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\$1 A VOLUME.

Triumph of Peace.

BY MRS. CORA L. V. TAPPAN.

"Let us have peace!" God rends in twain
The shackled thunder-cloud with fire,
And sweeps across the crested main
With trumpet breath of stormy ire;
The forests break beneath the blast,
The freighted ships find dread release;
Then on the storm-cloud, overpast,
The sun-god bends the bow of peace.

"Let us have peace!" The fierce cyclone
Sweeps round and o'er the Eden isles;
The Arab scents the hot simoon,
The green oasis hides its smiles;
The fairest islands ravaged stand,
The sea girt shore, with slow decrease,
Is lost in ever-burning sand—
Then once again the earth has "peace."

"Let us have peace!" The pent-up fires
Slumbering within the earth's fair breast,
Consume like fierce and wild desires,
When prisoned in the heart compest.
The earthquake opes its yawning maw,
Volcanic fires find swift release;
And then, responsive to heaven's law,
The earth and ocean are at peace.

"Let us have peace!" When nations wait,
And tyrants wield the fearful glaive;
When minions mock in despot's mail,
And unresisting toils the slave,
Winged Justice springs with sword of flame,
Strikes down the despot's foul increase,
And waging war in Freedom's name,
O'er kings dethroned she heralds peace!

"Let us have peace!" When foul misrule
Usurps the place of calm-browed right;
When knaves and sycophants can school
Their souls to blackness, falsehood's night;
Then retribution's trumpet call
Awakes the wronged to find surcease
Of misery in the bloody pall,
Or respite from their woes in peace.

"Let us have peace!" Yes, when the bond
Of groaning millions pleads no more;
When into Freedom's gaping wound
War's dread libations cease to pour;
When shameless murder, outraged law,
And nameless tortures all shall cease;
When justice reigns without a flaw,
O'er all the land—then give us peace.

"Let us have peace!" When link by link
The golden chain of love is wrought;
When errors one by one shall sink
Beneath the sun-bright waves of thought;
Nor kings, nor heroes then shall reign—
From our dear land to classic Greece,
Our ruler cometh to remain,
The queen of heaven, whose name is Peace!

Relations of Capital with Labor—As They Are and as they Should Be.

Only think of it! what outrageous drainage upon our pockets under the cover of financial benefaction! Were this taxation direct upon the people, they would rise *en masse* and destroy all Wall street. The writer to whom we refer, moralizing upon this matter, wisely says: "The debaser of coins and bank bills is sent to the penitentiary. Why? Is it because he has injured any one by the forgery? No! He may not have succeeded in profiting at all by his forgery; and if he has, he may be able, and be compelled to repair the loss he has occasioned. It is because community is wronged; the public are unsafe if he go unpunished. But I state without fear of contradiction, that the loss sustained by the business men even in the single city of New York, within the last four years, by usurious exaction is

greater than the amount of all the forgeries committed in the United States since the Continent was discovered.

But again, one is said to be a voluntary loss. Be it so; it is a public injury still. And he who will take advantage of general or individual distress, to extort from the necessitous, is little better than he who takes advantage of superior strength to rob on the highway.

This great extortion might be endured by a fated fortitude, were its influence circumscribed to finances; but the truth is, it is moral gangrene upon the social character. Socially, there is no separation between money and morals. Fraudulent business breeds pernicious example. So we are reaping what we are sowing in the soil of our trade system—deception, lying, cheating, speculation, monopoly, shoddy, sham professions, sham goods and sham morals.

What is the remedy? That's the question of the times. We do not see much hope in isolated organization, for a few cannot compete with monopolized capital in a selfish age. Hundreds of times a select class, aiming at a better life, have organized into association of interest, and after years of experiment, have as often failed. Yet we do not despair for association. The world must feel its way forward. Defeats are sometimes victories.

An exclusive association may be good in motive, but abortive in practice. A renovation that affects the whole, is saving. We must take the world as it is, and make the most of it. We must seize upon principles, God-endowed, and build thereon.

There are two principles operating in all ages, that constitute the basis of industry and prosperity. They are compensation and competition. If competition is abjured, we surfeit in inanity. If compensation is not rendered, we have the evils we have enumerated. Competition suggests and compels improvement. If one man builds well, another will endeavor to build better. A good invention has scores of tinkers to improve it. Competition in railroading, steamboating, manufacturing, reduces cost, opens new sources of wealth, and is the life of business. But competition must be balanced by compensation. Here is where we have failed. The balance is not in; hence wild speculation and consequent fluctuations and sufferings.

The moment that labor inspired by competition is justly paid, wealth is more equalized, and prosperity is the people's inheritance.

Accepting these premises as sound, let us see if there be a chance to reconstruct our social system, to insure peace, plenty and happiness to the people.

Our industrial life is three-fold—productive, commercial, currental.

The productive comprises agriculture, manufacturing, mechanic arts, and household labor.

The commercial comprises our systems of exchanges in products by the agency of transportation.

The currental comprises the money currency under rule of legislation and custom. Banking is under this head, with all its forms of interest.

This three-fold relation of industry is natural to human society, and therefore must be used in reconstruction.

The first in importance should have the prerogative of rulership, and this is the productive. It is the foundation and dome—the whole house itself, of which commerce and currency may be considered as furniture and conveniences. Agriculture is the staff of life. Here we are all fed. Manufacturing, mechanic arts and household labor, are co-operators with agriculture, and never should be separated.

Therefore, the productive department should rank

highest—the most honorable—and manage all the rest as ministrants; that is, the commercial and currental departments should be merely the incidental instruments which the productive employs to exchange and circulate its goods and profits, for the benefit of the great whole.

It is plain now, if the productive department maintains its rights—if the farmers, mechanics, manufacturers, and other producers, manage their own affairs in developing and distributing wealth—that the whole system is renovated. The benefactors of our race are they who add to the general stock of physical, or mental and moral wealth. Justly, to them belongs the prerogative of deciding the cost of their labor, and of regulating its proceeds, that not one member perish in the body politic.

Let the productive department be organized on a broad basis of fraternity. Because it is not organized speculators and monopolists, falling into the great temptation, take advantage of our social looseness to rule the country. We are in an incoherent and disjointed condition, each working in an isolated sphere, for self alone, with an ambition to get the most, and in the general grab-game, defeat the object. Collision of selfishness makes anarchy and destruction. But in union is power, and only in union, can we find even self-protection, whilst the profits are immeasurable compared with the present system. When the people become enlightened, and wheel into working, disciplinary order, for mutual support, speculators and usurers, now our task-masters, will have to make the choice—work or starve. Let the choice be made!

Mark the unitizing tendency of industry, in its outgrowths from the organization of productive labor, and the wonderful facilities it opens for economy and thrift. A cotton factory sells its own goods, not to big firms, who sell to lesser ones in different parts of the country, but direct from the producer to the consumer, by employing agents in cities and towns, or persons who are mutual owners in the concern. Another cotton factory does the same, thus instituting a brisk competition on a broad scale; and the broader the scale, as a general rule, the less is the cost to the buyer; for small profits on large amounts are greater in the aggregate, than large profits on small amounts. The iron and copper manufactories do the same, and so the furniture factories, and the carriage factories, and the miners, and the farmers, and so on to the end of the business chapter. A majority of the business community are mere exchangers or intermediates, each of whom gets a profit on the products, and thus adds to cost. By thus unitizing labor, and the employment of union agents, or the sending out of mutual owners to sell, these profits are lessened to the speculators, in the lessening of cost, for indeed, speculation is "played out." Our mercantile professions, which are so useful, will then be mutual co-operators with the laborers in the producing departments of industry. The idlers and speculators will then be driven into honest avocations. Labor being the measure of value, and ranking as first in honor and influence, the productive department will augment in strength to develop the latent wealth in the bosom of earth. The laborers many, the merchants few, but all servants to the common wealth, property would incidentally be more equally distributed, securing comfort and competence among the masses, thus affording better opportunities for intellectual and moral culture, and the development of the highest forces of our nature that ally us with heaven and angels.

[To be continued.]

The Constitution of the Sun—Is there Solar Heat?

BY GEO. A. SHUFELDT, JR.

(Concluded.)

What then is it that emanates from the sun which we term light and heat? What is it that we see and feel and know to exist? The answer to these queries is very speculative. I believe it to be magnetic force. If you ask me what is magnetic force, I shall be compelled to tell you that I do not know. But I do know something of its effects, and any one can, by holding in the hand a common magnet, perceive that one pole of the magnet attracts and will hold together particles of iron, and that the other pole will repel them; so that we can see, with our physical eyes, the effects of the force and know that it exists. Now I believe that the power of the sun is this same magnetic power, emanating from the great central source in the shape and form which we call rays. These rays are continually projected outward with inconceivable velocity; latent heat exists as a property of all matter, it is in the earth and its atmosphere. These magnetic rays, traveling at the rate of two hundred thousand miles between two beats of the pulse, or twelve millions of miles in a minute, come in contact with or impinge upon the particles which compose the air, and develops its latent heat; as the distance from the earth increases, the atmosphere becomes more rare, consequently the resistance is diminished and less heat is evolved. Near the surface of the earth where the atmosphere is of the greatest density, the resistance, and consequently the friction, is greater, and the heat correspondingly increased; and this accounts for the lowering of the temperature as we recede from the earth's surface and penetrate the lighter atmosphere, and for the increase of temperature as we approach the ground.

On the question of light being subject to the same law, and visible only when within the atmosphere of the earth: beyond the experiments of Prof. Tyndall, before referred to, we have very little to go upon except mere speculation. Still, these experiments tend very strongly to the conclusion that light, as well as heat, does not exist beyond our atmosphere. The conclusion of these conjectures would be that there is no continuous combustion going on in the sun, for there is no necessity for the expenditure of so much material.

Some years ago, there was a grave discussion carried on among the theologians, as to whether or not there was a plurality of worlds—meaning by this term, plurality of worlds, whether there were more worlds than this one of ours, inhabited by intelligent human beings. A determination of this question in the affirmative, seemed to trouble the upholders of the effete doctrines of the fall of man, the depravity of the race, and the atonement; for, carried out in its full force, it might compel them to admit that as God's laws were universal, the same state of affairs might exist, not only on all the other planets, but on the hundreds of millions of other visible orbs which circle through the skies, and if man had fallen in one place, he might fall in all, and that God would thus have an immense amount of labor on hand, to redeem them all. The absurdity of the thing was palpable, and hence came the denial of the plurality of worlds. I remember reading, some years ago, a learned book on this subject, written by an eminent English scholar, and introduced to the American reader by and with the approval of Professor Hitchcock of Amherst College. The author assumed the position that this earth of ours occupied the temperate zone of the solar system, and was alone fitted for the habitation of man. "Venus and Mercury," he said, "were so near the sun as to be constantly subjected to a degree of heat so extreme as to render it impossible for man to exist upon them. Jupiter, Saturn, Neptune, and the exterior planets, were too remote from the sun for comfort, and man could not live there on account of the extreme cold." And so he reasoned out his theory to his own satisfaction.

But the hypothesis I have assumed in this paper

settles all such vain disputes as this. Not that there was any logical reason upon which to found them, before; because we believe, at least, that the assumption that God had made all other worlds than this, mere grains of sand, for no practical use, is an absurdity in the face of the statement. But in the case we are considering, and under the supposition that we are vindicating a correct principle, how perfectly easy it is to equalize the light and heat furnished by the sun, and adapt it to the condition of every planet, whether near or remote. In the case of the interior planets, it is only necessary that their atmospheres be rarified to a certain definite extent, to fit them to receive neither more nor less light or heat than we do on the earth; and I believe it is an accepted scientific fact that the atmospheres of those planets in close proximity to the sun, are known to be of an exceedingly rarified nature. And so of the remote planets. It is only essential that their atmospheres be of a greater degree of density in order to enable them to receive their due proportions of the same elements. And this, too, is, I believe, an established fact.

