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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.*

### Letter from Dr. H. T. Child,

OF PHILADELPHIA.

BRO. WHEELOCK:

We have had Bro. Wheeler with us, and his ministrations have stirred our people considerably. He is certainly one of the most original thinkers and speakers of the present day. A lady critic said, 'I must hear all of Mr. Wheeler's Lectures, for we never know what is coming next.' A flood of ideas have been poured out for us by him, and we are glad to know that he returns to you in better health than when he came to us. Such a laborer should be well cared for, and we hope he may live for many years in the form, to bless the world with his ministrations.

But it was not to write a letter that I commenced this, but to send a little gem of a Poem for your readers, which I reported at the close of one of Bro. Wheeler's Lectures. He was speaking of the character of God, and of our calling on him, when the following was improvised:

'Tis glancing in the twinkling star,  
'Tis glowing in the sun,  
'Tis written on the stormy cloud,  
Where the crackling lightnings run.

Beneath the strata dark and deep,  
Mid subterranean fire,  
'Tis written in those powers that leap  
And evermore aspire.

Progression in the mighty past  
Rolls on forevermore,  
And God around the Universe  
Sweeps like ocean round its shores  
Deep currents play, and mighty tides  
The whelming billows roll,  
And over all triumphant rides  
The world's Great Oversoul.

Whelmed in the tides of being,  
We live out our mighty day,  
And towards the sun of life and light  
Like plants and flowers we pray.

Our souls their petals open wide,  
To drink the blessed air,  
And where'er life expands a leaf,  
The love of God is there.

He builds the archway of the sky,  
And whirls the glowing sun,  
Eternity gives no reply  
When his great work is done!

Forever and forever still,  
His loving heart must beat,  
And ever from his life to ours  
Flows communion sweet.

Oh God! the Father, mighty One!  
In star, in planet, and in sun;  
In atoms small,  
In rains that fall,  
In sunbeams making glorious all;  
Upon Thy sacred name we call!

### Philosophy of History and Destiny of Races.

The author in the previous installment of this argument, (printed in our last issue), claimed that history thus far had been merely the compilation of facts, little or nothing having been done to develop its philosophy; and proceeded to show the influence of implastic natural conditions, geological, geographic and climatic, upon the plastic character of the human race; showing that, "Had the old world been one vast and interminable plain, the dispersion of man would have been quite different. There would have been little of that difference of race now so noticeable; the differentiation of continental masses having direct influence on

the differentiation of race." Proceeding in his research, investigation and discussion of this most interesting and instructive matter, he is next led to inquire as follows:

§  
HOW IS THIS DIFFERENTIATION EFFECTED? WHAT IS MEANT BY ACCLIMATION?

Taking for granted that savage peoples are already disseminated, we enquire, by what process do they advance towards civilization?

That any two savages should be born exactly alike, contradicts experience, no two individuals being precisely the same.

Some of these individual characters will be preserved by hereditary transmission, others will perish with the individual; which are preserved, which perish, is decided by the conditions which surround the individual. If he gain anything by them over others who do not possess them, by giving greater vigor to offspring will be preserved; if nothing is gained or if injurious they perish.

Applying this general statement, we can see how much a savage in his strife with beasts and other savages, would gain by superior strength, by swiftness of foot, by keenness of sight, and immeasurably more predominant intellect.

All these advantages would be constantly felt, but at some periods much more than others.

When there is scarcity of game, the most wily hunter, he who has keenest sight, who is swiftest or strongest secures and safely holds a supply of game, while less favored individuals perish. In these endowments we see an approach to animals, but in no case as great as in the case of the animal. This is because the pre-eminence of even savage man is based on intellectual and not on physical superiority, and according to the laws of the correlation of mental and physical powers, as much as one gains the other must lose. All gain of intellect is so much lost to the body.

From his type of organization and upright posture, he cannot possess strength to grapple with the denizens of the wild, and swiftness of foot is denied him. If his existence in the struggle for life depended on these he would soon perish.

It does not in these respects equal the animal, but in quickness of the senses, in the endurance of the vicissitudes of the climate, of extremes of temperature, and the pangs of hunger, he is their equal. Savages are proverbial for quickness of sight and hearing; and so acute is their sense of smell, that they are enabled to track animals by it with the certainty of the hound.

Acuteness of sense is connected with mentality, and points to greater dependence on mental acumen than physical powers. The savage cannot overtake his game by running, nor conquer the less fleet by power of muscle, but he decoys it into snares and pitfalls, or invents an arrow.

As man penetrated the wild in every direction from his primeval seat, he met diverse conditions. As the migration was extremely slow, no abrupt changes were wrought; and thus the problem is more difficult of solution than it would be if tribes were suddenly broken off, and placed in new localities.

The negro is now in perfect equilibrium with a tropical climate; he has become so by insensible degrees. Let us suppose that previous to his acquirement of this adaptation, he was at once placed in tropical Africa. He is no more acclimated than the European. He is subject to fevers and tropical diseases of which many perish. The hardiest, or those favored by some peculiarity of constitution survive. Each conformity to conditions is preserved, while the individuals that do not conform perish.

*Nature selects by means of the conditions of preservation.* As there can be no yielding of the means her mandates are rigidly enforced, and every being out of harmony lopped off unflinchingly.

EXAMPLE—AMERICA.

The process of acclimation can be studied in America. There is a frightful mortality among the first emigrants and among children, three-fourths of whom die before reaching four years of age. False customs have somewhat to do with this result, but it must be referred to our own state of non-acclimation.

The American type is different from the European. A slow change is being wrought despite the hundreds of thousands emigrants yearly pouring fresh blood into American veins.

The New Englander and the Southerner present two dissimilar types which have grown on American soil in scarcely a century's time.

The New Englander is tall, spare, nervous, the opposite of his Anglo-Saxon grandfather.

We are not acclimated yet. Hence this mortality of those whose constitution is out of harmony with the climate. Centuries of time must intervene before we as a race can reach an equilibrium with our climate.

From these physical considerations, I turn to the history of man, to learn how the great civilizations of the past were evolved.

In the dawn of tradition we behold the pyramids and temples of

EGYPT,

Watched by the sphinx and brooded over by the enchanting mists of distance.

I said that wide areas were detrimental to progress. Society must be crowded together, must have its individual members brought in direct competition, in order to progress rapidly. In all Africa only one country fulfilled this requirement, and that was Egypt. A narrow valley, incomparably fertile, and hence capable of supporting a dense population, surrounded by a desert. Thus crowded, it sprang at once to a civilization before unknown. Situated on the great highway between Asia and Africa, the gateway, as it were, it drew to itself the best blood of both continents. The Egyptian was primordially of Semitic stock, but situated as they were on the battle ground of the peoples of two continents, they became an amalgamation of a variety of races. The negro is depicted on the walls of their temples and as a slave—never as an equal.

GREECE.

From Asia the next great wave of civilization gathered in Europe, and again we find it follows the law I have presented. Europe was inhabited by a race of nomadic savages.

The Pelasgi, of whom we have little but the name, gathered in the South. While the broad forests of the North and of Central Europe were peopled by tribes as savage as our red Indians. These Pelasgi, crowded within the narrow confines of Greece, began a course which has been the wonder and the model of the world. Several distinct peoples united with just that diversity of character to yield the best results. The impassable mountain chains shielded their infancy from inroads of northern barbarians; the sea invited them to seize the commerce of the Mediterranean world.

(To be Continued.)

### Growth in Grace.

The *Christian Era* of Boston says with reference to the public action of Rev. J. D. Fulon, (Baptist), "It is not a sign of growth in grace when a clergyman is anxious to see his name in print, neither does the harassing of editors, in order that his works and deeds shall be published, prove that he is a successor of the apostle, who was willing to be as nought if his work only thrived. A man's reputation is not made by newspapers. Notoriety is not a helpmate to religion.



## 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 abstract 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 receive it.—*William Denton.*

## Evening at Home—No. 3.

[NOTE—This article should have appeared in our last issue, but was crowded out by a press of other matter.]

In a former issue, we left, rather unceremoniously, perhaps, our medium friend, Mrs. Blandy, bound closely in a warm room, each wrist having been secured as described, by a soft cotton cord tight around the waist, and squarely wound and tied many times around the wrists; some ten turns being taken, and all fairly and squarely knotted and drawn home, in the darkness by some one, not to exceed four and one-half minutes. Those interested will remember; that the company were seated in such a way that no one could approach the medium, as the persons in the front row, from wall to wall, were tied together, the loose ends of the bond which held them being in our own hands. The last appearance of light being excluded by the check damper in the stove, we all waited for a very short time, when the sound of light vibrations were first heard from the guitar strings, and then louder notes. In response to a signal in this manner, a musical genius in the group sang sweetly a few strains, which were accompanied in perfect time and tune by the instruments on the table near the medium. During all this time we could hear nothing of the medium. By request our musical friend used his violin, and gradually the musical instruments on the table joined in concert. The performance was thus led by one of the best musicians of Cleveland, and sustained either by Mrs. Blandy, tied fast as cords and strength could make her, or by a young girl who had no known experience of the matter, while she was lashed skillfully, else by some occult silent power—we say silent, for sitting as we did within six or eight feet of the medium, blessed with extra fine hearing, and on the alert to catch the slightest sound, the rustle of a dress, the lightest footfall, the least movement, or the faintest breath, nothing could be heard except occasionally a clear, low whisper, addressed by Mrs. Blandy to some supposed spirit-friend; this was loud enough so that we could hear all that was said, and of the nature of requests, suggestions, and so forth, clearly free from any connection with the exercise by force, by the person thus speaking, and free from any attempt at concealment. After a time other voices were heard: these might have been produced by the medium at first, had she been a most perfect ventriloquist, but the last of these communications were of a nature to render that idea incredible.

