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\$1 A VOLUME.

## POLYHYMNIA.

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

### THE EVIL CHOICE.

Ill hath he chosen his part who seeks to please  
This worthless world. Ill hath he chosen his part;  
For often must he wear the look of ease  
When grief is in his heart.  
And often in his hours of happiest feeling,  
With sorrow must his countenance be hung;  
And ever his own bitter thoughts concealing,  
Must he in hollow grandeur's praise be loud,  
And to the errors of the ignorant crowd  
Assent with lying tongue.  
Thus much would I conceal, that none may know  
What secret cause I have for silent woe;  
And taught by many a melancholy proof  
That those whom fortune favors she pollutes,  
I, from the blind and faithless world aloof,  
Nor fear its envy, nor desire its praise,  
But choose my path through solitary ways.  
—*Michael Angelo.*

[From the Spanish Gypsy.]

### SPEECH SILVER—SILENCE GOLDEN.

O Silva, there's an ocean round our words  
That overflows and drowns them. Do you know  
Sometimes when we sit silent, and the air  
Breathes gently on us from the orange trees,  
It seems that with the whisper of a word  
Our souls must shrink, get poorer, more apart;  
Is it not true?

Yes, dearest, it is true;  
Speech is but broken light upon the depth  
Of the unspoken. Even your loved words  
Float in the larger meaning of your voice  
As something dimmer.

### TRUST.—BY FANNY KEMBLE.

Better trust and be deceived,  
And weep this trust and that deceiving,  
Than doubt one heart that, if believed,  
Had blessed one's life with true believing.

Oh! this mocking world—too fast  
The doubting fiend o'ertakes our youth!  
Better be cheated to the last  
Than lose the blessed hope of truth.

## Religion and Science: Propositions.

### FIRST RELIGIOUS PROPOSITION.

Man was created six thousand years ago, a perfect being, in a perfect world, by the direct miraculous act of an Infinite God, and by disobedience brought sin and death into the world, thereby becoming estranged and lost from God.

### DEPENDENT PROPOSITIONS.

1st. As he sinned against an infinite being his sin is infinite and requires an infinite sacrifice.

2d. God as the only infinite being can make such sacrifice.

3d. God manifested himself in flesh in Jesus Christ, as a mediator between himself and sinful man, to save the world.

4th. He gave the Bible as a direct revelation of his will to man.

5th. The efficacy of this mediation depends on the faith of its recipients.

### RESULTS.

A priestly caste, superstition, bigotry, persecution, suppression of knowledge, and the arrogance of infallible authority.

### FIRST SCIENTIFIC PROPOSITION.

Man has progressed from lowest savagery to his present civilization.

### DEPENDENT PROPOSITIONS.

1st. He has never fallen, never has, nor never can be estranged or lost from God.

2d. The Infinite Being is incarnated in every human being.

3d. Never having been lost, there is no need of other redemption than normal growth.

4th. The only possible mediatorship that can exist between man and the Infinite is knowledge.

5th. Man is his own savior.

6th. The only infallible authority is nature, rightly interpreted by reason.

7th. Sin, or evil, is imperfection only eradicated by growth.

### RESULTS.

Nobility of life; highest ideal aspirations for perfection; a calm meekness in the presence of universal and omnipotent forces; all embracing charity, and philanthropy; an earnest and successful endeavor to actualize the divine life his organization renders possible.

## Is Spiritualism a System?

Not in the sense of an assumptive, dogmatic, sectarian institutionalism, that the individual may become a Spiritualist, bigoted, prejudiced, superstitious as one may be a Mohammedan, a Christian, a Pagan perhaps; but a system as Geology is systematic, as Mathematics are exact, as Astronomy is orderly, as Chemistry unfolds in harmony with undeviating law.

The bases of the sciences must be as they are, facts and phenomena. Whatever is naturally and logically founded upon these, must be in its very make up systematic. We apprehend that Spiritualism, being the theory or philosophy opposed to Materialism, must be founded upon the realities of existence, and be induced from the actual by logical method; thus its philosophy unfolds by direct inference from the perceived and known.

Every theoretical deduction must be substantiated by comparison with the obvious and actual; thus every scientifically demonstrated proposition acquires the power and authority of an axiomatic rule.

There is no system possible in any theory and practice based upon mere assumption. Good logic cannot conduct to truth, when reasoning is started from false premises. Lies cannot be reduced to a system because they are incompatible with each other as with the things they assume to represent, hence are not homogeneous. Truth is one, and all truth is in harmony, hence order develops naturally in the actual and the real; given the facts, all things are possible.

That the present knowledge of man in the body and his powers of generalization may not be competent for the evolution of the perfect system of Spiritualism, argues nothing against its existence. Our minds are not all the minds there are, nor does our knowledge sum the result of all observation. We are not systematic to our hurt as yet; our sorrows and failures have been the offspring of Chaos begotten of Confusion.

We are not to systematize Spiritualism, however, it is to harmonize us.

The true cosmology must include the spiritual as well as the material; heretofore this has been impossible, and we have had but fragments instead of the suggestion of completeness; but now, with the advance of science and art, the emancipation of thought, and the comprehension of supernal communication, we are led to recognize the unity of variety, and observe everywhere the outlines of system, the unfolding of law.

Our analysis of particulars gains a keener insight, our power of generalization acquires a broader sweep,

and before our steady vision seeming antagonisms are reduced; "unlike things are like," and the idea of discord and imperfection developed by the study of parts, rounds into a devout sense of the harmony of the whole.

Spiritualism is no loose matter to be accepted or rejected, as caprice, whim, or constitutional predilection may determine. It is not a creed to be received by faith, but a demonstration to be accepted by reason on the indisputable evidence of the senses.

To disbelieve a truth is not to disprove it. To close the eyes to a fact does not wink it out of existence.

THE TRUE CHURCH, is infallible at last; but its Pope is SCIENCE, its dogmas the laws of nature.

Universology is the idea. As nature in actuality is consistent, either on the material or spiritual plane, so a recognition of universal relations must be absolute.

Doctors may disagree, but the truth and fact are identical, and ultimately the science, philosophy and religion of Spiritualism, will acquire a force in knowledge which will compel their acceptance in all reason. Some things are known and more will be discovered. The Cosmos is orderly, and the Science thereof is a System.

That Science is *Spiritualism!*

§

## By Way of Suggestion.

Some writers and speakers are so little conversant with the strength and beauty of the English language, that they violate good taste, and outrageously corrupt the common vernacular by coining words and manufacturing literature in a manner which leaves in doubt everything but their own want of style and vulgar conceptions of effective phraseology.

The Spiritualist rostrum and press, have rather more than their share of this kind of service, and although conscious of our own deficiencies in this as well as other respects, we think the time has fully come when a reform should be insisted upon.

There is no scholarship too choice, no culture too complete to find its highest expression and most glorious use in elucidating and popularizing the integrity of Spiritualism.

Because illiterate men and women have by Spiritual influx announced the truth, and given through themselves the evidence of the supernal life and communication, we are not to infer the uselessness of scholarship, or declare unnecessary the cultivation of our ordinary faculties.

Imperfect grammar is not the only language of the skies, nor false syntax an indisputable evidence of inspiration. Poetry does not consist in a concatenation of mellow and meaningless words, strung upon the loose thread of a flimsy idea, nor are manufactured and illegitimate terms evidence that the author has conceptions too grand or original for the present capacities of language.

The general temper of Spiritualists has not been favorable to thoroughness; the intensity of their observation has made them impatient of criticism upon mere forms of expression; they have been careless of the manner of presentation; if so, the great fact of the age reached their consciousness, hence they have encouraged investigation while adding little to science, and generated a world of talk and writing, while degrading the standard of the rostrum, and tolerating the disgrace of the press.

This, of course, is merely incidental and transitional. With the satisfaction of reason upon the plane of phenomena, a keen demand for philosophic discussion will be developed. We shall have no less of the first, but more of the last; even now the requisition is for a higher order of performance for legitimate criticism asserts itself. All honor to the noble ones who for so long have kept unaided and unappreciated the light of pa-

tient Spiritualistic learning aglow through the morning. The day of their triumph comes nearer, and the time when their merits shall appear, and their claims to pre-eminent honor be publicly and universally acknowledged.

Let us have the facts of our Science stated in language as exact as the axioms of mathematics. The statement of its philosophy may well employ the vigor of the writer, the skill of the teacher, while the glories of natural religion must exhaust the eloquence of the orator and surpass the most brilliant imagination. §

#### "The Dark Circle."

"Loving darkness rather than light, because their deeds are evil," said, in the early history of Modern Spiritualism, those who felt rather than saw the heterodox proclivities of its philosophy. "Desirable only as affording a covering for fraud," said they who had been disgusted by the tricks of impostors.

It is very true that the shameful deeds of the corrupt and vicious often inspire them with the desire for concealment, of which darkness is the type and symbol; still it is as true that the worst vice is shameless, and courts rather than shuns company and observation—being less in dread of the reproach of others, than of the condemnation of conscience when quietude and darkness render the animal nature negative, thus freeing the spirit to assume the seat of judgment, and inflict the pangs of remorse upon the guilty soul.

Trickery and deception avail themselves of all disguises; they are as daring and successful in every relation, under the glaring sun of mid-day, as when concealed by the folds of midnight shadow. In the articles which have preceded these paragraphs upon the subject of mediumship, there has been considerable reference and suggestion regarding the physical advantages of darkness in connection with the production of certain phases of "spiritual phenomena." It has been affirmed that although similar manifestations may and often do take place in the light, yet the condition of darkness is the one most favorable to the action of those forces which are influential in the development of such manifestations as are produced. Doubtless, wherever there is a development of force sufficient to produce the phenomena we are interested in, under the open light, there can be more satisfactory observation; but while the condition of darkness facilitates action, and develops manifestation in localities and conditions which otherwise could never produce them, we act wisely in availing ourselves of this advantage as far as it is of use. It is by assisting the inauguration of activity in this direction, that we open the way to higher developments, in a manner affording opportunities for more critical study. If we insist that the phenomena shall be at first produced in the light, we reject the opportunities we may use, in favor of hoped for privileges rarely to be gained.