In this manner, the whole system is harmonized, and the necessity of accounting for things apparently incongruous, disappears.

In conclusion, I simply ask the question—Is there such a thing as solar heat; or is there such a thing as solar light?

"The Gospel of Assassination."

Among the many trenchant criticisms called forth by the late McFarland trial in New York, (a trial, by the way, which reflected all the bitterness and bad passion of the criminal lawyers of that crime-laden city, and which will stand forever as a disgrace to American jurisprudence,) the personal statement of Mrs. Richardson, the clear and comprehensive letter of Horace Greeley, the admirable editorials of Theodore Tilton, and the dissecting keenness of "Warrington"—the well known *nom de plume* of the clerk of the Massachusetts House of Representatives, whom Wendell Phillips calls the ablest journalist in America—these bear away the palm.

What they severally wrote, has already become an historical accompaniment to that affair, and will yet prove its most effectual antidote.

We have just been reading "Warrington's" controversy with Rev. Gilbert Haven, the editor of *Zion's Herald*, who takes exceptions to the charge that he has been preaching the "gospel of assassination," in voluntarily defending McFarland for taking the life of Richardson. But "Warrington" more than sustains himself, as is seen in such damaging quotations from this Methodist editor, as these:—"Two laws of Judge Lynch are confirmed by the Supreme Court of the people, the world over—the murder of an adulterer, *real or fancied*, by the husband, and the murder of her seducer by his victim. . . . Assassination is allowed, as the only cure of the pestilence." [free-love] To these extracts, "Warrington" says:

Now, if this is not the gospel of assassination what is it? Recollect that this ground is taken when the editor acknowledges in express terms, that there is no doubt that Richardson was guiltless of all criminal action in the eye of human law. That is to say, he was an adulterer, fancied—an adulterer in the heated brain of a drunken, crazy beast of a husband. He, McFarland, in committing this cold-blooded assassination, was moved by "the great deeps of human nature," which are "deeper than human law"—an evangelist, going about, pistol in hand, to carry out the will of Almighty God against the Puritan rule of considering marriage a civil contract—a great armed church militant in himself, set to rebuke even Mr. Haven's own church, which, as he admits and as he complains, "allows its ministers to sustain good reputations who refuse to live with their wives that humbly sue their marriage rites"—an apostle and a reformer, crazy drunk, not oth liquor, as is generally supposed, but with zeal for the fulfilling of God's law; set apart and anointed for the rebuke of "ministers" who "perform adulterous ceremonies at the altar." Mr. Haven did not fully weigh his words when he thus, in a paper professedly Christian, boldly vindicated the right of every jealous husband, to murder the seducer, or the "fancied" seducer of his wife. If this is evangelical Christianity, and if this would be the result of a repudiation of the Puritan doctrine and the establishment of the doctrine that marriage is a sacrament, then the State has done wisely to repudiate it by treating marriage, as it has treated it all over the United States, as a civil contract. Mr. Haven will not presume to say that jealous wives should not

be allowed the same liberty to consider themselves God's messengers of his divine vengeance as jealous husbands are—and so, if his doctrine is to be carried out, "the great deeps of human nature" are to be stirred up to the murder of every unfaithful or fancied unfaithful husband, and women are to sally out every morning to slaughter every husband who stays out over night under suspicious circumstances, and the "soft note of the pistol" is to be heard in every street and by-way. Of course he is not prepared for such a result of his crazy teachings; but if he is not, let him not repeat them. It is not necessary, in order to show his abhorrence of free love, or his opposition to the tendency to looseness in divorce laws, to enter into an elaborate defence of murder, and he should at least remember that there is a commandment not yet repealed by any free love emergency—"Thou shalt not kill."

To this severe overhauling, Mr. Haven wearily labors through five columns, to convict his friend of advocating doctrines of an infidelic and a free-love tendency, cracking over him the theologic whip in true ministerial style, *a la* the Southern slaveholder, formerly, and all because forsooth he justly characterized the McFarland trial, as it appears to common sense eyes, not blinded by prejudice and theological dust.

"Warrington" reminds his reverend opponent, that in thus freely accusing him at such elaborate length as he has, with what even though true in the abstract, which is not admitted, has nothing to do with the point at issue—he is among other things, "guilty of giving currency to a slander."

I have reminded him of his apparent forgetfulness of the commandment, "Thou shalt not kill." There is another—"Thou shalt not bear false witness"—which he seems, in his zeal, to be in danger of losing recollection of.

I am exceedingly glad, especially in view of the prevailing looseness of opinion in the Methodist church, on the subject of marriage and divorce, of which he complains, to find him so watchful against infractions of the edicts against adultery, and the sin of coveting another man's wife; but it cannot be needful for him to preserve his equilibrium by apologizing for McFarland's violation of the command against murder, or by misrepresenting me, as he knows he does, in the way I have indicated by the quotations from his article. Sam Lawson's grandfather told him that the way to be prosperous and happy was to "preserve a happy medium between truth and falsehood," and perhaps it is on this principle that Mr. Haven sees-saws from the vindication of one commandment, to derision and contempt for another. But this is a fashion, which he would do well to abandon.

When his views get to be sufficiently well defined to enable him to come to a conclusion as to whether Richardson was "undoubtedly a virtuous man, treating Mrs. McFarland as carefully and purely as the most saintly lover his adored," as he said in his paper of May 19th, or whether he was, as he now declares, "guilty of real and practical adultery," guilty of "a crime against society" and a "crime against God," (singular conduct for a "virtuous" man, as all must admit,) then, perhaps it may be worth while for some one who differs with him in opinion in relation to the case, to debate it with him.

As we see it, the McFarland trial will prove to the woman's movement what John the Baptist was to Christianity, and John Brown was to American civilization. Scores of people in every community have thus had their attention called to the monstrous injustice and inconsistency revealed in the laws concerning marriage and divorce, and the next step will be an earnest demand, followed up by persistent action, that these matters shall be regulated upon a basis of justice, common sense and common right. B.

Was He a Christian?

Speaking of Dicken's character, and the savage onslaught made upon it by hypocritical priests and others, Theo. Tilton, pithily says:

"We protest against the too prevalent and altogether sanctimonious custom of approaching a dead man's bier and, before he is buried, holding over him a coroner's inquest of doctrinal theology, with a view to settle, by an examination of his supposed intellectual beliefs, the solemn proposition whether his soul has probably gone to heaven or hell. To all such morbid anatomy of spiritual dissection, comes the rebuke of the Apostle who said, "Who art thou that judgest another? To his own master he standeth or falleth."

"What we insist upon is, that this character, not being built upon a creed, is not to be tested by a creed. An orthodox creed does not make a Christian character, nor does the absence of such a creed imply the absence of such a character. The attempt to determine at a man's death whether or not he lived a Christian life, by making an inquiry into his formulas of church belief, is wholly at variance with the teachings of that Gospel which declares, 'By their fruits shall ye know them.'"

THE INFINITE ALPHABET.—All existence is an alphabet of infinitude. Life, in all forms, expresses itself as the universal fact. §

Missionary Sun-Spots.

DEAR AMERICAN SPIRITUALIST:

The State Convention of Spiritualists at Sparta, Wis., on the 17th, 18th and 19th ult., was a success. First day, blue—no speakers; but Bro. U. S. Hamilton, President, being clairvoyant, saw "one, two, three, coming." This was some encouragement. The promise was exactly fulfilled. Had long discussions on resolutions, and Moses, Thomas Paine, Jefferson, the Israelites, Chinese with long eues, and a host of other witnesses, in incongruous array, were held up as shows for the audience. Nothing is plainer than that Spiritualistic conventions lack in continuity, and the mental vision of singleness so essential to point. Culture will bring this out. We were pleased with the brief practical remarks of the "Coy brothers and sisters," and with the rhetorical voice and diction of our secretary, Mrs. Armstrong. Though the discussions sparkled with fiery wit and sharp hits, the spirit of charity prevailed. Sunday, the 19th, was a heavenly baptism. The angels moved us to counsel fraternal feelings, to find the absolute, to the unity of beauty, love and truth. Mrs. Andross, entranced, being wearied with severe labors at speaking, spoke but a few minutes. Her words were sweet and modest, and she retired from the stand in a very handsome manner. Bro. Wheelock of Cleveland, Ohio, waged battle against popular churches and their anointed mischiefs, with the thrust of a well-skilled general, and left a high-toned moral impression upon the people. Were we to travel with Bro. Wheelock, we would dip the point of his two-edged sword into an element of love, that every cut bringing blood might heal the diseased part. His motto is, "No quarter to the church!" A good sister read him in our presence, thus:—"When I first saw him, I thought, what a nice, flowery, light-rosied speech we shall get from so refined a body; but when he *did* speak—why, bless me, he's a regular tiger!" We had to shout it out—"A regular tiger!"

The most important action was a missionary movement to centralize our forces, organize Lyceums, and institute system. As Missionary of the State, to whom the work is entrusted, we wish to hear by letter, from friends far and near.

We found the Spiritualists of Sparta, and the representatives there gathered, an influential people, generous-hearted, aiming at substantial development.

Augusta, Wis.—an old field of ours, where we formerly preached Universalism. Smart town, with orthodoxy enough to provoke radical thought. Darkness makes the light more beautiful when it comes. The Sheridan House was a good home to us; kept by young men of liberal ideas and force of character.

Last winter, the Baptists here had a revival—great excitement, blood, thunder, passion, fear, hell, all simmered together. Elder Parshal was chowder master. The infidels were cursed; the children cried; the converted women wore long faces; the negative men "hurrahed" for Parshal; the whistle of the saw-mill blown at eleven, a. m., for all the workmen and all the people to go to prayers, and dreadful good times.

But the infidels and Spiritualists formed a solid breastwork against all this fanaticism. This element of mind, so vigorous in Augusta, is budding into the floral beauty of the Spiritual Philosophy. One sure evidence of our success here, and fidelity to truth, was the "gnashing of teeth" from the orthodox side.

Eau Claire, Wis.—Our old religious and political camping ground. Up and down the valley of the Chippewa, we scattered seed five years ago. This springing up—all the *spiritual* germs—what a happy greeting of friends! what changes! what progress! We were a Universalist then. The old fogies left have lost the virtue of their tears shed on us, for we are "clean gone over," and lost to our "darling denomination." The society we organized is scattered; the little church we were instrumental in purchasing to the Universalists, remains a sober monument to departed light. Though offered freely to us, we did not go in, for it would not hold our evening audience. We hope

the Spiritualists there will purchase it. Having some moral claim at least, we would glory in working for that very end.

On the afternoon of the 26th ult., we spoke to a very intelligent audience in Weber's Hall. To our surprise, the Methodists opened their church to us for the evening lecture, their choir aiding in music, and themselves in the pews with Spiritualists and other liberal minds, all "in one accord." The Universalists of Wenosha shut the doors of their church in our face, with a pious malignancy. The Methodists of Eau Claire opened theirs, and came in and courteously heard us. We presented the truth from a positive standpoint, tempered with charity, broad in ideal, and golden was the inspiration from the happy angels there ministering.

