

# The American Spiritualist.

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\$1 A VOLUME.

## Slander.

'Twas but a breath—  
And yet a woman's fair fame wilted,  
And friends once fond grew cold and stilted;  
And life was worse than death.

One venom'd word,  
That struck its coward poison below  
In cavern whispers hushed and low,  
And yet the wide world heard.

'Twas but a Whisper—one—  
That muttered low, for very shame,  
That thing the slander dare not name,  
And yet its work was done.

A hint so slight,  
And yet so mighty in its power,  
A human soul, in one short hour,  
Lies crushed beneath its blight.

## Truth

Get but the truth once uttered, and 'tis like  
A star new-born, that drops into its place,  
And which, once circling in its placid round,  
Not all the tumult of the earth can shake.

## Astronomy and the Bible.

BY PROF. CHANEY.

I was reared a Puritan. Cannot remember when I first heard of a "God of wrath and fiery indignation," and of a devil, and a lake burning with fire and brimstone. I grew to manhood without doubting Puritanism. Then I began to reason—a dangerous course for any Christian to adopt, for as soon as he begins to reason, farewell to faith. I soon broke the shackles of early education, and rejoiced in my freedom. But I was like a suspended weight, confined out of a perpendicular, suddenly set at liberty; how swiftly it flies to the opposite extreme, vibrating from side to side, until it is finally brought to rest by gravity. So I rushed to the opposite extreme, and denied everything—God, devil, bible, and even immortality. Surging back to early recollections, I again feared that all were true. Rushing once more to the other extreme, I was infidel and atheistic.

While thus vibrating, the tortured victim of doubt and false philosophy, Spiritualism, (like gravitation,) threw its influence upon me, and for thirteen years I have found rest between those two irritating extremes known as Christianity and Atheism.

But what does the Bible mean? This has been the great query of my life. Scores have told me that it is not of the slightest consequence what it means. So a mathematical idiot might tell me that in an algebraic equation, the value of  $x$  was not of the slightest consequence. To him it might not be, but to me it is, and I would sooner puzzle my brains over it for a month than forego the knowledge. So I have been puzzling over the Bible, solving its mysterious problems for years. But I soon became satisfied that to understand it literally involved as great an absurdity as to attempt to spell words out of the letters used by a draftsman to indicate the several parts of a machine he is delineating. A child might thus attempt to learn about a threshing machine. He finds the letters, A, B, C, so arranged that he can read them, and they spell, C-A-B. So he pronounces the thing a cab. You smile at the absurdity, but I assure you that the Bible explanations, as given by popular theologians, are no less absurd.

Astronomy has long been my favorite study. I see its correspondences everywhere. In the orange, an oblate spheroid corresponding to a planet; in the egg, corresponding with an ellipse, a planet's orbit;

in a pie, a circle, the figure of the sun and an emblem of eternity. With the eyes of thought thus open, I look into the Bible—the Holy Bible. This is its title, and by understanding the meaning of its title, we have a key to all its secrets. Suppose its title had been "The Horse Bible." You know that "bible" simply means, "book." Hence, you would expect a treatise about horses. But, "holy!" what does that mean? "O, something sacred—something to inspire fear and awe." Nonsense! the ancients never employed the term to convey any such meaning. It is the moderns who have perverted its signification. Trace *holy* to its root, and it is *el*, meaning the sun. Now follow its derivatives and various endings on account of number and case, and it means sun every time. English writers have placed the *h* before it; (the same as an English miner once told me that the *hair* was so damp that he had to leave the mine. He meant the air was damp;) hence our words, *heliacal*, *heliocentric*, *aphelion*, etc. But the ancients changed their vowels in spelling, as well as the moderns. *I-on-es* is the Greek for Jonah, poor fellow, and means, *I*, the sun, *on*, the being, and *es*, the fire. King James' D.D.s changed *es* to *ah*, in the Old Testament, and to *as* in the New. Thus, *el* becomes *hel*, *heli*, *hely* and *holy*. In every instance, reference is had to the sun. We have now arrived at the real and literal signification of Holy Bible, namely, *Sun Book*. With this master-key, let us unlock some of its secrets. If it is the "Sun Book," then it will tell us about the sun, and stars, and constellations.

