusions of Dr. Child, and highly appreciating his kind invitation, that the "editors of this journal—THE AMERICAN SPIRITUALIST—please answer and tell the people what the religion of the human heart is," we propose, as one of its editors, to respond to the invitation.

We do not comprehend why Dr. Child should define what religion is, and ably argue the case in over a column's length, and then ask, not only what it is, but conjure the editors of this paper to "tell the people what it is."

Dr. Child's definition of religion is strongly suggestive of a definition that most sadly needs defining. He says:

"Whate'er man's love may be,
It is God's love in him.

Whatever man desires
Is the object of his love.
Man's desire is man's religion,
Natural, spontaneous, divine."

Does it not follow, then, where men "desire" to lie, cheat, steal, rob, murder, and not only desire, but actually do perform all the black crimes known to the criminal code, both written and unwritten, that such "desire is man's religion; natural, spontaneous, divine!"

If this is the idea that our friend intends to convey, and without any farther explanation, then we unhesitatingly say that such a "religion" is degrading, debasing, hellish, damning and damnable; and that the great heart of humanity, which is but the heart-throb of Deity, no more beats in the direction of such a sentiment, or the idea that "man's desire is man's religion," than innocence and purity seek association with vice and crime! These are eternal opposites so long as they exist. Thus with the terms, "good and evil." They mean something; plain terms; understood by all. "But," says the rationalistic philosopher, "who is to judge of what is good and what is evil?" Judge yourself, if you have brains enough to do so; if not, borrow your neighbor's, like a Christian bigot, and rely upon what the pope, priest or minister may tell you!

In justice and reason, can there be any other than this universal, individual standard, in regard to right and wrong, good and evil? If this be true, and we believe the experience of every human consciousness will attest it, what is the logical result? Why, of course, that every human being can only know in regard to good and evil, according as they have capacities to comprehend. How illogical and far from the truth, then, to say that "all evil is undeveloped good." How do you know? If it is undeveloped, how can you tell anything about it? Surely, no man's capacities are yet sufficiently acute, large and comprehensive to be able to define fully all that belongs to good or evil that is already developed. How unwise, then, to talk of good or evil not yet developed; of something that no human being can possibly understand!

We believe Dr. A. B. Child is accredited with promulgating the declaration that "whatever is, is right." Few there are, we think, who accept the proposition in any sense, while those who try to believe it, being constantly confronted, by plain demonstrations to their own senses, that such is not the fact, are always offering some kind of an apology or explanation for a declaration so obviously at war with the daily experiences of human life.

It is in vain that we attempt to philosophize away a fact! They are stubborn things and heed not our babbling. Words are cheap; terms are meaningless only as they convey our meaning. What mean these words, good and evil, right and wrong? Do they express anything, and does that thing, principle or act, absolutely exist which they represent? If so, why is one a representative and the other not? Why are we told that one is an eternal verity—a lasting, infinite reality to the human consciousness; "the eternal right"—and that the other has no real existence. It is only seeming! The question, "What is religion?" underlies all this specious reasoning—or rather, jumping at conclusions without reasoning—from the bigoted orthodox, who through faith, swallows popes, bishops, priests, ministers, churches, creeds and holy books as divine authority, to the assumptions of a philosophy putting forth a declaration that no human consciousness is capable of grasping, nor all the intelligence of the race has the power to explain. When you have said that "whatever is, is right," you have said nothing—simply made a noise; for it is entirely and utterly incomprehensible, so long as the human mind is run in its present mold.

We have said thus much in response to the sentiment expressed by our friend, in his article, and while we admire the candor and manly frankness of his expressions, always food for thought, and especially purpose to hold the columns of this journal open to the freest expression of opinion and fullest criticism, we hereby file our objections to the philosophy and practice of such a "religion."

Again, we differ with our friend as to "what the people most desire to know." We believe the people care less and less every day, to hear or know anything about religion. They are fast learning that "religion" is only another name for professional hypocrisy, pious frauds and successfully cloaked villainy!

The naturally honest man, whose childhood has not been poisoned and perverted by Christian influences and training—whose manhood has not been corrupted by its teachings—don't care a fig about religion. He sees and knows that what is called religion, is simply and only human emotion, acting in sympathy with a blinded and perverted reason—the same class and degree of sensation and emotion that is produced by the satisfaction of a good dinner, or the sudden knowledge of sad news.

No, Dr. Child, "what religion is," is not "what the people most desire to know." But what life is—its responsibilities—its possibilities—its grand realities, and its ultimate—that is "what the people most desire to know." Does life continue? Where and how. What are the benefits to be realized in this state of conscious existence? What the latest invention? Where are new railroads being built, canals dug, mines discovered and delved, schoolhouses erected, the means for educating the masses being gathered; and what more can be done to elevate, educate and advance still farther on life's pathway of eternal progress, earth's toiling millions, is what the people should, and, we believe, in their heart of hearts, do "most desire to know." Let us aid in disseminating such knowledge.

Wanted.

Will some one or more of our correspondents who are possessed of a philosophical turn of mind, please give us an Essay, or brief Lecture, clearly defined, tersely stated, explanatory and scientific, on the special subject of *The Philosophy of Spiritualism*. It is wanted.

B.

Mediumship.