Space will not permit us to give an extended account of the details of that which took place. A small volume could be written upon the matter, and fail fully to elaborate all the points which are worthy of attention.

After the concert had continued awhile, the music would cease, and then the various and utterly unlike voices would enter into conversation with us all, answering questions, volunteering explanations, indulging in wit and repartee, as well as teaching high-toned morality and generous courtesy, in a way to convince us if they were spirits, they were certainly from a sphere where reason, sense and politeness are not forgotten.

Occasionally the light would be turned on at the gas-jets and close examination would reveal that all parties concerned still occupied their original positions. The tying was unaltered, and the position of everything was as at the beginning.

With every relaxation of this kind the manifestations increased in force, until although the whole orchestra kept time and tune with our friend's sweet-toned violin,

the volume of sound in the small room was terrific and deafening; we could hear from time to time the medium expostulating with the invisible performers, urging them to be gentle, considerate of the locality, &c., &c. This was still in a gentle whisper, heard by us in the storm of music.

At last one performer took the tamborine in hand, and we have never heard such thundering pounding of that somewhat abused instrument. Though the time and tune were preserved, the air was fairly hammered out as with the clenched fist of a strong man, all this while the other several instruments were sounding *piano, pianissimo, fortissimo*, until everything rang again. Then suddenly all stopped, the instruments were thrown around upon the floor, the table upset with a crash; there came a shout for light, which was had instantly. We disengaged ourselves from the rope at once, and stepped quickly to the medium's side. The warmth of the room, because the check damper of the stove had been closed, was very great, and the perspiration covered our body and ran down our face. The breathing of the medium was unrestrained and gently natural, as if asleep. Not a drop of perspiration could be seen upon her face, arms or hands. We carefully examined the pulse, it was slow, steady and without tremor.

We turned to the girl in the chair near by and found her tied as at first. There was but very little perspiration upon her. She sat farther from the stove than the medium or myself. Her breathing was perfectly quiet, her pulse slow and regular, but somewhat tremulous. She confessed she had been frightened, which would account for the agitation. The medium's hands were cold and clammy. The cord had checked the circulation, purple discolorations showed the bed of the cord in the swollen wrists and arms, and the whole condition forbade the idea either of recent liberty or action on her part. *Who did it?*

We were soon to learn. The lights were turned out again, and for a long time we had conversation and singing by the voices, who claimed that they had done all. There was no attempt to test matters with the voices, for we had become satisfied of enough for one time; but there still remained a question. The tying had been done by the medium, by some unknown confederate, or by spirits. In either case we had not taken a share in it; and although we had most closely inspected the bonds, might it not be, after all, that we were deceived? Would we prefer to untie the medium? It was agreed that we should, and then the author of this and Mr. Wheelock undertook the matter with all the incidental assistance the persons present could give. The first knot in the very end of the cord seemed as hard as knot could be, strong finger ends, pencils, nails and sticks were made use of, and seventeen minutes spent in this way, and then despairing of being able to release her at all, we made a small *marlinspike* of wood, and at the end of twenty-seven minutes constant hard work, the tying which the medium, the girl, or the spirits had done in a little over four minutes, we were glad to do inside of half an hour. At last it was done, however, and the deep indentations on her arms were the only signs to show the medium had been bound.

So the seance closed, and we have, as near as we could, stated the facts. Every one can set their own estimate upon them. To us, with the most careful scrutiny, they gave satisfaction. That spirits were the actors in the matter, and that Mrs. Blandy was their honest medium, was our conviction, and such we think must have been the conclusion of the most stolid and prejudiced witness. Unless the observer were one of those exceedingly astute intelligences, whose entire mental force and ambitious conceit, exhausts itself in a needless, reasonless, senseless and persistent disputation of candid statements, and a stolid ignoring of the most obvious facts. But there are minds utterly incapable of weighing evidence; or of discriminating as to conditions or results; with such all argument is wasted—all demonstration vain; they must grow organically before they can unfold mentally or spiritually. It is like looking for perfume before the rose blooms, to ask them to be either observing, candid, or reasonable. But to all others the significant facts in this case must,

as it seems, be strong proof. Let all note the entire circumstances. The nature of the tying and the time taken to do and undo it. The heat of the room, the great force exerted, and the condition of the medium afterwards; consider the performance of a concert in the dark; taking up and setting down rapidly and exactly, many bells, castinets, &c. The rapid and exact tuning of the guitars; the various changes in all respects executed with certainty, and with such celerity that it would have been a wonder even had the medium had her hands at liberty. All this considered we see but one unavoidable conclusion. §

## Explanatory.

BY CEPHAS B. LYNN.

Intelligent and discriminating criticism is a distinctive feature of the AMERICAN SPIRITUALIST.

The paragraphs above the following sign [§] have been considered by the generality of our readers as worthy of more than ordinary consideration. In fact "§," or better, E. S. Wheeler ranks among the first of philosophical Spiritualists. His writings have done much in making the AMERICAN SPIRITUALIST a first-class progressive spiritualistic journal. Our reading public are indebted to him for a series of brilliant analytical elaborations upon the forces, powers, laws and complicated conditions that underlie and are involved in mediumship.

It appears, by the last issue of this paper, that Bro. Wheeler has taken pains to read an article of ours, recently published in the *Banner of Light*. He considers the effusion worthy of criticism. We congratulate ourselves upon the fact.

After congratulating us because our statements were condensed and specific, Bro. W., in the next stroke of his pen, regrets that one or two ideas were not longer dwelt upon. And this is not all. He thinks we have "borrowed words less pertinent than the common vernacular."

Writers upon Spiritualism have taken the liberty to coin new words. Some of them have not been very elegant or expressive; others, however, are quite euphonic and significant.

Our friend presents the following sentences as proof of the justice of his criticism. He claims that therein is a culpable lack of elaboration and an unwise use of terms:

"It is the old, old *Supernaturalism*, to affirm that Spiritualism is to mold us. We are to mold it."

The word "*Supernaturalism*" was italicized in order, we suppose, to draw our attention to it. This is one of the words which our critic considers outside of "the common vernacular." We are at a loss to see why the use of this term is questioned. Recently he used the very word in commenting upon a letter from La Roy Sunderland, Esq., as follows:

"We shall have no less mediumism and *Supernaturalism*, but more Science," &c.

By the term *Supernaturalism*, we mean the underlying idea of the entire religious world, viz. revelation from the Spiritual life.

There is a terrible superstition growing out of this idea. We see it everywhere. It is this—that conformity to the requirements of these revelations is essential to our happiness hereafter; that we must submit ourselves to this higher power in all things; that we must be as clay in the hands of the potter.

Thus we see by Catholicism, the individual is lost in the church; by Protestantism, in Christ Jesus; by Spiritualism, unless we intelligently comprehend it, in influences from another sphere of life.

Spiritualism is a form of *Supernaturalism*. But it is the only form thereof which subjects its revelations to the scrutiny of reason, and abides by the judgment of science, and herein lies its excellence and superiority.

It is a conviction of our intellect and soul that Spiritualism is to come up into organic life, and exist as a distinctive school of science, philosophy and religion.

We have an unbounded faith in Spiritualism as Spiritualism. We believe that it presents to the world a multitude of new ideas, or, if you please, new conclusions.



Bro. Wheeler says:

"We are not to systematize Spiritualism—it is to harmonize us."

This view subordinates man to an idea, force, power, or institution, and is the essence of Supernaturalism, carrying along with it the results which we have already in this connection deplored.

Our idea is that notwithstanding Spiritualism is spiritual or heavenly in its origin, still it is dependent upon the activities of its votaries who dwell in earth-life, for growth and prosperity. The thought that the efforts of Spiritualists would in a measure mold or systematize Spiritualism, we find in Bro. Wheeler's admirable articles upon mediumship, before referred to.

We have studied them carefully. To our mind, the fundamental idea which they enforce, is, that it is the all-important duty of Spiritualists to endeavor to master a knowledge of the laws governing mediumship, even to the very processes by which the varied phenomena are produced.

It seemed to be the desire of the writer to counteract and overthrow the present enigmatical, and, to many, supernatural element which surrounds all conceptions of mediumship in particular, and Spiritualism in general. And this effort was eminently successful.

It was maintained that this knowledge was to be secured, not primarily by flashes of inspiration or the wonderful cognitions of intuition, but, on the contrary, by the slow, precise, minute method of induction. Secondly, by inspiration and intuition. These last would reveal to us the *significance* of that knowledge gained and systematized by long observation and scientific study.

Spiritualism will never be any more to us than it is to-day, unless we make an effort to understand it. All the effort, all the discovery, all the application, all the systematic arrangement, must be done by man, and by man in the flesh.

Our brother says: "We may systematize our knowledge [of Spiritualism] in scientific form, refine our science to meet philosophic requirements and mold ourselves into the true, the good, the beautiful, as revealed in the glories of our religion [Spiritualism]." *Exact purposes, systematize Spiritualism.*

### Self-Government.

BY HENRY C. WRIGHT.