Jonah is the autumn sun, sent to preach in winter. In those days it entered Capricornus just as it reached its greatest southern declination, on the 22d of December. (In consequence of the precession of the equinoxes, the sun does not now enter the "big fish," Capricornus, until some days later.) Here Jonah, the sun, is obliged to lie still in the belly of the big fish for three days, to wit, until the 25th of December, when the sun rises one degree north of the point where it rose on the 22d. The sun is now returning to the Northern Hemisphere, and the days begin to lengthen. They call the great fish a whale, in the New Testament, and thus make as bad a fish story of it as possible. This blunder doubtlessly originated from the fact that the constellation Cetus, the whale, is in close proximity in the heavens, to Capricornus.

How strange that Christ was born on the 25th of December! Not the least strange. This is the only day in the year that Christ can be born. Christ typifies the sun. Ancient pictures of him represent his head surrounded with the sun's rays. On the third day, namely, December 25th, the sun is resurrected from the dead, and commences a newness of life. Roll all the stones you please at the mouth of the sepulchre, where the sun is buried in his greatest southern declination; place a guard, and invoke all mortal power, but the sun *will* commence returning north—*will* rise from the dead—*will* commence a new earthly career on the 25th day of December. And we call this day "Christmas." It is well.

And the Holy Ghost! Next to the devil and hell, I stood most in fear of the Holy Ghost. God might forgive me; so might his Son; but the Holy Ghost, never. The third in the trinity had no mercy. God might look over the battlements of heaven and pity me; Christ might weep over my torments in hell, but like an unforgiving Nero, the Holy Ghost would never soften. And it puzzled my poor brains until

my head ached, to understand how there could be three persons in one God-head, so very unlike. And it would puzzle me now, only that I have found out its meaning. *Holy* is the sun, and *Ghost* is nothing more than a corruption in the pronunciation of *gust*. So here we have it, *sun gust*. We begin to experience the benign influence of the "comforter"—the Holy Ghost—in the spring, when the sun warms the earth's atmosphere unequally. The heated air, in consequence of its rarity, rises, and the surrounding air flows in to fill the vacuum. This is a sun gust. The invalid, made so by sin, that is, by transgressing the laws of his being, having been confined to the house all winter, and now failing to accept the terms of offered mercy by going into the open air, and absorbing the vitalizing magnetism of nature in all its purity, commits a sin which cannot be forgiven in this dispensation nor the next; that is, neither in this cycle of the sun nor that which is to come.

Christ is a principle, first personified, then deified. The principle is truth. Truth embodies all the virtues, all science, all philosophy. To personify a principle, the allegory is amplified by giving it parents. As truth is the noblest and best of principles among mortals, and semi-divine in its nature, its parentage must be proportionately noble. How beautiful the thought of selecting a virgin for its mother—an emblem of purity, from whence our zodiacal constellation, Virgo. Not only is the mother the highest type of woman, (woman being considered purer and more spiritual than man,) but she is the highest type of a virgin. She is healthy in both body and mind. She does not blaspheme against the Holy Ghost, for it "comes upon her, and the power of the Highest [the sun] overshadows her." She is a harmonious woman; a model for imitation. A "holy thing" is born of her. That holy thing is truth; it is the very "Son of God." This holy thing could not be king of an old, dying, corrupt people like the Jews. They cast it out of their synagogues; denounced it as a blasphemer; persecuted it from city to city, but still the holy thing wept over the hardness of their hearts. Finally it was betrayed and put to death. The death-knell of the Jews was but the echo of dying Truth. As a people, they were broken, scattered and destroyed. May such be the fate of all who crucify truth.

How sublime the conception of the writer who gives us this beautiful allegory. Rightly understood, the story is perfect in all its parts. Not even one absurdity can be pointed out. But take the orthodox idea of a real child. It has no earthly father. Impossible; children are not thus born. It is born of a virgin; again impossible; a virgin cannot become the mother of a child. Virgin and mother are self-contradictory. As well talk about a white black-bird.