There is a class of persons who rank themselves among Spiritualists, who make constant practice of casting reproach and contumely on mediums and mediumship. They revile mediums personally, or ridicule the written or spoken communications. They are entirely too learned, too profound in science, to listen to the incoherencies of mediumship. Often while lecturing on Spiritualism, and supported by Spiritualists, do they employ "mediumism" as a term of reproach and derision. We know that deception is sometimes practiced; that ignorant spirits often communicate; that there is plenty of verbiage in spirit-literature. What of it? Are all books written by men, free from faults? This class of speakers and writers ignore the fact of Spiritualism, and while advocating its philosophy, pass by its manifestations, and write and speak as though they did not exist.

They are scholarly, metaphysical scientific, while Spiritualism as manifested, is shallow and verbose. In all kindness we ask of these "wise-men," is not Spiritualism founded on the revelations of mediums? What would it be without mediums? Could it have sprung into existence without them? The backwoodsman in the wilderness beyond the Mississippi, earnestly writing by spirit-dictation, communicates with most fantastic chirography and spelling, is doing more for Spiritualism than an army of Professors lecturing on that subject, and at the same time casting contumely on mediumship, and by their lives showing that the truth has no place in their hearts. †

"Mediumistic Problems."

One of our clever correspondents (Martha L. Clark) in No. 12 of the SPIRITUALIST, submits several statements, under the head of "Mediumistic Problems," concerning which, information is solicited.

Following this, is an excellent, instructive and satisfactory reply from one of our associates (E. S. Wheeler) covering *seriatim* the several points raised by the aforesaid correspondent.

Without trespassing upon, or repeating what has already been so ably said, we believe there is room for something further on this subject, and therefore venture to remark that these so-called "Problems," to us, partake largely of the character of sugar-coated pills; objections deftly guised and veiled in order to conceal their real bitterness. Whether so, or not, 'tis no especial matter. They are in substance but a re-statement of Mr. LaRoy Sunderland's objections, both of which have been heretofore presented in these columns.

Arguments against any assumed theory, should be received with equal favor with those that sustain it—and both ever will be by the candid and catholic thinker. To the honor of this journal, be it said, it has always welcomed intelligent criticism, whether adverse or otherwise.

Our correspondent has "admitted the truth of the spirit theory from the beginning; has witnessed the various forms of the phenomena, but has never been able to satisfy herself that mediumism is an open door through which we may have knowledge of the condition which men enter at death."

May we know and can she state what will satisfy her?

Unlike our correspondent, we did not, at first, accept the spiritual hypothesis; not indeed until we were forced to, by irrefragible evidences addressed respectively to our senses, our reason and our intuitions. If the reader prefer, this order may be reversed.

We became entirely satisfied that the door was open whereby we had knowledge of, and from those, who had crossed its threshold. Our subsequent investigations have but confirmed what we learned long ago. But as our individual experience cannot answer for another, so another's failure to obtain the desired data, does not at all militate against our personal knowledge, or the multitudinous facts which have come under our observation.

That "mediumism bases its phenomena upon the

analogies of Pathetism," is only true in part. Pathetism is but another name for mesmerism, and mesmerism often fails to furnish the analogy for that which transpires in Spiritualism proper.

Relative to the case of A. Y. D. as mentioned by our correspondent, it is an easy matter to duplicate it. Our eldest sister lost a favorite son more than seven years ago, and though anxious to learn something from him, thinks it very strange—the theory being true—that he does not manifest himself directly to his family, even while the family have studiously and persistently avoided all opportunity for his return. This results from their reliance upon the traditional assumptions of theologic superstition, agreeably with our correspondent's notion, as evidenced in her Problem No. 2.

Reference is made by our correspondent to an article in the *Galaxy* for Dec. 1868, purporting to be written by a distinguished ex Mayor of Charlestown, Mass., detailing his experiences as a medium, of his hallucination, &c.

If our information is correct, the gentleman alluded to is not the author of that magazine article. Its parentage belongs to a well-known unscrupulous member of the Bohemian literati, and who, if common report is true, is guilty of other sins in connection with Spiritualism, even more heinous than this one. The reported cases of spiritual deception, instanced by this irresponsible literary vagabond, are fit expressions of his own character.

As to the other points of our correspondent, for instance, because a spirit has power to hallucinate a medium, there is nothing reliable in mediumship; because, through clairvoyance, one is enabled at times to divulge inmost secrets and reveal mysteries transcending the ordinary powers of man, that this faculty, latent in all and partially developed in a few, can be made to account for all the tests of identity received through spirit control; that it is inconsistent, and therefore impossible, for Nature to respond to the inquiries of her children, respecting post-mortem matters; that death disqualifies man from all concern and participation in human affairs; and finally, because of man's peculiar constitution, all forms of mediumship are to be considered an interference, &c.;—these several points are fully met, and respectively and clearly answered, by our associate.

Those interested, and we know there are many such, will be amply rewarded by reading, even though it be a second time, what he appended in the way of a reply to our correspondent's objections.

The subject is every way worthy of definite thought and continued attention. By the exercise of these, favorable results will follow.

Perverted Tolerance.

The tolerance of Spiritualists is a virtue sometimes perverted to vice. Unwilling to condemn, they assume the utmost charity. Solicitous upon this point, they forego discrimination and forget just criticism.