*Synopsis of a Lecture delivered at South Newbury, Ohio, Reported for the AM. SPIRITUALIST, by Geo. Wm. Wilson.*

No man has a right to make himself happy by making others unhappy. This is the foundation of true religion. No one will gainsay this position. If any one attempts to make himself happy at the expense of others, or if he attempts in religion, politics, or business, to build himself up by pulling others down, *he has a bad heart.* This is not an article of faith, but of knowledge. We have no right to live at the expense of other people. Every one is bound by the law of his being to seek the happiness of every other human being. The religion that teaches happiness at the expense of others is not worth a straw. Nature teaches that you should only do that to others which you would do to yourself. Never give what you are not willing to take. No man is willing for others to make themselves happy by making him unhappy, for them to become rich by making him poor, for them to avoid suffering by causing him to suffer.

Man is made a little lower than the angels. He can control all animals, but was not born to rule over another human being. Under whose foot did God place man? He never placed man beneath the foot of man. The Infinite Father has never placed any one in dominion over another. Every person has more trouble to govern himself than with all others. Every man has one subject—HIMSELF. God never gave him any other subject. Every man is a king over himself every woman is a queen over herself. If any man attempts to govern any one except himself he will certainly fail. Never attempt to extend your dominion by controlling others.

Governments should be based on the consent of the governed. God will trample in the dust any party that denies equal justice to all without regard to race, color, or sex. Impartial justice is the only platform on which we can stand. Let every test bear alike on all classes. The government that tramples on the poor and ignorant must go down, for God is against it. As the result of a little compromise with oppression, half a million of our sons lie in bloody graves.

An orthodox minister once said that the thinking minds should own the laborers. This is the spirit that upheld slavery—that sum of inexpressible villainy. As well say that the earth, sun, moon, ocean, and air belong exclusively to the white man as that this is a white man's government. God is no respecter of persons. His rich blessings rest on all alike.

As you feel and act towards your fellow-beings so must be your destiny. Your heaven or hell depends on it. Jesus taught it. Love is heaven; hatred is hell.

Be true to your present light; loyal and faithful to the nature you bear; and always keep your minds open for more light. Let your tongues remain silent when you are under the influence of passion. The only true man on the globe is the self-governed man.

### False Logic.

As a specimen of the chop-logic style of argumentation of a modern "divine," the following is a notable example.

The popular branch of the Mass. Legislature having lately passed a stringent "License Law," to take the place of the present "Prohibitory Law," the Rev. Dr. Miner, President of Tuft's (Universalist) College, also President of the State Temperance Alliance, and one of the most intolerant advocates of Prohibition to be found anywhere, recently affirmed that in so doing "the House of Representatives has approved a law which puts the State in complicity with crime."

To this false logic and worse morality a well known reformatory writer has pertinently said: Just as much as the State puts itself in complicity with small pox by recognizing the sale of liquor, regulates it, and pays the expenses of its government in part out of it. The United States Government does the same. The Congressman who should vote to repeal the excise on liquors would be considered a fool or a lunatic, even by temperance men. Nobody thinks of finding fault with our revenue system in this respect. Nobody thinks the United States in "complicity with crime." Then why the State? Is it not about time to get out of this wordy domination which Rev. Mr. Miner and his set are governing us with? If the State is put in "complicity with crime" by the bill which has just passed the House, so it is by the present excise tolerating law, for which Mr. Miner is such an ardent advocate. And so is every Prohibitionist who voted for the present Speaker of the House, likewise guilty of this "complicity with crime." Something has been done in the last five or six years to break down this tyranny of words and epithets which the extreme prohibitionists have set up and maintained so long; but evidently there is something still to be done in this direction.

Such a grave charge against the moral action of a body of men and each of whom is every way his peer, is characteristic of a large class of dogmatists whom the Doctor of Divinity fitly and fully represents. A half-way utterance of a truth like this sufficeth them, notwithstanding whose sale perversion may be conveyed by withholding the other half. This questionable morality is the highest practical growth which certain public moralists, usually of the clerical order, have yet attained to, and illustrates the confused standard whereby even our leading men govern their conduct. He who can draw satisfactory inspiration from such public fountains and live content among such soul-sapping influences, without protest—let him beware!

A rich man died in Maine recently, and his last words to his heirs were: "Plant me as soon as I am cold, and don't cart me around for a side-show. Remember Peabody."

### "Is It So?"

THE QUESTION ANSWERED BY A. J. DAVIS.

In your issue of the 12th inst., the question of the *Origin* of "Nature's Divine Revelations" is distinctly raised by your correspondent "B," and with so much clearness and candor, that no fair-minded person, in quest of truth, can but give the subject an impartial investigation.

He quotes from Dr. H. T. Child, of Philadelphia, a passage on "Spirit Influences and Control," in which the doctor says: "By control, we understand the taking possession of the bodily and mental faculties by spirits. In this manner we received that great work, 'Nature's Divine Revelations,' through our brother, A. J. Davis."

Your correspondent says he has "heard others affirm substantially the same." He might have referred directly to "The Seers of the Ages," by Rev. J. M. Peebles, p. 193, where it is affirmed without the least qualification, that "Nature's Divine Revelations were dictated by spirits, through A. J. Davis, in his clairvoyant state." The same assertion is made again and again, by nearly every speaker and author in the line of Spiritualism.

"Is it so?" is the question asked by your correspondent. With a view of eliciting direct testimony on the subject, I called Mr. Davis' attention to the article in your paper. His first exclamation on reading it was: "Mr. B. is entitled to my sincerest gratitude! His letter is more just and truthful than anything I have seen on the subject in Spiritualistic journals during the past fifteen years." He made the additional remark that Mrs. Hardinge, in her "History of Spiritualism," was likewise entitled to gratitude and unbounded approval for her clear and just discriminations between the state of mediumship and the Superior Condition.

In one of his volumes entitled "Questions and Answers," p. 43, Mr. Davis has given a perfectly plain description of the Superior Condition in contradistinction to the exactly opposite state generally called mediumship. The same philosophical difference between the two states he has persistently made throughout his entire series of twenty volumes. He has invariably affirmed, and has invariably insisted, that the contents of Nature's Divine Revelations, and of all his subsequent works, were obtained by the voluntary exercise of natural, intellectual and spiritual endowments while in the Superior Condition, of which Clairvoyance, Clairaudience, &c., &c., are natural and component parts.

And yet in the face of these facts, and notwithstanding his own oft repeated testimony, spiritualistic writers persist in propagating the error, not to say the philosophical absurdity and injustice to the cause of truth, that "Nature's Divine Revelations" was dictated by spirits. "My information is not derived from any persons, who exist in the sphere into which my mind enters," (see Revelations p. 44) is Mr. Davis' constant and perfectly philosophical affirmation. Why, then, are Spiritualists so willful in their ignorance concerning the heaven-wide difference between the states of mediumship and that known as the "Superior Condition?" Professor Brittan, Judge Edmunds, Dr. J. F. Gray, Chas. Partridge, Dr. H. T. Child, Wm. Howitt, S. S. Jones, Luther Colby; in fact, the entire rank and file of the Spiritualistic fraternity, have from the start lent their influence to an error with respect to the "condition" in which Mr. Davis obtains the contents of his several works.

The cause of truth demands the exercise of more just discrimination on the part of Spiritualists. For the sake of the vast Spiritual significance of Clairvoyance, (which is a part of the Superior Condition,) and also for the sake of the great benefits accruing from the various phases of mediumship, it seems to me that Spiritualistic journalists and distinguished authors on the subject should manifest more justice and exercise more common sense.

J. B. LOOMIS.

NEW YORK, March 21st, 1870.

A clergyman in Southbridge, Mass., on a recent Sunday afternoon, preached to a smaller number than was skating on a pond within sight of the church.



## RELIGIOUS.

## Man's Free Agency.

BY CORA L. V. TAPPAN.

When men, with their feeble conceptions of Deity, proclaim that humanity is a failure, that God has made a mistake in His creation, that men are becoming worse and worse every day, we would enforce upon you this idea—God is never so far away that the slightest pulsation of your being does not reverberate through all the aisles and corridors of eternity, as does the drop of water when thrown in the ocean, cause the circle on the surface to expand, in beautiful undulations over the vast extent of waters, until they reach the shore; so each thought, and each pulsation of your life vibrates through the great ocean of His being, and not one particle but is affected thereby, not one deep element but is caused to tremble.

With this presentation of Deity, and this idea of the finite mind, we would simply call your attention, most directly and rigidly, to the specific question presented. "Now," says the man of business, as he plods his weary round upon the shores of Time—"God does not see my every thought; God does not control my every action, or watch me in every bargain I make; God does not stoop to direct me either in the right or wrong way. My free agency directs my course." My friend, whoever you may be, you forget that notwithstanding your free-agency, you are *finite* in that agency. God is *infinite* in His agency. You can be so free as, notwithstanding all the laws of God, to commit a deed which plunges you into degradation and misery. But although you may continue such a course, your freedom to do this is not outside of God's freedom to call you back. Your freedom to sin is not outside of God's freedom to fold you in His arms and proclaim you His child. The beautiful example of Jesus of Nazareth teaches us all that notwithstanding the free agency of every human being, there is still a principle and a power which, when called into activity, will overcome the lowest depravity. And this is a free agency higher than any principle from which man can judge. Men forget in their views of this subject, that they are judging from a finite stand-point; they are liable to forget that they are not God, that they are viewing it but in the light of the comprehension of their own minds, which contain only a spark, of which Deity is the living flame—that the only perfect good is God. They are liable to forget the language of Jesus, the Christ, when they say, I am good, or this or that principle is good. They forget that there is but One good, and He the Eternal Father, that all conceptions of goodness are but relative, compared with the Eternal and Positive, that it is His light and His sunshine, that discloses aught to man.