The allegory is also perfect in all its parts, astronomically considered. Christ is the sun, baptizing the earth with the Holy Ghost in May and June, and with fire in July. He has twelve disciples, (the twelve signs of the zodiac.) One of them is a traitor, and falls from his high estate; (Scorpio, which fell below the equinoctial when the vernal equinox occurred, while the sun was transiting in Aries. Scorpio is the fallen angel, and the sign accursed. He is cast out of heaven into the bottomless pit, namely, boundless space. He is the leader down into the infernal regions of winter, as Aries is the leader up of the heavenly hosts, that is, heavenly bodies, into spring.)

## Grand Lyceum Picnic at Painesville.

ADDRESSES BY MRS. EMMA HARDINGE, A. A. WHEELOCK AND OTHERS—ONE THOUSAND CHILDREN PRESENT—GROWTH OF FREEDOM AND TRUTH.

No Spiritualist need feel aught but pride at the gathering of Lyceums held in the beautiful town of Painesville, on Saturday, the 13th day of August—pride in the extension and generalization of thought and investigation—pride in the great strife itself, and pride in the common cause which brought that band together, bound to each other as they were by the ties of love, equality and fraternity.

For weeks, preparations had been making to have this the pleasantest out-door gathering ever held by the Spiritualists in Northern Ohio. The various Lyceums had made their arrangements, the distinguished speakers were present, and everything seemed to promise that nothing could possibly occur to mar the occasion. But "man proposes and God disposes," and many were the faces of both old and young, that were clouded with disappointment as this morning dawned cold, chilly, and with every prospect of a wet, disagreeable day. Despite the leaden sky, however, the early trains from east and west came laden with the delegations from the various points along their line.

As each Lyceum reached the Depot, they were met by the Painesville Leaders, and escorted by a full brass band, were conducted to the Lyceum Hall. Here, as soon as they had all arrived, the different bodies formed in column, and in

## A GRAND PROCESSION,

led by the band playing the anthem, "Marching along," proceeded to the Public Park, where were to be held the exercises of the day. Below we present a list of the Lyceums, with their numbers and mottos, so far as we were able to secure them, and the names of their respective conductors:

Thompson Lyceum, numbering 90 members, with Ed. Hurlbut as Conductor. Motto—"The Gates Ajar."

Geneva Lyceum, numbering 105 members, with W. H. Saxton as Conductor. Motto—"The clouds are breaking away."

Cleveland Lyceum, numbering 300 members, with Chester I. Thacher as Conductor

Kirtland Lyceum, numbering 150 members, with Mr. Rich as Conductor.

Monroe Centre Lyceum, numbering 125 members, with Alonzo Randall as Conductor. Motto—"We join hands with the angels."

Painesville Lyceum, numbering 275 members, with A. G. Smith as Conductor. Motto—"The Morning dawns."

After marching through the principal street, the entire body was formed in a semi-circle, four lines deep, immediately in front of the speakers' stand upon the Park, and the

## PROGRAMME OF EXERCISES

for the day was commenced by the entire multitude chanting the grand old song, sublime in music, sublime in thought, "God's truth is marching on," with an accompaniment from the full brass band.

As the volume of melody from a thousand fresh young voices, above whose sound could be heard the clear, shrill notes of the bugle, went up to the heaven above, the clouds broke away, and the warm, bright beams of the sun illumined the scene below. Beautiful indeed was the effect produced. A stand trimmed with our nation's glorious emblems, and surrounded with the evergreen wreaths of immortality, and placed in the midst of overhanging foliage; a thousand happy children's faces, filled with the inspiration of the scene and the theme; a sea of heads beyond, listening with rapt attention to the glorious harmony; above a dark mass of clouds, broken and driven back by the shining rays of the sun, as if the hosts of superstition had been routed and dismayed by the onslaught of the all-conquering beams of God's own truth; the sunlight

shining from the rift of storms, and lighting up the uncovered heads, the fluttering banners and the mass of foliage around, with a shimmering, glancing atmosphere of golden warmth; and over all and above all, the mighty, prophetic words floating in the air, "God's truth is marching on."