We are not finical, and least of all should assume the airs of a pedant; but hearing such speaking as we sometimes listen to, and seeing intelligent people forsake our halls in consequence, when gross characters, as idle as conceited, foist themselves upon the platform, we grow sick at heart at the sentimentalism which prevents open and honest criticism of such impertinent impudence.

The first duty of a public speaker is, *not to corrupt the vernacular*. Grammar is not *grace*, but it is graceful; and there is no excuse for those who thrust themselves forward in public, having neither inspiration, sense or scholarship.

Only a little while ago, an audience sat out a harangue from a loud-mouthed Boanerges, who began his "oration" as follows:—"My friends, there are but few of you here to night, but I shall address you as learnedly, as grammatically, as eloquently, as if you were all one conglomerated mass!" The worst of it is, this "inspired speaker" seems to have this rigmale by heart, and parrot-like, repeats it whenever he

thinks it applicable.

It is time sojourning parasites, lunatics on "missions," and such teachers, were disallowed by intelligent Spiritualists. They should see to it and not be imposed upon in the name of Spiritualism, any more than in behalf of the church.

It requires sagacity on the part of those who desire speakers, to escape the cunning traps of these self-appointed misrepresentatives of the cause. Without ability to command attention in any notable place, were they to ask even the meanest pay for their worse than worthless services, they will cajole those who can give them permission, into allowing them to speak upon some platform which has, by the inspiration and genius of devoted men and women, been made respectable and influential.

Taking care to advertise the fact of their presence in such a place, they are able to cheat the friends in smaller towns into employing them; because it is supposed that speakers employed by such an old society, must be competent. Thus, the mistake of the committee in accepting for nothing, speaking which they would never pay for, is made to work to the injury of many others who look to be guided by their selection, as well as to the disparagement of every person fit for their work, who labors in the spirit of consecration for the advance of truth.

It is time some of the slimy ways by which mean, spirited, unworthy people seek to serve themselves at the expense of Spiritualism, were exposed, and reform established.

A Judicious Movement.

As one of the results of the Spiritual Convention in Boston, the friends of progressive thought, there organized, last Sunday, June 26th, a "Liberal Tract Association," for the publication and dissemination of a condensed statement concerning matters spiritualistic, radical, reformatory and scientific.

Prof. Wm. Denton, the eminent Geologist and Lecturer, was made President, and a string of names, well known as earnest and practical workers, were submitted to fill the other offices.

This is a movement we are positively convinced, in the right direction. By it no small proportion of the guns of the enemy may be turned against them, while others become forever spiked. While Spiritualism, in an external sense is passing through a certain transitional phase—objectively on the wane, at least apparently, subjectively on the increase, to an extent heretofore unknown—essentially affecting the literature, medical jurisprudence, art, science and religion, the wide-spread scattering among the people of these proposed "leaves of truth," will but add to and intensify the already good effect and practical work which has been and still is being accomplished by this direct ministration of the angels.

All our sympathies are with such a movement. Success attend it. And may this organization be but the forerunner of a score of other similar associations formed throughout the country, to the down-pulling of error and the upbuilding of a Spiritual Temple beneath whose roof all people may find rest and strength.

Boston, June 27.

Verdict of the Public.

No case that ever came before a court in this land for hearing, that appealed to the forms of law for decision and justice, has excited such universal interest, as the McFarland trial, and where, after time for reflection and the sober second thought, the almost unanimous verdict of the public has been given in such unmistakable terms, as is now seen in the outspoken condemnation of this assassin murderer.

Never has there been so great a farce enacted, in the name and with the pretended sanction of law, as in the case of this guilty wretch. The people now see it, and they also see by what method assassination and murder are to be made easy. The manly form of the

brave-hearted Richardson has been tenderly cared for; in the golden memories of cherished, valued friends, and the confidence of an appreciative public, is his noble life and great worth enshrined. A highly gifted and true-hearted woman—and thank heaven, though late, at last the wife of a man worthy of a true woman's love—mourns the brief separation that an assassin's bullet has caused, while the murderer roams over the country, an unabated public nuisance and social stench, "seeking rest and finding none," and only serving to illustrate how easy it is, in the name of law, to cheat the gallows and justice of their righteous dues, by liberating a well known and publicly recognized assassin and murderer.

Even the *Cleveland Herald* grew sick of its earnest efforts to whitewash so black a villain, and suddenly performed a most successful as well as astonishing feat of "lofty tumbling," by a long-winded editorial correspondence, veering round upon the side of that righteous public verdict, which their keenly sharpened business instincts notified them was coming.

