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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.*

NOTHING LOST.

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

Chambers' Journal.

THE MARTYR.

They never fail who die
In a great cause: the block may soak their gore;
Their heads may sodden in the sun; their limbs
Be strung to city gates and castle walls—
But still their spirit walks abroad. Though years
E lapse, and others share as dark a doom,
They but augment the deep and swelling thoughts
Which overpower all others, and conduct
The world at last to Freedom.—*Byron.*

God—Personality and Universality.

That we are finites, and therefore recipients and dependents, needs no demonstration. The effort to gain, the aspiration for a higher life, the death, the birth, the all of life in consciousness—do not these demonstrate our finiteness?

There must therefore be an infinite. Was there ever a fraction without an integer? an image without an original?

There is a childhood to religion. *Object* lessons are first learned, then the *soul* of objects. From the phenomenal to the causal—from the organization to the life that constructs it—this is the order.

When in the rudiments of religion we are unable to comprehend anything beyond our senses. That, then, is blank to us which we cannot hear, or taste, or smell, or touch, or see. Ask the question now, Who is God? and immediately the ideal mind, ever constructive in instinct, clothes him in form, having a body, eyes, ears, mouth, hands, feet, all the organs we have. The child's idea is just as good as ours. God to the sensuous is but a great man, a patriarch owning everybody and everything.

Let us not laugh with scorn at this ideal. Science is based on A. B. C.

Another relation of mind links in here. We can conceive nothing beyond our capacity. Our highest ideal of the infinite is but a finite conception. God in revelation is what we can best think of and love.

Where can we learn God except through the medium of ourselves? As we change in affectional condition, so God changes in revelation. When we are in a condition of hate, God is vengeance, and the language of it is, "Flee from the wrath to come!" The dismal notions of an angry deity, of implacable justice, of bloody atonements to appease his malignancy, of devils and hells, and eternal torments to vindicate his power, are simply outgrowths of mind on the animal plane. Let theologians see themselves in a glass!

Lift up to a higher plane—bring into action the higher faculties of the brain—inspire benevolence, justice,

charity and kindred powers—let the worshiper see that humanity is a oneness, that human interests are mutual all over the world, that every human being possesses a latent good—and then behold how quick the old creeds rot! how speedily God enlarges! how the new-born soul rejoices at the new light shining!

If we have advanced from a sensuous to a spiritual ideal, how shall we treat our brethren who are behind? We were, some of us, once where they are. Have charity. Let us not draw up the ladder after us, but leave it for others to climb. They will cry against us—call us "libertines," because we are free from their bands—call us "infidels," because the Gods we once worshiped with them are destroyed. Their plea is, "They have taken away our Lord, and I know not where they have laid him." But rail not—remember brotherhood—call to them, "Come up higher!" and they will follow in due time.

Mark the tendency of our progress. We first conceived God to be organized personality. We are drifting to the casual and impersonal. When the mind can comprehend a principle, God is revealed as such. The Spiritual Nazarene was able to say understandingly—"God is a spirit." The *interior* Plato said, "Of good, there is one eternal, definite and universal cause—the Infinite Soul." The *affectionate* John said, "God is love." The positive and womanly Parker said, "Our father and our mother too." Such definitions show how golden the mind becomes when risen into the great light of the spiritual. The higher the liberty, the loftier is the view of the Divine Life.

Surely, then, the new religion is better than the old. God has been made the greatest criminal in the world. His business has been to manufacture idiots, murderers, suicides, adulterers, liars, thieves and devils. Is a child conceived in sin? "It is the Providence of God!" Is the President shot? "It is the Providence of God!" Is there a battle that kills hundreds of our noblest sons? "It is the Providence of God!" Is there an adulterous act that leads to the high crime of human butchery? "It is the Providence of God!" This old Calvinistic notion is wicked in conception and wicked in fruits, as the present condition of the Church shows. A vile thought is father to a vile character. We must undo something here.

There are deific laws. As we use them, so are the results. By misuse—by nurturing passion, intemperance and sensuality in our habits, we human beings make the idiot and criminal; we sicken and kill the children; we make wrecks and ruins; we make sighs and groans, and tears, and orphanized souls, and dead hearts, and dark prisons, and unhappy homes and dismal hells. We do all this. This loading Deity with the misuses and miseries of perverted laws of life is the blackest sin of the Church.

The revelation of God is natural law in natural use. The unnatural, for the sake of a name, we will call the DEVIL. Let this distinction be kept in mind. God is Order; the devil is Confusion; God is Purity; the devil is Vice; God is Justice; the devil is Oppression; God is Liberty; the devil is slavery; God is Wisdom; the devil is Ignorance; God is Chastity; the devil is Adultery; God is Forgiveness; the devil is Malignancy; God is Order; the devil is Anarchy; God is Peace; the devil is War; God is Love; the devil is Hate; God is Harmony; the devil is Discord; God is all good, all purity, all virtue, all beauty, all heaven; the devil is the opposite—the human perversion of the right—the legitimate products of unnatural and false teaching and living.

We can, therefore, nowhere locate or specialize God. Wherever intelligence is manifest, whether in rocks, vegetation, beasts, insects, birds, men, women, children, angels or spirits, there is God working in personalities.

When we are inspired by the beauty that flashes all around us, we are inspired of God. When we love justice and practice it, we are justified in God. When we sun our souls in the sweet lovelight of a brother or sister, or a child, we are communing with God; for Love is God. When we welcome a holy angel, we welcome God; for there the Divine is manifest. "God is Love, and he that dwelleth in Love, dwelleth in God, and God in him." When we sympathize with the unfortunate, we are touched with the feeling of God's tender love. When we forgive those who trespass against us, we understand God's forgiving love. When we love the good, the beautiful and true, God is opening to us the gates of heaven. To lie low and feel humble and still—to hear the grass sing—to sense sweetness in the hearts of all things—to enter deeper and deeper into the Soul of Souls—to love all—to bless all—this is finding God—this is the Emanuel—this is God translated and translating into our inner life.

"Mortals! we travel through a darksome cave;
But still, as nearer to the light we draw,
Fresh gales will meet us from the upper air,
And wholesome dews of heaven our foreheads lave."

*

Death.

Why do men so dread death? It is but the burst of sunrise over the eternal hills. To those who have watched, it brings the morn. We rejoice at the sunrise, for it brings a better day, with its new beauties. Only the one doomed to suffer for crime dreads the morn that frees him with the penalty!

When this thing you call death comes, then will come our sunrise, revealing splendors the pen is now powerless to depict. Then will the night have gone, and will we be ready for the work all who are worthy will enter upon.

Sometimes, when weary, we long for the dawn. We would step at once to the glorious work in the future for which, by orders from a Higher Power, we are now in training. As we all are. The future has not one single terror for us. Our faith is perfect. We do not believe in this thing you call death. There is no endless sleep nor endless slavery.

HARD TO LEARN.—Life offers no lesson to mortals so hard to learn, no lesson hiding in its truth so keen as ting to self-love as this, that your prime has passed—you must make room for others that the flowers of your genius are in their decline; that you must wait in the shadow, while the younger bask in the splendor that you have left behind. How few are ever willing to admit that their time has come to learn it! Thus it is that we see so many women refusing to grow old gracefully. Instead of wearing their years as a crown, mellow and beautiful in the light of their declining sun, they deck gray hairs and wrinkles with a hideous counterfeit of youth. This is why we see writers writing on reputations which they have long outlived; writing after they ceased to have anything to say, except to repeat what they said better years and years ago. This is why we see men, once in power, still imagining themselves important, and in garrulous and impotent speech evoking the ghosts of a dead reputation in the councils of younger men.—*Mary Clemmer Ames in the New York Independent.*

Many good Orthodox people have imbibed the idea of the Spiritualists, that whatever knowledge one Christian has gained more than another in this world, will give him the advantage of standing just so far ahead in the next. Such doctrine is getting to be quite commonly taught, especially to children, to induce them to attend and keep in the Sabbath Schools. But many, if they should be so fortunate as to get into the world to come, will find that, instead of starting so far ahead, because they attended Sunday School so faithfully, they will have very much to unlearn before they can go ahead at all.

An Evening at Home—No. 2.

In our last issue we gave a preliminary notice of an evening spent with some few friends, witnessing the development of physical phenomena through the mediumship of Mrs. Libbie Blandy, formerly Miss Davenport. We now propose to furnish a more definite account of that which occurred in our presence, as well as a description of the conditions under which the phenomena took place.

The seance was held in a room commonly occupied by us, about fourteen by sixteen in size; of course, we were entirely familiar with it and all its contents. Upon the arrival of Mrs. Blandy, her husband and father, the windows were darkened, a line of chairs was placed across the room, crowded from wall to wall, and behind these Mr. Davenport and Dr. Blandy took their places. A common table was brought from the work-room, and the instruments of music which were of the most ordinary character, were placed upon it, and with them a speaking trumpet was supplied.

A young girl acquaintance of the party was selected as company for the medium, perhaps, the skeptical would say, as a *confederate*; however that is unreasonable to those who know the parties, and as she was *scientifically* tied by Mr. Wheelock, could have been of no assistance as an operator, even if the nature of the things done had not been above the ability of both of those near the table, if security had been neglected.

Mr. Wheelock, who has acted as a detective in cases of imposition in connection with some who styled themselves mediums, assumes that he can tie any one so that escape is impossible, and asserts that in the case of an inexperienced girl, all ideas of her ability to liberate herself so secured are an absurdity. One of the *moral evidences* of Mrs. Blandy's honesty in the matter, is the carelessness she manifested in regard to mere *appearances* either for or against the genuine character of the manifestations.

The attendant having been thoroughly secured, it was explained upon request, that the proximity of a second congenial person made stronger the "battery" through which spirits operated; upon the hypothesis that spirits had anything to do in the matter in the manner assumed to be the law of their action in such cases, this statement is reasonable.

The next step was to seat a part of the company in the row of chairs extending across the room, crowded to the walls on each side. Mr. Davenport and Dr. Blandy remained behind the chairs, which were placed midway about eight feet from the place the medium occupied, facing her. All having taken their positions, some sitting, some standing, the medium took a long rope and carried it around each of the persons seated in the chairs, in such a manner that none could move without being felt by the rest. The ends of this rope, *encircling* the whole row of persons, was then placed in the hands of the writer, who carefully "suffered *none to escape*." Mrs. Blandy being left entirely free, being actually the only unrestrained person in the room, took her seat at one end of the table, on which the instruments were, and then upon the word the gas was turned down, and all things became invisible.