We may at least commence in the dark, and await with reasonable patience the increase of power in the circle which shall make all desirable things possible.

Perhaps enough has been said heretofore, upon the material aspect of the question; not enough, to be sure, to serve the end of scientific elaboration, for even if the facts known and recorded were sufficient, our time, space and means would not suffice, even if a decent modesty did not suggest that more eminent abilities would ere long employ suitable instrumentalities, in purely scientific order.

Having shown that darkness is a natural requirement in many processes, particularly those related to imponderable elements and magnetic evolutions, it is well to avoid repetition, and consider briefly the mental and moral influence of such conditions as are proposed, not only for the "cabinet phenomena," but for the "dark circle" as well. This train of reflection may be considered unnecessary, but it is to be remembered that the moral influence of dark circles has been positively impugned by objectors; and again, that mental and moral conditions have a direct and positive relation to the action of those powers which govern the phenomena. This may seem to be a statement in contradiction of a former affirmation that "the moral character of the medium does not decide the nature of the manifestation," yet there is no inharmony. The men-

tal state of the medium may hinder or prevent control, as is already known. Certainly the moral character of the circle will produce its effect upon the mediumistic mind, as well as upon the spirit sphere enfolding both. Spirits of knowledge, wisdom, love and truth, are repelled by the thought and act of the immoral and degraded; and although they may overcome their repugnance to the condition of a single person, and continue to make use of them as an instrument, "under protest," for the good of others, as the artisan may employ a defective tool for the time being; yet when the whole circle is upon the same level, there can be but one reasonable expectation—the control will be of a character in harmony with the surroundings.

Thus it becomes certain that even though the phenomena may be convincing, the general influence would be undesirable. While it is undoubtedly true that the grosser forms of physical phenomena are produced by the less intelligent class of spirits, it is equally evident that for some of the higher and more refined manifestations, there is need of the most thorough skill in the most subtle elements of chemistry, and complete understanding of the laws of force and motion.

From the consideration of these and many other facts and peculiarities, it becomes evident that whatever lowers the moral tone or disturbs the mental balance of the circle, must be injurious in a general and usual way, and absolutely detrimental to success in the special purpose for which it was organized.

If, then, it can be proved, as has been asserted, that the dark circle is demoralizing and confusing, that it furnishes in addition undue opportunities for fraud, we may be required, from scientific and expedient reasons alone, to discountenance its existence.

Without attempting to define the interesting and wonderful relations of illumination and darkness, as revealed in the more recent discoveries of the science of optics, we will recall to mind the natural and obvious effects produced by them upon the human organization and mind.

The more intense the light, the more contracted becomes the pupil of the eye, as if the effort of nature was to lessen the sensibility of the organ by decreasing the surface acted upon by such a powerful stimulant and irritant. As the light loses its intensity, the pupil appears to expand, thus fitting the eye for vision by exposing a larger surface to the action of such a degree of light as may still remain in the atmosphere.

Thus it appears the effect of darkness is to increase the degree of susceptibility in the eye; that organ is rendered sensitive and impressible in a greater degree because thrown by darkness into a more negative condition. The whole nervous system is affected in a similar manner, the whole nature being thus rendered more subjective to the influences which act in the confines of the circle, however organized.

Obviously through the nerves, and presumably by means of the magnetisms of the body, the light is a stimulant to the action of the mind, inducing a state of positiveness detrimental to mediumistic development and not always favorable to unbiased observations.

Darkness favors nervous quietude and passivity. With mental tranquility and impressibility, these are the very requisites of growth in mediumistic capacity, and not unfavorable to observation, harmony and thought. So far, at least, darkness has not been found detrimental to the welfare of the circle or the progress of investigation.

As to the argument of those who assume the innate viciousness and total depravity of all who give attention to Spiritualism, its absurdity is its own refutation. The known character of the members of the circle, should silence any suggestion of impropriety, and be a sufficient protection against all imposition; still, for the purpose of scientific positiveness, the same means may be employed to secure the medium, as are made use of in the cabinet, or any other precautions may be taken which are feasible under the circumstances.

Considerable ingenuity may be exercised in confining the media, if they are good-natured enough to submit to the boards which incredulous friends may wish to impose upon them. But when the power of the circle has become balanced, there will be no failure in the

phenomena, so long as no physical discomfort or mental inquietude is caused the medium. Seated in darkness around a table, with the instruments of the cabinet upon it, taking care not to have too many mediums in attendance, the power of the control will probably increase with every sitting, and as the manifestations become more and more powerful, the necessity for obscurity grows less and less, until the grosser forms of phenomena may be seen in the clear revelation of uninterrupted light. §

#### The People's Reform Party.

The following is the platform adopted by a party of the above name, which recently held a meeting in Philadelphia with our Spiritualist Brother Damon Y. Kilgore as President. We never voted but once in our lives, and that was when we were young. We are afraid the platform of this party is so good, their numbers must be few, but if such a political creed ever has a candidate where we are, we give due notice that we shall "go for him"—or her. §

*Resolved,* That the Government has no right to deprive any human being of physical life, but should sacredly protect every person in its enjoyment. To this end, all personal and international disputes should be settled without resort to physical violence.

*Resolved,* That the manufacture of alcohol, except for medicinal and mechanical purposes, should be prohibited.

*Resolved,* That the present policy of donating the public lands to monied corporations, is hostile to the rights and interests of the people at large. The national territory should be held in trust, to be disposed of in small tracts to actual settlers. Land should be owned by those who till it, and all speculation therein, as well as in those products of the soil used for human food, should be prohibited.

*Resolved,* That the present system of taxation is unjust; it checks industry and robs the poor. It is most burdensome to those least able to bear it, and should be so changed that the productive wealth of the nation should pay the expenses of Government.

*Resolved,* That all public officers should be chosen directly by the electors they represent. The compensation should be fixed by law, at a salary proportionate to the services rendered, and all fees, profits or incomes of the offices should be paid into the public treasury.

*Resolved,* That all public officers guilty of defrauding the Government should be disfranchised, and be disqualified from holding any office of trust or profit under the Government thereafter.

*Resolved,* That the national currency should be based upon labor, and upon that alone. It should at all times be at par with gold, and receivable for the payment of all debts. All legislation in favor of banks and other monied corporations oppressive to the laboring classes, should be abolished.

*Resolved,* That it is the duty of the Government to secure to every minor a good English education, and to every adult suitable employment and a just compensation for the work done.

*Resolved,* That every person twenty-one years of age, capable of reading and writing the English language, irrespective of sex, birthplace or nationality, should be allowed to vote in all elections of public officers, State or national.

#### The Discussion at Delaware.

Regarding the late discussion at Delaware, Ohio, between O. L. Sutliff of Ravenna, and Dr. Barnes, a leading member of the Methodist Church at Delaware, an occasional correspondent from that part of the State writes:

"The debate was a complete triumph for the cause of Spiritualism, and bore down the senseless opposition heretofore so successfully wielded by orthodoxy, in this priest-ridden city of Delaware, in a manner never before realized. The fire is in the stubble of theology, and all the popes, priests and ministers in Christendom cannot put it out. Bro. Sutliff will give a course of six lectures in Mifflinville, Franklin co., O., commencing Feb. 10th. He gave a course of five lectures there early in the winter, but they want more. The cause of Spiritualism is surely though slowly advancing in this part of the State. Bro. A. A. Wheelock's earnest efforts and effective lectures in the missionary work in this section last winter, set the ball in motion, and that others will come and help to roll it on, is our prayer." REFORMER.

"Seers of the Ages," for sale at this office.

## Correspondence.

We quote the following from a Washington Correspondent, who promises us a continuation of his attentions, as Washington affairs are in more senses than one, of general interest. We present a few items from the pen of this eye witness of things at the Capital:

WASHINGTON, D. C., Jan. 27.

## THE INDIAN QUESTION IN WASHINGTON.

Congress is continuing its old patch-work method. As yet no measure of general and permanent relief has been introduced. Parties are here demanding cannon and munitions of war for citizens, and denouncing the recent military system as a miserable failure. A company of Swiss are asking special legislation in favor of a settlement in Fremont Co., Colorado, right among the wild Indians. Another company in Wyoming is demanding the reopening of the Powder River Road, and the reoccupancy of the old forts on that road; and threaten to occupy the country and defend themselves, if the Government will not.

A few Congressmen are beginning to see the necessity of a general system and more thorough work.

HARMONIAL HALL—N. FRANK WHITE.

The death of Mrs. Slade left a vacancy for the month of May. The friends of N. Frank White insisted that he should be employed for that month. The management decided that they would do otherwise. Whereupon the friends of Bro. White hired another Hall, and we have had two regular meetings the past month.

E. V. WILSON.

Notwithstanding, E. V. Wilson has drawn good houses and done efficient work. He has given numerous and convincing tests, dealt severe blows on old fogyism, and demonstrated that we need more mediums who can give practical illustrations of our philosophy.

Bro. Wilson has more than averaged one lecture per day. He gave last night a public seance for the benefit of the Society, which was well attended. He will leave here with the best wishes of our Society for his continued success.

MRS. E. HARDINGE.

Mrs. E. Hardinge occupies February, and will doubtless draw good houses, and do much to spread the truth.

Kansas, LAWRENCE, Jan. 27th, 1870.