As the last notes died away, Mr. A. G. Smith stepped forward, and alternating with the audience, gave

## THE SILVER CHAIN RECITATION

"God of the mountains!  
God of the storm!  
God of the flower!  
God of the worm!" etc

Then followed gymnastic exercises by the entire assembled Lyceums in unison, led by Miss Whitmore, and accompanied by the music of the full band. At the close of these movements, it was announced that

## DINNER WAS READY.

and the procession was reformed and marched to the tables, where was spread such a feast of good things as spoke volumes for the generosity and providence of those engaged in preparing the celebration. The tables were arranged in a hollow square, and afforded a full and satisfactory accommodation for all present.

But just as the tables were crowded with the hungry guests, though fortunately not until the meal was nearly finished, the rain, which had been threatening since early morning, burst its cloud barriers, and effectually drove all to the nearest shelter. A few heroic ones remained to protect the drenched and dripping tables, but without formal adjournment, the balance hastened to avail themselves of the shelter of the

## SPACIOUS HALL OF THE PAINESVILLE LYCEUM.

Here, with the building literally packed with a crowd, merry despite the untoward storm, the exercises of the day were concluded.

Below we present a detailed programme of the

## AFTERNOON EXERCISES.

We regret that space precludes us from giving the songs and speeches of the little ones in full. All were well selected and finely delivered, while the vocal music furnished so kindly, was of a high order, and was well appreciated by the vast audience assembled in the hall.

The opening song was given by the choir of the Cleveland Lyceum but we did not learn the names of the ladies and gentlemen composing the quartette.

Then came the speaking of some selections by one member of each Lyceum, the speaker chosen from the members, by the Lyceum itself, in the following order:

1. "Light and Shadow," a poem delivered by Miss Meda Webster of the Thompson Lyceum.
2. "Better than Gold," a poem, by Miss Ianthé Bond of the Kirtland Lyceum.
3. "Anniversary Song," a poem given by Mrs. Beardslee of the Monroe Centre Lyceum.
4. "The Gates Ajar," a song, by Adele Kingsley of the Kirtland Lyceum.
5. A song by the Cleveland Choir.
6. "The Lost Chord," a prose poem, by Mrs. Virgil Webb of the Geneva Lyceum.
7. "Where is God?" a prose declamation by Master Eugene Johnson of the Cleveland Lyceum.
8. "The People's Advent," a poem delivered by Miss Stella Smith of the Painesville Lyceum.

Where all did so well, it is indeed an invidious task to designate any particular part. But we cannot refrain from mentioning the song of "The Gates Ajar," by Adele Kingsley, who is a little fair-haired maiden of not more than five years old, but who gave the words and air in a manner that was charming in its modest assurance. Your reporter was also much pleased with the poem of "The People's Advent," by Miss Stella Smith, whose rendition of that beautiful work, not only showed careful preparation, but also a high order of oratorical talent and an ability to appreciate the thoughts as well as the words. At the close of the speaking,

A. A. WHEELOCK, ESQ.,

addressed the audience in a few short but pertinent remarks. He said:

FRIENDS—All of you here present, know what a deep and heartfelt interest I have always taken in the growth, strength and prosperity of our Societies and Lyceums, and I see in this gathering to-day but a premonition of the mighty future that is opening before us.

It is with feelings of thankfulness that I look around me now, and contrast this meeting with the first one that was held in this State a year ago, at Ravenna, where not more than two thirds as many were present as here to-day. And when we thus contrast the past with the present, I cannot but hope that year after year our Lyceums will grow in numbers, in strength and in unity of purpose.

Nor should we withhold our thanks from those here to-day. Especially are the Lyceums from Kirtland, Monroe Centre, and Thompson, deserving of all praise. Notwithstanding the weather, these Lyceums have traveled miles in the dim light of morning in order to reach the early train, that they might be here on time. Truly we think that no drones can be found among them. Credit is also due to Cleveland, for the delegation which she has sent down here, but instead of one hundred or two hundred or three hundred from there, we ought to have seen ten or twelve car-loads pour out their living freight amongst us. We would have had it too had there been the work there ought to have been. And what makes the difference? I can only account for it because "God made the country but man made the town." Yes, God made the country with all its fresh impulses and healthful energies, and baptized it with the fresh dews of heaven.