There was nothing to hinder the medium from executing a *soliloquy* on any of the instruments, still nothing was done, for which a reason was soon given. In the room was a large stove, and late in the day a large fire of hard coal had been set burning. The room became very warm, and a circular damper which opened on the top of the cylinder of the stove had been thrown quite open, from which the glowing coals threw a gleam of light upon the ceiling. This was pointed out, the stove was made close and dark in every way, and in perfect darkness we awaited the result. The stove, after closing the damper, gave out an intense heat, making the closed room very uncomfortable. In a little more than four minutes after the lights were turned down the last time, they were called for again, and Mrs. Blandy presented herself before us with her hands tied to her waist. The young lady who sat at the end of the table opposite her was looked after, and found to be tied exactly as she had been left—Mr. Wheelock reporting that she could by no possibility have been out of her chair. The bonds upon the medium were next

examined. The first striking thing about the matter was the nature of the rope or cord used. The material was cotton, and the twist comparatively loose; thus the cord was soft and difficult to slip when formed into a knot; this fact should be borne in mind, as considerable capital has been made by some parties out of the assertion that "physical media" use none but hard, slippery ropes, out of which they can readily escape by slipping the imperfect knots which alone can be formed in them. The cord used in this case was not only small and soft, but having been used often and stitched as well as tied at times, was full of random threads and small knots, which not only made tying more troublesome, but the slipping of a true knot impossible. The cord was found to have been passed around the waist snugly and tied in a square knot, then the wrist was laid against the body and lashed fast, the tying being close enough to seem brutal, the cord cutting into the arm *all around*; then a very hard knot was made, the other wrist was taken in, the cord taken around that was tied *between* the wrists, in another close knot. These turns and knots were repeated around and around the wrists many times; ten times, if we remember correctly, and each and all "drawn home" with an evident force that forbade the idea of movement, much less of escape. To "make security" not only "doubly" but tenfold "secure," the short ends of the cord left were knotted *underneath* the wrists, next the body, into a bunch of knots as large as one's fist, and seemingly as hard as a block. The tying when thus completed in a little over four minutes, we considered impossible for any one unaided to do in any time, and of itself a phenomena.

(To be Continued.)

Is It So?

In his department of the *Journal*, under date of Feb. 5th, our good Bro. Child, of Philadelphia, has a very readable article on the general subject of "Spiritual Influence and Control," wherein we read as follows: "By control, we understand the taking possession of the bodily and mental faculties, by intelligent spirits with positive minds, for wise and good purposes. * * Men and women—some frail and delicate, others with strong and vigorous organizations—have been taken hold of and entranced by this class of spirits. * * In this manner we received that great work through our brother A. J. Davis—"Nature's Divine Revelations."

Having heard others affirm substantially the same we are led in the interest of honest investigation and a desire to know the truth, to inquire if such was the fact? It does not follow that it could not be, because "Nature's Divine Revelations" was given to the world two or three years prior to the first conscious communion between the two worlds or hemispheres of life, through the phenomena of modern Spiritualism—for we recognize and gratefully acknowledge the fact that men and women in all ages have been used as mediatorial agents, instruments, or channels of communication, by dwellers in the upper realms.

In reference to this particular case, however, we find in the *Introduction* to "Nature's Divine Revelations," written by the scribe (Wm. Fishbough) selected to report the "Revelations," these words on p. 3: "This work consists of consecutive reasonings and revelations of a spirit freed, by a certain physical process, the philosophy of which is explained, from the obstructing influences of the material organization, and exalted to a position which gave access to a knowledge of the structure and laws of the whole material and spiritual Universe."

On p. 7 he says: "It is owing to his peculiar physical and mental constitution that he has been enabled, by the assistance of magnetism, to abstract himself from the gross tangibilities of the outer world, and enter that state of exceeding spiritual exaltation and mental expansion that has enabled him to dictate the book now submitted to the world." Again on p. 15 he adds that "living witnesses are open to consultation, who will testify to portions of the book being delivered in their presence, by Mr. Davis while under the influence of Magnetism."

The extracts certainly don't warrant one in supposing Bro. Davis to have been under the control of individual spirits, who gave through his organism the wondrous utterances of these memorable Revelations. But provided these quotations are not enough, let the reader peruse what Bro. Davis himself says on p. 44 of the Revelations: "My information is not derived from any persons that exist in the sphere into which my mind enters, but it is the result of a Law of truth, emanating from the Great Positive Mind, and pervading all spheres of existence. By this, truth is attracted to and is received by the mind." B

Proof of Immortality.

It is the distinction of Spiritualism that it has made clear to the mind and sense of man what was either openly disputed or but cloudily accepted before, viz, that we are immortal beings, whose existence after what is styled death is just as certain as our bodily existence now. Men wanted the single link in their faith supplied which binds them to the unseen world. It could not be done by any mere process of reasoning, however skillful it might be; nor by trying never so earnestly to build faith on bare promises; nor yet by the most single and sincere trust that was ever pressed out of the human heart. Under the influence of this unsatisfied desire, the churches began to decay in the vigor of their tenets, preaching rapidly lost its hold on the general mind, and there was great danger that we should all drift out on a shoreless sea, and finally suffer shipwreck of all our hopes in the tempest and the dark.

But at precisely the right time, when men were more ready to receive the palpable truth than ever before the manifestations of spirit-presence were made which startled the world with their freshness and force; and from that memorable day to this, matters have been mending visibly for real religion, humanity has gathered strength and hope, the new forms of an immortal truth have impressed their influence powerfully upon the popular mind, and the churches themselves, though they outwardly discard the doctrine of spirit-presence and spirit-communion, feel themselves recruited with the fresh and living energy that has entered into all their veins by the operation of this beautiful belief, and are yet to be wholly revolutionized by the process so happily begun.—*Banner of Light*.

The School.

"What has the Government to do with education? asks the New York Sun. Everything! Its function may not be to control the system of education all over the country, yet it certainly has to do with the work of making the modes of education uniform. At present, people moving from one State into another, are brought into new, and, to them, almost incomprehensible relations with the school system. The worst feature in the case is the perverse and bewildering diversity of text-books. Every sub-district appears to have its preferences, and the "series" of school books rival the leaves in Vallambrosia. Without recommending book-making and book selling as Government vocations there is much to be done which the Government can do, in the way of establishing uniformity in text-books."

To create a uniformity which shall meet with general favor and universal acceptance, the last trace of sectarianism must be expurgated from the series. The elements of knowledge, the principles of science alone are to be presented. Then the common school made a national institution, must be supported and protected from the machinations of grasping, arrogant sectarians and the subterranean plottings of bigoted assassins. "Tis education forms the common mind," and in "a government of the people" the common mind should form the government. "The government's first duty is self-preservation," its next "to preserve the liberties of the citizen." The citizen to be free, must first be intelligent, else the legitimate exercise of his natural rights becomes the certain means of speedy and general destruction.

Hence government is not government unless it provides the means of universal common education, protects them in their existence and operation, and compels judiciously the general use of them or other equivalent advantages. S

Reply to the Investigator.

Our old friend, the *Investigator*, wishes it fully understood that it maintains the "right" of Spiritualists to be represented in its columns, and that we are mistaken in our statement that its editors ever "apologized" for allowing them a hearing. The *Investigator* did apologize or explain in the very fact that it stated that such a right was recognized.

There is a class of the patrons of that paper who are as stolid in their way, as Christians are ever bigoted in theirs. Both are equally fossilized. They are as intolerant as their neighbors. The *Investigator* is a bold paper which has done and is doing much good. "It has the *infi lel* fairness to publish both sides," and does not object to our saying so, but accuses us of a spiritual sneer when we say that it apologizes for admitting Spiritualism, and opposes with seeming gusto. If the explanation which was made did not amount to an apology—and we still think it did—we admit the correction. And now since the rights of Spiritualists are to be maintained, we hope that all unsupported assumptions of their dishonesty, credulity, &c., will in future be repressed. §

In connection with this same article in the *Investigator*, to which the above is a charitable reply, reference is made to ourself, ("B"), who affirmed that the *Investigator's* answer to a correspondent, writing to learn whether the editor believed in a future state of existence or not, "was an unsuccessful attempt to dodge the real issue"—to which friend Seaver says, in feebleness of explanation, "we answer questions as they appear to us, without stopping to inquire whether they are agreeable to 'B' or not."

Following his questionable example, we are equally justified in saying that we but characterized his response as it "appeared to us." If right and applicable in his case, 'twas also in ours.

The point, however, and Bro. Seaver knows it as well as any one, is not one of personal agreeableness, but is one of conformity of sense and candor applied to the interpretation of plain and simple language; or at least it should be, but unfortunately his reply partakes of neither of these traits. Apparently friend Seaver wrote "without stopping to inquire," whether what he wrote would stand the test of criticism or analysis.

If to the inquiry put direct: "Do you believe in the immortality of the soul—or, in other words, do you think it probable that we shall exist in a future state, or not?" the reply is substantially given that the inquirer knows not what he means; is advised to try again; and that the question as put is unanswerable, &c. If this does not justify us in asserting that such a response is an "attempt to dodge the real issue," then we confess not to understand the words which express it; and furthermore we are very willing to leave the matter to the decision of any intelligent and unprejudiced reader.

It is certainly not becoming any one "to put on airs, and assume to be wiser than their neighbors;" and we know of no class more given to such exhibitions than sceptics of the *Investigator* school, as manifested in their treatment of spiritual manifestations and physical mediums. Because, forsooth, they have not witnessed any unusual or ordinarily unaccountable doings, ergo such have not occurred in the presence of any one, except as the performer availed himself or herself of trickery and jugglery. B

MORMONISM IN BROOKLYN.—THE CHRISTIANS INDIGNANT. *American Press Association.*

BROOKLYN, February 2.—The Christian people residing on the south side of Long island are greatly excited over the success of the Mormon bishops, who have succeeded in gaining converts to their faith from some prominent families around that neighborhood. The citizens hung Elder Hulse in effigy yesterday afternoon, and threaten to hang the Elders in reality if they do not leave.

Just so! that's orthodox argument the world over. When Mormons banish "Gentiles," how wrong it is. But Christians may hang Mormons for the love of God, they are themselves so virtuous, as thousands of thieves and prostitutes in our cities can testify. §

Angels handle the dice when doublets are thrown in the cradle.