A. A. WHELLOCK:—

DR. SIR—In your AMERICAN SPIRITUALIST, (more properly, American *Humbug*), published the 15th inst. you have published a private letter which I sent you, to say the least was very unkind and ungentlemanly in you. You devote about half of a column to *abuse*, composed of *ambiguity, injustice and misrepresentation*, which shows you are in great need of the Christ principle. Your paper shows itself to be mercenary and lecherous, a fungus that tries to subsist by sapping spiritualistic and progressive truths.

As for your advertisement, I will try to reciprocate by speaking of you and your paper in spiritual assemblies as *truth justice and honor requires*. There is four months of my subscription yet due, which I do not wish therefore erase my name from your subscription list. You can send me my manuscript and then you will have Thirty cents left. You seem to lament because it was not more, I should be glad if it were less.

As for your vituperation and malignency which you seem to shower so bountifully upon Bro. Wilson and myself I deem it no disgrace to either of us. If you had been willing to meet out justice to all, Why did you not publish my article and then make your criticism and let the people judge who was right. I will add as an officer of our State Society that there is not a principal shadowed forth in my article but what every true Spiritualist in Kansas would endorse. But sir, in doing as you did shows cowardice and a deplorable lack of true manliness.

Hoping you may grow in manhood and spirituality so that you in time may be worthy of the NAME of Spiritualist.

You are at liberty to publish *this letter also*.

Yours in Truth, N. W. WHITNEY.

We publish the above verbatim et literatim et punctuatum. Mr. Whitney will have his paper mailed to him regularly until he receives a stamped number, when he will know his subscription has expired, which the publishers will be happy to have renewed.

We did publish, Jan. 15th, a private letter from the author of this, yet no reasonable person would object, since there was nothing of a confidential nature contained in it. The article sent with it was not desirable for publication, and has been destroyed; therefore we cannot return it. We never return manuscript unless requested at the time. We are interested to learn that Mr. Whitney is an officer of the Kansas State Association, as well as a medium, and cheerfully give publicity to that fact, as to the other; but any one may be an officer of a State Association, even, and be sadly mistaken, as Bro. Whitney's position demonstrates. It was not discovered in Kansas, up to Jan. 4th, the date of Mr. Whitney's first letter, that we were guilty of all the bad things he charges us with. We confess to a "great need of the Christ principle," to enable us to do as we do, and then calmly accept such missiles as this letter from officers of State Associations. Pray for us, Bro. W.; pray for us, all the State Associations, *pray for us!*—and then, *dear brethren, pay for us, and don't abuse us if you can help it.*

We do deeply and sincerely "lament" that Bro. Whitney's balance of thirty cents is not greater, for then he would have the advantage of our influence for a longer time, and would develop a sweeter temper.

As to our vituperation and malignancy toward Bro. Wilson, he is as much mistaken as in regard to other matters. E. V. Wilson "is old enough to speak for himself." He has command of space in a widely circulated journal, and is welcome in every Spiritualist paper, and useful in every society. He sometimes makes mistakes, but our experience is that there is manhood enough about him to bear even unjust criticism. However, that has nothing to do with Mr. Whitney.

We join in the wish for our progress, and hand our correspondent to the printer. If Bro. Whitney will be true to his promise, and "speak of us in Spiritual assemblies as truth, and justice, and honor require," he will say that this, in common with every other paper of its class, is published at a loss; that the enterprise was started by spirit power, and has been maintained by the cruel sacrifices of poor men and women, mediums, all acting under control directly. We earn our living outside of the paper, and make it almost a free gift to the world, and keep on in the hope of larger usefulness alone. Of late our honest, independent course has made us friends, whose good opinion and generous aid will enable us to survive the misapprehension of the careless and the opposition of the bigoted.

## Lectures on Geology.

MESRS. EDITORS:—Prof. Edwin Whipple has favored our people with a course of lectures on Geology. He is thoroughly acquainted with his subject, and his lectures are very instructive and interesting. The friends of free thought should keep him constantly in the lecturing field.

How the superstitions and mythologies of the religious world fade away before the advancing rays of modern science! No wonder that the Church regards science as her great enemy. Whoever accepts of the Mosaic record of creation, must discard the teachings and facts of science. Which shall we discard, the facts of science or the fictions of orthodox religion? We must not look to Judean graveyards of eighteen centuries ago for religious truths. The fountains of inspiration are never closed. We drink from the same pure fountain that filled the soul of Jesus with love for all of human kind, and enabled him to speak words that have blessed the weary ones of earth, and will continue to bless mankind though all coming time.

Fraternally,

GEO. WM. WILSON,

AUBURN, O., Jan 31st, 1870.

## A Contrast.

It is well known among shopkeepers, that they lose from time to time some of their goods, from the thefts committed upon them by pilferers. Different modes are resorted to by tradesmen to protect themselves, or if that cannot always be done, to compensate themselves for their losses, the first convenient opportunity.

One of the brethren connected with the Baptist Church of which I was formerly a member, told me he was accustomed to keep as correct an account as he could of the losses he sustained from shoplifters, and when he detected a person of respectable position in society in the act of stealing would require of him or her to pay at swinging prices for all the goods previously stolen, or be arrested and taken to court on charge of larceny. Of course the thief, if of sufficient means, would pay the bill, disputing no item of it, rather than be publicly exposed. My friend would felicitate himself on his shrewdness in repairing his losses, and his benevolence in not exposing the thief.

Such a procedure, though very prevalent among shopkeepers, is despicable. It exemplifies a mongrel Christianity, and does not look clean when compared with the following incident which appears in the *Index*, published at Toledo, O.:

A salesman in a dry goods store at Kansas City, Mo., the other day observed a pale, attenuated and apparently sorrow-stricken woman, concealing a bundle of laces under her shawl. Very quickly, and without attracting the attention of a single eye in the store, the salesman said to her, "I am not able to pay for the lace under your shawl, or you might keep it and welcome. Please put it back, while I walk to the other end of the counter." Large tears came into the haggard eyes, her whole face expressed gratitude, and without a word she put the lace back and walked out of the store.

A. E. G.

BOSTON, Jan., 1870.

The correspondent who furnishes the above paragraph, is a believer in the philosophy of A. J. Davis, and endeavors as far as he can, to begin heaven on earth, by living a life of harmony. Yesterday, while passing through Beach street, he was accosted by a well dressed man, whose restless eye did not indicate a mind either at peace with itself, or in harmony with God, who thrust into his hand an evangelical tract, with the title, "The Way to Heaven," at the same time asking, "Don't you want to go to Heaven? I am already there, replied our friend. "Good God!" exclaimed the tract distributor, as he lifted up both hands, "Is it possible?" Yes, said the disciple of Davis, returning the tract, but I did not reach it by that way; and he quickly passed on, leaving the tract man looking back on him with amazement.

B.

## Quotation from a Letter.

BATAVIA, N. Y., Jan 10, 1870.

BRO. WHELLOCK OR WHEELER:—I have been trying some time to aid you in your enterprise of publishing a first-class spiritual paper, by getting subscribers. I deem the AM. SPIRITUALIST in every way worthy of support. Its literary character and high moral tone, its broad fraternal spirit, its sound philosophy and analytic acumen, cannot fail to commend it to all its readers, and I trust you may be amply sustained and appreciated by a benefited public.

DEAN CLARK.

## Interesting Antiquarian Item.

Dr. William F. Jackson of Roxbury, Mass., raised corn, last year, from seed found in an Egyptian mummy, which was opened a year or two ago. The plant is now in flower, and interspersed through the blossoms are grains, which ripen somewhat like wheat or barley, while each kernel in the ear is covered with a little envelop or husk of its own.

The vital principle of germs seems almost if not quite indestructible by time. It is the *spiritual* quality which determines the varieties of plant as of animal life. The highest and lowest microscopic germ-cells are not distinguishable, the inherent spirit element alone preserves for ages in the seed the form and degree of differentiation.

Copies of 3d edition of Emma Hardinge's great work, "History of American Spiritualism," for sale at this office as soon as issued.

## RELIGIOUS.

A little learning inclineth mens minds to Atheism, but depth of knowledge bringeth them back to religion.—*Lord Bacon.*

Religion is a perception of the Infinite Truth, Goodness and Beauty; and an appreciation of our relationship thereunto, with the consequent morality.

To appreciate life is to be religious.

## KNOWLEDGE THE ADJUNCT OF RELIGION.

Religion comes clad in holy garments. Her benignant voice has the tones of a fond mother's. We are early taught reverence to her observances; to lisp a prayer before we consign ourselves to sleep, and throw ourselves during the hours of unconsciousness into the keeping of a Divine Father. There is a pleasing poetry in all this—a beauty in morality, in goodness, which elicits our praise. Even passive obedience to moral precepts calls forth deepest emotions. Yet the study of human history teaches that the recognition of moral precepts is of little worth, unless accompanied by sufficient knowledge to enable the mind to receive them as a part of itself. In this investigation the first generalization is, that all the great moral truths now acknowledged have been known from immemorial time. History refuses to yield the remote date when these cardinal principles were introduced. §

## Free Agency.

BY CORA L. V. TAPPAN.