The following from one of the leading journals of the country, shows what the verdict of the public is:

"Steadily, and almost without dissent, the verdict of the public conscience in the McFarland case is coming in. The jealousy of certain secular and religious journals, against the *Independent* and the *Tribune*, and the sinister, mad dog cry of "free love" which they raised, for awhile almost blinded public sight. But the sober thought of the people is nearly always right. Leaving out a few religious papers, which in their haste to throw brickbats, committed themselves so far that they could not well get back, the religious press, orthodox and heterodox, have been exceedingly clear and distinct in their utterances. The leading city journals of high character—such as the *Cincinnati Commercial*, the *Chicago Tribune*, the *Chicago Post*, etc.—have spoken in their best vein in denunciation of the verdict by which the assassin of Albert D. Richardson was acquitted. The country press, the little village and local papers which live nearest of all to the uncorrupted consciences of the people, have brought to our office during the last week, a steady stream of utterances, in nine cases out of ten on the right side. And now the monthly magazines—*Harper's*, the *Atlantic*, *Putnam's*, and indeed all that allude to the subject, speak with a voice not to be mistaken, and all on one side. *Harper's Weekly* puts the case very strongly. It only remains for the grave quarterlies, the last echoes of events and feelings that move the great popular tide, to speak, as they will, on the side of good morals and the right."

Home Again.

Our friend and brother J. M. Peebles, arrived at New York per steamer "City of London," June 21st fourteen days from Liverpool. We rejoice to hear of his safe arrival upon our shores again, and hope soon to have a friendly shake of his hand and feel the sunshine of his genial spirit.

His visits and travels in Europe, together with his successful lectures on Spiritualism in London, have been marked with grand results for our cause and will yet be productive of great good in the future. Welcome home.

Lyceum Festival.

The Children's Lyceum gave a Social and Festival at Lyceum Hall, for the benefit of the Spiritualist Society, Tuesday eve, June 21st. The Hall was filled with youth and beauty—natural pleasure seekers—with an occasional representative of the venerable in years, like our brother Lawrence. Papworth's Band furnished the music, and of course there was some dancing. At 10 p. m., a splendid collation was served, which was prepared and generously donated by the noble-hearted ladies of the Society and Lyceum. The gross receipts were \$100.01—the largest amount ever realized by the Society from a sociable. The best of order was preserved, and it was certainly one of the pleasantest gatherings ever held in the Hall. It is the intention, we believe, to give more of the same kind of Sociables, with supper, an entire new feature.

The Pledge.

BY JOHN PIERPONT.

Thou sparkling bowl! thou sparkling bowl!
 Tho' lips of bards thy brim may press,
 And eyes of beauty o'er thee roll,
 And song and dance thy power confess,
 I will not touch thee, for there clings
 A scorpion to thy side that stings.

Thou crystal glass! like Eden's tree,
 Thy melted ruby tempts the eye,
 And as from that, there comes from thee
 The voice, "Thou shalt not surely die."
 I dare not taste thy liquid gem,
 A snake is twisted round thy stem.

Thou liquid fire! like that which glow'd
 For Paul' upon Melita's shore;
 Thou'st been upon my guest bestow'd,
 But thou shalt warm my house no more;
 For wheresoe'er thy radiance falls,
 Forth from thy heat a viper crawls.

What tho' of gold the goblet be,
 Embossed with branches of the vine,
 Beneath whose burnished leaves we see
 Such clusters as poured out the wine;
 Beneath those leaves an adder hangs,
 I fear him, for I've felt his fangs.

The Hebrews who the desert trod,
 And felt the fiery serpent's bite,
 Look'd up to that ordained by God,
 And found that life was in the sight;
 So the worm-bitten, fiery veins
 Cool when we drink what God ordains.

Ye gracious clouds! ye deep, cold wells!
 Ye gems from mossy rocks that drip!
 Springs that from earth's mysterious cells
 Gush o'er your granite basin's lip;
 To you I look, your largesse give,
 And I will drink of you and live.

DIALOGUES AND RECITATIONS

FOR

CHILDREN'S LYCEUMS.

BY MRS. LOUISA SHEPARD.

BREAKING UP.

(Concluded.)

Julia.—Are we connected here, with more than one life?

Leader.—Yes, we are living here in this world, three distinct lives: the life which belongs to the animal world, that which belongs to the spiritual world, and that which belongs to the soul, or divine life—three in one; that is the trinity which is yet to be understood.

Julia.—Is there to be a new order of things?

Leader.—Yes, but God still reigns, the earth rejoices, and humanity is safe in the light of this dispensation. The law of conjugal love, of true marriage, of home harmony and the relations existing between parents and children, are being understood, so as to reveal the falsities, and the causes of the infernal discords of the past, and inspire a hope of a new era, in which men and women shall overcome all that is at war with genuine conjugal relationship; and why should we fear the result?

Julia.—Should we not be anxious to keep our reputation good?

Leader.—That is well, but it is more important that our lives, hearts and motives should be good, our aims lofty and unselfish, and let our reputation take care of itself.

Julia.—Must God's law be written on our hearts?

Leader.—God's law is written by angel hands, in every fibre of our being.

Julia.—Is the time coming, spoken of in the Bible, that will try men's souls?

Leader.—The time is fast coming when the revolutions now upheaving the old order of things, will try every one as by fire. It is now as it was when Jesus walked the earth centuries ago: the elements are coming in fearful conflict, agitation is stirring the

deep waters covering the face of humanity, and divisions and dissensions are dividing church and society, in preparation for the kingdom of heaven which is at hand.

Julia.—*Leader.*, did you say that everything is breaking up?

Leader.—Yes; kingcraft and priestcraft are passing away before the rising intelligence of the people, who will not trust in the purity and perfection of any political party or religious sect. No party now in existence, affords a broad platform on which the entire race can stand, claiming their God-given rights.