OLDTOWN FOLKS.

BY HARRIET BEECHER STOWE,

Author of "Uncle Tom's Cabin," etc.

Boston: Fields, Osgood & Co.

This is a comprehensive book—fiction founded on fact, more truthful than fact itself; at least containing more truthful conclusions than the common inferences from that which is generally known. "Oldtown Folks" is a historical romance, and as a romance is to the post-revolutionary era of Massachusetts life, that which the novels of Louisa Muhlbach are to the times of Joseph of Austria and "Old Fritz." The life and manners, the theology and sentiment, the politics and people of the formative era of New England, are sharply and definitely portrayed. The author discovers the forces which according to her showing, have made New England character the motive-power of American progress. In setting forth this fact, the Calvinism of that day is credited, as well as the influence of a barren soil, and uncompromising climate. Stern as these are and sad—heroic and unshrinking as the men and women may be they develop, we are not allowed to lose sight of the reverse of the picture, nor forget the reaction of such powers. The work is as much a historical, ethnological, geographical and political analysis and exegesis, as a romance or narrative. Of course any study of early New England, must include, in some form, an observation of its many-phased Spiritualism. We have little reason to complain in this particular. Ghost stories and haunted houses, of the common superstitious and vulgar sort, with hard crabbed seers, concerning whom we are at a loss to know whether their visions are veritable spirits, or the fumes of hard cider, are the sops thrown to the Cerberus of sectarian prejudice, but the hero of the book is a seeing and hearing medium from infancy. He has by birthright the mediumistic organization, and though in early years at a loss to explain or comprehend his pleasant experiences; yet as life goes on, and his development is perfected; his conception of the reality of his communication grows more and more consistent. It will be remembered that years ago "The Beechers" were made a committee by some evangelical body, to investigate Spiritualism. Though their study did not compose the nerves of the world in regard to these things, we cannot but imagine, since "the Beechers are a competent family," that they gained some information and insight themselves; perhaps we have the consequence of that almost forgotten inquest in these fresh and carefully written pages.

The book is a large one, (over 600 pages,) but none too big to elucidate the many topics involved. There is not an element of liberalism, nor an idea of reform, which is not more or less considered. Conservatism which is not bigotry, and radicalism which is not fanaticism, are the characteristics of the work. The moral is, theology not dogmatism; truth not creeds; liberty not license.

"The Oldtown Folks" were good old folks, and Mrs. H. B. Stowe has made herself their veracious historian. The book will have a lasting value, being at once a record of the past and an exponent of the present, as well as an agreeable and sympathetic piece of reading.

To show the position finally taken in regard to Spiritualism and as an illustration of the way it is being recognized in our best literature, we quote the experience and argument of Horace Holyoke, the hero of the story, from page 411. "It was a bright, clear, starlight night in June, (he writes,) and we were warned to go to bed early that we might be ready in season the next morning. As usual, Harry fell fast asleep and I was too nervous and excited to close my eyes. I began to think of the old phantasmagoras of my childish days, which now so seldom appeared to me. I felt stealing over me that peculiar thrill and vibration of the great central nerves, which used to indicate the approach of those phenomena, and looking up, I saw distinctly my father, exactly as I used to see him, standing between the door and the bed. It seemed to me that he entered by passing through the door, but there he was, every line and lineament of his face, every curl of his hair, exactly as I remembered it. His eyes were fixed on mine with a tender human radiance. There was something soft and compassionate about the look he gave me, and I felt it vibrating on my nerves with that peculiar electric thrill of which I have spoken. I learned by such interviews how spirits can communicate with one another without human language."

"The appearance of my father was vivid and real, even to the clothing he used to wear, which was earthly and home-like,

precisely as I remembered it. Yet I felt no disposition to address him, and no need of words. Gradually the image faded; it grew fainter and fainter, and I saw the door through it as if it had been a veil, and then it passed away entirely."

"What, are these apparitions? I know that this will be read by many who have seen them quite as plainly as I have, who, like me, have pushed back the memory of them into the most secret and silent chamber of their hearts."

"I know, with regard to myself, that the sight of my father was accompanied by such a vivid conviction of the reality of his presence, such an assurance radiating from his serene eyes, that he had at last found the secret of eternal peace, such an intense conviction of continued watchful affection and of sympathy in the course I was now beginning, that I could not have doubted if I would. And when we remember that from the beginning of the world, some such possible communication between departed love and the beloved upon earth has been among the most cherished legends of humanity, why must we always meet such phenomena with a resolute determination to account for them by every or any supposition but that which the human heart most craves? Is not the great mystery of life and death made more cruel and inexorable by this rigid incredulity? One would fancy, to hear some moderns talk, that there was no possibility that the departed, even when most tender and most earnest, could, if they would, recall themselves to their earthly friends."

"For my part, it was through some such experiences as these that I learned that there are truths of the spiritual life which are intuition and above logic, which a man must believe because he can't help it; just as he believes the facts of his daily experience in the world of matter, though most ingenious and unanswerable treatises have been written to show that there is no proof of its existence."

This, as well as other relations of mediumistic experience, acquires additional interest by a knowledge of the fact that the authoress has for years had, in the most intimate relations of life, not only an opportunity to judge of the phenomena themselves, but to study in the character of an honored Professor the nature of a life subject to such influences.

THE TECHNOLOGIST.

An illustrated monthly journal, specially devoted to engineering, manufacturing and building. Published by the Industrial Publication Co., 176 Broadway, N. Y. Subscription price one copy two dollars per year, in advance. Premiums for Clubs.

This is a publication more interesting to us, than some who cannot see the intimate relation between spiritual development and material progress; who do not understand the phrase "humanity of progress" would suppose. We are in perfect sympathy with the education of the worker, which is the purpose of this Magazine, and commending the typographical character of he work thus far, quote from the Prospectus: "However much may have been done in the field of journalism for the advancement of skilled labor, it is, nevertheless, a noteworthy fact that up to the present time the public press affords no trustworthy and adequate representative of that cause. There are journals devoted to Agriculture and Commerce that are an honor to their founders, and every way creditable to the periodical literature of which they form a part. But although it may be an unfortunate, it is, nevertheless, an undoubted fact that American Manufacturers, Builders and Engineers have to rely upon foreign periodicals for accurate information in regard to almost all the great works and processes that are undertaken in this country."

Holding it imperative that the interests of the great industrial masses of the community should be represented by at least one journal that can be implicitly relied upon as being truthful and thorough, the projectors of *The Technologist* have, after due consideration and a careful survey of the entire field, determined to put into the hands of those interested in industrial pursuits, a paper that shall command the attention of every one who feels a desire to see an improvement in this department of American journalism. In short, it is their intention to use every effort to bring it up to the highest European standard."

"It is the purpose of the publishers to have it edited solely in the interest of those who subscribe for it. Every article that will appear in its editorial pages will be dictated solely by a desire to impart valuable and trustworthy information to its readers."

"*The Technologist* will appear monthly, each number containing thirty-two pages, of which twenty-six or more will be strictly editorial, and the remaining pages will be devoted to business articles, that is, to advertising notices."

Trusting that *The Technologist* may ever be true to its promise, we wish it abundant use.

Will Power.

BY OLIVER STEVENS.

(Concluded.)

I should hardly expect anything but ridicule in response to what I am now going to write, and probably should never have related it, if I had not received sentiments corresponding with the same idea, that came to me from the spirit-world shortly after the occurrences referred to, of which the following is a narrative:

About the same time that I was making the experiments given in the foregoing article, I had been to the Children's Lyceum one Sunday, when, on coming down from the Hall to the sidewalk, I noticed a dark cloud rising with every appearance of a shower; and as I set out for home, (walking), I thought it would probably rain before I could get one quarter of the way. The distance from my house to the Hall is two and a half miles or more, and it generally takes me about an hour to walk it. I had not walked far when it occurred to me to try the experiment of keeping back the shower by mesmeric, or will power. I accordingly concentrated my thoughts on it, willing the shower kept back until I should get home. The rain was coming from the north-west, and my course home was south-east. I had not walked a quarter of a mile, after commencing the experiment, when I met a strong breeze of wind coming directly in opposition to the shower. Before I had got half way home, the thunder and lightning seemed to be close behind me, and continued so all the remaining part of the way. I neither looked back nor changed my speed, but kept my mind steadily upon the rain. I had not been home more than five or ten minutes before it commenced raining, and we had a heavy shower.

A day or two after the incident last related, I was up the river on the south side about six miles from Toledo; and as I sat out for home, I noticed some appearance of a shower from the direction up the river. I was with a covered buggy, and another man got in and rode with me about two miles on my way.

Soon after he got out the shower seemed to be upon us, and then commenced quite a sprinkling of rain. I drove on and commenced exercising my mind, or will power, to keep the shower back; and in a short time the rain changed into a fine mist like a heavy dew—so fine that it was imperceptible to me, except from its being brought into my face by a current of air, that I should not otherwise have noticed. The road in coming toward Toledo leaves the river, so that where I was then it was about half a mile from it, and about a mile from where the road comes to the bank of the river, in full view of a part of Toledo.

The road was pretty bad, so that I did not drive much out of a walk. The mist of rain continued about the same, and when I came to the bank of the river, I noticed that the smoke from the chimneys, cars, &c., in Toledo, in the form of columns, extended off in an almost horizontal position, directly towards the point from whence the shower appeared to be coming. The road, after coming to the river, follows the bank of it or some distance, in plain view of Toledo. I had kept my thoughts pretty steady upon the shower; but some things would draw them off, for instance: my noticing the smoke. Soon after, coming to the river bank, the clouds seemed to gather suddenly so as to make it quite dark, as though night was coming on; and it commenced thundering and lightning around me in almost every direction. The thought came to me that if the shower continued to come, and was prevented from passing on, the rain might pour down in torrents. I therefore commenced willing the clouds to disperse; and it was not many minutes after that my attention happened to be directed upon Toledo, and I noticed that the smoke from the chimneys was being scattered in every direction, and the clouds soon became broken, and passed off without rain.

I have on two other occasions, when alone, on seeing the appearance of a shower, from which I would be liable to get wet, willed the clouds to pass off another way, and they did.