It is customary for men to talk about free agency, while at the same time they blindly persist in the idea that there is but one true and perfect way to the kingdom of heaven, and that is their own way. They preach up free agency, and tell you that you have a right to choose whichever way you will to go to heaven, but that there is but one course, and that a very difficult one. This will do to go along with the idea of predestination and foreordination, but not with the idea of an infinite God of boundless goodness. It will do to go with the idea of those who make their idols of wood and stone, and endow them with their own tastes and appetites, but not with the spirit of the nineteenth century, when the minds of men are searching after the Infinite God—a God of love and mercy. O that the crown and the cross, the emblems of Jesus, the meek and lowly Jesus of Nazareth, might be more respected for their true worth, and not as the signs of sects! O that the emblems of all truth might be strung around the neck of the Universe! O that the emblems of all goodness might be brilliantly pictured before your vision, that you might see behind them the infinite and perfect goodness! O that eternity might be more comprehended! O that Time, which is said to be a monster, might be thrown aside, and that you might feel and know that the living, eternal principle is now; that in all eternity you will have but now! Act now. If not now, you will find that all you call *to-morrow*, and the *future*, is but *to-day*—“the living present.” When you arrive at it, it becomes *to-day*—there is no *to-morrow*, forever. O that man's conceptions of his freedom to do wrong might be lessened and his conceptions of his liberty to do good enlarged. O that Deity were not circumscribed within the limits of man's being by man himself! O that the Omnipotent Jehovah were not circumscribed within the bounds of any creed, but that of all goodness, and all truth, and all beauty! that instead of instructing the children of humanity, as your teachers do, in the doctrines of depravity and eternal punishment, of total darkness, they would present pictures of goodness and beauty. It is not customary, when you would have a child judge between good and evil, to present to it pictures of the evil only. When teachers instruct pupils ignorant of the very alphabet of learning, they have to teach them the elements of the language, present all its features, and endeavor to lead their minds gradually to a perception of its beauty, and thus develop a wish to become acquainted with its principles, and a love of the study in which he is to guide them. When artists desire to cultivate a perfect taste, they do not choose a dwarf or deformed person for

their study, they take the most symmetrical form which can be found. So, when we would instruct a human soul in a conception of infinite goodness, we would not picture to it infinite depravity. Such a course is at war with all elements of instruction. When your religious teachers stand before you in the pulpit and address you as children, they picture to your minds infinite goodness and beauty, infinite power, infinite love, whilst at the same time they are instructing you in the alphabet of infinite evil and infinite depravity. Where the consistency between the lesson and the teacher, between the object to be accomplished and that which is presented to you? Where the consistency between the idea of love and hate, perfect goodness and perfect evil? To our minds there is nothing reasonable in blind devotion to such instruction. Each and every one of you, who are free agents, should judge who shall be your teachers, and what shall be your lessons. If each one of you begin this hour, this moment, to contemplate humanity with an eye for positive goodness, beauty and perfectness, you will find it. If you commence this day to study the evils and errors of humanity, you may go on forever, and always find evils and errors. If you would begin now to exercise your own judgment as to who and what shall be your lessons and teachers, you must commence with the elements of justice in your own soul. You must reason from all things that yield light and beauty, from those faculties of man's nature which make him true and perfect, which make the diversity which exists in manhood. All nature is characterized by diversity.

No two grains of sand or pebbles on the sea-shore, can be found exactly alike. No two leaves upon the same tree can be found without some difference, and yet no one of them quarrels with the other because it is not like itself. Each fulfilling the objects of its own being, revolves in the Universe without once questioning the objects of another's existence. No two souls are made to perform the same part upon the earth; else why was humanity? It is not good if your brother, your sister, your friend, differs with you in opinion, in education, or life, for you to judge that they are not acting highly and purely. The judge is God. He, the Infinite, is the One who guideth and who judgeth.

We proclaim, notwithstanding all the deep elements of orthodox religion opposed to us, that there is not one crime, not one degree of depravity or wretchedness, however low, not one, which cannot be overcome by knowledge. Therefore the only object which you should have in view, is to acquire knowledge by whatever means. If the knowledge of your friend causes him to differ from yourself, he, like a star is free to revolve in whatever orbit he pleases, provided he does not interfere with yours; and you are likewise free on the same condition. Each man has a right to his peculiar wishes and affections, provided they do not interfere with those of his neighbors. When they do, the two are to weigh them in the balances together, and make an equilibrium. But in a perfect state all men's desires would lead them to do the right always, and none could then interfere with the wishes of another.

## A Vision of Transition.

[The following communication was furnished by Bro. Joseph Baker, while he was editorially connected with this office. It was probably mislaid at the time, being recently discovered among some old manuscript. We cannot find that it has been published, and place it on record as a contribution from a medium, of an interesting character. The simplicity of the style, and the evident truthfulness of the writer and seer, make the record of more value. To learn man and woman, we must study life, and it is through careful study of the experience of others, that we can make their lives our own. Some of the most intensely interesting phases of life are developed through media; hence, authentic statements of their peculiar unfoldings are intrinsically of worth, and should be compiled for reference; since each incident may shed a ray of light upon some of the great occult questions of our existence.] §

The reader may find no new ideas in the following description of a death scene, but only corroborations of what so many clear seers have described. The author we first treated by mesmerism, for epileptic fits, and she soon became a good clairvoyant and finally a seer of spirits, and the witness of the death of her own mother. At our request, she wrote the details of her vision.

We have not seen the author for several years, and have reason to believe she is in the spirit world with her beloved mother.

JOSEPH BAKER.

MR. BAKER—*Dear Friend*:—You inquire of me, how did the spirit of my mother leave the body? and this I will now try to answer as well as I can, although I cannot describe what was so beautiful, and also cheering to me as to take away my sorrow at being deprived of the presence of a watchful, kind and faithful parent.

We had often talked of death and immortality. She frequently magnetized me when she was in health, and I was in the clairvoyant state by her assistance, when the spiritual sight was first given to me. By your assistance, I acquired the power of putting myself in that state without the assistance of an operator. She had often requested that I would, at the time of her decease, put myself in that state, and carefully notice the departure of the spirit from the body. Her failing health admonished her that her end for this life was near, but she viewed it with calmness, for her thoughts were full of the life to come, and her hopes placed on her Father in heaven. But I do not wish to give a history of her sufferings. Death itself had no terrors for her. When she felt its near approach, she sent for me, (as I was absent attending an invalid.) I came, and remained constantly with her until she left us for a better home.

Her last words were addressed to me. Perceiving that she was dying, I seated myself in the room, and was soon in the state of spiritual clairvoyance. With the opening of the inner sight, the painful scene of a mother's death was changed to a vision of glory. Beautiful angelic spirits were present, watching over her; their faces were radiant with bliss, and their glittering robes were like transparent snow. I could feel them as material, and yet they communicated a sensation that I can only describe by saying it seemed like compressed air. Some of these heavenly attendants stood at her head, and some at her feet, while others seemed to be hovering over her form. They did not appear with the wings of fowls, as angels are commonly painted, but they were in the perfected human form. They seemed so pure, so full of love, that it was sweet to look at them as they watched the change now taking place in my mother.

I now turned my attention more directly to my parent, and saw the external senses leave her. First the power of sight departed, and then a veil seemed to drop over the eyes; then the hearing ceased, and next the sense of feeling. The spirit began to leave the limbs, as they died first, and the light that filled each part in every fibre, drew up towards the chest. As fast as this took place, the veil seemed to drop over the part from whence spiritual light was removed. A ball of light was now gathering just above her head, and this continued to increase as long as the spirit was connected with the body. The light left the brain last, and then “the silver cord was loosed.” The luminous appearance soon began to assume the human form, and I could see my mother again. But, oh, how changed! She was light and glorious, arrayed in robes of dazzling whiteness; free from disease, pain and death. She seemed to be welcomed by the attending spirits with the joy of a mother over the birth of a child. She paid no attention to me or any earthly object, but joined her companions, and they seemed to go away through the air. I attempted to follow them in the spirit, for I felt strongly attracted, and longed to go with my mother. I saw them ascend till they seemed to pass through an open space, when a mist came over my sight, and I saw them no more. I returned, and soon awoke, but not to sorrow as those who “have no hope.”

This vision, far more beautiful than language can express, remains stamped upon my memory. It is an unfailling comfort to me, in my bereavement. Her death was a great loss to me, but I cannot lament it, O, it is a glorious change to her!

My mother departed this life on the 28th of January, 1852. I had no further knowledge of her condition till the 3d of April following, when for the first time she manifested herself to me from the spirit world. On that day I had put myself in a magnetic sleep, to examine and prescribe for an invalid. After the examination, a splendid light, seemingly over my head, sud-

denly drew my attention. Seven stars then appeared, on a ground of silver light; one large star in the centre, was surrounded by seven others. It was impressed on me that the large central star represented my mother, and that the seven stars were to represent her children, of whom I am the second. This central star gave light to the second of the seven, which seemed to grow brighter. This was to represent that she would assist me and instruct me. She spoke audibly to my mind, saying, "Now I will guide and direct you instead of Sarah Searle, if you will follow the light and attend to it whenever you hear the whispering." I may here remark that I have since often heard in a wakeful state, low whisperings. I cannot understand these till I put myself in a magnetic sleep, and then I am always favored with her directions.

\* \* \* \* \*

I have as far as possible followed her counsel. She seems to be constantly assisting me. Every time I am magnetized, I talk with her, and she directs me. I see her features, but the body seems clothed in a white robe, different from that she wore on earth. Her visits are no terror to me, but I receive strength from them, and she is still my mother, with whom I love to converse. Your friend,  
MARY CARPENTER.

#### A Few Words from a Distant Friend.

Friend Peebles, at the close of a business letter dated at Florence, Italy, says:

"All my wildest dreams of the East, 'the land of the sun,' of the Grecian Isles and Italian skies, have been realized. There is a poetry and a mystery lingering about Asian mountains, and those declining Semitic races, that charms me. The Mohammedan religion is certainly superior to popish Christianity. Islam accepts Abraham, Jesus and Mohammed as the three great prophets of God.

"Italy is crowded with relics and precious memories of past greatness. Here in beautiful Florence, I have seen the original manuscripts of Galileo. I need not recount the history; how, having published a work in which he maintained that the earth revolved round the sun, he was summoned to appear at Rome, in 1632, and in the presence of scarlet-clad cardinals and shirtless monks, compelled to renounce his belief—renounce the evidence of his own telescope. Making the recantation upon his knees, he rose up, and stamping his foot, cried, 'It does move!' For this he was shut in the dungeons of the Inquisition, and made to repeat every week for three years, the seven penitential Psalms of David.