We would illustrate the free agency of man by an astronomical and philosophical law. We compare the human soul to the worlds that compose your solar system. Deity we compare to the sun. You, as worlds, individually revolving around that sun; you individually revolve around an axis of your own; not by virtue of your own life and power, but by virtue of that life which is implanted in you from the influence of this central sun. Thus, you contain in essence all the properties of the sun; thus, in a finite degree you contain what God is in the infinite. Thus you will revolve on your own axis; thus you may be subject to convulsions, earthquakes and tornadoes, in the spiritual world, but you can never cease to revolve in this orbit, must always revolve around this sun, must always depend upon it for your light and your heat; this is strictly man's position in relation to Deity. You are a planet revolving around the Eternal Father. There may be crimes and deep depravities in your spiritual nature. Your soul may beam forth but feebly, and still you must obey the law of your being which makes you subject to Him. Not one trial in the history of individuals,—and the history of individuals makes up the history of the nation—not one event, but is its struggle after self-purification in a finite degree. And this is but the preliminary to that beautiful and perfect development which shall characterize the world,

after ages upon ages it shall have rolled in its orbit.

These are our conceptions. Man is free to do right or wrong. The truth has been presented to him, error has been presented to him; he is free to judge which he will take; but only free inasmuch as Deity is Infinite Goodness; and as there is no infinite principle of evil, he cannot go in that direction beyond the moral limits of the soul, whilst in goodness he can go onward forever to Jehovah. He is here to judge which he will take, right or wrong, but at the same time he is not free to make the wrong permanently triumphant, for it can never be so. The right is the Infinite, and consequently it always predominates over ignorance, error and darkness.

(To be Continued.)

## A Sign of the Times.

"Sound doctrine" is not as safe in the churches as it used to be. When the church within presented a solid phalanx against its enemies without, there was no immediate danger; but of late the leaven of liberalism is working within the church itself, and the maintenance of "sound doctrine" in all its integrity has never been so difficult. This is not so much the result of a direct war on church dogmas, as of the progress of science, the more general diffusion of scientific knowledge, and the practical control of the forces of nature in modern life, in consequence of all which habits of thinking are being engendered, which are incompatible with the old theological modes of thinking.

Among the young, who have at all fair opportunities of education only, the naturally unthinking and narrow can hold firmly to the old methods. Some of the young clergy are treating their congregations to a change of gospel meat so strong, that with some it is absolutely indigestible. The stomach will not admit of sudden and great changes, in religion any more than in other dietetics. All such things must come about gradually.

The Congregational Church in this place is no longer a unit, as it once was. It is rather a house divided against itself, and powerful no longer. It has suffered from an invasion of modern ideas. A young clergyman of larger thought than the "common run" was engaged to preach on trial. Some of his views on social and religious subjects were liberal and did not give satisfaction to such as wanted to hear nothing but "sound doctrine," an article they have in special charge, and of which they speak for all the world like oracles. Indeed they are oracles, interpreting God's mind with an assurance that is truly gratifying.

A minority of the members, however, and all the intelligent and liberal of the people, church supporting and non-church supporting, were well pleased with the new preacher. But the evangelical party prevailed, and another pastor was employed, who is represented by some of his brethren to be one of the most narrow and bigoted of men. This gentleman believing our town to be a most godless place, inaugurated a protracted meeting, to awaken if possible some religious interest, and in the course thereof had occasion to obtain the assistance of a young clergyman from a neighboring church. This young gentleman also broke over the lines. He gave as liberal a definition of the Christian character as Tilton himself would in the *Independent*. So striking was this, that the prayer which followed by the regular incumbent was evidently intended to counteract on the spot the heresy of the sermon. He might have said somewhat like one of old, "Oh Lord, we have been hearing a portrayal of the requisites of christian character and life, whereby it appeareth that good works are more important than right believing, and an earnest life of more saving virtue than conformity to thine appointed means of grace, and whereby it further appeareth that innumerable hosts outside of the visible church are encouraged to believe that they are on the road to glory and everlasting life; but, Oh Lord, we hope for better things."

The above is given on personal observation and partly on authority. The writer seldom goes any more to hear orthodox sermons. It is dull; there are so few pearls among the pebbles; it is like hunting where there is little game. I once had occasion to observe

scenes where men make merry in the presence of death. One jolly German said to his comrades, "Was sagt Napoleon?" The others replied, "Napoleon sagt, Es ist lange zeit bis wir wieder trinken." And they all took a drink. So in listening to most orthodox discourses, it is a long way between the fresh sympathies of thought, and such is the dearth here in the soul's nectar, that there is no slaking the soul's thirst if we would. It is a long time between drinks.

Did go, however, during the protracted meeting to hear Mr. Edwards, of Wakenau. His sermon was on Atheism. He is evidently a man of some reading, but his entire intellect is forced into the die of orthodox theology. He distinguished between the old Atheist and the new article with which they have made nowadays. He holds that the man who professes to believe only in nature and its laws and forces, and who orders his life in accordance therewith, is as hopeless an Atheist as any. But the point which he made that was truly ecclesiastical in its spirit, and which he repeated again and again was, that no man was an Atheist in any sense, through the influence of his intellect, but in spite of it, through the promptings of a bad heart. Every Atheist is such because he wants to get rid of responsibility to God.

However much we may find in the churches that is hopeful, the old animus still exists, nevertheless. No gentleman impugns the moral motives of people who differ from him in opinion; but preachers may do it wholesale, for the gospel's sake. But this only shows how much a man of the world may surpass a man of God in charity, the greatest of christian virtues. The oracular method of treating obscure subjects is gradually losing prestige in the world, and the poisoned fangs of the old serpent known as dogmatic theology are becoming harmless.

COMMON SENSE.

BERLIN HEIGHTS, O.

## Rant, Cant and Revivals.

BY D. W. HULL.

"Open your mouth and shut your eyes, and you will give you."

It has lately been my privilege (I hope not my duty) to attend two revival meetings. Having a little leisure I visited Leominster, Mass., on Friday before my regular appointment to speak on Sunday. Learning of the progress of the meetings I decided to attend in the forenoon on Saturday. I found myself in a den of monomaniacs, whose incoherent babblings reminded me of the sham visits of so many untaught children. "I told Jesus so-and-so, and He said so-and-so to me," was the burden of a great deal of the talk during this conference meeting. God had got angry at some of them without telling what he was mad about. They would talk to him, flatter him, coax him, all to no purpose. He remained in a silent, sulky mood, till by the merest accident in the world they happened to discover what it was he was pouting about. Then they would succeed in putting him in a good humor by making extravagant promises. To me it seemed that God was like an animal whose nature and eccentricities they had not yet learned, and that, like a young gorilla he would starve himself to death rather than receive food from the hand of his imagined insulter.

The evening following I again attended. Before I had taken my seat, the minister said, "Were a sinner to go to heaven, all heaven would either leave or force him to leave." I believe it. I once tried the experiment on a small scale. I had an engagement to lecture in a town house at Clear Lake, Ind., which was used alternately each Sunday by the United Brethren and Spiritualists. I spoke in the forenoon, on the day the house belonged to the Spiritualists, and announced myself for two o'clock in the afternoon, when some one arose and announced that the United Brethren would hold a prayer meeting at that hour. Several persons thereupon protested, as it was not their Sunday and our meetings had been announced for that day for more than five weeks. I told them that they need have no hardness about the matter, as it would be time enough to commence our meeting at 3 o'clock, and I advised as many as could, to be there at half past two, and unite with the brethren in their meeting. The result was,



there was nobody at the prayer meeting that afternoon. They had rather have met the devil there than one of us. I have another reason for believing it.

Heaven, by what orthodox Christians say is filled up with the meanest specimens of humanity—men and women who, having no merits of their own, take the benefit of a Spiritual Bankrupt Law, and slide into heaven on the merits of another. If such persons who have never been of any advantage to the world, but always a curse, don't feel ashamed to share heaven equally with an upright sinner, who has paid his own way, and secured a right there by his own efforts, it is because they have lost all sense of honor. Were I to slander sinners as they do, I certainly should act like them when I saw them coming—sneak off where they could not find me.

But what audacity they must have to attempt to expel an innocent child (who being unregenerate has no religion) as the parson said they would.

The speaker then made a bloody appeal. He said, "The Holy Ghost has no blood; angels have no blood, the Father has no blood—nobody but Jesus has got blood; but God cannot be satisfied without blood. blood! blood! blood! God will not be satisfied with anything but blood. The Holy Ghost, the angels, the Father are satisfied—all are satisfied when they get blood." If this Mr. Earl, who thus expressed himself, was not notorious as a revivalist, and endorsed by all the denominations, it would be idle to refute such insane mouthings as the above. It seems unnecessary to comment on the matter, but I can scarcely forego the temptation.

Our religious teacher told the sinner that he could not "get at God but by the Son. Take the blood in your hands and God will receive you," said he.

He afterwards represented the blood of Jesus as a kind of patent lotion to rub the dark stain off from the sinner's character. Surely there must have been an ocean of it, or else it is given in very small Homeopathic doses.