On the evening of the 27th, lectured down-in-the woods, in a hole made of hewn logs. We worked two days for the benefit of that people—so hard! But the promise is sweet and true—"Cast thy bread upon the waters, and thou shalt receive it after many days." Conductor would not let us off at that point. Could have, as well as not—bless his eyes! We were carried seven miles beyond, and compelled to go back on foot, in this awful heat. O Lord, have mercy on that conductor, for we will never—forget him! Had a good audience, and intelligent; the inspiration sweet and uplifting. The young folks were most agreeably surprised to know that we approved of dancing, and it was indeed merry and exhilarating. A well-dressed, pretty lady played on the fiddle, scientifically, too. We like the country people of "Grubtown," and may the angels make them faithful.

Everywhere people are enquiring—everywhere the light is shining. Amen! Glory, hallelujah! *

Is it Just?

The *Religio Philosophical Journal* retains the following above its speaker's register and notice of meetings:

"We are sick of trying to keep a standing register of meetings and list of speakers, without a hearty co-operation on the part of those most interested.

Hereafter we shall register such meetings and speakers as are furnished to us by the parties interested, with a pledge on their part that they will keep us posted in regard to changes; and, in addition to that, expressly indicate a willingness to aid in the circulation of the *Journal* both by word and deed.

Let us hear promptly from all who accept this proposition, and we will do our part well."

The *Journal* is making a success of its effort to collect the statistics of Spiritualism in the United States, and invites all persons to assist in the great work by forwarding the names of Spiritualists and other vital information.

The effort for information, for correctness, is laudable in the extreme, but is it right to refuse to notice any speaker, unless such find it in their way to aid in the circulation of the *Journal*, "both by word and deed"? Some speakers, good ones too, are poor canvassers; or they may have such relations or perhaps opinions, that they cannot consistently work with friend Jones. If a speaker is bound by a business contract, to write and canvass only for another paper; if they shrink from canvassing, as many susceptible persons do, even for themselves; even if they are unjustly prejudiced against both friend Jones and his publication, does the *Journal* do right to refuse to introduce the speaker, if worthy and able? The public look to the press as a teacher and adviser, and it seems to us the principles which, justly, perhaps govern in regard to common property and trade, should have a more magnanimous interpretation in this connection.

Is it not due from a public journal aspiring to be an organ, that regardless of all personal considerations, it speak of speakers, as the speakers ability, inspiration and character demand, not measuring criticism by the number of subscribers sent in, or the attitude of a person toward itself? Every one should do their part to support some one or more of the pa-

pers published, but we think we are on the wrong principle and policy when the reward for special service, is favorable special mention. §

Victor Hugo's Oration at the Grave of Kesler.

[M. Henry de Kesler, the bosom friend of Victor Hugo, and one of the noblest of the noble band of French exiles, died on the 6th of April at Hauteville House, Guernsey, and was buried the next day at Foulou cemetery on that island, a lonely spot overgrown with wild grass and flowers, overlooking the sea. In accordance with the expressed wish of the diseased, no religious ceremony took place. The funeral cortege was composed of the French exiles and a great number of the inhabitants of Guernsey. As soon as the body was lowered into the grave, Victor Hugo, in a voice filled with emotion, uttered the following discourse, to which no translation can hope to do justice. The original is a masterpiece, incomparably lofty in tone, replete throughout with mournful and fiery beauty, and expressed in the grand and powerful diction of the greatest living master of the French language.]

He wished to protest to the end. He remained in exile from love of country. The lessening of France weighed down his heart. He had his eyes fixed upon that lie—the Empire—it enraged him, it made him tremble with shame, it made him suffer. His exile and his anger endured nineteen years. Here he is at last asleep.

Asleep?—No! I take back that word. Death does not sleep. Death lives! Death is a splendid realization. Death touches man in two ways, she freezes, then revives him. Her breath, indeed, extinguishes, but it resumes. We see the eyes she closes, but we do not see those she unseals.

Adieu my old companion! Thou art departing to seek justice, truth, brotherhood, harmony and love, in the immense serenity. Thou art departing into the light. Thou goest to understand the deep mystery of these flowers, of this grass which the wind bends, of those waves we hear below, of this great Nature which accepts the tomb in her darkness, and in her day the soul. Thou goest to live in the quenchless and holy life of the stars. Thou goest where are the shining ones who once lived with us and enlightened us—the thinkers, the martyrs, the apostles, the prophets, the precursors, the liberators. Thou goest to behold all those great hearts flaming in the radiant forms bestowed upon them by death. Listen! Tell Rousseau that the human reason is beaten with rods; tell Beccaria that the law has reached that degree of shame that it hides itself to slay; tell Mirabeau that eighty-nine is bound to the pillory; tell Danton that the territory is invaded by a horde worse than the foreigner; tell St. Just that the people have not the right to speak; tell Marceau that the army has not the right to think; tell Robespierre that the Republic is poignarded; tell Camille Desmoulin that justice is dead, and tell them all that all is well, and that in France a gallant legion combats more ardently than ever, and that out of France, we, the voluntary sacrificed, we, the surviving handful of the prescribed, hold our ground always, and that we are here, resolved never to surrender, standing erect in that great breach called exile, with our convictions, and with their ghosts.—*N. Y. Stan.*

Spiritual Vagaries.

The Nottingham correspondent of the *Medium and Daybreak*, (London,) after speaking of the insane zeal of the twelve members composing the *Circle before God*, of that city, thus tersely and positively answers an oft recurring objection:

"Oh, the vagaries of Spiritualism!" Not so; this was not Spiritualism at all. As well may you say of the earthquake and volcano, 'Oh, the vagaries of geology!' Geology is not the perturbations of the strata of the earth's crust, but the science which explains these; and so Spiritualism is not the acts of any class of men, but the science which explains certain acts and phenomena. The true Spiritualist, then, is one who does not only understand the laws of spiritual phenomena and existence, but endeavors to think and act in accordance with these laws. Hence those who merely practice spiritual manifestations without guiding their acts by the inexorable laws of mind and spiritual development, are a long way from participating in the full blessings of Spiritualism. The former are fanatics, the latter are philosophers." †

The Discussion between Dean Clark and Rev. T. S. Hubbard.

Resolved, That Modern Spiritualism is a demonstrated truth, based upon manifestations identical with the spiritual gifts of the ancient prophets, seers and apostles; that it is the fulfilment of the prophesies and promises of Jesus of Nazareth; that natural science confirms and explains it, and the Bible sustains and corroborates it.

EDITORS AMERICAN SPIRITUALIST:

The discussion which I announced in the *Banner of Light*, came off according to appointment, and as there was no professional reporter present, I can give but a meagre synopsis of the affair for the perusal of your readers. As I was the challenging party, it devolved upon me to open the debate, which I did by stating some of my own spiritual gifts, with incidents of their exercise—speaking in “divers kinds of tongues,” “prophesying,” speaking “as the spirit giveth utterance,” “taking no thought,” etc. Furthermore, I affirmed that *all* of the spiritual gifts enumerated by St. Paul, in 1 Cor. XII, were exercised by modern mediums, and that many of the manifestations recorded in both Testaments, are duplicated to-day—mentioning the movement of physical bodies without human contact; the presentation of spirit hands, materialized; the fire test; levitation of human bodies, etc. And I claimed that the same power must produce these phenomena, that wrought them anciently.

Hubbard responded by saying that if my statements were true, they overturned my resolution; that the ancient gifts were given to confirm the teachings of the prophets and apostles, and that is not the case now. He attempted to caricature my statement of my own gifts, and to deny any analogy between them and those of the ancient mediums. He affirmed that the Bible is all the revelation God designed to make to man, and that there is no more necessity for further communication, nor for more miracles; and Spiritualism comes to supersede the whole Bible; and that if skeptics won't believe Moses and Christ, they won't believe spirits. He declared that Christ made all things perfect, and it would be blasphemy to add to what he has given. Then he cited Deut. IV: 2, and Rev. XXII: 18, 19, as commandments against any additional revelation from God.

I replied that my statements of the exercise of the spiritual gifts mentioned, were true, as millions of unimpeachable witnesses would testify, and that they were granted for a purpose similar to that of two and four thousand years ago—to “confirm inspiration,” bless mankind with a knowledge of spiritual things; to demonstrate the immortality of the soul, and assure us of the tutelary care of Divine Providence, that seeks the welfare of man to-day, as well as that of the Israelites. I based my resolution upon the admitted unchangeability of God, and the immutability of His laws, and upon the philosophical axiom, “Like causes produce like effects, and *vice versa*,” and affirmed that the “gifts” were the *same in kind*, if not in degree, that the Bible recorded, and that speaking in tongues, healing the sick, prophesying, discerning of spirits, etc., etc., *must be* by the same power now as anciently, and they prove *precisely the same*, and *as much*, now as ever, and it is folly to make a distinction where there is no difference. I cited several passages of Scripture to prove that those revelations were given by angels, and that these were once human beings; and I claimed that they come by the same unrepealed laws to-day; and that there is as much necessity for further revelations to-day as there was when Christ came, the condition of the church and the world being very similar; and the assertion that the Bible is all the revelation God designed for man, is pure dogmatic assumption, unsupported by history, fact, or any claims of its own,—besides, it is directly contrary to numerous teachings within it. I showed that the various parts of the Bible were gradually revealed during more than four thousand years; that the commandments alluded to had reference solely to those who might attempt to interpolate, change or corrupt the writings of Moses and John. The adding of all the Bible, after the fourth

chapter of Deuteronomy, would be a violation of the command of Moses, if he meant that no more should be added to what he *had given when this command was written*. Christ never claimed that he had made all things perfect; on the contrary, when near the end of his earthly career, he declared, “I have yet *many things* to say unto you, but ye cannot bear them now.”

It is a significant fact that Christ preached as much as *three years*, yet the Bible does not contain, of his sayings, as much as he could have said in three days! Does it then contain *all* that God ever designed for mankind? If so, nearly all of Christ's labors and teachings were, as my opponent asserts of Spiritual manifestations, “superfluous and unnecessary.” Furthermore, Christ promised these gifts unto *all who should believe in him*, and Paul enjoined upon all Christians to “follow after charity, and *desire* spiritual gifts, but rather that ye may prophesy.” “I would that ye *all* spake with tongues, but rather that ye prophesied.” “Covet earnestly the best gifts,” etc. Also Peter, in Acts II: 39, said, “And ye shall receive the Holy Ghost, for the promise is unto you, and to your children, and to *all that are afar off, even as many as the Lord your God shall call*.” So it seems that the exercise of spiritual gifts, and the giving of new revelations, is not contrary to the teaching of Christ and his apostles, and the injunction to “seek,” “covet,” etc., shows that further revelations were to come. The fallacy of the assertion that “if they will not believe Moses and Jesus, they will not believe spirits,” is shown by the fact that thousands have been converted from skepticism to a belief in ancient and modern revelations, by spiritual manifestations.” The assertion that “Spiritualism comes to supersede the *whole Bible*,” is simply ridiculous. The repetition of facts and truths, and the addition of more, certainly cannot destroy the truths of the past, but the truths of the present must supersede the errors of the Bible.