The speaker then alluded to Mrs. Hardinge, and said that when they had heard her, those present might truly say that the wine of the feast had been kept to the last. In a few eloquent remarks he pictured the future of Spiritualism and closed by announcing the

## SONG OF COLUMBIA,

by Mrs. Webb, and the Misses Swan and Ealmer, of the Geneva Lyceum. The ever new yet old-time strains were given most excellently by the trio. Especially must we commend the voice of Miss Swan, who possesses one of rare compass and power. Mr. Wheelock then said that he had the honor of introducing the ablest advocate of the doctrines of Spiritualism—a lady whose home was in the Old World, but whose heart was in the New—

MRS. EMMA HARDINGE, OF LONDON, ENGLAND.

We regret very much that the same want of time and space which prevented us from printing Mr. Wheelock's entire remarks, will also prevent us from giving more than a brief synopsis of this lady's short but eloquent address.

After a beautiful invocation to the God of the storm, and a fine lesson drawn from the untoward rain, the speaker then said that the question was frequently asked, what is Spiritualism? And in answer to that she gave a thrilling account of what the Orthodox theology had failed to do in the eighteen hundred years of its existence, and showed how Spiritualism had filled the void left by priestly religion. She bade them go to the friends bowed down with sorrow by the grave of some lost relative, and there ask what Spiritualism had done. She told how Spiritualism had rescued many glorious minds from atheism, or worse infidelity, and then asked them to demand, if they could, what Spiritualism was or what it had done. She compared the past with the present, and drew therefrom bright auguries for the future, and finally closed with a beautiful and eloquent peroration, by reciting the "People's Advent."

At the conclusion of her remarks the entire audience joined in singing,

"The children are gathering from far and from near,  
The angels of Eden are journeying here,  
The arches resound with their welcoming song,  
We'll join in the anthem, and be marching along."

And thus was concluded one of the largest gatherings of Lyceums ever held in Northern Ohio. In spite of rain and all the untoward weather, nothing could have been a more complete success. REPORTER.

The above interesting account of the recent Lyceum Picnic at Painesville, did not reach us in time for insertion in the last number, although we made special arrangements with the reporter to have it sent. We delayed commenting upon the occasion, expecting to present a full report, and only regret that from some cause unknown to us, the excellent work of the reporter failed to reach us as soon as it should.

### The Man Who Dared.

BY JOHN P. GULD.

Who was he? A conqueror who faced bristling armies? No. A magnate who oppressed his people, dared humanity and defied heaven? No. A priest floating high on the tide of popular favor who ventured to proclaim, as he understood it, the whole council of God? No. Who then was he? A carpenter, a man without wealth, learning, position or friends. He it was who dared the bigotry, superstition and hypocrisy of both people and scribes, of priests and kings, denouncing traditions and assumptions, receiving the truth direct from God as revealed in Nature and in his own intuitions; preached in the synagogues of Jewish pretence, the beautiful gospel of an ever present working and loving God, the Father of all; of man an angel undergoing the process of development; of man as one of a universal brotherhood, despite the diversities of race, language, nationality or creed. "Despised and rejected of men," he entered into the churches and taught "as one having authority"—the authority every man has who is convinced that he has a truth which it is his duty to proclaim. But the officers of the Church thought his truth was error—thought it criminal to utter sentiments not in harmony with their prejudices, and so they thrust him out, persecuting him to death.

I do not wonder that Jesus has been worshipped as God. He ought to be enshrined in the heart of every lover of truth and liberty. Ah! if he had something more than mere worshippers of his name! men not afraid to cut loose from the dogmas of antiquity and be true to their own convictions, "the world would be the better for it." May God and Nature give us more men who dare.

Lawrence, Mass. Aug., 1870.