About the time or soon after making the above experiments, I was one day going to paint a fence in front

of my house, when the roads were very dusty. As I set out with paint and brushes towards the fence, I noticed there was a steady south wind blowing that would bring the dust from the road upon my fence. As I was walking towards it, the idea came to me whether or not I could keep off the dust by will power; and soon after the thought came a little gust of wind to my back which seemed like a token of encouragement for me to try the experiment. I accordingly concentrated my thoughts and went to painting.

It was not long before I saw a team coming with a cloud of dust following steadily over my side of the road. I was watching it with some anxiety and some expectancy, as it came near the fence, when a current of air took the dust off to the other side of the road and kept it there until it passed the fence. There were numerous teams passing and repassing all day, and I continued painting without any trouble from the dust, except a little on two or three occasions, when my thoughts had been partially fixed upon some other object or idea.

But to illustrate how many minds may become concentrated upon one idea in relation to the weather. For instance: One man notices a small whirlwind that goes around with the sun, which to him is a sure sign of dry weather. He meets another man and expresses the belief that there is going to be a drouth, and gives his reason for believing so. The other man thinks of it, and notices signs to him denoting dry weather. They communicate to others, who also see signs, and become fixed in the idea that there is going to be a drouth. And thus it goes on, until the minds of thousands become concentrated upon the idea that there is a drouth and every prospect of its continuing. The drouth continues, until some one begins to think that it cannot last always, and that, perhaps, there may be a change before long. He finally hears a rooster crow in the evening, which to him is a sure sign of rain. He communicates with others, and they still with others, and so on, until the idea becomes so enlarged and so intensified, that it affects the atmosphere; causing it to change into vapor, and small clouds begin to rise, which at first may not appear larger than a man's hand, as described by Elijah's servant when Elijah was on Mount Carmel, exercising his will power to bring rain.—[1st Kings, 18th: 42 to 44.]

Providing the powers above ever control the weather, would they not have to do it through some such means as above described; for spirits assert that they have no power over physical substances, except through physical media.

I make these views and experiments public, hoping that scientific minds may investigate, that we may thereby become better acquainted with the laws that govern matter.

I am not able at all times to produce the same effect by will power; and I have been anxious to know the cause of its being so. But I have come to the conclusion that it is in consequence of my mind not always being in the same state or condition.

I have of late rather come to the conclusion that the condition necessary for high development in will power consisted in being in a state of rapport with spirit; in other words, being in a certain harmonious relation to and becoming one with the great universal or all pervading Spirit that governs and controls all things.

The corroborating testimony from the spirit world alluded to in the foregoing, came to me through the *Banner of Light* of date July 24th, 1869.

At the *Banner of Light* free circle the question was asked, "Can the spirits explain how Dr. J. R. Newton and also seeing mediums are controlled?"

The controlling spirit replied as follows: "Again in this case (referring to a former answer) the will is the motive-power. The subject being in a negative state, the operator being in a positive state, of course the negative becomes subservient to the positive, and the result is in accordance with the wishes of the positive pole, the positive force, or operator. If we only understood the laws by which all matter is governed, we could, for instance, say to this article of furniture, (a table), 'Go hence! Place yourself in a distant locality!' and it would go. We could say to the winds, 'Cease your blowing!' and they would cease. We could

say to the waves, as Jesus said, 'Peace! be still!' and they would be still. The will of the spirit is pre-eminent over all things else. It is said that we have dominion over the fish of the sea, over the fowls of the air, over the beasts of the field, over every creeping thing, over all things outside of ourselves. When we understand the law that governs our surroundings, we can make the law serve our will. We are fragments of the great God of all things; and just so far as we understand the will of God that runs through eternal life, just so far we can make all things subservient to our will."

EAST TOLEDO, OHIO, Jan. 6th, 1870.

A Letter from N. Frank White.

After an itinerating experience of many years, from the hills of New England to the broad prairies of the West, and back again repeatedly, one comes naturally to feel at home all over the country; and when unexpectedly questioned in regard to his abiding place, is often quite confused in his efforts to locate himself; being in this condition I find my thoughts (when I get time to think) going out East, West, North and South to the many friends of those different locations, who have so often welcomed me, and I regret sometimes that my material self has not the same traveling advantages as my thoughts, allowing me, without neglect of duty and the depletion of my purse (never too full) to "drop in" here and there for a moment, clasp the warm hand of welcome, and look into the familiar eyes of many dear friends, and so gather strength for this constant combat with prejudice and ignorance which is so wearing to body and soul. As that may not be, however, I ask the privilege, through the columns of your excellent paper, which so many of those friends read, to say to them that, although they may not hear much from me through our papers, or directly, I am not by any means idle. The cause is just as dear to me as ever, and twenty years of mediumistic life, most of it before the public, has not in the least weakened my determination to strike a blow for the truth whenever I can; neither has it lessened my faith in the "sublime possibilities" of the human soul when freed from the trammels of ancient superstition and foundationless authorities.

Engaged constantly in presenting to the public, in different parts of the country, the thoughts of the dear invisibles, I have the advantage of knowing, to some extent, the growth of the public, through its reception of those thoughts; and although some of our immediate friends show an indifference which is cruel and almost criminal; although the workers struggle on sometimes almost alone and without assistance, there is nothing but encouragement for us to work on, at least if we can content ourselves with the consciousness of the rapid spread of our beautiful philosophy, and find in that consciousness a reward which "greenbacks," seldom seen, do not, and could not bring us.

There is a healthy, vigorous growth of Spiritualism manifest everywhere, a deep, restless under-current of thought, sweeping along through the great arteries of society. It has not yet reached depth enough to touch the pockets of the wealthy to any extent, it is true, and so the workers in our societies labor under great disadvantages, and in many instances have been compelled to suspend operations; but some are determined to struggle on (all honor to them) and the current sweeps along, strengthening the reason and at the same time softening and refining the great heart of the world. The result of this must soon be manifest in tangible assistance, which will, to some extent, relieve the laborers from the heavy burden that now rests upon them.

My experience the past two months here in the National Capitol, has given me great encouragement. Thrown as I have been into the society of people from all quarters of our land, and coming into confidential association with those who are in posts of responsibility, I find a great growth; and when I look from the Senate gallery down upon the men who make our laws, and know, from personal and friendly intercourse with many of them, that so many are broad and liberal in their views, I realize the fact that "the world moves," and that a little, a very little more broadening only is

necessary to force from the minds of the leading men of our country the last remnant of the debasing fear which yet hinders the full expression of their true individualities. When that time comes, and come it will, the tide of free thought will flow in upon our land unchecked, washing away from the beach-sands of the present, the old barnacle-covered wrecks of the past which so disfigure its beauty.

In writing of this growth, I am writing of what I know, and am not surmising at all, for I have had the pleasure of a social intercourse and investigation with a number in high public position. I have received from their lips acknowledgments of their conviction of the truth of this spiritual communion, a conviction which their streaming eyes had already testified to.

I know that my visit and protracted stay in Washington, was brought about by the invisible powers for the accomplishment of a good work, and I also know that the efforts of these powers have not been in vain.

I go away from here now, feeling strong in hope, and my heart, like the buds which under the sun of the mild and beautiful winter we are passing through, are already swelling with new life, and waiting as it were impatiently for the advancing Spring, swells with this strengthening hope, and pulses more rapidly with its thrilling currents.

I shall now pass further south in a new field. Meeting the approaching Spring with its early buds and flowers, I shall find in its freshness and beauty a correspondence to this spiritual advancement, and so, through the encouragements of Nature, work with renewed energy to assist in bringing about that which all who desire the advancement of humanity hope soon to see, the free, untrammelled exercise of the reason, and the consequent development of man's true individuality.

Should anything interesting present itself as I travel south, I may overcome a constitutional disinclination to write, and send you again a few lines.

N. FRANK WHITE.

WASHINGTON, D. C., Feb 10th, 1870.

Scientific.

The highest form of energy with which we are acquainted is that which may be called thought-power, and which is closely connected with the action of the brain. We have for some years been learning that other forms of force—heat, light, electricity, motion—are all mutually convertible. A certain amount of motion is equivalent to a certain fixed amount of heat. So with electricity, etc. The question whether brain action in the form of thought is correlated with heat finds some answer in some experiments described in a late lecture by Professor G. F. Barker, of Yale College, as reported in the *Scientific American*. It was found that the portion of the head which gave the best indications of changes of internal temperature was the depression in the skull near the top of the back of the head. With this spot was connected an exceedingly delicate thermoelectric pile, which instantly indicates any change of temperature. By long practice it was ascertained that a state of mental torpor could be produced, lasting for hours, in which the needle remained stationary. But let a person knock on the door outside the room, or speak a single word, even though the experimenter remained absolutely passive, and the reception of the intelligence caused the needle to swing through 20 degrees. In explanation of this production of heat the analogy of the muscle at once suggests itself. No conversion of energy is complete; and, as the heat of muscular action represents force which has escaped conversion into motion, so the heat evolved during the reception of an idea is energy which has escaped conversion into thought, from precisely the same cause. Moreover, these experiments have shown that ideas which affect the emotions produce most heat in their reception—a few minutes' recitation to one's self of emotional poetry producing more effect than several hours of deep thought. Hence it is evident that the mechanism for the production of deep thoughts accomplishes this conversion of energy far more perfectly than that which produces simply emotion, just as a muscle develops less heat when doing work than when it contracts without doing it.—*The Independent*.

PHENOMENAL.

How abundantly do spiritual beings display the power which belongs to them. Like ever flowing water, they seem to be over the heads and on the right and left of their worshippers.—*Chinese Analects*.

He who would philosophize in due form, must dissect nature, not obstruct her, as they are obliged to do who will not dissect her.—*Lord Bacon*.

He who, outside of pure mathematics, pronounces the word, impossible, lacks prudence.—*Arago*.

I am unable to define what is metaphysical in physical science. . . . A theory may be perfection as far as it goes, but a consideration going beyond it is not for that reason to be shut out. We might as well accept our own limited horizon as the limits of the world.—*Prof. Faraday*.

Whenever a fact comes to me, I am ready and willing to welcome it.—*William Denton*.

Rare Physical Manifestations.

BY A. E. CARPENTER.

As the spiritual phenomena form the basis of facts upon which rests the foundations of our philosophy, I thought it might be interesting to your many readers to listen to the rehearsal of some remarkable manifestations that have occurred under my observation within a short time past. The person through whose power these manifestations are produced is Mrs. Julia M. Friend, Medium and Clairvoyant, 116 Harrison Avenue, Boston.