Hubbard then endeavored to show that the spiritual gifts were limited to a brief period—not much beyond the first century—and said that the gifts spoken of by Peter were the Christian graces—charity, faith, brotherly love, etc.; and he labored assiduously to prove that the age of miracles was of short duration, and that it is contrary to the economy of God to continue them; that they were done once for all, to establish the divinity of Christ and the orthodox plan of salvation, and then they were withdrawn forever. He declared, with a great deal of self-assurance, that modern manifestations were explained on the ground of hallucination, jugglery and necromancy; and that they in no sense paralleled those of the past. He tried to belittle the facts of to-day, while in true clerical style, he portrayed the marvelous greatness of ancient manifestations.

I responded by citing several ecclesiastical authorities, proving that spiritual gifts were in full exercise in the fourth century, and that they have continued, more or less, in every age. I reverted to the language of Peter, and proved that Hubbard perverted his words entirely. The promise was of the Holy Ghost, by which they spake in tongues, healed the sick, etc., just as do mediums now. I asked him if he was called of God to preach, and receiving an affirmative answer, I reminded him that Peter said the promise was, “Even to as many as the Lord our God shall call;” that Jesus said, “Go ye into all the world, and preach the Gospel to every creature, and these signs shall follow them that believe.” The promise of the signs or spiritual gifts, was commensurate with the command to preach, and to the belief of the hearers. No limitation was fixed by Jesus or his apostles, and it is a direct denial of Scripture to assert to the contrary. I denied that it is contrary to the economy of God to continue so-called miracles; quoted Eccl. III: 15, “That which hath been, is now, and that which is to be hath been, and God requireth that which is past.” I affirmed that all so-called miracles were done in accordance with natural law, and all natural law is divine law, for

God is the author of nature. These laws being eternal and immutable, the same effects must follow their exercise, *ad infinitum*. I quoted from Rev. Charles Beecher's Report, in substance, that whatever pneumatic theory would explain modern manifestations, would in the end carry itself through the whole Bible, and its authority would be gone; so if hallucination, odylie force, or any other hypothetic and foolish theory be adopted, to account for the positive facts of to-day, the same theory will explain the similar records of Bible manifestations. I showed that all these flimsy theories had been exploded years ago, and that we number among our ranks, many of the most positive and scientific minds this world has produced. In reply to his taunting demand for a demonstration before the audience, I referred him to a personage who took Jesus upon the pinnacle of a temple, and demanded that he should cast himself down to vindicate his claims; also the old Pharisees demanded a sign, and I would respond as did Jesus: “A wicked and adulterous generation seeketh after a sign, but no sign shall be given unto them.” I reiterated that all gifts were exercised in accordance with fixed conditions and laws, and that Jesus himself had to observe the conditions, and on one occasion, “could not do many mighty works, because of the unbelief” of the people. We do not claim that we can exercise the gifts at all times and under all circumstances, but a thousand failures cannot disprove one fact, and we have thousands of facts, that can be proven by millions of living witnesses, whose testimony is fully equal to uncertain historic records. Besides, I may “return the compliment,” and call for *your* credentials! If you are called of God to preach the gospel, and “believe in Christ,” where are your proofs of your commission and faith, that shall justify your claims with Christ's promise: “He that believeth on me, *the works that I do shall he do also*, and greater works than these shall he do.”

[To be continued.]

Where would Jesus go to Meeting To-Day?

New York, it is unnecessary to point out, is not Jerusalem new or old; and New England is not Palestine. Habits and modes of life differ widely in the East and in the West; and if Jesus were born to-day in the United States, his costume and habits of life would not be those of the Saviour of Nazareth. But allowing for all differences of the climate and the age and the civilization, if Christ and his disciples were to appear in New York to-day, into what church could they go and feel at home? what service could they join in, from what pulpit could they acceptably preach—those very plain, homely men, who went about on all days, lifting up the weak, forgiving the sinful, and bringing the poorest and humblest into the sweet atmosphere of the new life? While the bells of Grace and Trinity, and the churches of the avenue, were calling, oh, so softly and tenderly, the meek and profound and elegantly attired saints and sinners to prayer, Jesus and St. Paul and St. John would likely be down by the wharves, speaking to a crowd, here and there, of ragged outcasts, or comforting some fallen woman, or encouraging some broken-down man, and leaving everywhere an impression of the salvation that has come into the world for all men.—Charles D. Warner.

Rest in Jesus.

Mrs. Harrold of Devinda, Jo Davis county, Ill., became insane on religious matters, and, in the absence of her husband, obtained a razor and attempted to cut her throat, when her daughter snatched it from her and ran to an out-house to hide it. The mother overtook her daughter, and after a struggle, regained the razor, and was about to draw it across her throat a second time, when another daughter, aged fifteen, placed her hand there and received a terrible gash. The mother then succeeded in cutting her throat from ear to ear, dying immediately.—*Weekly Press, Phil., Pa.*

A Scientific Thesis.

BY J. H. POWELL.

We have had some novel "solutions" of the spiritual problem, and their merit consists in their novelty.

Faraday's "muscular pressure" thesis had a long run, exactly fitting the case for the anti-spiritual scientists and their multitude of unscientific *confreeres*.

Brewster's "appearance" thesis, ignoring muscular pressure, fought hard against us, but its acceptance was an extreme condescension on the part of the superlative thinker. It was, however, in face of laughter, solemnly admitted into the pantheon of science! to have its day and cease to be recognized with the stubborn progress of facts.

In the reign of her majesty, Queen Victoria, it came to pass, after "Lazy tongs," "Secret springs," "Legerdemain," &c., had tried and failed to reign up the Spiritual horse, that the sapient London Spectator exhausted muscular pressure, appearance, secret springs and legerdemain, in the "Brain wave" thesis, which was not only novel but nonsensical as a solution of spiritual phenomena.

It is a singular fact that our learned men in their vain essays at solving Spiritualism by ignoring its primal principles, perpetrate the saddest of blunders, which would be a discredit to the veriest ignoramus.

Before this article is in type, a score of fresh solutions more novel and absurd, if that is possible, may be printed on vellum and bound in morocco, to testify to the enlightenment of the nineteenth century.

The most modern, not to say ludicrous of learned theses, is to be found in "A Physician's Problems," by Charles Elam, M. D. M. R. C. P., a work issued from the respectable firm of Fields & Osgood. The writer does not give Spiritualism much space, but admits it a problem, and accounts for its phenomena by resolving them "into disorders of the senses, muscular actions and intelligence." There is nothing novel here. He previously acknowledges the reality of Spiritualism, and admits that it has taken hold of all classes. But it is the result of disorders of the senses, muscular actions and intelligence. Thus the problem is presented and solved. Nothing new in Elam's thesis except the inference that we draw from what follows:

"M. Littré shows first, how these disorders of the senses may be affected by well known physical agents, producing certain definite physiological results. Thus illusions of the eye may be produced by *belladonna*; those of the ear by large doses of *quinine*; the muscular system may be convulsively affected by *strychnine*, while a great modification, or even aberration of the intelligence and the emotions, is producible at will by the use of *opium*, *hasheesh* and other narcotics."

The cat is out of the bag at last, but it is a French cat. Charles Elam, M. D. M. R. C. P. is driven into France for his authority, and we have the last scientific thesis.

I have no mind to criticise minor errors in relation to Spiritualism, which serve to show that Charles Elam, M. D. M. R. C. P. must have suffered from "disordered sight" not to see the mark so as to hit it within at least a few miles. "A Physician's Problems" is a worthy book, containing much useful information. I have only to do with the author's thesis or solution of Spiritualism.

Belladonna would be in demand if it shall be once discovered that it will supply the place of clairvoyance, and enable us to gaze upon the loved but not lost. How much did A. J. Davis take at the time of his celestial visions? Charles Elam, M. D. M. R. C. P. please answer.

Quinine forever! shout I, the moment it is proved that large doses of it will enable me and others, whose auditory nerves are dull, to become clairaudient and enjoy delightful converse with the mighty dead! As for strychnine, what is there to be compared with it in causing jerks of the muscular system? Profound philosopher, Charles Elam, M. D. M. R. C. P.! Did you try it to ascertain that M. Littré is correct? If a

small dose of strychnine will affect the muscular system, how much will make a medium dance in perfect time to classic music for an hour without fatigue?

Truly we live in an age of wisdom. Not all the extravagant stories of Alladdin, nor the most wonderful of the facts Spiritualism, are harder to accept than the "solutions" of learned Elams, presented in the name science.

If Charles Elam, M. D. M. R. C. P. had kept at home, he would not have proved himself such a veritable dunce in these spiritual matters.

He calls Spiritualism "an Epidemic," but offers only the most meagre evidence to support his position. I have not space to treat at length this fallacious view of the subject. The mistake Charles Elam, M. D. M. R. C. P. makes is a common one, viz.: that of giving a limited conception to the term Spiritualism. How much belladonna our author took to enable him to see Spiritualism in the contracted shell of the nut "Epidemic," I am at a loss to say.

With more experience he might dispense with belladonna, and see with clear eyes that Spiritualism embraces all the problems he has solved and many more he knows not of.

No one denies that some of the manifestations of spirit power have, like the Revivals in Ireland, and the Convulsionaries of France, partaken of the epidemic character, but such manifestations are not the *summum bonum* of Spiritualism. Epidemics have their mission, so has Charles Elam M. D. M. R. C. P.

English Correspondence.

WHICH CATEGORY—PROPHECY.

We gain positive knowledge by ungloving our hands and descending to the sober work of seeing and feeling, and experimenting. I prefer what has been seen by one good pair of eyes, to any amount of reasoning and guessing. Before an individual condemns this or that novelty, or newly announced discovery, he should sit down for one hour and ask himself candidly: What do I know about it?

I think it was Sir Walter Scott who said: "We talk of credulous vulgar, without always recollecting that there is a vulgar credulity which, in historical matters, as well as those in religion, finds it easier to doubt than to examine; and endeavors to assume the credit of an *esprit fort*, by denying whatever happens to be beyond the very limited comprehension of the public."

That there are multitudes of Spiritualists too credulous, cannot be denied. They swallow everything labeled spiritual. And yet, that there is an open communion between the two worlds, is a matter of daily demonstration. Millions believe and tens of thousands know of the truth of a future existence through spiritual manifestations. A recent writer in that influential sheet, the *English Mechanic*, signing himself—"Fellow of the Royal Astronomical Society," writes thus—

"A single word as to that gross and idiotic imposture, Spiritualism. When, in the year 1860, the very remarkable paper entitled "Stranger than Fiction," by the late Robert Bell, appeared in the *Cornhill Magazine*, my attention was so forcibly arrested by it that I determined thoroughly to investigate the subject for myself. I knew nothing whatever of it until I perused the article referred to, and approached its consideration in the most purely philosophical spirit. I have been in communication with believers of all ranks, most of them above suspicion, and with media also who were—well, let us say, scarcely on a level with it. I here then deliberately put on record my belief, as the result of a thoroughly impartial and most pains-taking investigation, that all Spiritualists must be divided into the two categories of knaves and fools; and to this classification I neither can nor will make any exception whatever."

This may be considered as a fair specimen of the estimation in which Spiritualism is held by the masses. In this great spiritual movement, England is full fifteen years behind America.

London, 1870.

S. P.

Chips.

BY CEPHAS B. LYNN.

To be practical is to be God-like.

Pure thoughts are angel visitants.

Let us strive to keep up with the times.

True individualism will produce universal harmony.

Spiritualism is giving new definitions to the world.

Order does not imply monotony, nor freedom confusion.

We do not believe in the philosophy of salvation as taught by evangelical Christians.

That system which is possessed of the greatest moral power, will convert the world.

Physical phenomena are essential, if not fundamental to Spiritualism.