I noted down several other items nearly as foolish during the discourse, but I will not impose them upon the reader. There is one thing I noticed, assertions ~~made~~ <sup>made</sup> for everything he advanced, which they seemed very willing to do. Like young birds whose eyes have not yet been opened, they threw back their heads and opened their mouths, and swallowed whatever his reverence saw fit to drop in. How good it is to have somebody to do our thinking for us. But it is far better to have the privilege of being happy hereafter, without any effort of our own except the simple matter of faith. We shall know how to glorify God, if he saves us and damns those who are so much better than we. We can then realize that we are saved "by grace, through the blood of Jesus, and not of our selves, lest any man should boast."

The meetings continue. One man has become insane and there are a score of monomaniacs for the time.

Correspondence.

Letter from Mrs. H. F. M. Brown.

EDITORS AM. SPIRITUALIST:

Your good looking paper comes to me like a missionary, with glad tidings. The precious herald gets a hospitable welcome, I assure you. But I wish you, with your great-hearted little wives were out in this Summer Land among the roses and orange-groves.

While you are wading through snow and slush, I am driving about 'dry shod.'

Let me give you some idea of how I went through that boisterous month—February. I went to San Diego County, (the Spanish name for Saint James), the far south of California. My home was with the friends of "auld lang syne." They gave me the freedom of their large house. Of course I went in, bag and basket. But it is not the house that one wants down there, where all the days are summer days, and all the nights deliciously cool. A horse was my need. I got one, and with it took the outside of the house.

Remember, there is in San Diego a vast amount of room out-of-doors. The county is the size of Massachusetts. It has been cut up into ranches, (cattle

farms). No towns, (Sonora, an old tumble-down place), no bridges, churches, or school-houses. But a little of the Yankee spirit has found its way there; so this county is taking shape and putting on airs. But I found still a wide sweep. One can ride miles without meeting a single soul—unless rabbits, deer and coyotes have souls.

One day twenty-six of us took a trip to Mexico. The railroad surveyors took their ambulances for the comfort of those who ignore the saddle. We packed up bread, beef, fruits, ducks—in fact all good things for the stomach, except Dr. Gray's basket of California wine, which was forgotten. After a ride of ten miles, we left our "native land" for Mexican soil. Upon the boundary line there stands a marble monument with appropriate inscriptions in English and in Spanish. We read names and dates, and wondered how soon Lower California would come knocking at our doors, asking Uncle Sam's protecting care.

At noon we spread our lunch-table on the sea-beach and in true Indian style seated ourselves about this primitive board.

Lunch over, we gathered shells from the shore and wild flowers from the hills, and then turned toward our quarters in National City.

From my chamber window, at Jno. Kimball's, I could see the Ocean just across the Bay, could hear its everlasting anthem. I wanted a good wade in the cooling surf; I wanted, for a little time, to forget that I had wandered away from Life's morning gate; wanted the freedom of childhood, and had my wish. I found a boat, an oarsman, and picked up a party, and soon away for the Peninsula.

By reference to the map of California, you will see that San Diego Bay is separated from the Pacific Ocean by a narrow strip of land. We crossed the Bay, fastened our boat, and took up a line of march for the beach. Reaching the shining shore, we deposited baskets, boots, shawls, and plunged "feet-foremost" into the salt-sea-foam. You, who go clad in furs and freeze at that, hardly believe that we, at the same time, walk for miles in sea-water without the slightest discomfort.

Coming again on the ground, again gathering shells and flowers, we turned home, happier, healthier and a few, few shades browner for the day with the winds and waves.

Do not, I beg you, think that I have turned gipsy and ignored the life of a civilized being; yet, to tell the whole truth, I like, vastly, "a life on the ocean wave."

San Diego is growing fast in point of interest. Who wonders? It has the best harbor on the Coast. The climate is good; it is five hundred miles nearer New York than San Francisco.

Two railroads are to come to the Bay—one the San Angelos and San Diego, the other the Memphis and El Paso.

Now San Diego is a flourishing town of some two thousand souls—nearly half the population of this County. It has a good wharf, government store-houses, and some fine dwellings. To Mr. A. E. Horton, a man of brains and means, the credit is due for the building of the town. He is now building a fine Hotel worth \$50,000. A Hall was needed. Mr. Horton put it up. It is the best Hall south of San Francisco on the coast. I had the good fortune to dedicate it in the names of "Woman's Work" and "The Ministry of Angels."

The platform was not finished, so the first night I stood upon a rickety dry goods box, the next night a made platform. The proprietor generously gave the use of the Hall, and dropped a twenty-dollar gold piece in the contribution-box.

But my letter is long, so adieu! Ever and ever, I am with you in soul-work.

P. O. box 452, San Francisco, Cal.

A lady asked a pupil at a public examination of a Sunday school, "what was the sin of the Pharisees?" "Eating camels, marm," quickly replied the child. She had read that the Pharisees "strained at gnats and swallowed camels."

Concerning the Pope.

BY C. C. HAZEWELL.

And what is the Schema? It is the project of His Holiness, the Pope, to establish his claim to be declared infallible. It demands that the Pope shall be declared, what no mortal ever was, or ever will be, a perfect man, as Head of the Church. The gist of it is: "We inculcate," says Pius IX., "with the concurrence of the Council, and define as a dogma of faith, that, thanks to Divine assistance, the Roman Pontiff, of whom it was said in the person of Peter by Christ, 'I have prayed for all,' cannot err when acting as supreme teacher of all Christians." The Schema then defines what the Church must hold in faith and morals, and that the prerogative of Papal infallibility extends over the same matters to which the infallibility of the Church is applicable, adding, "If any should dare; which God forbid, to controvert the present definition, let him know that he deserts from the true faith." The armies of France, Austria, Spain, Belgium, Portugal, and Bavaria, would be nothing more than Papal policemen, were the Schema to become the real thing. For it is all nonsense to suppose the Pope will be content with infallibility in matters spiritual. He would soon find the way—or make it—to bring his infallibility to bear in temporal matters, once his spiritual infallibility should be acquiesced in. All earthly things, in the theologic mind, are of value only as they apply to heavenly things. Mundane matters are nothing, save as they bear upon celestial existence. Men's souls are to be saved; and saved they couldn't be if their owners—who wouldn't dare to say their souls a thief's own under an infallible Pope—should be disobedient to the exalted personage who holds the keys of the gates to the other world. Every Catholic monarch would find halt his subjects, if not all of them, in a state of rebellion against him, whenever the Pope should be opposed to any important act of his, and would become a feeble personage in his own dominions. There would be a revival of the old days of excommunication and interdict, when the thunderbolts of the Church were weightily shot. A French Emperor would be bridled after the fashion that Philip Augustus was bridled, powerful and politic monarch though he was; and an Austrian Emperor might have his neck pressed by the foot of a Pope, as that of Frederick Barbarossa was pressed. All power passes to the highest man, and the highest man on earth would be the infallible man who should be able to order matters that lie beyond the earth.

\* \* \* \* \*

There could be no peace on earth, no good will among men, under the labors of Pontiffs clothed with the attribute of infallibility. Infallibility is desired, not only for itself, but for what it would bring. It is desired not merely as an end, but as a means to other ends.

\* \* \* \* \*

If the Pope were to be accepted as infallible, it would be his first duty to exterminate heresy, and that could be effected only through the extermination of heretics; and it would be the first duty of all his subjects—in other words, of all Catholics—to take the cross in what to them would be a Holy War.

\* \* \* \* \*

Another of the Pope's dodges is an indulgence, just issued, which provides that whoever, while confessing and receiving the sacrament of the Lord's Supper, shall repeat the Ave Maria fifty times and the Lord's Prayer five times a day for a week, in hope of the Council being brought to a successful issue, shall receive full absolution for his own sins, or those of any dead person he may wish to benefit.

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BY LIZZIE DOTEN: WHITE & CO., BOSTON, MASS

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The Editor-in-Chief (†) will contribute exclusively to THE AMERICAN SPIRITUALIST.

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

Bane and Wheelock.

Owing to a press of matter, we divided our reply to Dr. Bane's letter between last number and this. The following challenge Dr. Bane published in the *Geneva Times* of Nov. 21st, '69:

"Resolved, That the phenomena and manifestations of modern Spiritualism are the work of disembodied or departed spirits.—Spiritualists affirm.

That the Scriptures of the old and New Testaments, contain a series of communications Supernaturally given and attested by miracles.—Bane affirms.

We lectured in Geneva about the time this challenge was published. Read it to our audience Sunday Evening Dr. Bane being present, and publicly stated that we accepted the challenge, with the privilege of so wording the first resolution, as to retain the spirit and meaning of it, but to make it so plain, that there could be no mistake, as to what we proposed to discuss.—Dr. Bane then and there expressed before that audience, pleasure that I had accepted his challenge and assented to the privilege I claimed, of giving the first resolution a different wording, and I therefore presented it to him, as follows.

"Resolved" That all genuine Phenomena and spirit manifestations, of both ancient and modern times were and are produced by spirits that once inhabited human forms."

Ever since the word "genuine" was put in the resolution, our venerable friend has backed right down from his own boastful challenge, and we say to him now, notwithstanding his spread Eagle "flourish" in the paper about discussion, we never had "faith half as large as a grain of mustard seed" that the Dr. or any other man would, or dared to fairly and honestly discuss the plain issue involved in these resolutions. But if they can muster courage to undertake the task, their chance for discussion is most certainly good so long as we have sufficient health to talk, and at present we have an abundance of it.

It is amusing, as we level "our spy glass" at the exceedingly small hole through which our venerable friend is attempting to crawl away from the responsibility of sustaining his own challenge, publicly made through the columns of a newspaper, to witness the contentions produced by so unsuccessful an effort.