Mrs. Friend has been for many years a medium, and almost every phase of known manifestation has been accomplished through her versatile gifts. Levitation, answering sealed letters, writing on the arm, trance and spirit sight, are among the many varied developments that she had, until lately, when a new and strangely mysterious manifestation has been several times produced.

Mrs. Friend and Dr. H. B. Storer are associated together in business relations, and their office being in the same house where I board when in the city, I am often in their society, and have had many opportunities of testing the lady's mediumship.

There is a spirit that entrances Mrs. Friend often, who calls herself Lillian Ashley, and says she was born in and passed to spirit life from Philadelphia. She is very interesting, possessing the power to tell the future with great accuracy, and often entertains us by reciting poems in a style only equalled by our best public readers. Some of these poems are of great length, and what is remarkable, many of them are those that the medium never saw. She also improvises at times most beautifully.

One day Lillian entranced her medium and said to Dr. Storer, "I want to produce a physical manifestation to night for your benefit, and I desire to have Mr. Carpenter present besides you and the medium." When I came in to tea, the Dr. told me what Lillian had said, and invited me to go into the office and sit with them to see what would be done.

The medium was at once entranced by Lillian, who said she wanted us to place three chairs in the middle of the room, turn on the gas-light strongly and search the room carefully, to be sure there was nothing new laying around; then examine the mediums clothing outside to see that there was nothing about her. This we did. Now she says, you take the medium's hands—speaking to me—and sit down with her in two of the chairs, and Dr. Storer will turn off the gas, making the room dark; then he will take the other chair, you giving to him the left hand of the medium, but do not let go of it until he gets hold of it; be sure and do not let her hands go free while the lights are turned off. We did everything according to direction.

Immediately after Dr. Storer turned off the gas and seated himself. The medium was violently agitated, her hands becoming icy cold. She said, "I see Lillian very plain indeed; she is right up over me, and she holds something in her hand. I can't tell what it is." She was then entranced by a spirit calling himself Carl Vandenhoff, who often controls her and identifies himself by his unmistakable German accent, and he said: "I have entranced the medium because she was becoming so much excited we found it would injure her. Lillian has accomplished her purpose. You can now put on the light."

So Dr. Storer giving me the medium's hand that he had been holding, turned on the gas, and behold! lying in the medium's lap was a gentleman's small bosom-pin! On examining it carefully, it proved to be a beautiful emerald, set in gold. Dr. Storer and myself are perfectly satisfied that Lillian brought the pin. How she brought it, or where she got it, we don't know. The facts are as I have stated them. This however, was only the beginning.

When Mrs. Friend was visiting a lady, (Mrs. Kenyon,) in Pawtucket, R. I., they had a circle in the evening, four or five persons being present, among whom was Henry C. Wright, well known to all reformers. While the medium's hands were held, a large and beautiful breastpin was dropped in front of Mrs. Kenyon, as a present from Lillian.

Mrs. Kenyon is sick with consumption, and can remain in the body but a little while, and Lillian said she wanted to give her something to constantly remind her of the presence and love of her unseen friends. The pin was white, with a beautiful pearl in the centre, surrounded with a heavy gold setting.

Last week a pin was brought me under the same test conditions as those of Dr. Storer—only the stone in mine is a ruby instead of emerald.

A Mrs. Veats on Washington street, where Mrs. Friend called to see a patient the other evening, had a pair of very valuable sleeve buttons, brought her by her daughter in spirit-life, assisted by Lillian.

The spirits manifest great pleasure in being able to present their earth friends with these beautiful and enduring tokens of their undying love. Of course the recipients are only too happy to get them.

What I have related is the simple truth, and I am very glad of it. Is not the reader glad too?

A Rev. Christian's Howl for Blood.

In the State of Pennsylvania, where stolid conservatism and sectarian bigotry combine to form an element of spiritual petrification and fossilization, they have a Governor (Geary) who "believes in hemp," as he says, and pardons no one he dares to hang.

Of course his action is approved by Christians, whose murderous blood-thirstiness is and always has been like that of the Thugs of India. Synods pass resolutions invoking blessings on him, because he hangs whenever he can get a chance, the unfortunate, the insane, and the criminal alike. He pardoned and banished Hester Vaughn, however.

The loudest advocates of judicial murder are the clergy, who always, like vultures, are ready to tear the helpless. We quote from his blatant speech on Washington's birthday, the remarks of the Rev. John Chambers, as a specimen of the teaching of these disciples of a gospel of forgiveness: §

Rev. John Chambers was the next speaker:

He said it was a matter of very great regret to him that he was called upon to speak, as for the last three weeks, he had been suffering from a very severe cold. I feel, for one, that we have met on a very momentous question—one which has been before the country for fifty years. I never let my pulpit lose sight of the temperance cause. The question to my mind is this. Can we stop drunkenness, and if so, how can we do it? We have had law upon law, and organization upon organization, and to day, the anniversary of one of the greatest and noblest men that ever lived [Applause], drunkenness is rampant all over our land. We have the same old enemy to fight against. We have fought against murder, forgery, felony, larceny and lying, and they still increase. Now what is to be done? Increase the punishment; multiply the gallows; for I am in favor of obeying God's orders, and taking the man's life on the scaffold who has been found guilty of the crime of murder. Away with that sickly sentimentalism, and let us hear no more of it. I, however tell you there is one hope and one cure for all this and it is the Gospel of Jesus Christ.

This is the only remedy. This will at once stop the enlargement of the penitentiary and the multiplication of the gallows. There is a physician for this disease, and there is balm in Gilead. The Gospel will do this if we let it. Every sword will be converted into a ploughshare, &c., and you can only bring that about by the gospel. I say to you, my friends, if you want to stop this crime of drunkenness, and the prevalence of poverty, embrace the word of God, and as sure as this day's sun has baptized the birthday of George Washington, the man who flies to this rock will be saved by the blood of Jesus Christ, and the devil's power will be gone forever. [Applause] Music by the band.—Press

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

'Mediumistic Revelating'—The Mystic Rap and Mormonism.

Among the earliest and most active as well as most enthusiastic investigators of modern Spiritualism, was La Roy Sunderland, of Boston; and the fact that his conclusions are adverse to those of most Spiritualists, as well as obnoxious to some, is a reason why we are interested in his positions and the reasons therefor, since we learn from our critics, whether friends or foes. To us Mr. Sunderland seems to have stopped short of the last analysis in the matter, if we may judge from the brevities he favors us with; and yet his queries are of a nature to elicit thought, compel definition, and thus indirectly at least aid in the substantial development of Spiritualistic Philosophy. Indeed from one of his ability and experience, we have a right to expect far more.

In the following letter, Mr. S. does something to explain his position, though not as fully as would seem desirable, yet as far probably as his sensible use of space and the nature of the topic would allow:

What Is Mormonism?

MR. WHEELER:

My Dear Sir:—I am so much pleased with the drift of your article in your issue of Feb. 26th, that I have found it easy to persuade myself, that, perhaps you would not refuse a few thoughts from my pen on this subject. It is a question on which I bestowed some attention thirty years ago, having published two pamphlets on Mormonism in New York in 1842.

I deal with Mormonism precisely as I deal with Christianity, Popery, or any other form of faith in mediumistic "revelations" from an other world.

Now, here is the question:—*Shall our National Government undertake to discriminate between mediumistic revelations?*

And the true answer to this question is found in the National Constitution, which declares, that Congress shall make no laws prohibiting the free exercise of faith, in mediumistic revelations from an other world. As to its authority, therefore, Mormonism originated from the same invisible world whence came Judaism, Christianity, Popery and Spiritualism. All these forms of faith are based on mediumistic revelations. And yet, it is true, as you remarked, that "Mormons are the open and bitter enemies of Spiritualists." Yes! of course they are; and so are Spiritualists the open enemies of Christianity; the Methodist is the open enemy of the Papist. And so, it has been from the earliest ages; all the bitter controversies have prevailed among the different classes of people who have relied upon mediumistic revelations in matters of faith and duty. And, moreover, these "revelations" have originated all forms of delusion and fanaticism.

What is Mormonism but an unmitigated delusion? And so of Popery, which is Christianity gone to seed. Popery is Christianity and nothing else. Fetichism and superstition culminating in Judaism; Judaism culminating in Christianity; and Christianity culminating in Popery, Witchcraft and Mormonism. We all know what Popery is when we find it assuming absolute authority over the consciences of its victims, and the divine right to control civil governments. And this is

the animus of Mormonism, it is Abso'luteism, and assumes a title to these United States, which, if need be, it will conquer by the sword.

And all this our present Congress ought to know, for the U. S. Senate ordered the publication of the evidence on which these averments are founded. See "Congressional Document, No. 189, 26th Session, Feb. 15, 1851." And also, "Mormonism Exposed," a little book, published by the writer in 1842. In these pamphlets you will find copious extracts from the Mormon "revelations," showing that Mormonism contemplates the conquest of this nation by the sword, conditioning that we do not all sooner or later become Mormons.

In November 1838, Joe Smith and fifty of his followers were arraigned before the Hon. A. A. King, Judge of the Fifth Judicial Court, in the State of Missouri, on a charge of "the several crimes of high treason, murder, burglary, robbery and larceny." And all these crimes were proved by a score of unimpeachable witnesses, and the testimony was laid before Congress, and published as before stated. Now is there any reason to be assigned why our Government did not, at that time, commence a war of extermination, against that form of treason, only that there was so strong a repugnance felt against meddling with any form of Faith founded on mediumistic revelations. It was hoped the fanaticism, if let alone, would die out, as it would have done, perhaps, but for the facilities of obtaining its "revelations," which came now "so thick and fast," in favor of polygamy. And now while we can all agree that Congress should not attempt to meddle with any form of mediumism, yet, should Mormonism continue in its overt acts of murder and treason, then in that case, it should be annihilated, precisely as slavery and the slave-holder's rebellion were annihilated. No matter how many "revelations" men may have for new wives, while they obey the laws; no matter what fools they may make of themselves, in the exercise of their credulity, so long as they obey the laws. But, as to the animus of Mormonism, it is Popery, and nothing else. And Popery would monopolize this Government, to day, if it had the power. And, sooner or later, we may have to decide between Christianity and Human Freedom. Even now the different cliques of the Christian Faith are holding Conventions and rallying their forces, by which they are attempting to have our National Constitution altered, so that it shall be made to endorse that form of mediumism upon which Popery, witch-craft and Mormonism are founded. And will Congress do this? will that body ever become so stultified with the love of mediumistic revealing, as to endorse Christianity? And, how long is it since we have heard of a "Spiritual Republic," as if the time could ever come when our Civil Government would abandon itself to the control of mediumistic revelations from another world.