Julia.—Are not our social laws right?

Leader.—Our social customs and compacts are but a compromise of convenience, and the divinest affections are bartered in the shambles of false public sentiment.

Julia.—Is there nothing to be trusted?

Leader.—No; not without question. We are in the midst of agitation, rocking the religious and social world, demanding an utter change in many of the existing laws, customs and institutions.

Julia.—How can we serve humanity best in this time of trial?

Leader.—The time has come when we are called upon to speak and act independently, and in seeming violence to the feelings of those nearest and dearest to our hearts; and if we are misunderstood, and for a time made to suffer the deepest sorrow, it has been thus with all true, noble pioneer souls.

Julia.—Shall we have our reward?

Leader.—Yes; we are to find our highest recompense in the consciousness of speaking and acting according to our highest conviction of duty. If in doing this, we come in conflict with the evils and errors of the world, we are to remember the greater need of our firmness, freedom, fortitude and heroism. The world can be redeemed only as we meet these falsities face to face, and rise above them in spite of all opposing influences. Millions are groaning in social, civil and religious bondage, from which they can never be saved unless Messiah souls of this dispensation stand forth as examples of heroism, clothed with the armor of God, and the spirit-world recognizing God as father of all humanity, as equal in dignity and divinity, of origin and nature; man as immortal in communion with Deity and the angel world, beneath whose inspiration he is called upon to speak and act, in accordance with his own untrammelled reason.

HUDSON TUTTLE:

Dear Sir and Brother:—I am a stranger to you, but very lately come to see the truth of the Spiritual philosophy, having heretofore he'd to the sleep of the dead, destruction of the wicked, etc.—in the second advent of Christ personally, to set up a literal kingdom upon the ruins of all other governments. I need not say much upon this point, as I now see such a state of things could never occur, and I only wonder how I could have advocated this theory so long. But having a dear companion and much-loved mother, removed from the present form of existence by death, has led me to examine my position more thoroughly than ever before, and the result is, I perceive it is false in every particular. But to come to my object in penning these lines, I have been, for more than a year, now, rendered incapable of physical labor; but my desire for information upon the Spiritual doctrines, is so strong, that I ask you to send me THE AMERICAN SPIRITUALIST one year, commencing June 1st. My physician says I shall soon be able to resume my usual avocations. In the meanwhile the world, to whom I have been accustomed to speak, shall henceforth hear from my lips a different view of life.

Your brother in search of truth,

GEORGE W. WHITNEY.

East Walpole, Mass., June 12.

A bachelor gives it as his opinion, from the roaring of infants, that they must be fed on ice cream.

The principal argument against the President's Indian policy, advanced in a Senate debate, was that it is carried out by Quaker agents, whose selection for the work was considered by one speaker, as "an invidious distinction between the religious denominations of the country." If they have not manifested, as charged by Mr. Casserly of California, peculiar ability in the administration of the Indian Superintendencies, the Quakers certainly have displayed honesty—a qualification very much needed in the past. The prevention of the threatened war with the Sioux, in spite of the belligerent and unwise proceedings of Gen. Sherman, is a sufficient answer to the charge that Indian affairs have not been ably managed. That already assured success has saved to the country many millions of money, which would have been wasted if other than what are sometimes sneeringly called Quaker counsels had prevailed.—*N. Y. Tribune.*

It is rather curious to find Presbyterians and the Pope united in their condemnation of secret societies. At Xenia, Ohio, on the 26th ult., the A.-sociate Synod of North America, in council assembled, had its attention called to the evils of these societies, and the matter was referred to a special committee. There is also to be held, in Cincinnati, a "Christian convention," of those opposed to Masons, Odd-Fellowship and the like. It is possible that professedly religious organizations regard these lay associations with an unreasonable although perfectly natural jealousy; but it would be unfair not to take into consideration that in many instances they are doing work which the church has too often neglected—feeding the hungry, succoring the bereaved, and maintaining and educating the orphan. The best way to render secret societies of less importance, is to take as much as possible of the good work they do, out of their hands.

A HAUNTED FISHING SCHOONER—EXCITEMENT IN GLOUCESTER.—The Charles Haskell, a schooner of Gloucester, engaged in fishing on the George's Banks, once ran down another schooner and sunk her, and during her last three voyages, she has been troubled with the ghosts of the men who were lost with the wrecked vessel, who have so frightened the crew of the Charles Haskell, that they refuse to serve in her, and she has been obliged to return from the banks without her fare. These spirits appear at times on board the schooner, and while she was returning from her last trip, they endeavored to induce the Captain to run into Salem, but upon his refusal, they all jumped overboard and disappeared off Eastern Point, Cape Ann. The Charles Haskell is now lying in Gloucester Harbor, where there is so much excitement with regard to the matter that no crew can be obtained to meet the ghosts again.—*Boston Herald.*

PLANCHETTE.

Being a free account of Modern Spiritualism, its phenomena, and the various theories regarding it, with a survey of French Spiritism.

BOSTON: Roberts Brothers.

Intelligent Spiritualists will read this book of the "Handy Volume Series" with profit and satisfaction, since in its pages they will find a concise and well written reproduction of all that which has made the sum of their experience and thinking for the last quarter of a century. To those not fully acquainted with the facts or philosophy of the new dispensation, Planchette will be a mine of information, a study of intense interest. Messrs. Roberts Brothers have not only put the volume in a "handy," but also in a handsome form of substantial binding, indicative of their good taste and judgment.