In the Doctors unfortunate attempt to get through so small an aperture, he has made several misstatements which should not characterize a gray headed chieftain of 70 years.

He says "In your issue of last Nov. 6th page 185, you say, 'Bro. Bane we have a representative man at your disposal central ideas can now be brought out.

We never said, or wrote any such thing, and if Dr. Bane read our paper of Nov. 6th he knows there is nothing of that kind in that number, from us. Cephas B. Lynn wrote from Andover, and it was printed in our paper of Nov. 6th, under head of "Correspondence—By Cephas B. Lynn" just what Dr. Bane attributes to us, and then asks, "Why do you now want to change your mind, and insert *genuine*?" We answer, there has been no change in our mind" in regard to inserting the word *genuine* in first resolution of Dr. Bane's challenge. We proposed it when accepting the challenge, and Dr. Bane not only knows the fact but he got up and stated before a Hall nearly full of people, that he was perfectly willing

I should change the philosophy of his resolution to suit my ideas, provided, I did not change the sense and meaning of it. Dr. Bane has admitted in the presence of witnesses, that the word "*genuine*" does not change the sense and meaning of his resolution. "Query," then Dr., why do you object to it? and make it the excuse for backing out of the challenge you gave? Certainly it is a plain English word. Honest men—sincere men never object to its use. Certainly a professed Christian and a "disciple of Christ," ought not to fear the word "*genuine*" any more than the word *truth* if their professions are "*genuine*." As we frankly stated to the Dr., the only object we had in introducing the word as we did, was to prevent time being consumed in debate, in endless talk about trickery, fraud and deception in the phenomena, and if possible confine the discussion to *genuine* manifestations. But, No! our godly, pious friend, the Doctor, like that crafty Prof., of Farmington, seems quite fearful of the *genuine* manifestation, but eager and anxious to hunt up fraud and deception, bring in argument, and then continually reiterate the *known lie*, that such trickery and deception constitute Spiritualism! Is there no deception, trickery, fraud, lying, cheating, and blackest villainy, among ministers, and church members of every denomination? Aye, no sane man will pretend that there is a church organization in the wide world, but has a great many "black sheep" in the flock, and fearfully black at that. Would it be fair, just and right to say that all this rottenness alone constituted orthodox Christianity? Then why use the argument in regard to Spiritualism? If you are sincere, and honest in your investigation, Dr. Bane, why do you object to the word "*genuine*?" Please answer that question, and let us know what there can be in the word that has such a *terror* for an honest christian soul

Dr. Bane has the presumption to insinuate that Mr. Loveland "feels himself relieved" from discussing, because he had a call to be in California by first March." If Mr. Loveland was here he would quickly "relieve" Dr. Bane of any such impertinence as that contained in that unwarranted and baseless insinuation; and although Mr. Loveland has gone, and the Doctor may think it comparatively safe to bark a little, we take pleasure in again reminding him, we are ready for discussion upon the challenge he gave, and unless he makes it good, we call upon him to acknowledge as publicly that he has backed down, and cannot meet the Spiritualists in discussion, as he publicly gave the challenge.

We would also remind the Dr. of a standing challenge given him, on the cars, by E. S. Wheeler, saying "I would discuss with you, or any other man, at any time and any place, any sort of question you had a desire to frame upon the subject of Spiritualism." In view of this, all of which you know as well as I do, how silly and impudent the following in your letter: "You spiritual gentlemen are getting a little tender-footed." Indeed, Doctor, where is the evidence? I hope you do not expect to prove it by your own cowardice. Certainly you have nothing else to show. "Tender footed" are we? *We are ready to try you* "Disciples" a race. But it looks to us as though you were not only "tender footed," but a little "tender" about the *pluck*.

But here is another "gem" from the self-sufficiency of a religious bigot: "The people generally have lost confidence in the thing called 'Rochester Rappings,' and the stern logic of events is driving you to change your base of operations." Who made Dr. Bane spokesman for "the people generally?" Nobody! How does he know they have lost confidence? He does not know it. Why does he say so then? Because his religion demands that he should do so, whether true or not. How pitiable the sight to see a man with whitened head so surely the victim of religious prejudice and bigotry, as to write himself down such an *ignoramus* at the age of *seventy*? In the midst of so much scientific demonstration—the increase of light and knowledge on every hand, it is sad, indeed, to witness old age withering and drying up into almost nothingness, rather than ripening and maturing for the spirit-life we soon must experience.

It is simply laughable to hear a bigot talk about "the logic of events." In heaven's name, what do you know about it? The fact is, the stern logic of the Spiritual Philosophy is "driving" Orthodoxy to "change its base." And so radical has this change been, in the last twenty years, that the professors of religion then and now can hardly recognize each other. "And what next?" Why, this "change of base" in the popular religions will continue until this so-called "delusion" shall sweep away every form and vestige of a miraculous Christian superstition, and establish in its stead the sublime truths of a universal, humanitarian, natural and divine Spiritualism. ||

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The recent extensive travels of Mr. Peebles in Europe and Asia, during which he has been brought in intimate relations with the leaders of Spiritualism in those countries, enables him to present a complete summary of the New Philosophy as received in Constantinople, Smyrna, Athens, the Grecian Isles, and other portions of the Orient. He has assigned to himself especially the presentation of "European and Asiatic Spiritualism."

It is our intention to give the number of believers in America, their methods of usefulness, their principles; number and kind of organizations and Societies; number and kind of mediums, and descriptions of phenomena and tests received. A priced catalogue of all books and periodicals that are or have been published in the world, relating to Spiritualism and a classified list of all authors, speakers and mediums will be inserted, with a large amount of other information invaluable to Spiritualists, together with pointed essays by leading Spiritual writers, many of whom have already sent valuable contributions, and others have engaged to do so.

In order to make this YEAR BOOK as complete as possible, we address this Circular personally to every Spiritualist in the world, requesting them individually to assist us in perfecting our task, that it may be a correct representation of the status of Spiritualism for the year 1871. We especially desire all mediums to write us, stating the character of their mediumship, facts, etc., and to hear from all public lecturers.

THE YEAR BOOK will be issued early in Autumn, 1870, simultaneously in England and America. J. Burns, 15 Southampton Row, London, will receive orders and advertisements for the European Edition.

HUDSON TUTTLE,  
J. M. PEEBLES,

All American Correspondence in reference to the insertion of Advertisements, Notices, as well as literary matter, should be addressed,

HUDSON TUTTLE,  
Editor *Am. Spiritualist*,  
Berlin Heights, O.

Bro C. B. Lynn is again in our State, speaking this month for the friends in No. walk. He reports the Society there in a flourishing condition, with bright hopes for the future. Bro. L. returns to Mass. to fill engagements for May and June, after which we hope to welcome him back to the West again. Health and success attend him is our prayer. ||



### The 22nd Anniversary of Modern Spiritualism in Cleveland.

It was at the Fourth National Convention, (held in this city), that our venerable and respected friend Jas. Lawrence, Esq., presented a communication from the spirit world, containing a suggestion that the Anniversary of the Advent of Modern Spiritualism (March 31st, 1847,) was worthy of more than a passing notice from the vast multitudes who, at the present day, realize that they have been blessed and spiritually exalted by the philosophy and religion which has been elaborated from remarkable phenomena similar to that, in many respects, which then occurred. The Convention immediately caught the true idea of the suggestion and it was enthusiastically adopted.

The Societies throughout the country were invited to make the day one of rational pleasure and spiritual profit. The response was grand, as our friends all know. The past two Anniversaries have been signalized by lively gatherings of our people everywhere. Amid sweet strains of music and bursts of eloquence from inspired speakers we have all rejoiced with deep, heartfelt thanksgivings, that Spiritualism was a *fact*, not only in our souls, but in this broad and beautiful land.

This year the Cleveland Society entered into the matter with more than usual zeal. Lyceum Hall, elegant and spacious, over which the Society have exclusive control, was most tastefully decorated. Exclamations of admiration at its appearance were on the lips of all.

The festivities commenced on Wednesday evening with a grand exhibition of the Children's Progressive Lyceum. A large audience was in attendance and by their hearty applause, evinced their gratification and pleasure, at the performance placed before them.

On the following day, (the 31st), during lengthy sessions both morning and afternoon, the assembled friends listened to discourses from Mrs. Colby, Mrs. Thompson, Mr. O. P. Kellogg, A. A. Wheelock and Cephas B. Lynn. The Russell family of Cleveland favored those present with charming music.

Melodies from human lips kindle fires of devotion and eloquence in speaker's soul. Spiritualists should look to this fact in connection with their meetings more than they do.

The speakers were happy in their remarks. We regret we can not favor the reader this with an extended notice of the utterances of the day. Suffice it to say, that they were, in every respect, worthy the individuals, the cause, the time and the place.

The pleasures of the Anniversary were concluded in the evening, when old and young participated alike with merry hearts in the exercise of dancing. The splendid supper, provided and arranged by the ladies of the Society, was highly enjoyed and praised by all.

There was a large attendance. Everything passed off harmoniously.

As the years come and go, may we gather together in increasing numbers, to review the history of this new system, and dwell upon the peculiar circumstances attending the introduction of Modern Spiritualism by the "Rochester Knockings." C. B. L.

#### IN TOLEDO.

The observance of the day was successful, although a storm created difficulties. The programme included an address by E. S. Wheeler, a collation, with sentiments drank in cold water, and dancing.