As for myself, I can only say, that it seems to me, we have had enough of mediumism. What humanity most needs, is not in creeds, revealed from another world. For surely, we have had "revelations" enough, churches enough, "Christs" enough, fanatisms enough. Henceforth, why not look to Science as our authority in matters of faith and duty? Faith in man, faith in humanity, and faith in a Free Government, and a Free Religion.

LA ROY SUNDERLAND.

QUINCY, Mass. 4, 1870.

We are agreeably surprised by the favor our views of the Mormon question have found with the public. We discover their affirmation alike on the floor of Congress by Western members and in the columns of the most respectable journals. The views and positions taken are identical with ours. We can claim nothing but the exercise of sound sense, free from prejudice in the matter. Our wonder is that so much freedom existed. We are happy to record the fact, it is a good omen, encouraging us in our opposition to the action of those greedy Christians who seek power to persecute, by the amendment of the Constitution in the interests of Ecclesiasticism. With new courage we

shall contend against the idea of an Orthodox God for King of this Republic; against Jesus for President; against the Bible for a statute book; and the Y. M. C. A. as a standing army. We protest, most earnestly against the dogmatic assumption of authority in behalf any revelation. No communication can urge a valid claim even to faith, unless its propositions come for approval and endorsement before the Court of Reason, where each sane mind is Chief Justice. The matter, and not the manner, is the criterion, either of old or new.

In the order of progress the new should surpass the old, but neither are complete, none are perfect. The Mormon claim of absoluteism is the claim of Christianity as well. All Spiritualists are not, unfortunately, intelligent enough to be its open enemies, or more, yet lack courage.

If Mormons have been guilty of "high treason, murder, burglary, arson, robbery and larceny," so have Christians; if they contemplate the subjugation of the nation, the enslavement of thought, so does the other party make evident the same purpose. To exterminate treason is not to destroy a community, except among savages, else the South would be depopulated. There is as good ground for bombarding Plymouth Church and the New York Cathedral, as for interfering with the domestic conditions of Mormons by fire and sword. Joe Smith was, we believe, a healing medium, and among people ignorant of the nature of the operation he was accredited a power from God, and assumed to be a prophet and leader. Spiritualism explains the law, and thus dissipates the very idea of miracle in the "mystic rap," or anything else. "There is no mystery, but ignorance"—nothing is authoritative but Science. So through Spiritualism whose principles are alike an emanation of Supernalism and an induction from the verities of existence, credulity is cured, "faith is lost in sight, and weariness in power." "Mediumism" is not the end, but a means—it is opportunity, method, law.

Mr. Sunderland may as well complain that the atmosphere is between him and the sun, as that mediumism stands between him and God. A medium may be a priest or a thief, but every medium is not in holy orders, nor will all priests steal.

As to a "Spiritual Republic" we are almost sanguine of it when we find the utterance of our inspirations regarding the Mormons echoed in Congress. The power of the Invisible is a power, even if our friend cannot identify it; and Mediumism is operative in the Senate as well as the Circle. In the future we shall have no less Mediumism and Supernalism, but more Science—more induction, more philosophy. Intuition, Reason and Freedom shall alike be honored, and while Love and Wisdom become the inspiration of statesmen, we shall worship in the universal temple of that Spiritualism whose religious creed is to love and reverence Truth whose only ritual is the service of humanity.

§

J. S. Loveland.

Our friend J. S. Loveland is to be addressed at 350 Jessie Street, San Francisco, California. It is late in the day to mention the ability of this writer and speaker, his merits are a matter of public notoriety. While his utterances have been excellent for a long time, his writings of late in the columns of *The Present Age* have given that paper a character for philosophic thoughtfulness which is very desirable.

Having known Mr. Loveland not only as a public worker, but as a private person, one of our family upon a time, we bespeak for him, on the Pacific Slope, that recognition required by his public services, and the private confidence due the integrity of a gentleman.

§

How often we look upon those who have fallen into grievous sin, with a degree of self complacency that we have not erred after the similitude of their transgression when perhaps the only reason is, we have not been similarly tempted.

To Subscribers in Wisconsin.

I am informed by the Publishing Association for the AM. SPIRITUALIST—as a continuous notice in the same is designed to show—that the business affairs of the office, prior to the present Executive Department, was so lossely managed, that it has been impossible to ascertain with any kind of certainty who, as a general rule, had paid, or when they paid. As subscribers—with a few exceptions—did not heed the request of the Managing Editor to furnish him with the necessary data—that being the only means of correctly learning—he was obliged, of course, to suspend furnishing papers except to those actually heard from, and no doubt some did not receive an equivalent. If so, it cannot, certainly be the fault of the Business Manager.

It is now proposed to make another attempt—for strict justice is our aim. The old subscribers, discontinued for the above reason, are furnished this number. If anything is due them, let them immediately notify Bro. Wheelock, at Cleveland, indicating *what* was the amount they had paid and when they paid, and whether they wish to continue. If so, subscriptions can be forwarded.

It will be seen that the paper is continually improving and promptly issued. It is our design to keep on the progressive track—to make the AMERICAN SPIRITUALIST a first-class literary paper, alive with inspirational truth, throbbing with the most charitable spirit, and outspoken for the truth at any hazard.

Read this number carefully, friends, and judge for yourselves as to its merits; and this, be it known, is but a specimen of the whole.

See terms: Only *one dollar* per annum, issued semi-monthly, furnishing a choice amount of reading for its price. Our cause is mutual; let us have a mutual co-operation.

Fraternally and Sincerely Yours,

J. O. BARRETT.

GLEN BEULAH, WIS., Feb. 1st, 1870.

The foregoing appeal of Bro. J. O. Barrett to our Wisconsin friends and subscribers, has the hearty endorsement of every one connected with the publication of this journal, and as "Managing Editor" of the paper we feel to thank Bro. Barrett for the clear, earnest statement he has made to our Wisconsin readers, and to further assure them of the truth of Bro. Barrett's words, that "*strict justice is our aim*," shall, as once before, strike off a sufficient number of this appeal, as an "Extra," and enclose it in at least two numbers of our paper, for every Wisconsin subscriber.

Will every one of our subscribers in Wisconsin please write to the Publishers of this paper as soon as they see this notice, and be particular to state *when* they subscribed, for *how long*, and *how much* they paid. Hoping this will bring the desired information and be satisfactory to all concerned.

I remain fraternally yours,

A. A. WHEELLOCK,

The Droppings of the Sanctuary.

Planey E. Kingsman, late treasurer of the South Congregational Church, Chicago, has been arrested, charged with being a defaulter to the church in the sum of \$24,000. The defalcation is covered by false entries.

COMPULSORY EDUCATION.—The special committee of the Board of Control yesterday reported to that body an act to be presented to the Legislature, compelling all children between 6 and 16 years residing in Philadelphia, to attend some private, parochial or public school.

Communities have a right to enforce education, as they have to enforce police and hygienic measures, but such education must be in the last degree unsectarian.

THERE is a place of worship in Carmel, N. Y., on the front of which is inscribed, "The Daniel Drew Methodist Episcopal Church." Daniel drew the plans for it, paid the money for it, had it dedicated, and the Carmelites believe he will go to heaven for it.

Emma Hardinge in Washington.

This gifted and eloquent defender of Spiritualism has attained great popularity as a speaker in both England and America.

Among the earliest advocates of an unpopular theory she has won her way upon the rostrum to that respect and success as a public lecturer, which nothing less than superior talents, and a sincere, true and womanly devotion to the cause she advocates, could secure.

The Spiritualists and people of Cleveland will have an opportunity to hear for themselves, as Mrs. Hardinge has been engaged to speak in Lyceum Hall during August and September.

Her late elaborate contribution to American literature "A Twenty Years Record of American Spiritualism," ought of itself alone, had no other service by her grand medium powers been given to the cause, to place her name among the immortals. It is truly a glorious den record of irrefutable evidences of a "life beyond the grave."

Mrs. Hardinge has just closed a most successful engagement in Washington City, her lectures awakening great interest in the National Capital, among Senators, Members of Congress and the people, and receiving most favorable notices from the press, among which we copy the following, translated from the *Columbia* of Washington City:

"A wonderful phenomenon is Mrs. Emma Hardinge; there is but one opinion concerning this among the visitors to Harmonial Hall, even among the most decided opposers of the cause she advocates. Her improvisations upon religious, philosophical and scientific subjects, given to her mostly by sceptics, and her replies to the most difficult questions are, as to style and spirit, masterly rhetorical efforts, which need not fear criticism and which should be perpetuated in print. * * If Mrs. Hardinge were advocating a less unpopular cause than Spiritualism, all the papers would teem with laudations of her talent, for it is our deliberate opinion that she is superior to any woman who has yet appeared as a public speaker in this country. As regards her personality, she is not of a masculine character, like a good many masculine women of our period, but, though conscious of her powers, withal womanly, modest and full of grace. Her noble bearing and her plain but rich and well-chosen toilette might serve as a model for our fashionable damsels, who have become lost in the labyrinth of artificiality. How the good old author of the 'Seress of Prevorst,' Dr. Justinus Kerner, would, if he were yet dwelling on earth, adore a woman like Emma Hardinge."

Legislative Protection.

All hail! "The Lords of Creation" are finally to have legal protection from the seductive assaults of designing females. Respectable and virtuous "Ministers of the Gospel," too, can now look forward with hope, that "where grace does not abound" so as to keep them virtuous and honest in their associations with females, the laws of the State of New York will prove their "strong shield and buckler and tower of defense."

According to the Albany correspondent of the *Buffalo Express*, the following bill is to be offered in the New York Legislature:

Section 1. Any female of chaste character, under the age of seventeen years, who shall with evil intent, winningly, winsomely and wilfully decoy and seduce from his domestic duties a married man (he being the father of a family and having children over ten years of age), and by artful wiles draw him away from his family, shall, on conviction, be deemed guilty of misdemeanor, and shall be imprisoned in a house of refuge for not less than two days. If, on the trial of such young and artful female, it shall be shown that the married man so seduced and enticed away is a minister of the Gospel in good standing, the offender shall in like manner be sentenced to not less than one hour nor more than two hours imprisonment in a county jail.