Instead of leading the world in thought, the church has not kept up with the world.

The morality taught by Spiritualism, is based upon science, not upon sentiment.

The God idea in religion does not fall with the Christ plan of salvation.

Whatever tends to purify the emotions, exalt the ideals and spiritualize the affections of our common humanity, is acceptable to God as an element of grace for the salvation of souls.

The time has come for Spiritualists—surely in America—to define their position; to show the world what they propose to do.

When a man is willing to stand for himself, Saviours are useless.

What the telescope is to the astronomer; what the compass is to the navigator; what the electrometer is to the electrician mediumship is to the Spiritualist.

Life is, in consequence of rational activities. Alone, nothing exists. The universe is the result of the fraterization of forces.

Mediumship is the instrumentality which renders positive and absolute the fact of a life beyond the grave.

Test mediums! Oh, how the people plead for them! In the good time coming, mediums for physical manifestations and for direct personal spirit control, will be considered necessary auxiliaries to societies, and will exist as such.

Let us believe in manhood and womanhood. Rooted and grounded in the divinest developments of our own kind, we need not look away from the earth to find God, salvation or heaven.

Crime will never be suppressed, nor evil overcome, until the magnetic relations existing between individuals and things, are clearly understood.

By Spiritualism, we learn that religious truths are susceptible of methods of demonstration kindred to their nature, as are geological, astronomical and mechanical truths

Boston, Mass.

THE WORLD MOVES.—At the recent annual meeting of the New Hampshire Unitarian Association, the president being absent, Mrs. J. F. Lovering of Concord—the wife of a clergyman—was called upon to preside, "which" says the *Christian Register*, "she promptly did in a most able, graceful, and charming manner, to the delight and entire satisfaction of all present, having also presided during the meeting of the afternoon previous." All this, and nobody frightened! What a change since 1840, when two hundred ministers and laymen, headed by that staunch Abolitionist, Mr. Lewis Tappan, marched in a body out of the annual meeting of the American Anti-Slavery Society, and organized a new association, because a woman was appointed to serve on a committee! They thought in their blindness that the very bottom would drop out of society, if women were allowed to participate on equal terms with men, in the management of philanthropic associations.

THE

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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."

The College.

That the class who assume to rely on nature, as a direct revelation of God, should possess neither a telescope to look outward, nor a microscope for study inward, and having the torch of a clairvoyant inspiration placed in their hands by angel benefactors, should neglect to throw its light along any of the avenues of research; that they should have no definite statement for their facts, no nomenclature for their science, no method for their philosophy, no appreciation of their religion, is at once shameful and absurd!

That they should continue to merely amuse themselves with the commonplace manifestations of physical phenomena, making no attempt to discover the eternal laws which underlie them; that they should use, abuse and absolutely kill the media who are the agents of their communication with the higher life, while encouraging all kinds of imposition, without an effort to comprehend the conditions they require, or even a sincere wish to supply them; that they should demand of their speakers, morality, inspiration, scholarship and eloquence, and *all for starvation prices*, while giving no congenial conditions for spiritual influx, or instrumentalities for special culture, is at once unique and infamous.

These things are done not because of the poverty or selfishness of Spiritualists, but simply because no adequate conception of their duty to the cause they have espoused is in existence. They have not awakened to the vastness of the issues involved, nor formed any liberal estimate of the means required to meet the emergencies of the Age.

There is a duty they owe to science, as well as to philosophy and religion. The young men and young women, those who illuminate the home circle, or grace in public the platform, have a right to demand that they provide for them the means of complete and thorough education; not only free from theological taint and sectarian bondage, but adapted to the conditions, physical and financial, as well as their mental and spiritual development.

We have the means to establish, the students to occupy, and the scholars, philosophers and utilitarians to conduct and manage a noble institution; a grand comprehensive college; a great practical, industrial university. In time they will do the work incumbent upon them, and it is never to soon to commence doing good.

Then we shall see the dawn of a new era. The new science will have the new method it requires, our philosophy will be developed and stated as it deserves, and the glorious and divine religion of Nature be enabled to recommend itself to humanity. With us, the simple demonstration of immortality is a foregone conclusion. There are new worlds to conquer. Spiritualism has just begun its progress over the new spiral circuit, and new measures must meet the new needs.

To establish an institution of practical education is one of the objects which should occupy the minds of intelligent Spiritualists; and who that has thought upon the subject, and has the intuition to perceive or the mind to comprehend the nature and bearing of the

matter, will claim that it is not a laudable design?

In the spiritual propaganda, such an institution would become a constant power; its very existence would challenge attention and command respect. Its agents would be servants of the cause; its scholars the advance guard of the army of Progression. §

Scientific Men to the Rescue.

It is with pleasure we learn that in England, scientific men are investigating Spiritualism with an earnest zeal that promises the broadest results. Not the smatterers who talk so glibly of science in this country, but men of highest culture, who have made the investigation of natural phenomena the study of their lives. Men like Prof. Varley, Electrician of the Atlantic Cable; Prof. Wallace, the author of the Darwinian Theory of Development, which holds the same position in the realm of life that gravitation does in the domain of worlds; with Crookes, and others equally famous, have given the subject candid and prolonged research, and have come out boldly and expressed their conviction of its truth. Such men put to shame the fry of the self-styled scientists in America, who dispose of the subject with a sneer.

The following items, clipped from foreign journals, indicate the set of the tide of public sentiment. A man more skeptical than Huxley, it were difficult to find; yet he is honest, and unequalled in boldness, and if he undertakes to explore the field of Spiritualism, will push his researches to the last extremity, and unhesitatingly publish the conclusions at which he arrives: †

It is said that Professor Huxley, who has frequently contemptuously denounced the absurdity of Spiritualism, has had his attention strongly attracted by some very remarkable phenomena, and has determined upon undertaking a scientific investigation. It is not necessary to believe all that Spiritualists affirm, or indeed, any great part of it, to be convinced that we are not yet acquainted with all the forces of nature.—*Figaro*, June 28, 1870.

Mr. William Crookes has drawn up a report of his experience in quest of "spiritual manifestations," which will probably make its appearance in *The Quarterly Journal of Science*.—*Public Opinion*.

"Spiritualism on Trial."

This is the flaming announcement made by the Lowell (Mass.) *News*, over an insignificant item before the police court of that city, because, forsooth, a female medium—probably a bogus one—under the assumed direction of spirits, induced a Mrs. Field to purchase a horse and carriage, to be used in the service of Mrs. Field's own friend, an invalid widow, residing with her. The amount was \$200, and as a guarantee that the money would be returned in due time, the medium reminded Mrs. Field that she, (the medium,) owned property in France, from which income the borrowed money would be paid.

The horse and carriage were procured, but because the invalid friend did not recover her health—and it subsequently transpiring that the medium was in no receipt of money from any property elsewhere—Mrs. Field lost faith in her spirit friends, and so brought suit against the medium, for obtaining money under false pretences, with the unlawful intent of defrauding her of the two hundred dollars.

These are the facts in the case, as they appear in print. Further information may make important modifications, either for better or worse.

The animus of the *News*, however, is seen in thus falsely and foolishly assuming that this involves Spiritualism in the least respect whatever, or that anything is on trial except the character for veracity and honesty of the woman who claims to be a medium. The writer betrays unpardonable ignorance, or he maliciously seeks, through his bigotry and prejudice, to cast odium upon a subject matter concerning which he only makes exhibition of possessing remarkably long ears.

The so-called medium, in this instance Ella Estella Smith, may be a much worse character than this account would really indicate. Indeed, we are told by

those who seem to know, that she is at times a slanderous, mischief making and dishonest person. But what of that? Though in thought and action, she may be the sister-in-law of the devil himself, claiming to be a medium eight days in each week, the year round, her arrest for disreputable and illegal practices, of course has nothing whatever to do with putting "Spiritualism on trial." She alone is on trial. The law takes cognizance only of her guilt or innocence, of whatever she stands charged. The candor and impartiality of the Lowell *News*, then, is strikingly apparent. Evidently, the wish is father to the thought.

How comes it that the *News* is not equally ready to assume, whenever an evangelical church member is charged with dishonest transactions—a common occurrence, by the way—that the system of orthodoxy is on trial? Because he knows very well, both how ridiculous and false the position would be. But when he comes to Spiritualism—

"Behold, what difference there should be,
 'Twixt tweedle-dum and tweedle-dee." B.

"Push Forward the Devil."

Professor Phelps of Andover, has in the *Advance* June 16th and 24th, an article on Spiritualism, in which he undertakes to show that it is not (1) *science*, (2) *religion*, (3) *good morals*, (4) *good sense*. The Professor concluded as follows:

The notion, for instance, that our old philosophy is to be uprooted, our medical science to be shelved, our jurisprudence to be reconstructed, our Biblical religion to be antiquated, and our practical outlook upon life in this world and the next, to be revolutionized by the "circles," and the "mediums," and the "clairvoyants," and the "psychometricians," and the "prophets," and the "seers," who go up and down in the earth in these days,—what is it but the fantasy of an addled mind? Ignorant men may believe it till they know better. Silly women may be led captive by it till they are wiser. Sick nerves may dance to such music till their possessors get more protoxide of iron into their blood. Minds of eccentric orbit, tangential minds, minds afflicted with a chronic inability to believe with majorities, may naturally enough form an intellectual comet of this sort, the tail of which shall be very large and proportionately thin. To these may as naturally be attracted a certain probortion of those whose intellectual processes are tangled with their moral obliquities. But solid, sober, sensible men and women, whose fathers and mothers were of healthy stock, and who have inherited a right to large well balanced brains, "looking before and after," have no proper place in that assemblage.

Prof. Austen Phelps, D.D., is one of the "big guns" of the Protestant Church, and in his bombardment of Spiritualism, uses the most modern projectiles of the orthodox arsenal. But the drill and manœuvre are the same, and he leaves at the close, the same smell of *brimstone* in the air; while the angels of our fortifications are sharp and strong as ever.

The Professor admits, without a word of demur, the actuality of the phenomena in all their phases, and laughs to scorn every theory thus far put forward to account for them. He is as much of a Spiritualist as we are until he reaches the question of cause; then says he, "We are not bound to go beyond a sufficient cause for a given effect." And what does this learned Christian, (whose daughter realized a profit of \$30,000 this year, from "Gates Ajar," and "Men, Women and Ghosts," both Spiritualist books,) say as to cause? Why, this: "We may push to the front, then, the old Biblical idea of a personal devil. . . ."

What more do we need to account for these phenomena of Spiritualism, which are inexplicable by natural and mental science?" Bound to acknowledge "an extra human intelligence," manifest in the phenomena, all the poor Christian can do is to push forward the devil.

The merits of Spiritualism and Spiritualists, the Professor frankly acknowledges, but finds in them only an evidence of Satanic policy. He quotes, with approval, Pres. Day of Yale College: "Either there is nothing in it, or the devil is in it." Spiritualism is neither science nor good sense.

There is nothing in these writings worth extended notice by our readers. We arrange the D.D. alongside Bro. Beecher, on the witness stand, as evidence for the phenomena, and when he *scientifically* proves the existence of such creatures as the personal devil and his imps, "good sense" will suggest that we "try

the spirits" by the rule. "By their fruits ye shall know them." Really, the Professor's papers are inconsistent with the Bible; with facts; with common sense; with science, philosophy and religion. Being himself called upon, the Professor has doubtless done his best to satisfy an orthodox constituency, who will accept his explanation. §

Davenports in Milwaukee.