### Infallibility Exemplified.

It is the cardinal tenet of the new dogma of papal infallibility that "if any man deny that the Pope, when speaking *ex cathedra*, can or ever did err, or that any of his predecessors ever did other than teach the word of God, pure and without error, let him be anathema." Very well! Now, nobody, not even the most partial Jesuit who has written in favor of the accused, has ever denied the fact of the condemnation of Pope Honorius as heretic. This is a noteworthy point. In Father Bottalla's defence of Honorius, after giving the Latin text of the condemnation, the author says that "he, (Honorius,) fully confirmed, adhered to and favored the development of the Monothelite heresy, and allowed it to strike deep and extensive root." Again, the Father denounces the "exaggeration and bitterness of expression used in condemnation," and adds: "These were due to a faction—a strong faction, which exerted its influence in the Council and carried the day." He does not attempt to deny that Pope Honorius was condemned. The rest of his book is devoted to explaining away the decision of the Council, and endeavoring to show that the words of the condemnation did not mean what they so fully and deliberately express. Three Councils and five Popes confirmed the anathema against Pope Honorius as a heretic; so, as Father Gratry says in a letter to the Archbishop of Malines: "Everybody who denies the authority of these Councils

is already *de facto* an excommunicated person, for the authority of the Church then was as valid as it is now."

Conscientious Catholics will in future have a choice of spiritual death offered to them. They may either admit the infallibility of the Pope, and thereby incur the anathema of the Councils which condemned Honorius, or they may deny the infallibility of the Pope and incur the anathema of the Council now. Nor are we left in doubt as to the probable consequences to the Church by acceptance of the new dogma. Another learned Jesuit Father recently delivered a sermon on the "Vatican Council," at Roehampton, England, and in the printed copy says that "what the world calls vehemence of bigotry is a thing to be commended;" and in reply to those who fear that in future there may be constant changes brought about in the Church, he says that "even if the Pope were to promulgate a new dogma every morning, so far from that being an evil, it would be like the daily provision of manna!" As Dr. Newman says, in the letter we have before quoted, to the Bishop of Birmingham: "What have we done to be treated as the faithful never were treated before?" All the accumulated crimes and contradictions of centuries, in fact the whole "store of Pontifical scandals," are now to be accepted as the inspirations of the Holy Ghost, and no exceptions nor reservations are to be allowed. Hitherto Catholics have not had their consciences forced to accept all these horrors as matters of faith, but they must do so now or be cut off from the communion of that Church which they venerate and love.

### Foreign Correspondence.

BEARDS AND NAMES.

In a recent number of the Queen's paper, I find this: "A general order has been issued by the Commander-in-Chief of the forces in India on the subject of beards. The order states that paragraph 358 of the Queen's regulations will be considered as canceled so far as concerns the British portion of the army serving in India, and that it will be optional with all ranks to wear beards or not; but when worn, they must be kept of a moderate length, and cut periodically, at the same time as the hair."

What right a Commander-in-Chief can have for issuing such an order puzzles me. The beard is a part of the external man. Mutilations are unnatural. The God that breathed into man "the breath of life," put a beard upon his face. It was—is well. Oh, how inclined are dictatorial, prying men to make that their business which is not their business! Nature is the true standard, and reason is its exponent.

Apropos to calling names reminds us of Mr. Peebles lecturing several evenings upon Spiritualism, in Bradford, Yorkshire, when the factory lads and lassies screamed after him when going from the Hall—"there goes the old, long-bearded devil rapper!" This was a good way short of the new name promised in the Apocalyptic vision—"I will give him to eat of the hidden manna, and I will give him a white stone, and in the stone a new name." These people need educating. Education and equal rights are the magic words of the age. God and angels hasten their actualization.

THE SPIRITUAL INSTITUTION.

The central depot in this country for spiritual cogitation, distribution, and seances, is at 15 Southampton Row; and Mr. James Burns—highly intellectual and thoroughly competent, full of energy and a praise worthy enthusiasm—is the presiding administrator. He understands his business, attends to business promptly, and, as a natural consequence, his business is rapidly increasing; his work is widening continually. He is doing an extensive publishing business, and sending large quantities of books on to the Continent, as well as to India, Australia, and other distant countries. Surely, the good time is coming! s. r.