We are glad *something* is to be done in regard to the condition of things. When we were somewhat younger and heard the violence and virulence with which these clerical "farthing candles in the service of the Lord" assailed and denounced all Spiritualists, Infidels and free thinkers for *free love* of which they assumed them to be guilty, we were almost convinced they were of peculiar sanctity, and retained that impression until in-

vestigation has nearly forced upon us the conviction that as Christians in all ages have been the most persecuting and blood-thirsty of mortals so in the present they are among the most immoral. Church membership is fast becoming a stigma, and it is an open question whether the clerical order is a respectable profession.

An Eastern clergyman, who called upon a lady to condole with her upon the supposed loss of her husband while out in his boat at sea, was told by her that "Benjamin dearly loved his Bible; and if he was called to leave he was prepared to go, for he was a good man." Here a long silence ensued. Finally, drying her tears the wife said in a low and earnest tone. "well, if he did go it must have been that same gust that slewed the barn." The missing man subsequently returned.

The "Home for Aged Men," just opened in Boston covers forty thousand square feet between Worcester and Springfield streets. The estate was purchased of the city for fifty thousand dollar and paid for by private subscription. The carpet and furniture dealers of the city have furnished the building with all the articles necessary to make a pleasant and comfortable home for aged men. The present number of old gentlemen is twenty, and there are accommodations for thirty more.

Birdie's Departure.

Passed on to the higher life, Feb. 6th, after suffering with diphtheria, "Birdie," daughter of Mr. and Mrs. Levi G. Merri-man, aged 8 years and 7 months.

Such the surprising and indeed sad news that reached us at Avon Springs, N. Y., last week, in a letter from the sorrowing mother to her sorrowing brother and sister, announcing "Birdie's" sudden flight to her spirit home.

It was our good fortune to know "Birdie," and how golden now seem the bright memories of those happy hours, it has been our privilege to enjoy, where the hallowed influence from her pure, loving child life, together with that of her darling Bro. Willie, (who yet remains), shedding the brightness of sunlight over all the house, filling the home-nest where she was so tenderly and lovingly cared for, with a heavenly light of love and joy.

We tender our deepest sympathy to our grief-stricken cousins in their inexpressible sorrow, yet beg to remind them that they are not like "those who sorrow without hope," or even knowledge, that

"Birdie still lives, loves,
And can come to them yet."

From the fathomless depths of the mother's soul, whose wild surgings of bitter anguish at such an hour no other heart can know, comes the following sad refrain:

"DARLING BIRDIE."

"Let not our falling tears bring any grief to you,
They spring to our eyes unbidden, like Nature's gathered dew.
You have only gone before us, to join the angel band,
And we know we'll surely meet you, in the bright summer-land."

We miss you every moment, we miss you everywhere,
For with your sweet and gentle way, you brightened every
care,
The days are long without you, we are very lonely dear,
And only your loved presence, we feel our hearts can cheer,

Then come to us our birdling, back to the parent nest,
And tell us you are happy there, and that you have found
rest;
So often have you sung to us of "that bright shining shore,"
We know you now have reached it, but do return once more.

But little time has passed away since from the earth you flew,
The road that backward leads to us, right easily you'll know,
Then won't you spread your angel-wings, some mild and quiet
even,
And hasten back to tell us, of our happy home in Heaven?"

Announcement of Lectures.

A. A. Wheelock will deliver a lecture in Spiritual Hall, Farmington Saturday Eve., March 12th. Subject—Temperance. Will lecture in same Hall, Sunday, March 13th, at 10½ A. M., and 7 P. M.

At Chagrin Falls, Sunday, March 20th, at 1 and 7 P. M.

At Minerva, at Cass Hall, Sunday, March 27.

Prof. Pike lectures at Lyceum Hall, Cleveland, Sunday March 13th at 10½ A. M and 7 P. M.

Mrs. Lucia A. Cowles is engaged to speak in Ravenna the 2nd and 4th Sundays of March and April, and 3d Sunday of March in Linesville, Pa.

E. S. Wheeler speaks in Toledo, O., Sunday, March 13th Will attend the Celebration of the Toledo Society, March 31st.

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OFFICE 47 PROSPECT STREET, CLEVELAND, O.

BUSINESS NOTICES.

All business Notices are excluded from the Literary Department of the paper, but may be published under this head at twenty-five cents a line.

A. A. Wheelock, Managing Editor.

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

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1	1.00	1.56	2.68	3.80	4.92	6.04	7.72	11.08	15.00
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3	2.50	3.56	5.70	7.82	9.96	12.10	15.30	21.70	29.16
4	3.25	4.56	7.21	9.83	12.48	15.13	19.09	27.01	36.24
5	4.00	5.56	8.72	11.85	15.00	18.16	22.88	32.32	43.32
6	4.75	6.56	10.23	13.86	17.52	21.19	26.67	37.63	50.40
7	5.50	7.56	11.74	15.87	20.04	24.22	30.46	42.94	57.48
8	6.25	8.56	13.25	17.89	22.56	27.25	34.25	48.52	64.56
9	7.00	9.56	14.76	19.89	25.08	30.28	38.04	53.56	71.64
10	7.75	10.57	16.27	21.90	27.61	33.31	41.83	58.87	78.72
11	8.50	11.58	17.78	23.91	30.13	36.34	45.62	64.18	85.80
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"He who invests one dollar in business, should invest one dollar in advertising that business."—*A. T. Stewart.*

Special Notice.

Will our subscribers please give early attention to the "stamp notice," on the margin of their paper, showing the date at which their subscription expires. PLEASE RENEW PROMPTLY. The AMERICAN SPIRITUALIST is now published every two weeks.

ONLY ONE DOLLAR A VOLUME.

Notice.

Wisconsin subscribers please notify us if they do not get their paper? We will correct all mistakes, and see to it that each one gets the full number of papers they are entitled to. Be particular to state when your subscription commenced.

The cause of Spiritualism is progressing finely in Akron. O. P. Kellogg speaks there once a month, in Empire Hall, to large audiences.

SPIRITUALISTS' SOCIABLES.

REGULAR WEEKLY SOCIABLES of the Society of Spiritualists and Liberalists, will be held at

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Friends who have not yet received an Invitation Card, can procure one of the Committee at the Hall on the evenings of the parties.

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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:

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Edward Everett, Government.
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The trustees of the Northwestern University last summer voted that women, as well as men, should enjoy all its privileges. President Haven says that many young ladies are making inquiries upon the subject, and that several have already entered the preparatory school, and will undoubtedly enter the freshmen class next year. He adds that the standard of scholarship will be strictly maintained, and the experiment tried whether a first-class university cannot succeed on this basis.

—Hadji Athanassi, an ancient Greek of one hundred and twenty five years, lately died at Vouria, in Smyrna. He retained all his faculties to the last. He lived upon fish and vegetables, and tasted meats only at Easter.

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* * * * * Balling went to the field, visiting army after army, officer after officer, sketching each just as he appeared in the midst of war. After more than two years of this patient labor he returned, and since that time this picture has been wrought out from the materials thus gathered. * * * Balling has taken advantage of every circumstance to meet these difficulties. Fortunately for him, he could put his portraits on horseback, and the military costume is always brilliant.—National Intelligencer, (Washington, D. C., February 20th, 1869.

OUR GENERALS.

The spirited chromo lithograph and engraving "The Heroes of the Republic," from Balling's celebrated oil painting, is attracting a great deal of attention. Grant is of course the central figure, and grouped around him are twenty-six of his gallant comrades in arms. The original painting is owned by General Howard, but the chromo is an excellent fac simile, and will find a place in hundreds of patriotic households.—Washington Chronicle.

FINE ARTS.

H. Balling's excellent picture of the "Heroes of the Republic," has recently been skillfully reproduced in chromo-lithography and engraving by Fabronius. The portraits comprise twenty-seven of those of the Union Generals who achieved the widest renown and most approved themselves to popular favor and gratitude in the hot stress of our late civil strife. The central figure, of course, is Grant, and about him the rest are grouped with reference to individual celebrity. The historical value of such a picture depends entirely upon the fidelity of the likenesses, and in this respect the work cannot fail to meet public appreciation.—New York Times.

The Literary Editor of this paper, having seen while in Washington, this historical work, concurs in the general recommendation of the same, and would consider a good chromo or engraving thereof an ornament to any patriotic home.

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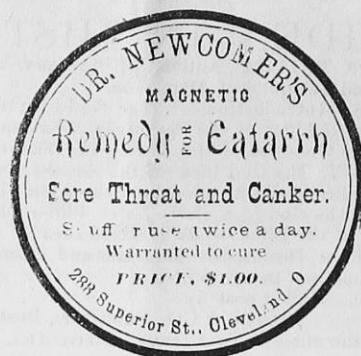
Among other interesting matter is to be found a communication from the spirit of Lord Byron, in which he refers to the misunderstanding which still exists concerning his character and earthly career, and alludes especially to the subject of his married life; interest in which has lately been revived by Mrs. Stowe's article in the Atlantic Monthly, entitled "The True Story of Lady Byron's Life."

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Leave Cleveland,	A. M. 5.00	A. M. 8.15	P. M. 2.30	P. M. 4.05			P. M. 7.35
Arrive Toledo,	10.10	12.40	7.45			11.55	
" Detroit,		4.20	11.20		Arrive in Sandusky at 6.50 p. m.	3.45	
" Jackson,		4.10	11.15				
" Kalamazoo		7.55	8.00				
" Grand Rapids,		11.00	11.30				
Chicago,		10.20	6.50			9.25	
	P. M.	A. M.	P. M.			A. M.	

EASTWARD.

	Atlantic Ex-press	Day Ex-press	Ex-press	Conneaut Accommodation	Spec. N. Y. Ex-press
Leave Cleveland,	A. M. 7.45	A. M. 11.30	P. M. 4.00	P. M. 4.15	P. M. 9.35
Arrive Erie,	10.55	2.55	7.05		12.40
" Dunkirk,	12.30	4.55	9.00		2.20
" Buffalo,	1.55	6.30	10.30		3.40
" New York,	7.00	1.00	4.00		8.00
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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. Cleve'd 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. Rps 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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Leaves Cleveland 7.35 p. m. going West.

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jan14 CHARLES F. HATCH, Gen. Supt.