The author, Mr. Epes Sargent, is a gentleman well known to literary circles by a number of works, and especially to the Spiritualist public, as the writer of "Peculiar," which as a tale is a creditable production. We are pleased that a literary man of sense and ability has done this work. When the *auto da fe* which consumes the chaff of spiritualistic literature takes place this book will be exempt from that most necessary conflagration.

Mr. Sargent writes like a sane man upon a matter of fact an achievement some of the "inspired" writers of the era seem utterly incapable of.

So far from any looseness of style is the composition of the work, that we are treated to a writing on Spiritualism which has the force, directness and value of a scientific treatise. Still the interest of the book for the popular mind is not destroyed by the vigorous method with which the subject is handled. There are four hundred close but clearly printed pages, devoted to the theme, and none of the space is wasted. The argument is much more than a mere statement of facts, and we can mention no book relating to Spiritualism we should be so disposed to recommend to every class of readers.

For sale by the Am. Spiritualist Pub. Co., 47 Prospect st., Cleveland, Ohio, price \$1.25.

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. BEER, 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,

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. DENAHO.

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 our 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,

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 just 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 drank 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 facts 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 cure. The last I knew about it the man had not drank 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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All business Notices are excluded from the Literary Department of the paper, but may be published under this head at twenty-five cents a line.

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
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We are completely deluged with copy—excellent articles, but to print them all at once is impossible. We are grateful to our friends who favor us with their rich thoughts, interesting notices of meetings, &c. Be patient and your articles will be published, and keep writing please, and thus continue to aid in making THE AM. SPIRITUALIST interesting and attractive, as the great favor with which it is received, the favorable letters we get daily, assures us.

MEETING AT WEST RICHFIELD.—O. P. Kellogg lectured at West Richfield on Sunday last, and as usual, delighted and instructed the audience by his masterly presentation of the truths of the Spiritual philosophy. Mr. Kellogg is among the most popular speakers in our ranks, as is shown us by our friends keeping him constantly in the field. His address is East Trumbull, O.

Appointments.

A. A. Wheelock will speak at Birmingham the first Sunday of each month.

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, " " " 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. WHEELOCK, 47 Prospect st., Cleveland, O.

EXTENSIVE ART GALLERY.—Next to the Bible, no book is more useful than Webster's Dictionary. The Unabridged is an extensive art-gallery, containing over three thousand engravings, representing almost every animal, insect, reptile, implement, plant, etc., which we know anything about. It is a vast library, giving information on almost every mentionable subject. It indeed has been well remarked that it is the most remarkable compendium of human knowledge in our language.—Household Advocate.

The Medium and Daybreak for June 3d, contains accounts of the success of Dr. Newton as a healer, in England, and the farewell address of Mr. J. M. Peebles.

JESUS: MYTH, MAN OR GOD—Is the suggestive title of a book that has reached us from "over the waters." It is from the able pen of J. M. Peebles. Published by J. Burns' Progressive Library, London. This book seems to have been "brought forth" because of the liberal and pointed criticisms leveled at the character of the author's "Jesus," in his most deeply interesting historical work, "Seers of the Ages."

So telling and well directed were these criticisms, of E. S. Wheeler, in this journal, representing the skeptical, anti-Christian view, while Wm. Howitt, in the London Spiritual Magazine, presented the conservative, Christian Spiritual view, until, as the author says, "I found myself not uncomfortably sandwiched between these critics—brothers of a common 'household of faith,'"—and so finding himself, he seizes a "vision-glanced, two-edged sword, wreathed in white rose buds," and proceeds to "wield it in love," at them both. Wherein the author doubtless brings out all that can be said to establish the existence of Jesus as a man. The book ought to be—will be read. More will be said of it in future numbers of this paper.

PROFESSOR HOWE'S SEVEN-HOUR SYSTEM OF GRAMMAR.—The author of this valuable treatise on "the art of expressing our thought correctly," has so simplified and condensed all that is essential to know, in order to make one *au fait* concerning this subject, that the student or learner can master it in a single week's time. Indeed, he calls it his "seven hour system."

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MORSELS OF THE BREAD OF LIFE: Inspirationally given through D. S. Cadwallader. pp. 24, 12 mo.

MAN'S DESTINY IS ETERNAL PROGRESSION: Well adapted for circulation as a tract.

Our Young Folks.—The July number of this interesting magazine for boys and girls, has reached our table, with contents embracing,—We Girls; Farmer John; Robbie Malcolm; The Mason and the Tent Makers; the Babes in the Woods; William Henry's Letters; Prize Essays, and Our Letter Box—a variety sufficient for all. It is published by Fields, Osgood & Co., Boston; price, 20 c nts; by the year, \$2.00. ||

The Little Corporal, for July, comes to us like a young soldier on the march; "fighting against wrong, and for the good, the true and the beautiful," is its motto, and we wish the Little Corporal a triumphant victory. The matter in this number is particularly interesting. Published by Sewell & Miller, Chicago, Ill. One dollar a year; single copy, 12 cts.