"I attended the anti-council, or Congress of Free-thinkers, in Naples. This body was dissolved the second day, in the name of the king and judicial law. Poor, priest-cursed Italy!

In Rome, met Dr. F. H. L. Willis. His health is improving. We were both at the Christmas festivities in St. Peters—seeing the Pope borne on men's shoulders, and the seven hundred bishops kiss the toe, (the *bronze toe*,) of St. Peter. The Pope looks like a benign old grandfather. The cardinals are the "cats rolled in meal," and robed in scarlet. These templed priests of the Ecumenical Council do not favor reconstruction—no, no! but originality. Accordingly they are about to enunciate and inaugurate an original dogma—the *personal infallibility of the Pope!*

The other day, crossing the flowing Arno, I visited the graves of Theodore Parker and Mrs. Browning.

Upon the hill southeast of Smyrna, I stood, in November, under the cypress that keeps nightly watch over the long-buried remains of the martyr, Polycarp; and amid the scattered ruins of Ephesus, a few days after, I leaned in quiet meditation against one of the four pillars marking the mortal resting-place of the Apostle John.

The Hon. Mr. Palgrave, British Consul in Trebizand, disguised himself a few years ago, as a Mohammedan, and went to Mahomet's tomb in Mecca. His history of the journey is intensely interesting. But I am wearying you.

In Florence is the most wonderful collection of paintings in the world. The matchless gallery of the great duke, the palaces crowded with the masterpieces of Michael Angelo, Raphael, and Leonardo de

Vinci, the collection of over four hundred portraits of the most celebrated painters, executed by themselves, all excite the profoundest admiration.

Visiting the studio of Hiram Powers, I found him a firm, outspoken Spiritualist. His Eve, just finished, seemed to me the very perfection of art.

The weather is warm and sunny."

#### Spiritualism as Related to Sexual Morality.

I clearly recognize the essential truth of legitimate marriage, and know that in its nature it is *sacramental*. Spiritualism, when understood, furnishes both facts and philosophy for the conclusion. The mere assertion of marriage is not entitled to respect, unless the relation is *vital* and *true*. The facts of the influence of magnetisms upon us, show that we ought to carefully study the law. Magnetic influences are carried from person to person. Marital relations give to man the keys of woman's very soul, and no man has a right to poison his life with the magnetisms of the brothel, and then bring himself in contact with his wife in any relation; thus defiling the sanctuary of her soul, and corrupting the very springs of life. The older revelations have made assertions and laid down rules without reason; it is the office of Spiritualism to give facts, whose manifest relations develop the standard of a natural moralism.

#### Indians vs. Christians.

Last week a party of Indians consisting of seven, made their appearance on Squaw Creek in Hood county, and stole the horses of Mr. Esting, thence eight miles south to Mr. McDonnell's, and took all his horses also. A party of citizens anticipating their route of return, took their stand at a point of timber in Mule Hollow, and waited their arrival, when they attacked the party of Indians and killed them all—one being a squaw.

The Lord is in our midst, blessing his people and graciously reviving his work, of which I will report more hereafter. Yours in Christ,

The above paragraph, which we cut from a Methodist paper published in Texas, gives a graphic picture of a peculiar state of society. Perhaps there were seven horses stolen, which would be one apiece for the Indians, including the squaw, in which event every horse was avenged by a human life. But all the Indians being killed, the horses were probably recaptured. The dead Indians will steal horses no more; and the living Indians—well, they cannot be expected to fall in love with the white man's gospel.—*Ch. Union.*

**INFLUENCE OF BEING IN LOVE.**—Every one knows how being in love changes for the time man's spiritual atmosphere, and makes animation and buoyancy where before there was flatness and dullness. One may even say that this is the reason why being in love is so popular with the whole human race—because it relieves in so irresistible and delightful a manner, the tedium or depression of commonplace human life. And not only does it change the atmosphere of our spirits, making air, light and movement where before was stagnation and gloom, but it also sensibly and powerfully increases our faculties of action. It is matter of the commonest remark how a timid man who is in love will show courage, or an indolent man will show diligence. Nay, a timid man who would be only the more paralyzed in a moment of danger by being told that it is his bounden duty as a man to show firmness, and that he must be ruined and disgraced forever if he does not, will show firmness quite easily from being in love. An indolent man who shrinks back from the vigorous effort only the more because he is told and knows that it is a man's business to show energy, and that it is shameful in him if he does not, will show energy quite easily from being in love. This, I say, we learn from the analogy of the most every-day experience—that a powerful attachment will give a man spirits and confidence which he could by no means call up or command of himself, and that in this mood he can do wonders which would not be possible to him without it.—*Cornhill Magazine.*

#### OUR PLANET,

ITS PAST AND FUTURE; OR LECTURES ON GEOLOGY;  
BY WILLIAM DENTON; AND PUBLISHED BY THE  
AUTHOR.

The Facts of Nature are the Hieroglyphs of God! Geology is the key which translates the inscriptions of a million ages. The man of science is the true high priest, entering the Holy of Holies of Nature's temple, and breaking the shew bread of the eternal covenant, from the shrine of God, to feed starving humanity upon the curb stone.

"When a fact comes, I am prepared to welcome it," says William Denton; and it is in this spirit he raps with the Geologist's hammer at the gateways of the world.

The mists of morning detain the Locomotive, as much as the theologies and creeds enchain his intellect. He revels in the sea of facts, swimming to the shores of law and truth, from whence his "audacious yawps sound o'er the rooftops of one half the world!"

Mr. Denton is dead in love with truth, and has little sympathy with those who endeavor to put stopples in volcanoes, for fear their lava may shrivel a leaf of Genesis, or take out injunctions against earthquakes, knowing they will upheave the rotten foundations of some popular Church. His heresy fortunately expatriated him from England in early life, and by closing one after another minor employment, forced him into his present legitimate profession as a Lecturer and Author. He has produced a number of concise critical pamphlets, which do him honor and the world good; but it is in "Our Planet" that he condenses the substance of his scientific researches and travels, and fully develops the interesting style which has made him popular as a speaker from Maine to the Mississippi. The fact is, Mr. Denton brings to the details of science the aspiration and expression of the artist and poet and all the inspiration of a seer and devotee.

Thus without exaggeration he uses the language of enthusiasm, and psychologizes the attention of the reader by the infection of his own earnestness. He charms others because he is charmed himself, and popularizes science because he loves, at once and with equal fervor, knowledge and the people.

The *New York Tribune* says of "Our Planet," "This is a book for the masses—a book that should be read by every intelligent man in the country." The *Revolution* observes, "Mr. Denton has succeeded well in one thing, his book can be understood; an immense recommendation in these reckless, headlong, or head-breaking times, when patient, sober study and reflection have almost ceased to exist, and become fossiliferous.

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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 "Revival" at Geneva, O.

The members of the Baptist church in Geneva, are very busily engaged these days in the "bathing" business. They have a manufactured pond or font under the pulpit of their church, and after several successive evenings of praying, singing, shouting and groaning, they have succeeded in frightening a few children from the ages of seven to thirteen, with the idea that by plunging them into cold water, they will be made better—shun hell and secure heaven!

To say nothing of the silly pretense, in the name of religion, that a cold or hot water bath, can in the least affect the present or future condition of the soul of either child or grown person, it is truly surprising that sane men and women can be found sustaining the sacred relations of fathers and mothers to such innocent and inoffensive *little children*, who can consent, though required by their religion, to a process of fearful exposure to their health, and even danger to their lives! Think of a child *seven years of age*, constantly under the influence of father, mother, minister and neighbors—all shouting and shrieking about the horrors of hell and the glories of heaven—excited, frightened, terror-stricken; as the "mourner's bench" is presented, it is as fully compelled to "go forward" and "get religion," as a steam engine is compelled to move under pressure of steam.

Under this terrible psychologic and mesmeric influence, (by the managers of these "distracted" meetings falsely called "the power of God,") the helpless child victim, now on the "mourner's bench" and completely in their power, finds that the tongue almost palsied with fear, has loosened sufficiently to feebly articulate the old, stereotyped revival phrase—"Pray for me!" By the chief actors and directors in this solemn farce, this manifestation of their helpless victim is accepted as *prima facie* evidence that the "grace of God" is doing an omnipotent work in saving a soul!

But this is not all. The helpless child, utterly incapable of reason, knowledge or judgment in the matter, is easily carried along by this irresistible current of excitement, to the whirlpool, or climax of its power, where the sensibilities of the frightened child are awakened by a plunge into the bath-tub of the church!

Last Sunday evening, after the usual service, seven of these pitiful objects of a religious mania were introduced to that peculiar and decidedly cooling part of the exercises called "baptizing." It was told us by those who were eye witnesses to the proceedings, that one little girl seven years old, shrieked with dread and fear, and seemed almost to faint with terror, as she was cruelly plunged into the chilling element, as fearfully cold it must have been on such a severe, frost-biting winter evening as it was. How far children of that tender age, and older persons who endured the torture of bathing, had to go, to reach their homes, with clothes soaking wet, upon a freezing winter night, we know not, but in all candor we ask, is it not a libel upon common sense of the commonest kind, that fathers and mothers not only permit, but *aid* and *assist* in perpetrating such an outrage upon their children. No sane person will for a moment deny that such proceedings, under the most favorable circumstances, considering the inclemency of the weather, can but be attended with most imminent danger and positive risk to health and life.

What would parents think, generally, should they find their venturesome boys of seven, eight and ten years of age, for the novelty of it, occasionally going in winter, a mile or more, to some mill pond or lake, and suddenly jumping into the water, should as suddenly get out, and running home with all possible speed, recite the marvelous feat they had accomplished?