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THE INDEX,

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There it stands all the week perhaps. Or you read it once a day, or once a week as the case may be. And you do it very decorously. The room is still, and your children sit around the room in a stiff row. You put on your spectacles and read; and as you read, you lower the key of your voice—for when men want to be religious, they always take a solemn tone; and you read all the way through the chapter and are like a blind man walking along the road where there are all sorts of flowers on both sides, never seeing a single one. Men read thus, and feel a great deal better because they have read the Bible to their family! Now, I tell you the only thing you read in the Bible is that which jumps into you, and which you cannot get out of you. It is the vital, luminous part and not the dead letter that you read.—Henry Ward Beecher

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Reciprocity.

BY AUGUSTA COOPER BRISTOL.

I sat and watched the beautiful sea,
Restless, glorious, grand and free,
Till my heart grew large with love and pride,
As the solemn sweep of the heaving tide
Rolled forward the burthen of mystic lore,
That is constantly told to the sandy shore,
Ever repeated o'er and o'er,
In the deep-toned bass of the ocean's roar.
Proud that the mind that formed the soul,
Had caused the majestic wave to roll;
That the Infinite hand that created me
Had gathered the drops of the fathomless sea;
Such a glorious thing might well appear
The product of a divine Idea.
Children of One, I felt that we—
My human soul, and the changeful sea—
Were akin by a bond of mystery.

So I dared to question the leaping wave,
Restless the beautiful beach to lave,
Why it gave the floating shadows place,
In the sparkle and light of its upturned face?
Then it tost, impatient, its cap of foam,
As if under it lurked an angry Gnome;
And it answered in low imperious tone,
Like a thing that wished to be let alone:
"Ask me not why!
Question the sky,
Whose shadows upon my brightness lie!
I glitter with joy when the sunbeams shine,
But the shades have no approval of mine."

Then I turned to the realms of space and air,
To the snow-white Islands floating there,
Each like a huge and curious thing;
Some were stretched like a giant wing
Across the azure, while others lay
Like anchored ships in the broad deep bay.
And I shouted aloud to the white and blue:
"Sky of ether, answer me true!
Why do you cast these shadows down,
Ruffling the ocean into a frown,
Darkening the light of its radiant face,
As they float, and wreath, and interlace?"
Then soft and gentle through all the air,
As the voice of woman in love or prayer,
The answer came: "That beautiful sea
Sends up its mist and vapor to me.
Exhalations rise
And darken the skies.
These cloudy pillows
Are born of the billows.
My bosom is ready to give them place,
As they lull or toss in the arms of space;
While like other children, they trace and chase
The beauty and light of the parent's face.
'Tis a rule in Creation's countless laws,
Which the soul of wisdom will soon detect,
That every producing means and cause,
Receives an influence from the effect."

I sat one day with a soul entranced,
Under words all glowing with eloquent fire;
How Hope in my bosom sprang up and danced,
And the wing of Faith rose higher, higher,
And souls were quickened with one desire,
For earth was better and heaven was nigher;
And life seemed changed to immortal youth,
By the orator's words of living truth.

He had gathered his power from sources pure;
He drank from streams that are clear and best;
In Art, and Science, and Literature,
He gathered his gems with a constant zest.
Philosophy gave him strength secure,
He built on foundation firm and sure;
And Piety with her refining grace,
Exalted his soul from motives base;
His lights were many, his shadows few;
He had grasped at all that is good and true.
Society ever had yielded up
Her choicest treasures to brim his cup;
Her thousand sources of aid and power,
And free instruction he made his own,
Till little by little, hour by hour,
He into this noble height had grown;
And now I saw that he turned to give
New drops to the fount where the soul had fed;
Faith, weak and dying, sprang up to live,
And light encircled Philosophy's head,
While Science many a jewel wore,
That never was set in her crown before.
Then, stored away in the keep of thought,

I found the lesson that Nature taught
In the sea and sky; for here once more,
In life, was the rule repeated o'er.

One night I stood in a brilliant street,
Where affluence shines with a flaunting pride;
Where the rich the children of poverty meet,
And pass them by on the other side;
And I saw on the pavement pacing there
A woman with shoulders white and bare.
She had Fortune's dowry of gold and pearls,
In her shining teeth and rolling curls;
But cheek and forehead had lost the trace
Of beauty that lights an innocent face;
And there flashed from her eye of glittering gray,
A wild defiance that seemed to say,
That her soul on the hounds had turned at bay,
And was waiting and watching to choose its prey.
For she had a soul—the woman there,
With shivering shoulders white and bare;
And the power that made it an infamous thing,
Was constantly hurt with its venomous sting.
'Twas the work of Man! 'Twas Society's trade!
It had no business to frown or complain!
The soul was bought—the bargain was made,
And our civilization wears the stain!
Hunger of body, or hunger of heart,
Had brought that soul to the public mart;
And man, who was made to protect and guide,
To whom the woman delights to bring
Heart-treasures, and gives with a generous pride,
He had made her that guilty thing.
But candid reason will never suppose,
When the soul of Eve is bruised and trod,
That Adam yet plucks the Eden rose,
And still retains the image of God.
Be what it may—Society's tone
And judgment on woman's guilt and fate—
From Eden she wanders not alone,
But both go out at the garden gate.
I break with the world and join with heaven,
Whose Court of Justice is always fair;
Where God's impartial decrees are given,
Man's want of virtue is reckoned there.
Society's hands! Imagine and say
They are clean! Forget that the blots remain!
God never forgets! and wash as we may,
We feel the curse, and must wear the stain.

I saw the victim, still pacing there,
With shivering shoulders white and bare;
The power that made her a curse and spurn,
Received a redoubled curse in turn;
For she lured the feet and decoyed them in
Where vice is fed in the haunts of sin,
Poisoning the heart of restless youth,
Till it lost the trace of honor and truth,
Soiling the gems in the jewelled crown
Of the world-old monarch that held her down.

Then I felt a chill as I turned away,
For the Star of Hope had a doubtful ray;
And Faith lay gasping and faint within,
As if God was lost or had never been.
But the fact was established in Nature's strife,
From the winking stars to the pulsing sea,
In the lights and shadows of human life,
The self-same law was revealed to me—
The Law of Reciprocity.

A pungent little incident occurred in an argument before the Superior Court in New Haven on Friday last on the Derby railroad question. Mr. H. B. Harrison counsel for the road, was contending that, inasmuch as the legislature did, only six days before the expiration of the charter, execute important legislation in reference to the completion of the Derby railroad, it was ridiculous to argue that its charter could be forfeited by old terms of non completion at a certain period—or that the legislature could possibly expect the railroad to be completed in six days. At this point Mr. T. E. Doolittle who was making a sharp fight on the other side, suggested that "possibly brother Harrison had read of a little incident in sacred history in which a work of nearly the size and importance of the Derby railroad was completed in six days? He referred to the creation of the world." "Ah! yes—that is very true," responded Mr. Harrison, "but brother Doolittle omits to mention a very important fact in that connection! He should remember that during the creation Satan was not hanging around with his pockets full of remonstrances and injunctions, impeding and obstructing the work!"

THE BIBLE IN THE SCHOOLS—The Superior Court of Cincinnati has decided in favor of the Bible in the public schools, and made a perpetual injunction restraining the execution of the vote of the school board of that city forbidding the reading of the Bible or the singing of sacred songs in the public schools. Judge Hogan (Methodist), in his decision, held that the provisions of the constitution recognize Christianity, and acknowledge that religion and morality are necessary to good government; that the State uses religion as a means to promote good government, and therefore, that the exclusion of all religious instruction from the public schools is contrary to the bill of rights. Judge Store (Episcopalian) followed with a concurrent opinion; but Judge Alphonso Taft (radical Unitarian) dissented, taking the view that the constitution did not require religious teaching in the schools, much less the Protestant Christian religion; that the Cincinnati board of education had full power and jurisdiction over the books used in the schools, the only appeal being to the Legislature, and thence to the people; that the bill of rights exempted any citizen from taxation for the support of a religion contrary to his conscience; and that the board had only aimed to free the school in respect to the teachings of the age. The counsel for the board will carry the case to the Supreme Court of that State, where, it seems to us, like the case of the mail on Sunday, and the Girard College case, the decision cannot be doubtful, unless it is remanded as a matter for purely local decision.

This decision is another illustration of the evils of sectarianism, and an ominous indication of the danger to be apprehended from men like Hogan and Storer, whose devotion to a sect, and fear of a partisan God, is greater than their love of justice and their attachment to law.

Such men are incompetent to judge in any case where the claims of their creed are involved. Judge Taft is free from slavery to prejudice, hence able to discriminate, at least to affirm positively in a case where there need be no error in judging of the obvious provisions of the law.

Some points in the relations between Natural Science and Revealed Religion are discussed by Dr. Hall, of this city, in a communication to the *Evangelist* with more precision than clergymen are apt to show, and a clearer apprehension of the situation. The conclusion which he reaches, that theological training, as now conducted, does not fit a student to meet the practical questions of the age, but leaves him incompetent to confront such men as Comte and Lawes, and the urgency with which he calls for Chairs of Natural Science in our Theological Schools are worthy of earnest attention. This matter has been repeatedly pressed in our columns, and should be agitated until some result is reached. Half the teaching now given in the lore of ancient theological stifes, terminates in no higher effect than in adding intensity to sectarianism, if, indeed the graduate do not cast it deliberately aside, as most sensible young men do now-a-days. In its place should be put the study of the works of God, not only because clergymen should be able, intelligently to meet scientific scepticism, but because the theologian has no right to refuse so large a body of truth as is contained in nature, and put in its place the dreary and largely fruitless discussions of metaphysics and human philosophies. Exegesis of revelation and exegesis of nature should stand foremost on equal footing with other things coming after.—*Christian Union*.

The Mercantile Library Association of Philadelphia has resolved to open the doors of its library on Sundays from 2 to 8 P.M. This and similar movements we have consistently favored, believing it to be productive of great good in the community. We trust the experiment, under the intelligent guidance of the management, may be made to realize all we have hoped and claimed. Then we trust the hours will be extended so as to include the whole of Sunday, and the movement be followed in every large city having a public library.—*Boston Commonwealth*, Feb. 12.

It was not done, however, though voted to be by a large majority. Some Christians in the Ex. Board checkmated the move. A large number of respectable people went to the reading-room on Sunday, as notice had been given that it would be open. In consequence of this sample of Christian bad faith, the liquor saloons were enabled to reap a harvest. What would such men do if they had the power they are plotting for?