The Children's Hour, a regular and most welcome visitor, has made its July call, and as usual, we find its contents, from "The Squirrel with the Red Tail," to the music of "The Three Bugs," just that which will delight the little ones, and do them good to read; and especially to remember the piece entitled, "Keep out of Bad Company." Published by T. S. Arthur & Sons, 809 and 811 Chestnut st., Philadelphia. Terms \$1.25 a year.

Arthur's Home Magazine is one of the most interesting monthlies that make us their regular visits. A plain, homelike style, neat in execution, its fine engravings and excellent reading make it a home companion. Published by T. S. Arthur & Sons, Philadelphia. \$2 a year, 20 cents a number.

Good Health.—We are in receipt of this all-important article, in the shape of a good-sized monthly, by that name, published by Alexander Moore, 11 Bromfield st., Boston, Judging from the July number, it is doing a noble work in a special field, and we wish it abundant success so long as it continues "honest, and in every respect what it is represented." It will always find a welcome on our table.

PANTHESIAN VOYAGE—Is the title of a 160-paged pamphlet by J. A. Carr, M.D., Mobile, Ala. The author seeks, in true novelistic style, to conduct the reader on a most eventful "voyage o'er the main of human life," and finally concludes the journey by bringing the traveller to the "nuptial ceremonies, where he listens to an address from the "Genius of Love."

LAND GRANTS.—We have received a copy of a lecture on the "Policy of Railroad Land Grants," delivered before the Pre-emptor's Union, in Washington City, by E. L. Peters. It is an argument against the policy of the Government granting the public lands to railroad monopolies, and thus compelling settlers to pay exorbitant prices.

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Each State organization is invited to send the same number of Delegates that they have Representatives in Congress, and each Territory and Province having organized Societies, is invited to send delegates according to the number of Representatives, and the District of Columbia to send two delegates, to attend and participate in the business which shall come before this meeting.

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Arrive Toledo,	9.30	8.50	7.40				
" Detroit,		12.50	11.20				
" Jackson,		12.55	11.15				
" Kalamazoo		4.55	6.55				
" Grand Rapids,		8.15	10.00				
Chicago,		4.20	6.50				

EASTWARD.

	Atlantic Express	Day Express	Cincinnati Express	Conneaut Accom'dn	Spec. N. Y. Express
Leave Cleveland,	A. M. 7.45	A. M. 10.45	P. M. 4.00	P. M. 4.55	P. M. 10.50
Arrive Erie,	10.50	2.00	7.05	Ar. Conneaut 7.48	1.30
" Dunkirk,	12.30	3.55	8.59		2.50
" Buffalo,	1.50	5.30	10.30		4.10
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L've Boston	5.00 a. m.	8.30 a. m.	3.00 p. m.	9.00 p. m.
" N. York	10.30 a. m.	11.00 a. m.	8.00 p. m.	11.00 p. m.
" Buffalo	1.50 p. m.	6.05 a. m.	11.50 noon	8.25 p. m.
Arr. Clv'nd	5.15 a. m.	2.05 p. m.	6.25 p. m.	4.20 a. m.

TRAINS EASTWARD

L've Chicago	11.50 a. m.	5.35 p. m.	9.20 p. m.	8.00
" G. Rp'ds	7.30 a. m.	4.30		
" Jackson	3.15 p. m.			7.00 a. m.
" Detroit	3.15 p. m.	11.25 p. m.		7.25 a. m.
Arr. Cleve'd	10.40 p. m.	7.25 a. m.	10.55 a. m.	3.40 p. m.

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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 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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Spirit Communion.

The following beautiful lines, given through the mediumship of Bro. B. A. Beals of Versailles, N. Y. from the sweet spirit wife of his friend, Frank Dygait, of Springville, N. Y., are not only full of consolation to "Frank," but will be admired and read with delight by all who in the least comprehend and realize the divine satisfaction of spirit communication :

DEAR FRANK:—While the day is quietly nestling away among the evening shadows, leaving many flower-eyes to fill with the dew-drops of holy affection, I come to you with these traces of pen thoughts, feeling all the while the soothing influence of some hidden hand, guiding me into a new world of beauty and pleasure, far removed from the shadows which so often mark the pages of life's earthly history. 'Tis the sweet presence of one you love; one whose earth-life went out in the Springtime of youth, to bloom anew in the Eternal gardens of God's Summer Home; and these words come floating into my ear, with a charm as sweet and perfect as the bloom of this tender May:

"From my home where love-light is falling,
Tender and fair as the fresh flush of day,
Morning and evening ever I'm calling,
Guiding thy spirit from sorrow away.

Guiding thee up the steps of progression,
Lifting the burthens and cares of the day,
Opening thy heart for holy impression,
Whispering the words I wish you to say.

Falling like flower-leaves ripe for the fruitings,
Rich with the perfume of May's gentle breath,
Tender, with loves-eyes, gentle reproving,
Constant I linger through sickness and death.

Watching thy hopes and deep aspirations,
That struggle for form in thy bosom's unrest,
Burning and beaming with soul-lit oblations,
Brightening thy way with a love that is blest.

Strengthening thy soul for the battle of duty,
Checking the passions that ever will rise,
Pointing away to the flower-land of beauty,
Where love's beaming rays illumine the skies.