The address was well received, and the sentiments responded to in fitting remarks by several ladies and gentlemen.

"The Coming Woman" was one of the expressions of feeling called forth from a woman unknown to the writer.

The announcement of "Free Religion" brought Francis E. Abbott, of the *Index*, to the floor. Judge Lockwood answered to the idea of "Governments as we will make them," showing thorough consideration of the subject. Mr. Patterson was felicitous in his remarks upon "Schools as they should be," and a temperance sentiment, volunteered by Mr. Wheeler, brought out Miss Backmer, of Boston, a young Miss of the Lyceum, in a finely delivered declamation.

The spirits manifested their presence in a very appropriate address through the mediumship of Mrs. Moliere, and various others gave grace and dignity to the proceedings, whose names escape from memory.

The "feast of reason" was followed by joyous dancing, in which exercise old and young were regretfully left by the writer, when the "coal train" left after 2 o'clock, A. M.

Great credit is due the ladies and all concerned for the excellent supper, tastefully provided. The invitations were for a large company and the whole affair as free to all, as friendship's offering should be. §

#### IN ALLIANCE.

A letter from Bro. Haines informs us that, notwithstanding the ruin, almost impassible state of the roads, and what impediments the orthodox could put in their way, the Society and Lyceum of that place celebrated the 22nd Anniversary of Spiritualism with success. ||

#### Shakers and the Income Tax.

Incomes of less than one thousand dollars are exempt from taxation. In this connection the law contemplates the revenues of families as such. Shakers live in communities of greater or less numbers. Commissioner Lewis decided that "the law did not contemplate communism, but private family relations only." Thus he considered the whole number of Shakers as so many private families of five or six members, which opened the way to the same rate of exemption enjoyed by others.

But Commissioner Delano has reversed this, and under his ruling the community is regarded as one family. So the whole Mt. Lebanon community of 500 persons are taxed on their total income in excess of 1,000 dollars, being allowed only the same exemption as any one family or single person. There is certainly no need of taxing Shakers more than others, especially as they supply with criminals, politicians, or Congressmen, to persecute community. We cannot see the justice in allowing church corporations to hold millions of dollars entirely free from impost or tax of any kind, whilst discrimination is made against Shakers whose communities are as much religious institutions and charitable asylums as anything. §

#### Public Robbery by N. Y. Aldermen.

We see it stated for a fact, that at a regular meeting of the Aldermen of New York City, held last week, it was deliberately voted that *thirty thousand dollars* of the funds belonging to the city treasury, be distributed among the Catholic Churches.

This unadulterated public robbery of the people's money, by those sworn to preserve inviolate the sacred trust reposed in them, is but another concession on the part of municipal and civil authorities to yield to the clamorous and exacting demands of the Churches. Where and how this will end, "None are so blind as those who will not see."

Had the above, or any other sum been voted to aid the Spiritualists, a whirlwind of agony and indignation would ere this have manifested itself and justly swept every vestige of place and power from such a corrupt set of city officials.

As it now is, however, they will continue to repeat it and for a while be sustained; but a day of reckoning and settlement is coming here, when those who flourish by every such species of corruption will tremble for the consequences.

Has'en on the day. B

#### Change of Appointments.

A. A. Wheelock, lectures in Lavona, N. Y., April 10th, instead of Farmington, O., as heretofore announced. His lectures in Farmington have been put off one week, so that he will speak in Spiritualists' Hall, at that place, Saturday Evening, April 16th. Subject—Temperance.

And on Sunday, April 17th, at 11 A. M., and 1½ P. M.

THANKS—To Hon. Randolph Strickland, Member of Congress from the 6th Dist., Mich., for Pub. Doc.

#### Items.

The splendid Exhibition given by the Children's Progressive Lyceum in connection with the 22nd Anniversary, was repeated last Wednesday evening. We regret we could not witness the entertainment again, but hear it spoken of as most creditable to all who participated.

The Children's Progressive Lyceum of Painesville gave their Second Annual Exhibition last Wednesday evening, consisting of music, sentiment, recitations, marches, and a "Fairy Drama." We have not as yet received a full account of the entertainment, but from what we know of that Lyceum, we have no doubt that all felt "it was good to be there."

We have a large amount of interesting matter on hand, which the crowded state of our columns necessarily compels us to defer until a future issue. ||

#### PLANCHETTE.

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

Boston: Roberts Brothers.

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

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

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

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

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

#### Obituary.

Passed to Spirit Life, March 1st, 1870, Mrs. Sarah Bowyer of Southington, Trumbull Co., O. aged 75 years, 11 months and 18 days. A native of Connecticut, she came to this State in 1806. Her father's name was David Curtis, who was one of the first settlers of Farmington, O. Her second husband, Rev. John Bowyer, with herself, became interested in Spiritualism as early as 1850, and upon investigation became firm believers in its philosophy. Their youngest daughter was a medium, and when in 1855 the father departed for the Summer Land. She was controlled by spirits to speak words of consolation and hope in the trying hour of separation. A severe cold settling upon her lungs, was more than the frail body could endure, and as her last moments in the clay tenement approached, angel friends drew near to assist her through that mysterious change, called *death*. She was beloved by all who knew her, and leaves six children and a large circle of friends, whom she will greet on the "shining shore" by and by. Hiram Barnum, of Braceville delivered the funeral discourse. J. D. C.

#### BOOKS! BOOKS! BOOKS! BOOKS!!

A LIST of Spiritualist, Rationalist, Liberal, Reform and other Publications, for sale by THE AMERICAN SPIRITUALIST PUBLISHING COMPANY, 47 Prospect st., Cleveland, Ohio, will be published in our next issue.



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**BUSINESS NOTICES.**

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

**A. A. Wheelock, Managing Editor.**

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

**RATES OF ADVERTISING.**

Inches.	1 issue. 1 time.	2 issues. 1 month.	4 issues. 2 months.	6 issues. 3 months.	8 issues. 4 months.	10 issues. 5 months.	13 issues. 6 months.	19 issues. 9 months.	26 issues. 1 year.
1	1.00	1.56	2.68	3.80	4.92	6.04	7.72	11.08	150.0
2	1.75	2.56	4.19	5.81	7.44	9.07	11.51	16.39	22.08
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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.*

**Announcement of Lectures.**

*A. A. Wheelock* will deliver a lecture in Birmingham, Sunday, April 3d, at 10½ A. M. and 2 P. M.  
 At Garrettsville, Buckeye Hall, Friday Evening, April 8th, at 7 P. M. Subject—Bible Spiritualism.  
*Cephas B. Lynn* will speak in Norwalk, O., during April.  
*Mrs. Lucia A. Cowles* is engaged to speak in Ravenna the 2nd and 4th Sundays of April.  
*E. S. Wheeler* lectures during April in Cincinnati, O.  
*O. P. Kellogg* will lecture at West Richfield, March 27th April 24th and May 29th.  
 At Akron April 17th and May 22nd.  
 At Cleveland, May 8th and 15th.  
 At Jamestown, Mercer Co., Pa., commencing Tuesday, May 3d, in debate with Prof. Craft, of Erie, Pa., on the following subject:  
 Resolved, That the spirits of departed human beings have and do hold communion with mortals, and that Spiritualism gives us a better idea of a future life, and is entitled to as much respect as any other system of religion.  
 Mr. K. will attend to calls for funerals, except on days of his appointments.

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Monday evening May 4th, Mr. W. will give one of his popular and successful Seances.  
 Sunday, Monday and Tuesday Evenings, April 10th 11th and 12th, and the evenings of April 17th, 18th and 19th, Prof. E. Whipple will give a Course of Lectures on Geology.  
 These Lectures are illustrated with fine Oil Paintings, covering over 500 square feet of canvas; also portraits, size of life, illustrating the races of men.  
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**SPIRITUALISTS' SOCIABLES.**

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

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**Every Thursday Evening.**

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

Tickets \$1. Dancing commences at 8 o'clock.  
**TOLEDO LYCEUM SOCIAL.**

The Children of the Progressive Lyceum, Toledo, will have **Regular Sociables, at Lyceum Hall, EVERY OTHER FRIDAY EVENING,** until further notice

Dancing commences at 7 o'clock P. M.

**AT AKRON.**

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

**AT GENEVA.**

Social Dance for the children of the Geneva Lyceum, at Lyceum Hall, every other Saturday evening.

B. K. Bliss & Son, 41 Park Row, New York, have recently published the Sixteenth Annual Edition of their Illustrated Seed Catalogue and Guide to the Flower and Kitchen Garden. See their Advertisement.

**BUSINESS CARDS.**

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**MRS. EWELL,** Medical and Clairvoyant Medium, No. 11 Dix Place, Boston, Mass. \*12t23oct

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**MRS. M. A. PORTER,** Business and Medical Clairvoyant, No. 8 Lagrange street, Boston, Mass. 4t23oct

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

Mr. Wm. H. Herndon, of Springfield, Ill., for 20 years the law partner and intimate friend of President Lincoln, contributes to the Index for April 2 an exceedingly interesting and valuable article, giving a full account of Mr. Lincoln's Religious Views—to be followed by another, explaining his Philosophy, as connected with his religion.

The attention of NEWS DEALERS is called to this announcement. apl9 2t

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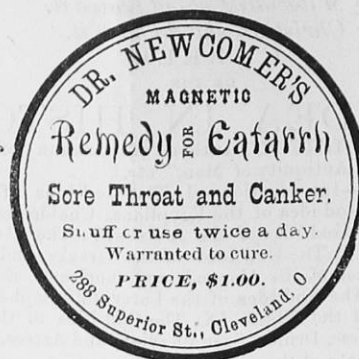
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## Esteem Thyself.