The Davenport Brothers caused quite an excitement during their recent visit to Milwaukee in June. The last evening of their seances, Rev. Mr. Eddy, the leading presbyterian minister was put on the committee; also the editor of the *Daily News*. Before tying the brothers, the editor stepped to the front of the platform and insisted upon the right to tie them with small twine. Mr. Fay, in his square way, declined. The editor thereupon lashed himself into fearful wrath, denouncing them as cheats and humbugs, declaring himself the servant of the audience and that no one should put him from the stage. The editor was seconded by another editor on the floor, who gesticulated and stormed like a lunatic. Excitement ran wild for a quarter of an hour, when policemen appeared at the door, and the audience hissed down all further attempts to disturb the regular order of the cabinet exhibition. The brothers were then strongly tied by Elder Eddy and Jim Sexton, the leading dry goods merchant in Milwaukee. Mr. Eddy was then commissioned to shut the middle door, and before he could raise his hand to the door, the old battered brass horn flew spitefully over his head on to the platform. He could have hardly shown more surprise at the ghost of his grandmother. He picked up the horn and placed it carefully on the back of one of their shoulders, next to the cabinet. Before he could turn half around—whew, whizzed the horn over his head again. The audience roared, you may guess. Next came the flash of a hand while two doors were wide open and both brothers were in view of a part of the audience. The other performances following was never surpassed in any previous exhibition, so the brothers affirm. Since the exhibition, the editor of the *News* has published long articles, setting up the "Exposure of the Davenports," because they declined to submit to the twine operation. The other editor, on the contrary, declared himself the worst beat man that ever faced an audience.

Mr. Eddy publicly declared the brothers were aided by the "black art." Altogether the boys made a "ten strike" for Spiritualism in Milwaukee. They are to return there in July, when they will give a private seance or two, and then take boat for Lake Superior. ||

Important Announcement.

CHANGE OF TIME OF THE NATIONAL CONVENTION.

Our readers are respectfully requested to notice the card of Dr. Child, the Secretary of the American Association, relative to a change in the time of holding our annual meeting in September.

It appears that the friends who invited the Association to meet with them in Richmond, Indiana, will be greatly inconvenienced, without a change of time is made in the day of meeting, owing to the fact that the Yearly gathering of the "Orthodox Friends" assembles there, and also the Richmond Industrial Association of the county hold their annual Exposition and Fair at the same time.

These facts were only discovered since the published Call of the American Association appeared, which the Executive Board deemed of sufficient moment to warrant them in substituting the 20th for the 27th of Sept.

This necessitates the violation of the letter, but not the spirit of the Constitution, which none will object to under the circumstances.

Read and remember the notice, and when the time comes, attend the Convention. B.

Organization of a Lyceum at Thompson, O.

In accordance with the request of friends at Thompson, we appeared in their midst Sunday, July 17th, with our family and enough of the Lyceum equipments to conduct a small Lyceum. The unmistakable earnestness of all parties was manifest by the number present and the interest that both old and young took in the exercises, there being full thirty members to commence with.

The following are the officers so far as appointed.

Edward Hurlburt, Conductor.

Moses Hull Assistant, Conductor.

Mrs. Harriet M. Fitch, Guardian.

Miss Mary Gurney, Assistant Guardian.

Gard Stickney, Musical Director.

Horace Wilson, 1st Guard.

Ralf Chase, 2d Guard.

Daniel Arnold, 3d Guard.

Leaders—Mrs. Lewell Wilson, Mrs. A. Spafford Mrs. C. A. Kibbie, Mrs. A. Sumner, Mr. E. Sumner, Mr. Webster.

The children were properly grouped according to their ages, when Mrs. Wheelock led them through several changes in the wing movements and gymnastic exercises, which were readily taken hold of and evidently enjoyed by all.

There was but one difficulty, and that was in not having music all arranged and ready that was adapted to the various exercises, especially marching. Mr. Stickney, the Musical director, will make an efficient officer with practice.

After the Lyceum exercises and a short intermission, we lectured notwithstanding the excessive heat, to a very attentive audience.

The older Lyceums will have to look well to their laurels, or this youngest member of the happy family of Lyceums in this State, will soon take the lead. There are quite a large number of young people who attend lectures in Thompson, and who will take hold and make it interesting, we have no doubt.

We wish the friends interested abundant success, and hope to see the Thompson Lyceum at the celebration of Lyceums in Painesville, August 13th, where six Lyceums are expected to meet and have a joyous time. Let the friends remember that the price of a good Lyceum is loving harmony and earnest work. ||

Foreign Exchanges.

MEDIUM AND DAYBREAK, AND HUMAN NATURE.

Those who desire to learn the status of our cause in England, or in fact in Europe, can be gratified for a small amount invested in the *Medium and Daybreak* weekly, and *Human Nature*, monthly, both edited and published by J. Burns, London. From small beginnings, by indefatigable perseverance, energy and self-sacrifice, these two papers now stand at the head of all European journals devoted to our cause, and are models of neatness, brimming with interesting facts and philosophy. There has been a decided improvement in both—we may say, a constant improvement.

We are glad to see the efforts of Mr. Burns crowned with success. He has and does labor like Hercules at his task, lecturing, editing, publishing, superintending, and all for his devotion to Spiritualism. The invisible world, for whom he labors, will strengthen his hands, and lead him to success.

The July number of *Human Nature* contains an engraving of Mr. J. M. Peebles, a sketch of his life, and a phrenological delineation of his character. †

LYCEUM PICNIC AT PAINESVILLE.

The gathering of different Lyceums at Painesville, August 13th, promises to be a most interesting affair. Six of these progressive schools are expected to meet and unite in some of the beautiful exercises belonging to this system of education. The Painesville band has been engaged for the occasion, and we can assure even our orthodox friends that if they can lay aside their prejudice long enough to look up-

on these Lyceums, as they march with flags and banners flying, keeping step with the regularity of veterans, to soul inspiring music which is ever the attending angel of young hearts, they will see that Spiritualism means something more than cold philosophy or physical phenomena.

Once a year, at least, the Lyceums nearest each other should have a reunion. As a people, we do not have holidays enough.

These annual picnics were inaugurated by a grand gathering of five Lyceums at Ravenna, last Summer. We shall not soon forget the time, labor and funds spent in getting these Lyceum Celebrations started in our State; but the success attending the first more than amply repaid all who assisted.

The object was not simply one or two celebrations, but to encourage such annual gatherings, looking forward to the time, not far distant, when each school district will have one of these organizations, and Cleveland being a central point, we could witness the assembling of fifty Lyceums in this city, with thousands of children, marching with their stary banners, the advanced guard of that continually increasing army of progress, which our philosophy teaches is yet to conquer and possess the whole earth.

Let us aid in hastening the happy day, and let every lover of our cause in northern Ohio, come to Painesville and join these Lyceums in a happy jubilee. ||

ANNUAL BASKET PICNIC OF THE OHIO LYCEUMS,

Will be held in the beautiful Park at Painesville, Ohio, Saturday, August 13th, 1870, in which several hundred children will take part in the singing and other exercises.

ORDER OF EXERCISES.

1. Song—"The children are gathering from far and from near," etc. Participated in by all the Lyceums present.

2. Silver Chain Recitations—"God of the Mountains," etc.; "Invoking the Angels." Conductors all read; members of all the Lyceums respond.

3. Wing Movements and Calisthenic Exercises—Performed by the members of all the Lyceums, led by Miss Whittmore, Guardian of the Painesville Lyceum.

4. Flag Exercises by Geneva Lyceum. Each Lyceum is requested to select one of their number to deliver an original or selected piece, not to exceed 100 lines.

5. Dinner.

Afternoon Exercises.

1. Grand Banner March—Joined in by all, with flags and banners, singing,

"I have some friends before me gone," etc.

(See words and music in *Spiritual Harp* Page 138.)

2. Closing Exercises—Short addresses by Emma Hardinge, Hudson Tuttle, A. A. Wheelock, and other speakers.

All candid listeners, of whatever name or belief, are cordially invited.

Let the friends remember it is to be a *Basket Picnic*, and provide accordingly, each one for themselves, as in no other way can provision be made for so many.

Each Lyceum will be expected to carry a large Banner, giving the time of its organization.

Friends of the Lyceum in Northern Ohio! Lay aside your work for one day, and come to this Picnic.

A. A. WHEELOCK, *Marshal of the Day*.

EMMA HARDINGE.

This gifted lady will address the people, in the Public Park at Painesville, Aug 13th. Also at Wilcox Hall, Sunday, Aug. 14th, morning and evening. The people of Painesville and vicinity will have an opportunity to hear from one of the most able representatives of Spiritualism, and are cordially invited to improve it.

By order of Committee of Arrangements.
A. G. SMITH, *Conductor C. P. L., Painesville, O.*
July 27, 1870.

DIALOGUES AND RECITATIONS
FOR
CHILDREN'S LYCEUMS.

BY MRS. LOUISA SHEPARD.

SPIRITUAL FREEDOM.

Mary.—Mother, what is the meaning of "spiritual freedom," that I hear you so often speaking about?

Mother.—It means the breaking down of those distinctions which are now kept up as walls of partition between man and his brother; and in their stead shall arise a new social structure, in which peace, freedom, and social equality shall be the ruling elements; when man, in his enlarged individual selfhood, shall be a law unto himself, with a full and practical recognition of the brotherhood of the race.

Mary.—What will accomplish all this?

Mother.—Nothing short of Spiritualism, in its broadest application, can raise man from his present plane of antagonism and intolerance, to so high and godlike a position, in the earth-life. It is the religion of freedom.

Julia.—Can we believe what the God within us cannot comprehend?

Mother.—No. Spirits are endeavoring to free the mind from the traditionary legends of the past, and the accumulated rubbish of ages, thus laying the foundation of the truly magnificent edifice of reason and science.

Julia.—Do not spirits teach us that all things in their time are right?

Mother.—Yes, but the law of progress forbids that the soul should slumber on in peaceful rest, satisfied with the beliefs of yesterday.

Julia.—Is light breaking in upon the human mind, and do all trials forward us in wisdom and knowledge?

Mother.—Not one ray of sunlight has ever fallen upon the world; not one frozen flake of snow has ever come down from the clouds; not one joy has come to the human heart, out of place; not one sorrow has borne down the human soul, without its use; not a truth has ever reached the human mind, out of time and place; not one error has prevailed, but existed in obedience to the law that gave it birth and being.

Julia.—Has the world always been in error and ignorance?

Mother.—Yes, but it has gained strength in the meantime, to rise in might and gain the victory.

Julia.—But has the world always rejected its saviours, and those who taught higher truths?

Mother.—Jesus taught the truth; so did Thomas Paine, but the world was not ready for them. It had not gained the condition necessary to adopt their truth, and so it slumbered on.

Mary.—Is there a clearer recognition of the truth to-day than ever before?

Mother.—Yes, and so far as we are able to perceive it, it is our duty to accept and live up to it. The glory that awaiteth the world, surpasseth the understanding of man. Earth will be changed to heaven, and heaven to earth, and love that "worketh no ill to his neighbor," will become the law.

Julia.—Do all hope to reach the kingdom of eternal glory?

Mother.—Yes, this is the natural expectation of all mankind. What is heaven, my child? Did you ever ask yourself the question? If so, have you not shuddered to think that you despise the ways of heaven in every selfish act, in every ungenerous thought?

Mary.—Would there be any heaven to us, while we are selfish, to be suddenly transported to an abode where all is purity and love?