What would parents say? The almost universal reply would be, "Why, my child! Don't you know better? You will catch your death o' cold!" But, lo! these pious parents can sit with unmoved concern and see their children treated to a "cold bath" in the extremest winter weather, their health and lives endangered, because their belief in the dogmatism of a creed justify and require it! Certain'y a religious belief, having no more to commend it than the pious fraud, that the undue and senseless excitement gotten up at these "revival meetings," interspersed with dangerous experiments of plunging young children in cold water, as a "means of grace unto salvation," ought to be so thoroughly condemned by a sound public opinion, as would soon teach these religious bigots that excitement is not religion, or any part of it; that to disregard the health laws and endanger human life, in the name and by the authority of a sectarian religion, is both blasphemy and crime against human nature and God. The fact is, none need a genuine conversion more than these loud-shouting professing saints of the church. But the conversion they need is not to be had at revival meetings. They need to be converted from the darkness of a superstitious and bigoted faith, the utter blindness of ignorance, to the illuminating light of science and the perfect day of knowledge. When this grand attainment has been reached in the experience of every professing Christian—candles to light through purgatory; prayers to virgin saints or a mythical Jesus; the munching of sacramental bread and wafers and the sipping of wine; sprinkling of holy water from censors; administering cold water baths, or the getting up of revival meetings to "help the Lord," and everything else belonging to the vain pretense and show of the popular religion of the day, will become as useless, senseless and disgusting to them, as it is now to those who in the light of a developed reason, and free from the trammels of a sectarian religion, are enabled to examine, weigh and analyze moral questions with that freedom of thought and clearness of intellect, only capable of reaching conclusions in harmony with the undeniable facts of science, and the satisfying and infinite realizations of knowledge. ||

An Evening at Home.

Editors are proverbially busy persons—the editors of spiritualistic journals are no exception to the rule—and when to the cares incident to a paper are added the travels and labors of a lecturer, pre-occupation is a foregone conclusion. Still, as even the poor hack that drags the horse car has its hour of rest, its oats and straw, as a necessity, so the bothered, abused editor, and the travel-worn, jaded itinerant, have now and then an hour of leisure snatched from the fangs of ceaseless toil.

Upon such occasions, the servitude behind and the duty before but sweetens the enjoyment of the present, and the company of friends is doubly dear, inasmuch as there is so little time to devote to them. But all the fraternity of the pen are not privileged as we have been, to entertain in proper person not only the dwellers in the east and west, the north and south, but those from that country about which Shakspeare made so bad a blunder when he said that from its "bourne no traveler returns."

But Shakspeare, if he was not a mere myth, as William Tell, Jesus, Pythagoras and many other reputed historical characters are supposed by many to be, had an indefinite knowledge of Spiritualism, though he may have been an investigator, always providing he was anybody, and not a mere collective *nom de plume*, as certain scholars stoutly maintain.

However, Hamlet becomes a good Spiritualist at last, as any one may learn who will take the trouble to see Booth play the part of "the melancholy Dane," but Hamlet's father's ghost is really stage made and

awful, "doomed for a certain season to walk this earth by night"—if we remember. But our visitors, although wise and sensible, as was fitting, were most pleasantly agreeable and social, as well as musical and witty.

On Friday evening, Jan. 28th, in kind response to an invitation of ours, Dr. Blandy and Mrs. Libbie Blandy, formerly Miss Davenport, accompanied by Mr. Ira Davenport, senior, visited our modest sanctum to give us an opportunity for observation of the peculiar phenomena which with increasing power have been manifested at times in the presence of the lady mentioned as well as in that of her more universally known brothers.

We do not remember to have had a private sitting with the Davenport brothers, though we have heard the reports of those who had, sometimes one way and sometimes another; but if in their presence anything occurs similar to that to which we are witnesses in the case of the sister, we cannot see upon what ground skepticism can reasonably take a position.

There have been most remarkable physical phenomena reported in Cleveland of late, those said to occur through the mediumship of Mrs. Thackerberry are well authenticated by such persons as D. A. Eddy, who have for years been observers of this class of developments, but circumstances have not brought us personally where we could thoroughly and deliberately investigate the subject. This has not by any means been the fault of the medium or any one in any way related to her. If we may believe that which we hear, (and we know no good reason why we should not,) there have been such manifestations given with Mrs. T. as a medium, as are almost unparalleled in the history of Spiritualism.

But in this last case Mrs. Blandy came to our own rooms, and certainly the whole matter was most eminently satisfactory and convincing. Of course by some, we, being Spiritualists, shall be considered unfit to discriminate in the premises at all, and to others the fact that we stand in a double function related to Spiritualism in a public capacity as writers and speakers, will be sufficient evidence that we are not only incapable of judgment, but so warped by prejudice, marvelousness and self interest, that we would be ready to vouch for any imposition put forward by media, and defend any trickery, no matter how despicable.

Yet there are very many of all classes who have not thus bid adieu to their reason and good sense, and to such we address our report incomplete as it may be, and to them we will

"A round unvarnished tale deliver,  
Nothing extenuate, nor set down aught in malice."

Neither our space or time will permit us to particularize our account, in this issue of the paper, but the next number will contain something of a plain and definite statement of our experience, and after that has been read no one will ask why we recommend Mrs. Blandy believing as we do alike in her gifts as a medium and sincerity as a woman. §

TRANSPORTATION TO THE EDITOR'S CONVENTION.—The Springfield, Ohio, *Advertiser* says:

All the railroads leading into this city have responded favorably to the request of the Committee of Arrangements, to grant trip passes to all editors and publishers who attend the Editorial Convention on the 24th and 25th of February. All editors and publishers will therefore make application by person or letter, to either of the following gentlemen, as the case may require:—H. M. Bronson, General Ticket Agent, Cleveland, Sandusky & Cincinnati Railroad, Sandusky, Ohio; J. Durand, General Superintendent Little Miami, Xenia & Columbus Railroad, Cincinnati, Ohio; E. S. Flint, Superintendent Cleveland, Columbus, Cincinnati & Indianapolis Railroad, Cleveland, Ohio. All newspapers throughout the State are requested to publish this notice.

Editorial Notice by Hudson Tuttle, of "Cosmology," by George Melvaine Ramsey, and a poem, "Highland Rambles," by Wm. B. Wright, will appear next issue, being too late for this number.

## Extract from a Personal Letter.

PHILADELPHIA, Feb. 6th, 1870.

\* \* \* This is my first visit to Philadelphia, as you know, though I have often passed through *en route*, but now I am here for several weeks and shall have time not only to look around town, but to make the acquaintance of very many friends of Spiritualism whose generous activity in the cause, has given their names a national reputation. Of these things and persons I will inform you as time reveals items of interest.

Philadelphia has its own sphere. It is no copy of another, but after its own manner clearly. The first impression is of room, vastness, scope, order; Quakerism done into brick and mortar, marble and iron.

Boston is incisive, sharp, definite, permanent; cutting into you, analyzing you, locating you; you must think, reason, progress, unfold, deepen and intensify in Boston, or fight for your life, for the very air is radical.

New York is heat and motion; life there is the constant resolution of forces acting on each other. It is a babel, a battle, a whirlpool, a complex conglomeration, characterless, though full of character—versatile and multifarious. We always leave New York with an idea of relief, of escape; to one of our temperaments, it is oppressive.

But Philadelphia seems to us to have developed more individuality. Do you know that places have souls and spirits, like men and women? There is the magnetism of deliberation, of circumspection, of measured, right line, pre-determined advancement. There is a manifestation of this spirit in everything, even in the approaches to the city, the lines of travel which centre here. Per example and in particular, the far-reaching Pennsylvania Central, over which we came from Pittsburgh. Leaving Cleveland by the Cleveland & Pittsburgh railroad, we had a pleasant run into the smoky valley, and found a noble train awaiting us. Paying our \$10.65 for a ticket and \$1.50 for a couch, we were "at home" for the night, on board what appeared to us the finest train we ever rode on—and you are aware our travels have been extensive. The train was made up of sleeping cars, and each was bound for a different destination. We passed through them as through a suite of elegant parlors, and by good luck encountered not only friends from Cleveland, bound for New York via Allentown, but gentlemen from Chicago, and residents of Baltimore, Washington, etc., each and all domiciled in the car appropriated to them. We passed a pleasant and merry evening, while the train rushed on and on with tremendous speed. Of course we saw but little of the fine scenery along the route, for which the road is justly celebrated; but what to us was more to the purpose, obtained a refreshing night's sleep. At Harrisburgh, found we had left behind some of our company. We had breakfast at Dummerstown, and reached Philadelphia seemingly more recreated than exhausted by our trip.

So the characteristics of the road to the city are the same as those of the city itself. There is the same completeness, the same seeming thoroughness, the same sensible elegance, finish and attention to details. Everything strikes one as having foundation, from the stone ballasted road by which you arrive, to the character of the men and women you meet. Perhaps Philadelphia is old fogyish and fossilized, as some aver, but we have been immensely comfortable since we started, and—what's the odds, so long as you are happy?

The first to greet us in Philadelphia, at the hospitable home of Dr. H. T. Child and his genial wife, was E. V. Wilson, as hale, hearty and enthusiastic as ever. After his labors in Washington and this region, Mr. W. is moving on toward the West, via New York and the Hudson River route, stopping at Troy, N. Y., on the way. We hear reports of his success as a medium, from different parties, and have his own word as to the favorable financial results of his labors. We are glad to hear of one medium in the field as a speaker, whose gifts are of a character to remunerate their possessor. Mrs. Hardinge has been in town, and as ever, highly appreciated. Her engagements at Baltimore she was

compelled to omit, as she has been quite ill for the last few days. Though hardly fit for the journey, she has gone on to Washington, where she is to speak. The labor upon her book, with other incidental matters, correspondence, etc., has overtaken her, and the consequence has been a nervous prostration, from which we are glad to say she is recovering. We hope to hear of her perfect recuperation, for there is much still for her to accomplish. The great work of compilation she has achieved, renders almost obligatory another issue, of a somewhat different character, and we have reason to be sanguine that its production can only be delayed by the difficulties of the undertaking.