BY EMMA TUTTLE.

"Nul n'est heureux, s'il ne jouit de sa propre estime."—No one is happy unless he can esteem himself.—Rousseau.

Waste not your time and effort  
To catch a fleeting dream,  
Nor run to win the rainbow,  
Melting above you stream;  
Nor yet that pretty bauble,  
The changeful world's esteem.

For bitter disappointments  
Will come of seeking that,  
And when you think you wear it  
Like roses on your hat,  
You dream—you dream but falsely,  
Not knowing what you're at.

Indeed, we all strive bravely  
To please the exacting world;  
She glorifies a moustache,  
Perfumed, and oiled, and curled,  
And those to whom her triumphs fall  
Are kinged, and duked, and earled.

And what have kings so mighty?  
They ride adown the town,  
And hats come off right quickly,  
And shouting heads drop down;  
And then they take the blanket  
Of common green and brown.

The candidate for favors  
Looks out the safest stand,  
Salutes the world profoundly,  
How elegant—how bland,  
And loves her—while she pats him  
With condescending hand.

But she is most capricious,  
And if she says, to-day,  
"Go on, oh pretty favorite,  
And have your own sweet way,"  
To-morrow she will bid you  
"Stand back! and no delay."

One is to-day resplendent  
As Moscow's jeweled church,  
To-morrow, may be poorer,  
Than savage man in birch,  
Or little Carl's canary,  
Who only owns a perch.

Stand back! something is coming  
The grand world calls a belle.  
Indeed, she paints superbly!  
A delicate sea shell  
Could change its tint as easy,  
And blush, and pale, as well!

Her costume is the rarest  
Which rustles down Broadway;  
Her toy-like Paris bonnet  
Is elegantly gay.  
The courted world cries, proudly,  
"Look there! and die to day!"

Too much we all are working,  
With rude or cultured art,  
To win esteem from others,  
And gain the public heart,  
Albeit we know, or should know,  
There is a nobler part.

An art which can be trusted,  
Not barbed by false pretence;  
Based on a code of honor,  
And writ in sterling sense.  
An art which holds its vantage  
With skill and power immense.

Perfected but by labor,  
It is no dreamer's dream,  
And if 'twere in our creed-book  
Then things were what they seem,  
Before all other duties  
Secure your own esteem.

## States Prison Religion.

There is neither demand for nor admission of Spiritualist papers in the Ohio Penitentiary. The inmates of that institution seem to be entirely in favor of an orthodox religion and literature—a Spiritualist paper charitably sent a convict being refused by the Warden.

## Wonderful Manifestations!

WHO IS THE MAN?

The Editor of the *Howard Tribune*, Kokomo, Ind., having witnessed some astonishing manifestations by a girl only "sixteen years old," and who "is the picture of girlish innocence," and being unable to account for the phenomena, calls upon "some 'smart feller' to discover, if possible, how it is done, and imploringly asks—"Who is the man?" We answer our editorial brother, that the intelligent scientific *Spiritualist* is "the man" who can tell us about it." No one else can. For, to quote a little Bible, although we admit that that is not the best authority we have—"spiritual things are spiritually discerned." Spiritual phenomena can only be understood by a comprehension, in part at least, of spiritual laws. Whatever knowledge a person may possess in other directions, if they have not made these laws, and the intelligent force operating in harmony with them, a careful, earnest study, with that perfect freedom of investigation, which allows no restraint upon reason from any source, what wonder, if they are sincere and honest, the frank and manly acknowledgement here made—"How all this is done is beyond our conception." But here is the recital of what is most truly "wonderful" to those who do not understand it.

"For some time, we have heard that there was a Miss Poindexter in this city, a young girl, through whom, as a medium, the most wonderful manifestations were witnessed.

On last Saturday evening, by the invitation of Mr. A. Boggs, who for several years, has been a most successful fruit grower at this city, we went to the room of Miss Poindexter, who is with her mother occupying plain rooms, up stairs, on Railroad street. We were entirely surprised at the appearance of Miss P. She is probably sixteen years old but she looks younger and is the picture of girlish innocence. It seems impossible that one so young could engage in anything dishonorable, and yet, if the manifestations are simply her own performances, then she has, for six weeks received Mr. Boggs who has been constantly with her.

A large cabinet, made of plain boards varnished, has been prepared. When the doors are closed, the only aperture is a small one at the top in the shape of a diamond. By the assistance of Col. Richmond and Mr. Wildman, Miss Poindexter was tied, her hands behind her; in short she was tied in every conceivable way and by all the knots known to us. In this condition she was put into the cabinet, tied down to a seat, when, immediately upon closing the doors, every rap made on the outside, even at the very top of the cabinet, would be answered on the inside, bells would ring and a hand would appear clear out through the opening in the door. After a while of this, upon opening the door, Miss P. was found to be still tied exactly as she had been by our party.

Again she was put into a sack—a common bag made by sewing three breadths of calico together—with a draw-string tied closely together around her neck and another below her feet. These strings at the tie were sealed with wax. The doors were closed a minute or two and upon opening it a rope had been taken inside the sack and Miss P's hands were firmly tied. Again the door was closed and opened, when she was out of the sack but the wax on the draw-strings was not broken. Upon seeing this we could not avoid the expression, "that beats the devil," and there may be more truth than swearing in it.

Of the turning of water into phosphorus and wine we will not speak, because the test was not thorough.

We saw the articles but in order to test this "manifestation" thoroughly an examination of her person should be made, and Miss P. will submit to the most searching examination that can be made by ladies even to the stripping of her clothing and a close search throughout every article of her apparel.

We have only to say this: How all this is done is beyond our conception. Miss P. will give a public exhibition soon. We want some 'smart feller' to go and see the manifestations, discover how they are done and then come and tell us about it. "Who is the man?"

Women sat as grand jurors at Larimer, Wyoming Territory, March 7th. Chief Justice Howes, in discharge to that jury showed himself a statesman and astute lawyer, as well as a whole-souled man.

A Moravian preacher, who held forth in a school-house in Lorraine, N. Y., recently, was obliged to sleep in the building on the benches, because none of the audience would tender him their hospitality.

## Free Love Variegated.

MORE ITEMS FOR PROF. CRAFT.

ANOTHER CLERICAL SCANDAL.—There has been a remarkable clerical scandal reported in the Philadelphia papers of a delinquent Catholic priest, name unknown, and the victim of his wiles Miss Annie Dober, who suddenly and mysteriously disappeared. Rev. Mr. Hartley, of the Second Reformed Church, has received a letter from her sister, Miss Louisa Dober, in which she states they are confined in the cell of a Catholic Church, and are to be sent to a nunnery in Milwaukee. The affair creates much excitement in religious circles in the Quaker City.

AND STILL ANOTHER.—A Wisconsin-clergyman who has been preaching against marriage, is ascertained to have upward of nine wives living in different parts of the country.

AND YET ANOTHER.—The colored population of Newark, N. J., have been considerably excited over the doings, or rather alleged misdoings of a "reverend gentleman" of the colored persuasion, named Elisha Weaver, pastor of the Catherine street Methodist Episcopal Church. Some time during last summer Mr. Weaver, who is a stout, shiny-faced, rather pleasant looking man of about forty-five, was arrested at the instance of a female member of his congregation, who alleged that while seeing her home one night, he forgot his duty to God and man and grossly betrayed her. The matter was brought before the church trustees, but fell through, and Elisha was restored to place, if not to confidence, among his flock. The Grand Jury also exonerated him.

Recently a similar charge has been brought forward by another "sister," and the matter is in the hands of the authorities.

And yet another charge is made against Elisha. It is asserted that he feloniously took advantage, while acting in his capacity as a minister of the Gospel, of a dying member of the Church, and induced him to sign a will, making over all his property, worth \$1,500 to Weaver. This matter is also before the courts, and in the meantime it is probable that Weaver's license to preach will be revoked by Bishop Campbell.

LECHERY AND TREACHERY OF FEMALE CHRISTIANS.—PERILS OF THE CLERGY.—The Cooke scandal in New York has suggested to a New York correspondent, a few thoughts on this subject. "Though in the case of this young woman, Miss Johnson," he writes, "Cooke appears to have been the seducer, there are undoubtedly times when the fall of ministers is deliberately planned by wicked and designing women, wearing the robes of piety. Said a minister to me, not long since, 'the world little knows of the assaults which are constantly made on the virtue of young ministers of this city.' Time and again attendants of his church came to him ostensibly for religious guidance, but really to entrap him, if possible, in their wiles."

It is reported that Cooke is an opium-eater, and hence insane.

## Moses a Nasty Man.

"Pa," said a little girl eleven years old, the other evening, "Moses wasn't a Christian, was he?"

"Oh, Yes, my child!" said the pious father. "It was Moses that gave the children of Israel the ten commandments of the Lord. Why do you ask?"

"Well," said the little girl, "he was a nasty man, any way!"

"How do you know?" said the father.

"I read it in the Bible."

"What did you read?"

"I don't want to tell," said the little girl, blushing, "but he was a nasty man."

Verily, brethren, your holy, infallible Word of God needs another translation.

Speaking of reading the Bible in schools, Horace Greeley says, "we have no right to force the reading of it upon those who object to it; for, if we are to assume such right, we virtually create an Established Religion, which is directly forbidden by the Federal Constitution."