Mother.—No, my child, there is no other heaven but such as we make ourselves. What a field for labor is this world, wherein we may build ourselves a heaven

daily. How innumerable are the ways of doing good; how blessed are the rewards of such doing; and yet, few that try to do more than what the world calls duty; how few love humanity as Jesus did—a love that makes them turn from all the honors of this world, for the sake of doing good in the humble walks of life, as he did.

Julia.—When men see the door that opens into heaven, will they enter therein?

Mother.—Remember you can never reach heaven in any other way than by building it up within yourself. That is the only way to reach the abode of bliss.

Julia.—Will not changing worlds take us there?

Mother.—Changing worlds will not take you there. You must make your own heaven by doing good because it is right, and for your own happiness. Remember this, and hasten to do thyself good, and be thankful that the ways are so many by which we can do it.

Julia.—Mother, why do the churches complain of Spiritualism?

Mother.—Because they do not understand it. Their prejudices are so great that they will not investigate. They are blinded by error, and do not see the truth, and they fear to come to the light, lest their creeds should be found in error, and their ignorance reproved.

Julia.—They say because we have no creed, we have nothing to build upon.

Mother.—The truth is, our foundation is too broad for them to reach round it; our religion too expansive for sectarians to circumscribe. Because Spiritualism is not local and dogmatic, does it follow that angel teachings signify nothing?

Mary.—Is the march of mind onward and upward?

Mother.—Yes, and the ball is rolling; and whoever dares put forth his hand to stop it, will be crushed by it.

Julia.—They say evil spirits communicate.

Mother.—So do evil men, but we are not bound by their councils. Shall we repudiate the post office because evil men mail letters? Men have evil creeds, but we need not be bound by them.

Mary.—Is good positive and truth eternal?

Mother.—Yes; strange thoughts are finding their way from lips unaccustomed to uttering new ideas. These thoughts are startling the dreamy world. For a time the human heart stands still, listens and wonders; a voice like the voice of God comes, saying, "Be not afraid, for I am speaking."

Julia.—Will the brave and the true take heart?

Mother.—Yes, and be thankful for courage and light.

Marg.—But what will the cowards do?

Mother.—They will listen and turn away, saying, "These things may be true, but the world is not ready for them yet."

Julia.—Was the world ever ready for a new truth? Was there ever a time when the independent thinker was not branded as an infidel?

Mother.—No, there never was a time when conservatism and old fogyism, in both politics and religion, did not stoutly oppose all reformation, condemn, and if they had the power, crucify the world's reformers.

Mary.—Will the time come when the truth-seeker may learn of nature, and translate her laws, free from the influence of sectarian dogma, and the tyrannizing power of priestcraft?

Mother.—Yes, we hope so; but new ideas always come too soon for the convenience of old ones. Socrates told the truth too soon; the Athenians were not ready to put away their idols, and worship at the shrine of scientific truth; the philanthropic Jesus spoke the truth quite too soon, for the good opinion of the Jews.

Julia.—Did all the ancients suffer persecution, that told a new truth?

Mother.—Yes; Galileo subjected himself to the scorn and derision of the religious bigots of his day,

to dungeon and to death, by not waiting their time.

Luther sowed the seeds of sedition too soon. The mother church was not ready to hear her darling dogmas denounced. Our Puritan fathers put forth their noble efforts to establish independence, all too soon for the accommodation of George the Fourth. The Quakers, Baptists and Methodists, all preached their new doctrines too soon to avoid suffering and persecution.

Mary.—Is it not strange that the fanatics will disturb the quiet of the world?

Mother.—Franklin sent forth his kite and questioned the lightning, but the righteous world denounced the blasphemer; they were not ready to hear a man talk of saving buildings, that God in his wrath had destined to be destroyed by fire.

Julia.—Is it not a pity Franklin was born so soon by a hundred years? Now the lightnings of heaven are running along countless wires, praising and glorifying his name.

Mother.—Fitch and Fulton were fanatics. They told steam stories long before the people could comprehend them. Andrew Jackson Davis proclaimed the doctrine of Spiritualism quite too soon; the Christian world, all alarmed, cries, "Hold! hold! you demolish our hell and our devil, and what have we left, with which to scare people into goodness, right and truth." Notwithstanding their cry, that spirits cannot come, they intuitively know that spirits do communicate, and that their mission is to demolish all crafts and isms in the wide world.

Mary.—They seem to be already terribly frightened, lest Spiritualism succeed.

Mother.—Yes, but the end is not yet; their private sanctuaries will be invaded, their golden gods will be demolished, their darling dogmas will be taken away, and, with soul unmasked, they will be compelled to listen to the beautiful truths of Spiritualism; learn its laws and obey its divine requirements.

Julia.—But Christians are not ready for this terrible overthrow; they say, "perhaps spirits do communicate, but we are not ready to listen to their teachings, and, besides, it is not popular to be a Spiritualist." What then is to be done?

Mother.—If popularity is to be the guide rather than truth and right, nothing can be done but to hush the voice of reason—be false—live a lie—bow like the veriest menial before the merciless taskmaster, public opinion—put on the strait jacket of the law—put a seal to your lips, and fetters upon the soul, and sit down quietly and contentedly, and wait the world's time for the advent of peace, justice, freedom and truth, and see how you will come out. Sluggards will only do this. Humanity's progress is as certain as its life and growth. Angel friends will aid in the world's advancement, and the ultimate triumph of spiritual freedom to all.

HELPING GOD.

(Concluded.)

John.—Are we co-workers with God in all that we do?

Teacher.—Certainly we are. God gives the eye; we supplement it by the microscope, searching the mysteries of life; the telescope, unfolding the wonders of space. God gives thought; we train and discipline it, and organize it into science; we print it in books; we discover by it elemental forces which, with the speed of lightning, transmit our ideas across continents and under seas. Thus are we co-workers with God, filling this world with use and beauty. As in nature, man must help God before all its beauties are unfolded, so in moral and physical things.

John.—Then God cannot win battles unless we fight under his banner.

Teacher.—No, the divine kingdom will not come, except through human endeavors. Whenever we strive for right; whenever we stand for truth, or encourage virtue or goodness; whenever we think a high thought, speak a noble word, do a worthy deed, we help God. Help him make man better, help him spread truth and righteousness, help him bring in the reign of peace and love.

THE AMERICAN SPIRITUALIST

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One Dollar a Volume.

ADDRESS "THE AMERICAN SPIRITUALIST."

OFFICE 47 PROSPECT STREET, CLEVELAND, O.

BUSINESS NOTICES.

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.

RATES OF ADVERTISING.

Table with 26 columns representing rates for different durations and 31 rows representing different advertising spots.

Change of Time of Holding the Annual Meeting of the American Association of Spiritualists

MESSRS EDITORS:—I received a letter from our friend Eli F. Brown of Richmond, Indiana, a few days since, stating that the friends in that city had just discovered, since the announcement of the meeting of the American Association on the 27th of Sept., the fact that the "Orthodox Friends" hold their great Yearly meeting there, commencing on the same day, and that also the Richmond Industrial Association of the county have fixed their annual Exposition and Fair to commence on the same day. He also says: "We are only a city of 11,000 thousand inhabitants, and we cannot change either of these. If the time for the Association meeting could be one week sooner, it would be much better. We could then accommodate all the delegates."

I have written to all the members of the Board of Trustees of the American Association, and have received responses from a majority; all of whom say: "Change the time from the 27th to the 20th of Sept."

Will you therefore be kind enough to publish this note, and have the date changed in the Call, to the 20th instead of the 27th; and the time for the Board meeting, to the 19th instead of the 26th. Yours truly,

HENRY T. CHILD, M. D., 634 Race St., Phila.

LECTURING.

We learn that Mr. Peebles, in addition to discoursing upon the more common subjects connected with the spiritual philosophy, will deliver lectures upon the following subjects:

- 1. Travel—its lessons and relations to progress.
2. Social life in Turkey.
3. Walks in Pompeii and Herculaneum.
4. Rome, and Roman Catholicism versus Liberalism.

Whatever may so arrest the attention of the passing throngs as to quicken the impulse of moral duty, and, tugging the heart to finer issues, shall lift it above worldliness and sin, in a well-timed and beneficent ministration.

OHIO STATE ASSOCIATION OF SPIRITUALISTS.

Fourth Annual Convention.

The Fourth Annual Convention of the Ohio State Association of Spiritualists will be held in Lyceum Hall in the city of Cleveland on Friday, Saturday and Sunday, September 9th, 10th and 11th, 1870, commencing at 11 o'clock A. M.

Local Societies and Lyceums will be entitled to two delegates or each fifty members or fractional part thereof, and two for each additional fifty members and one for each fraction thereof.

Arrangements will be made for securing board at reduced rates.

Emma Hardinge and other distinguished speakers will be in attendance.

HUDSON TUTTLE, President.

GEO. WM. WILSON, Secretary.

GREAT GROVE MEETINGS.

At Fond du Lac, Wisconsin, on Saturday and Sunday, July 30th and 31st. E. V. Wilson, J. M. Peebles, recently from London, England, and J. O. Barrett will address the people.

A Grove Meeting will also be held at Glen Beulah, Sheboygan county Wis., near the famous Elkhart Lake, accessible by some cars at half fare, both Saturday and Sunday. J. M. Peebles, J. O. Barrett and other speakers will be present.

Let all of the people come up to the feasts of Tabernacles. Per order.

GREAT MASS MEETINGS.

Having been appointed Missionary Agent for Wisconsin, at the last Spiritualist Convention held at Sparta, we propose to the Spiritualists generally, that several great mass meetings be held at first, in different parts of the State, in groves and halls, during July and August, conducted on a scale that shall command public attention and awaken the most practical co-operation. The very best talent can be engaged to assist in this work.

James M. Peebles has just returned from his successful labors in Europe, bringing the glad news of Spiritualism in the East, and will co-operate with me in these meetings. Parties wishing for such services, inquiring as to expenses, time of meeting, etc., will please address me immediately.

J. O. BARRETT, Missionary Agent.

Glen Beulah, Wis., July 11, 1870.

GROVE MEETING.

It is the intention of the Milan Lyceum and Society, to hold the largest meeting ever gathered for religious purposes in the State, on the third Saturday and Sunday, (20th and 21st,) of August next. The beautiful grove of the Western Reserve Seminary, almost in the centre of the town, has been secured, and will be perfectly fitted for the occasion.

Emma Hardinge, J. M. Peebles and A. A. Wheelock, will occupy the rostrum.

Ample provision will be made for the accommodation of friends from a distance.

The speakers' names are a sufficient guarantee of the feast of intellect to which all are cordially invited.

HUDSON TUTTLE, Conductor, } C. P. L., Milan.
LEE VAN SCOTEN, Secretary, }

MEDIUMS' AND SPEAKERS' CONVENTION AT LAONI, N. Y.

A Quarterly Convention of mediums and speakers will be held at Laoni, Chatauqua county, N. Y., Saturday and Sunday, September 3d and 4th, commencing at 10 o'clock Saturday. This convention is called at Laoni, by solicitation of friends residing there, and they propose to hospitably entertain those who may attend from abroad.

Good speaking and singing will abound. Invitations extended to all seekers after truth and harmonial philosophy.

J. W. SEEVER, P. I. CLUM, DR. RICE, Committee.

Byron, July 26, 1870.

GROVE MEETING IN OMRO, WIS.