The two former Societies in this city have wisely, as we think, consolidated, and now meet as a unit at Harmonia Hall, where our present engagement brings us before them. In a future writing, we may have more to say in regard to the conditions as we see them; but the length of this erratic production brings the truant pen to a stand still, as soon as I can say I am, as ever,  
Sincerely yours,  
E. S. WHEELER.

## A Good Deed.

A purse of \$1000 has been made up for the family of Rev. Horace Cooke, by the Methodist Church at Mammoth, over which he was once pastor.—*Daily Press*.

We are afraid that if so good a thing as this had been done by a Spiritualist society, for the family of a Spiritualist speaker, under similar circumstances, some of their Christian neighbors would never have done justice to the nobility of the motive any more than they are now prepared to acknowledge that the weaknesses of the clergy, their insinuations (?) and nonentities, prove that all their dogmatic pretension does not make them one whit better than the Spiritualists they so flippantly denounce as immoral.

We are glad to record this act of that Methodist society. We presume Mr. Cooke is not the worst man in the world. His mind may be unsettled, and he may have been tempted in a peculiar manner, but whether his course be the effect either of weakness or wickedness, his unfortunate family are deserving of sympathy.

It is a point too often forgotten in the heat of public indignation, excited against a felon or outlaw, that whatever punishment may be visited upon him, the direst calamity befalls his family. Our contrivances for "justice," so called, are clumsy affairs as yet, and private philanthropy may well seek to ameliorate their condition until reform is possible. §

At the close of our lecture in Geneva, Sunday evening, having made some allusion to the revival at the Baptist Church, our venerable friend Dr. Baine remarked: "The class of professed Christians that I worship with (Disciples,) do not believe in these 'revival' meetings, or that the Spirit of God is at work there, any more than Mr. Wheelock does. In regard to the Bible being authority for man, I am willing to admit, that *three-fourths* of the Bible originated from wicked men and devils!" Query, Dr.? How do you know then, but the remaining *fourth* came from the same source? We pause for a reply. ||

"Growing beautifully less," seems to be our prospect for a discussion with the representative of Dr. Baine, of Geneva, although we accepted the Dr.'s challenge, with the slight change of introducing the word "genuine" before the words "Phenomena and Manifestations of Modern Spiritualism." Can it be that these good pious friends are afraid of genuine spirit manifestations? If not, Dr., let us have a discussion about the *genuine* article. We are ready. ||

Our readers will find in another column an extract from a private letter received by us from the well-known author, lecturer and faithful worker in the cause of Spiritualism, J. M. Peebles. We hope to hear from him often while he journeys in foreign lands, and shall gladly hail his return "home again," as will a host of friends, believing he will come after his diligent researches, laden with historic lore. ||

We regret that we did not receive notice of the meeting of the Woman's Suffrage Convention in season to publish it.

An interesting communication from our friend Wetherbee is necessarily laid over for next issue, as we could not find room for it in this number. Such is also the case with other articles of interest to our readers. ||

## Items.

E. S. Wheeler lectures in Philadelphia during the present month.

Emma Harding speaks in Washington during February.

Dean Clark is "Missionarying" in Western New York.

The interesting Dialogues and Recitations for Lyceums, by Mrs. Louisa Shepard, of Geneva, O., will soon be published by "The American Spiritualist Pub. Co."

Emma Hardinge is expected to lecture a month in Cleveland, and at other points in Ohio.

The discussion between O. L. Sutliff and Dr. Barnes, resulted, we learn, in a complete triumph for Mr. Sutliff's position.

## Announcement of Lectures.

A. A. Wheelock lectures in Painesville Feb. 13th; in Chagrin Falls, Saturday evening, Feb. 19th, and Sunday, 20th, at 1 o'clock and 6½ P. M.

Mrs. Lucia Cowles will lecture in Ravenna, Feb. 13th.

Dr. G. W. Newcomer will give two lectures on Geology, for the Spiritualist Society at Thompson Feb. 20th.

Mrs. S. M. Thompson speaks in Newton Falls, Feb. 13th, and in Alliance, Feb. 20th.

O. P. Kellogg speaks at Farmington, Feb. 13th, at Akron Feb. 20th, and at West Richfield Feb. 27th.

## Sociables,

At Empire Hall, Akron, every Wednesday evening. Dancing commences at eight p. m.

Social Dance for the children of the Geneva Lyceum, at Lyceum Hall, Saturday evening, Feb. 12th.

## Obituary.

Passed on to spirit life, Mrs. Emma Lowrey of Geneva, Ohio. She was a firm, consistent Spiritualist, and generously aided, with her ample means, the philosophy which was such a consolation and source of happiness to her while remaining in the earth form. Bro. O. P. Kellogg officiated at the funeral, which was largely attended, and held at Lyceum Hall. ||

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## E. DECKER,

## PHOTOGRAPHER

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**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.

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

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**OHIO STATE SPIRITUALISTS' ASSOCIATION.**

The Ohio State Association of Spiritualists is inaugurating a new and systematic plan of work for the coming year. We publish the list of officers for the year 1870, and suggest that friends throughout the State put themselves at once in correspondence with this useful organization:

**OFFICERS:**

|                                 |   |                       |
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OFFICERS AND TRUSTEES CONSTITUTE THE "EXECUTIVE BOARD."

Contributions may be sent to D. U. PRATT, Treasurer. All communications regarding the "Missionary Work" should be sent to A. A. WHEELLOCK, Ohio State Missionary. Permanent Address—No. 47, corner Prospect and Sheriff streets, Cleveland, Ohio.

**PLAN OF MISSIONARY WORK.**

At the meeting of the EXECUTIVE BOARD of the Ohio State Association of Spiritualists, held at the office of the AMERICAN SPIRITUALIST, on Wednesday, Nov. 3d, 1869, the following plan of Missionary Work was unanimously adopted whereby unity and concert of action may be established between all societies of the State: That regular circuits be established, four societies making a circuit, each circuit having a speaker; thus giving each one Sunday in the month.

Whenever any speaker shall secure the concurrence of four societies to enter this plan, agreeing to pay ten dollars for his services once a month, the Board promises to add to such speaker's pay five dollars per Sunday, to be paid from the General Missionary Fund. Such speakers to defray their own expenses, and receive the proceeds of their week day engagements. But the adoption of such speaker as Missionary Agent shall in all cases be decided by a majority of the Board.

The General Missionary Fund is created by annual subscriptions. All who are interested in seeing order evolved out of chaos, in Spiritualism, in the shape of systematic effort, are earnestly requested to subscribe such amount as they feel inclined, to be paid quarterly to a Finance Committee. This part of the plan to remain unchanged from that hitherto adopted.

In this connection we suggest that the President and Treasurer of local societies constitute their Finance Committee, and where no organized society exists, those subscribing should appoint two or more of their number to act in this capacity.

Quarterly payments are due as follows:

|                 |         |            |
|-----------------|---------|------------|
| First Quarter,  | - - - - | October 1. |
| Second Quarter, | - - - - | January 1. |
| Third Quarter,  | - - - - | April 1.   |
| Fourth Quarter, | - - - - | July 1.    |

All subscriptions must be sent to D. U. Pratt, Treasurer, Cleveland.

On motion of D. U. Pratt, A. A. Wheelock was elected General Missionary Agent.

GEO. W. WILSON, Recording Secretary.  
 C. B. LYNN, Secretary, pro. tem.

**SPIRITUALISTS' SOCIABLES.**

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| Leave Cleveland, | 7.45              | 11.30        | 4.00                | 4.15                   | 9.35                 |
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|              |            |             |            |             |
|--------------|------------|-------------|------------|-------------|
| Leave Boston | 5.00 a. m. | 8.30 a. m.  | 3.00 p. m. | 9.00 p. m.  |
| " N. York    | 8.00 a. m. | 10.30 a. m. | 6.30 p. m. | 11.00 p. m. |
| " Buffalo    | 1.00 a. m. | 6.15 a. m.  | 12.00 noon | 8.45 p. m.  |
| Arr. Cle'nd  | 7.50 a. m. | 2.05 p. m.  | 7.15 p. m. | 4.45 a. m.  |

**TRAINS EASTWARD**

|               |            |             |             |            |
|---------------|------------|-------------|-------------|------------|
| Leave Chicago | 8.20 a. m. | 5.05 p. m.  | 9.20 p. m.  |            |
| " G. Rp'ds    | 6.15 a. m. |             | 4.00 p. m.  |            |
| " Jackson     | 1.30 p. m. |             |             | 7.00 a. m. |
| " Detroit     | 2.00 p. m. | 10.40 p. m. |             | 7.00 a. m. |
| Arr. Cleve'd  | 9.20 p. m. | 7.15 a. m.  | 11.20 a. m. | 3.30 p. m. |

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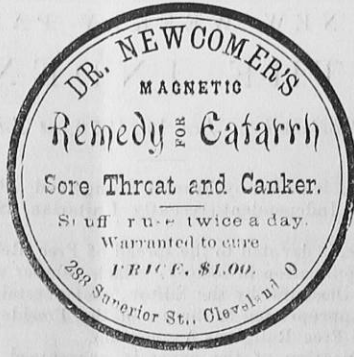
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## To Little Helen Wheelock.

BY EMMA TUTTLE.

What shall I say to the sweet little girl?  
 Call her a flower-bud, a song-bird, a pearl?  
 Tell her low stories this wild winter day,  
 Of how the world looked at the noon of last June?  
 How the roses, which wore their green hoods through the May,  
 Pushed them off, and bare-headed heard robin's fine tune?  
 How butterflies then were as much in the air  
 As snow-flakes are now, and as brilliant as gems,  
 And all the world looked so bewitchingly fair  
 That the bees sang like saints on the crowned blossom stems?  
 Ah! does she not know all about that glad time?  
 It must sound very stale to her ears in my rhyme,  
 For that was the time she first journeyed this way,  
 And stopped to be rocked in a fair lady's arms!  
 She liked it so much she concluded to stay,  
 Although pretty June went away with her charms.  
 God grant she may grow, from a fine little girl,  
 To womanhood, nobly and regally grand,  
 And do what she can in a mortal's brief life  
 To make woman justly a power in the land.