Thus from my star-shore often descending,
I tread in the shadows still lingering near,
Clasping, again with a rapturous blending,
Thy spirit anew, with comfort and cheer.

Then patiently bear the burthens imposing,
Life's duties incumbent on body and soul,
Ever trusting, within, those powers reposing,
To gain thee a wealth of beauty untold.

Oft will I come when the evening's descending,
Veiling old flower-faced Nature in dreams;
Come with her song-birds of love unending,
Bathed in the dews of shadowy greens;

Come when life wearies with shadow and sun,
Yearningly reaching for something more true,
Showing you truly our spirits are one,
Though born into life, still united to you."

BISHOP BEALS.

VERSAILLES, Wednesday evening, 5 o'clock, May 11, '70.

Penn's Escape.

A LETTER FROM COTTON MATHER—PURITAN PLOT TO CAPTURE WILLIAM PENN AND SELL HIM IN BARBADOS FOR "RUMME AND SUGAR."

Mr. Judkins, the librarian of the Massachusetts Historical Society, in overhauling a chest of old papers deposited in the archives of that body by the late Robert Greenleaf of Malden, has recently made a curious discovery, which has especial interest for the people of Pennsylvania. Among these papers was one of ancient date, which bore this indorsement: "Ye Scheme to bagge Penne." This curious title attracted the attention of Mr. Judkins, and he examined the contents of the document with more than common interest. It is the familiar and quaint handwriting of the Rev. Cotton Mather, and is addressed to "Ye aged and beloved Mr. John Higginson." It bears date September ye 15th, 1682," and reads thus, the odd spelling of the original being followed to the letter:

"There bee now at sea a shippe, (for our friend, Mr. Esaias Holcroft of London, did advise me by the last packet that it would sail sometime in August,

called ye Welcome, R. Greenaway, master, which has aboard an hundred or more of ye heretics and malignants called Quakers, with W. Penne, who is ye Chief Scampe at ye hedde of them. Ye General Court has accordingly given secret orders to Master Malachi Huxett of ye brig Proposse, to walaye ye said Welcome slylie as near ye coast of Codde as may be, and make captive ye said Penne and his ungodlie crewe so that ye Lord may be glorified and not mocked on ye soil of this new countrie, with ye heathen worshippe of these people. Much spoyle can be made by selling ye whole lotte to Barbadoes, where slaves fetch good prices in rumme and sugar, and shall not only do ye Lord great service by punishing ye wicked, but we shall make great gayne for his ministers and people. Master Huxett feels hopeful, and I will set down ye news he brings when his shippe comes back.

"Yours in ye bowells of Christ,
"COTTON MATHER."

Master Huxett missed his reckoning, and Penn sailed secure within the capes of the Delaware. But it is curious to reflect on the narrow chance by which the founder of this commonwealth escaped the fate of many of his religious brethren, who were cast ashore on the relentless coast of Massachusetts. It is strange to fancy the wise law-giver, endeared to the hearts of a great people and a posterity by his wisdom, sagacity and benevolence, hoeing sugar in Barbadoes, under the lash of a Yankee overseer, or crushing cane into rum, to thaw the granite gizzards which Mather and his theological brethren carried about instead of hearts. Ah, how the ancient Cotton must have mourned for the marketable Quakers and the refreshing "rumme" which came not! It is delightful to think how he never got a bit of the "spoyle" which his devilish old soul held in delicious anticipation; how brother Higginson watched fondly for his hog-head, and dreamed of swallowing his half score of heretics in pious punches. They would have made a "rum cretur" of the great founder, in a literal sense, if they had got him, but thanks to the good steering of "R. Greenaway, master," they didn't get him.—*Easton (Pa.) Argus.*

Frederick Douglass Rebukes the Christians.

Frederick Douglass, having delivered a speech at the celebration of the Fifteenth Amendment in Philadelphia, the Sixth street Bethel church of that city, held a meeting and condemned certain sentiments and views which he expressed. He has written a letter to the Philadelphia Press, in reply to the strictures of the meeting. He states that his speech was impromptu; he does not know whether he said what they attribute to him, but as he remembers his speech, he will stand to every word he uttered. It seems that he expressed his belief that the enfranchisement of the colored people was not a miracle, nor due to any special interposition of Divine Providence. He argues that too much must be admitted if we are to thank God for the abolition of slavery, since then we should have thanked him previously for its existence. He also holds that it is unwise to insist upon reading the Bible in public schools. Fault was found with him also, at the Bethel meeting, because he contended that colored citizens should vote as they please. To the objections of the Bethel Church, to his doctrines, he replies that he is not a member of that church, and never was. He spoke for himself alone, and his views were a matter in which they were not concerned. He thinks that the American church and pulpit did more to protect slavery, than all other influences combined, and states that the Big Bethel Methodist Church closed its doors against abolition in its hour of extreme need. He speaks slightly of the tenets and practice of the Bethel Church, as the "wild worship of half a century ago." Bishop Campbell, he thinks, might be better engaged in an endeavor to reform the festering thousands of colored people who live in the vicinity of that church, in the utmost misery and destitution. He is willing to meet the Bishop in public discussion of these matters, upon equal terms, in some public hall in Philadelphia.—*N. Y. Tribune.*

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