This great mass meeting of Spiritualists will be held in a beautiful grove at Omro, Wis., on Saturday and Sunday, Aug 13th and 14th. J. M. Peebles and J. O. Barrett, speakers. Come to the "Feast of Tabernacles."

TWO DAYS' MEETING AT COLUMBIANA, O.

Will be held August 6th and 7th. Mrs. S. M. Thompson and O. P. Kellogg will be present. All are invited.

BENNETT'S CORNERS.

Mrs. S. M. Thompson will lecture at the above place, Sunday, July 31st. All are cordially invited.

TWO DAYS' MEETING AT ALBION, N. Y.

The Spiritualists of Western New York will hold a two days' meeting at Albion, July 30th and 31st. E. S. Wheeler and other speakers will address the meeting.

The Methodist Preachers' Association at Cincinnati, discussed the propriety of licensing women to preach.

JESUS: MYTH, MAN OR GOD; or the Popular Theology and the Positive Religion Contrasted. By J. M. Peebles. London: J. Burns' Progressive Library, 1870. pp. iv. 108.

We have received from the publisher a copy of this last work of the distinguished author. It is in a measure a supplement to the "Seers of the Ages," and should be read by all who have perused that valuable work. It seems that Mr. Peebles expressed himself in that volume, in too radical a manner for the "Christian Spiritualists" of England, and became the subject of severe criticisms from Wm. Hewitt, one of the leaders of that party. On the other hand, he was not sufficiently radical for the extreme skepticism of E. S. Wheeler of THE AMERICAN SPIRITUALIST, who ably combat- ed the existence, even, of Jesus. Mr. Howitt made a vigorous attack from his standpoint, and the keen pungency of Mr. Wheeler's logic is familiar to the readers of this journal. This pamphlet is his defence, and a most admirable vindica- tion it is, of the views entertained by the vast majority of Spiritualists of the "man of Nazareth."

The first chapter on the "Evidences of the Existence of Jesus," gathers all the facts history affords, relative to the Founder of Christianity. In the reaction of unbridled skep- ticism, the existence of Jesus has been denied, and strong arg- uments produced in favor. These are boldly met, and in an exhaustive and conclusive manner. The author, recently from the excavated cities of Herculaneum and Pompeii, speaks of caricatures of the "crucified God." He calls on Tacitus, Pliny, Suetonius, Celsus, Valentinus, Porphyry, Marcion and others, to prove the historical entity of Jesus. After exhausting history, he produces the evidence of clair- voyance and spirits. That Jesus—a man—lived and died in Palestine, is an historical and logical necessity. Leg- ends may have accumulated; the miracles and wonder-works may in this manner be accounted for, but legends do not gather around ordinary men. The apotheosis of a Cæsar only calls blazing comets into the heavens. The death of a carpenter does not demand the darkening of the sun, or the resurrection of the dead.

In turn, critics have enjoyed a brief notoriety by deny- ing the existence of Homer, Pythagoras, Lycurgus, and other ancient poets and sages. Even Shakspeare has not escaped. We confess that we do not sympathize with this school. Myths have gathered around all these great names; but how account for their accumulation? The poet must sing, the sage utter words of wisdom; they must blaze with the light of genius before myth and story involve them in their mists.

The subjects of the succeeding chapters are:—The Origin and Mission of Jesus; the Moral Teachings of Jesus, com- pared with the Old Philosophers; Influence of Christianity; Jesus and the Positive Religion. The broad fields they pre- sent are explored in the author's happiest manner. His gen- tleness and intrinsic goodness of heart are expressed in ev- ery page, and most conspicuously when answering the arro- gance of his opponents. Truly he remarks, of the ideal fur- nished by Christ:

"Few Spiritualists have yet reached the sublime altitudes of that positive or universal religion whose co-assistant is science, whose creed is freedom, whose psalm is love, and whose only prayer is holy work for human good. The best have not yet entered the vestibule of perfection. The ideal stretches afar in the golden distance.

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We hope this valuable contribution to Spiritual literature will be made accessible to our readers through an American publisher.

APPOINTMENTS.

A. A. Wheelock will speak at Birmingham July 31st. Speakers' and Mediums' Convention at Laoni, N. Y. Septem- ber 3d and 4th: Painsville, August 13th; Milan August 20th, 21st; Farmington, August 27th, 28th. Mrs. S. M. Thompson speaks at Alliance the 3d Sunday of each month.

Prof. E. Whipple will speak at West Richfield the last Sun- day of July. Meeting at 10 1/2 A. M. and 1 P. M.

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, " " " 20th and 21st.
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 reason- able distance of Cleveland, should make arrangements at once, which they can do by addressing A. A. WHEELOCK, 47 Prospect st., Cleveland, O.

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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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The Primal Cause.

BY UNCLE HAT, THE PLOW-MARKER.

The time had come for clay to speak.
And man, the tongue of God, was born;
The blood that mantled in his cheek,
Proclaimed him herald of the morn;
And ever since we hear the cry,
"Thus saith the Lord!" yet know not why.

In the fulness of time, the darkness and void,
When matter with motives must spring into life,
And motives inherent their powers employed,
To make of all nature one husband and wife.
The yea and the nay, the repulsion, attraction,
The right and the wrong in one ligament bound;
The aggression of fire and the water's reaction,
The first-born terrestrial was christened the ground.
From the kingdom of darkness there cometh the morn,
Resplendent with light from the stars and the sun;
From the leaven of chaos kind order is born;
From order organic all life is begun.

The sun draws the waters in bright exhalations,
And sends them abroad on the wings of the storm;
All nature interprets her own ordinations,
And peoples come forth in due order and form.

The cellular tissues to light and to life,
With nerve, breath and motive for articulation;
And souls, (ah, the mystery!) merge from the strife—
Pre-natal, or new-born, of late vegetation,

Self-conscious soul, by experience taught
The lessons of life, and a vague apprehension
Of prescience reflected in the things that are wrought,
Add future unfoldment from present intention.

And a well-spring of knowledge is ever inflowing
From a centre and source which he cannot discern;
While his aspirant nature is ever outgoing
In search of a myst'ry he never can learn.

He chose not the nature that tempered his clay,
Nor fashioned a fibre responsive to laws;
And the just consequence that he meets on his way,
Were born with his acts in the first primal cause.

Nor first, man was seen in the cell that concealed him,
A monad, predestined an earth-worm to toil,
Till ages untold through gradations revealed him,
Lawless and law-bound, yet king of the soil.

Yet the All-Seeing Eye read his history:
He saw the book written and sealed;
He saw all his romance and mystery,
Through labor and patience revealed.

In the elements marshalled for war,
Saw sentient life in the van;
A nucleus born of a star,
And a germ that would ripen to man.

And the stars that were shining on deep Gallilee,
From the bosom of rest joined the cataract's roar;
From the centre of space, from eternity's sea,
And the deep labored surges that broke on its shore.

To sound the first note of a deep-hidden thought,
The possible future of man that was given;
The evil disguised in the good that he sought,
His childhood on earth, and his manhood in heaven.

A measure of time, and a breath, and a sigh—
And his idols grow dim in the twilight of age;
While earth is receding he looks to the sky,
From his joys and his sorrows, ambition and rage.

His flesh turns to dust, and his spirit retires
From the mystical drapery guarding his tomb;
From the dark falling dews that are quenching his fires,
Is born a bright star that will light up the gloom.
Sparta, Wis., July 4, 1870.

Early Christian Practices.

ASCETICISM IN OLDEN TIMES.

"Some of the hermits lived in deserted dens of wild beasts, others in dried-up wells, while others found a congenial resting place among the tombs. Some disdained all clothes, and crawled abroad like wild beasts, covered only by their matted hair. In Mesopotamia and part of Syria, there existed a sect known by the name of "Grazers," who never lived under a roof, who ate neither flesh nor bread, but who spent their time forever on the mountain side, and ate grass like cattle. The cleanliness of the body was regarded as a pollution of the soul, and the saints who were

most admired had become one hideous mass of clotted filth. St. Athanasius relates with enthusiasm how St. Anthony, the patriarch of monachism, had never, in extreme old age, been guilty of washing his feet. The less constant St. Pœmen fell in to this habit for the first time when a very old man, and, with a glimmering of common sense, defended himself against the astonished monks by saying that he had 'learned to kill, not his body, but his passions.' St. Abraham, the hermit, however, who lived for fifty years after his conversion, rigidly refused from that date to wash either his face or his feet. He was, it is said, a person of singular beauty, and his biographer somewhat strangely remarks that 'his face reflected the purity of his soul.' St. Ammon had never seen himself naked. A famous virgin, named Sylvia, though she was sixty years old, and though bodily sickness was a consequence of her habits, resolutely refused, on religious principles, to wash any part of her body except her fingers. St. Euphrasia joined a convent of one hundred and thirty nuns, who never washed their feet, and who shuddered at the mention of a bath. An anchorite once imagined that he was mocked by an illusion of the devil, as he saw gliding before him through the desert a naked creature black with filth and years of exposure, and with white hair floating to the wind. It was a once beautiful woman, St. Mary of Egypt, who had thus, during forty-seven years, been expiating her sins. The occasional decadence of the monks into habits of decency was a subject of much reproach. 'Our fathers,' said the Abbot Alexander, looking mournfully back to the past, 'never washed their faces, but we frequent the public baths.'

"It was related of one monastery in the desert, that the monks suffered greatly from want of water to drink; but at the prayer of the Abbot Theodosius, a copious stream was produced. But soon some monks, tempted by the abundant supply, diverged from their old austerity, and persuaded the Abbot to avail himself of the stream for the construction of a bath. The bath was made. Once, and once only, did the monks enjoy their ablutions, when the stream ceased to flow. Prayers, tears and fastings were in vain. A whole year passed. At last, the Abbot destroyed the bath, which was the object of the divine displeasure, and the waters flowed afresh. But, of all the evidences of loathsome excesses to which this spirit was carried, the life of St. Simeon Stylites is probably the most remarkable. It would be difficult to conceive a more horrible or disgusting picture than is given of the penances by which that saint began his career. He had bound a rope around himself so that it became imbedded in his flesh which putrefied around it. A horrible stench, intolerable to the bystanders, exhaled from his body, and worms dropped from him whenever he moved, and they filled his bed. Sometimes he left the monastery and slept in a dry well, inhabited, it is said, by demons. He built, successively, three pillars, the last being sixty feet high, and scarcely two cubits in circumference; and on this pillar, during thirty years, he remained exposed to every change of climate, ceaselessly and rapidly bending his body in prayer, almost to the level of his feet. A spectator attempted to number these rapid motions, but desisted from weariness when he had counted twelve hundred and forty-four. For a whole year, we are told, St. Simeon stood upon one leg, the other being covered with hideous ulcers, while his biographer was commissioned to stand by his side, to pick up the worms that fell from his body, and to replace them in the sores, the saint saying to the worm, 'Eat what God has given you.' From every quarter, pilgrims of every degree thronged to do him homage. A crowd of prelates followed him to the grave. A brilliant star is said to have shone miraculously over his pillar. The general voice of mankind pronounced him to be the highest model of a Christian saint, and several other anchorites imitated or emulated his penances."

These old-time saints and fools, who lived and died in the odor of sanctity and nastiness were not much worse but more honest than their modern followers. Assuming the degradation of nature, the depravity of man, the orthodox teachings of the Christian sects directly tend to derange society, to demoralize the individual, and make an infernal hell of this phase of life, in stupid efforts to avert an impossible catastrophe in the next. May we soon see the end of such a pernicious influence, and the hoped for reign of common sense and happiness. §

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