## Free Love among the United Brethren.

Hardly is the ink dry on the account of the Rev. Mr. Cooke's escapade, and he safely secured in the Bloomingdale Insane Asylum, than we are compelled to record another instance of social history, which not only shows the demoralizing tendency of Christianity, (?) but leads us to infer that there must be peculiar temptations which beset the career of the clergy. Spiritualists, and infidels, and other honest folks, stand aghast with wonder at these downfalls of the Walls of Zion.

It seems strange that a belief in vicarious atonement can so degrade those who receive it, but the thoughtful will soon connect Christian doctrine and practice together. Girls, if you would be safe, keep clear of ministers! The respectable Spiritualist speaker makes no claim to sanctity—he may be trusted, like other men; but as for these Christians, read the record their constant prating about the immorality of Spiritualists induces us to publish.

There are people in this world who are deaf to reason, and a few facts from our overflowing store of like instances, may induce them to consider the justice of their reflections upon others.

"The Richmond, Ind., *Telegram* contains a full history of the terrible crime lately committed in Wayne county. Last October, a man calling himself Salmon, came to Henry Fate's, two miles west of Centerville, near Pine Hook, and with him was a woman apparently fifteen or twenty years his junior in age. They represented themselves as husband and wife, and he repeatedly stated that he was a United Brethren preacher, and did preach several sermons in the neighborhood. He further stated that they were going west, into Illinois, to take charge of a new circuit assigned him, but owing to the feeble health of his wife, he tarried at Fate's, and about three weeks ago the woman was delivered of a child. She and her child did well for the eight days following, when the woman was taken violently ill, with strong symptoms of poison, and lingered until Friday night, the 20th inst. On the next day, Mr. Salmon expressed the corpse to Piqua, going with it. From Piqua he sent it to Bodkin in Shelby county, directed to Joseph and Elizabeth Lambert. Coming back to Centerville, he was arrested at Henry Fate's for the murder of his wife. On investigation, Mr. Salmon proves to be the Rev. S. S. Walls of Van Wert county, Ohio, and Mrs. Salmon, his wife, proves to have been Miss Martha E. Lambert, daughter of Joseph and Elizabeth Lambert of Shelby county, O. Walls is a man about thirty-five years of age, a little above the medium height, black hair and eyes, full beard, and dressed in a suit of respectable black. He would pass anywhere as an itinerant preacher of more than ordinary intelligence and culture. He has been a minister of the United Brethren church, for many years, in good standing. He left an excellent wife and three or four children in Van Wert county, O., to run off with a girl he had ruined, and for whose death, whether she died by disease or by his hand, he is morally responsible. He is now in jail at Centerville, awaiting trial."

When in 1690, Richard Pierce of Boston, worked off upon his hand-press the first newspaper ever published in America, the General Court took the sheet into custody, held solemn debate over the daring disturber of the public quiet, and voted that it "contained reflections of a very high nature," and its publication was contrary to law, it was not allowed to appear again.

## Cultured and Progressive Criticism.

The editor of the *North British Review*, in a preface to a new volume, thus states attractively the purposes of that periodical:—

"A literary organ," he says, "which is to take part in the serious culture of the time, and to exert an influence on the progress of affairs, must frankly identify itself with the culture and the demands of the new epoch. Passing beyond the narrow formalism of schools and parties, it must appeal to a wider range of sympathies and a higher integrity of conviction. It must welcome truth, from whatever quarter, and pursue justice at whatever cost. Its aim must be the victory of scientific truth over ignorance and error, over passion and interest, over the irresponsible authority of tradition and the blind force of numbers. Its instruments must be those impartial methods of inquiry in which the strength and the discipline of the intellect are sustained by an unflinching severity. And it must be animated by that spirit of genial tolerance and various adaptiveness which is taught by the analysis of human nature, and the manifold permutations of history."

## Woman as an Anatomist.

Many of our readers will recollect the disgraceful manner in which the young gentlemen (?) in attendance on the lectures at Pennsylvania Hospital, insulted the students of the Woman's Medical College, who by permission of the Hospital Managers, availed themselves of the clinics. A similar episode was enacted at New York. These unfledged sawbones know woman's adaptation as a physician, and dread competition quite as much as their regard for the honor of the profession or modesty is concerned.

However, the women keep their places in triumph, as they desired. The male gender will probably survive their chagrin, and some of these premature fossils will live to thank the progressive women for many a help and hint toward success in the future. Men cannot always remain uncourteous, nor women unreasonable.

## Wm. Tell a Myth.

"M. Bordier, a French historian, having undertaken to prove that such a person as William Tell actually existed, has been effectually demolished by M. Rilliet, the learned author of "Origines de la Confédération Suisse," who shows beyond peradventure that the hero of Switzerland is nothing but a myth."

The power of literary and scientific criticism is fast destroying the hold of the mythical tales of the past, upon the mind of the present. Tell and Jesus are both found to be the heroes of a drama enacted in the teeming imagination only. In early times, when the masses were ignorant and books were few, it was easy to pervert legends. If the comparatively modern Tell be found only "a tale that is told," of what authority are the stories of eighteen centuries ago, corrupted and interpolated as they have been?

There are men and women enough to-day—heroes enough to-day—to excuse us from bowing down to the fabulous demigods of antique traditions.

## A Sensible Dean.

WORKINGMEN'S COLLEGES.—At the recent Congress held at Liverpool, the Dean of Ely, speaking of workingmen's colleges, said that one of which he had been president had come to grief, not indeed on account of its president, nor because there were no professors in the University of Cambridge, under whose auspices it was started, nor because there were no workingmen, but simply because no workingmen would go to it to be taught. The Dean was obliged to confess that he was not at all surprised at this, for "nothing was more natural than that a workingman who had worked for twelve solid hours or more, should prefer to go home to his wife, and have a cup of tea or a pipe, to sitting down to study Euclid and arithmetic."

So much the better for the "eight hour movement." Of course when a man or woman is overworked in body, it is folly to expect them to be pleased or profited by taxing the mind. There is just so much vitality in a human being, and if you wring out the last pulsation of that by physical labor, the possibilities of mental and spiritual movement are exhausted. There remains a lumpish brute, whose jaded nerves can only appreciate the grossest of stimulants or narcotics.

## Justice and not Theology as a Constitutional Basis.

LETTER FROM H. S. BROWN, M.D., OF MILWAUKEE, WIS.

DEAR AM. SPIRITUALIST:—I am glad to greet you regularly, and enjoy the rich feast of spirit and reason which you bring. There is one work in which you have a special interest, that is of great importance—that of preventing the Christians from putting the name of their God in the Constitution of the Union, for people to worship, in the place of Justice, as it now stands.

This God has directed Christians to commit every crime known to the human mind, yet they say he is a good God. According to Christian records, he has ordered the burning and drowning of witches and wizards, and the stoning to death of those who picked up sticks on Sunday, the starving and tormenting of prisoners, and countenanced everything bad that men have ever done. And I wish it distinctly understood that he orders his Christian people to do these crimes now, where Christians have the control.

This Christian God prepared the Jews to murder his only begotten son, in whom he was well pleased, because of his goodness, and it has been the pride of the Christians that they have followed the example, and murdered the best men and women of the ages, when they had the control of the government. For proof of this, see their murders of Hypatia, John Huss, Michael Servetus and Mary Dyer, in the different centuries and countries when and where they had control.

It may be truly said that some of the same abominations have been done in the name of Justice. But the people who do them by command of their God, ask to be considered faithful and good, no matter how great their crimes, and excuse themselves and others like them, and not only that, but demand to be considered in all respects the very best patterns for people to follow, because the God they worship is above reproach, and they imitate him.

When the people of the Union adopted Justice as their constitutional guide, they established a court to say what it was, in each case brought before them; and then if the people thought it wrong, they would reverse the decision by their votes and by altering the laws. The people held themselves responsible to establish justice. They differed in opinion, and divided into parties to discuss and decide upon what was right. Decisions have been made, and reversed, and reaffirmed, and progress has been made, in establishing justice, by practice and reason, because the people took the responsibility of judging and being judged.

They did not skulk behind a Jewish Jehovah or an English God, and say it was right because their God told them so. But the American people took the responsibility. And this should be distinctly understood, that they do not wish any power conferred upon a man, or a God, who does not present himself in person, and take the responsibility. We want no power here that does not take the responsibility. If the women have a power in this government, they must have the right to use it publicly, palpably and personally; otherwise men will skulk behind them and excuse their mean, unjust acts—the same as Christians do behind their God. If a live dog is better than a dead lion, then a live man is infinitely better than all the dead Gods ever presented to the world by Pagan or Christian priests.

Spiritualists present a God who is known only by his natural and spiritual laws. Under these, if a man does not deal justly with other people, he is condemned. These laws give him power to do right, and he must learn to do it, or suffer the penalty.

Yours sincerely for the true God—Justice,  
 H. S. BROWN, M.D.,  
 425 Milwaukee St., Milwaukee, Wis.

## Carbomnell Triumphant.

Carbomnell, who has been boasting of his ability to outdo Messrs. Eddy, Davenport, and everybody else, has, as we learn from the *Banner of Light*, succeeded in a trick none of the media have done. He exhibited in Providence, R. I., and as his transparent imitations did not take, "dispersed himself," leaving his bills unpaid and his cabinet abandoned on the field. *Sic transit gloria Carbomnell*, "the great exposé of Spiritualism." *Requiescat in pace.*