London.

The latest Paris style—a Republic.

### Are Scientific Men to be Relied On?

BY BETA.

Several years ago, the [summer was, comparatively, very cold, and there were said to be black spots on the sun; and the papers of the day, stated that astronomers said the cold season was caused by the spots on the sun, as they interrupted the light and heat that should pass to and be received by the earth.

This year, the papers say that astronomers have discovered that the black spots seen on the sun, are rifts or breaks in the sun's atmosphere, through which we see the dark opaque body; hence the apparant black spots. This year they have discovered a very large break in the sun's atmosphere, causing a correspondingly large spot, which they say is millions of miles across, it being the largest ever known. If all this is true, we ought to have the coldest season on record; but the reverse is the fact. According to the above theory, is it not fortunate for the inhabitants of earth, that the rift in the sun's atmosphere is as large as it is described?

Why is it—if I am correctly informed in the case—that there have been hotter days in the city of Montreal, than in any place south of it, within the northern temperate zone?

To-day, (Sunday, August 7th,) I have been reading the thoughts of Geo. A. Shufeldt, Jr., in the AMERICAN SPIRITUALIST of July 16th and 30th, concerning the constitution of the sun—its light and heat. His views appear, to me, to be perfectly reasonable and strictly philosophical. At least, they are in exact accordance with those I have entertained for a long time.

In the time of a thunder shower, we see the lightning flash and are apt to think the electricity and the flash of light are one and the same, when, in fact, the electricity is a long way ahead of the light. The electricity passes through the air with such rapidity as to set the particles of air on fire; hence the flash of light which follows the electricity. Such is the heat produced by electricity, that I have seen, at the point of union of two streams of electricity issuing from one hundred highly charged jars, a piece of lime burned, producing a light so intensely bright that the flame at the issuing of the gas jet from the burner, cast a shadow on the wall of the hall in which the experiment was performed.

The northern lights are produced by magnetism. With others, I have often heard the flash of the flame when it has shot up to where the sun appears at noon, in the long days of summer.

### The Methodist Book Concern.

"PICKINGS AND STEALINGS."

It was discovered on the last day of August, that the Methodist Book Concern in New York had been robbed of \$150,000, the property of various parties who could ill afford the loss. The officers of the institution are reported as very reticent in regard to the matter. The "Concern" has figured in the papers for some time past, as swindling speculations and downright knavery among its managers have made it notorious. Yet these frauds have been white-washed over, and now we have an outright robbery. Judging from circumstances, the less charitable will be inclined to look inside the establishment for the rogue as soon as anywhere. §

At a meeting of the Society of friends, in Poughkeepsie, Jno. Wood, who presided over the society a number of years, was adjudged guilty of improper intimacy with the opposite sex, and was officially disowned.

The Second M. E. Church of Clinton, Iowa, is without a pastor, the late incumbent, a Rev. Mr. Vandersee, being in "durance vile" for a little matter of forgery.—Investigator.

Bleaching Noses is a trade in Paris.

## FUNERAL OF HENRY C. WRIGHT.

ADDRESSES BY WILLIAM LLOYD GARRISON, WENDELL PHILLIPS AND HON. HENRY WILSON.

Memorial services, a tribute to Henry C. Wright, were held in Armory Hall, Pawtucket. It will be recollected that he died in the shop of Mr. Henry C. Dorsey. From there, his remains were taken to his late boarding place, Mr. Isaac Kenyon's, where he had a welcome and a home. He had been there some months, and in the meantime had made the acquaintance of Mr. Dorsey. The latter found in Mr. Wright a heart that beat responsive to his own, and was impressed with the noble ideal to which his friend had attained, and his exaltation of humanity. The circumstance of the death occurring as it did, and the regard Mr. Dorsey entertained for his friend, made him feel a deep interest in a proper memorial service over the remains of one who had fought a good fight, and given more than the life of a generation to God and humanity—one and inseparable. He therefore took a leading part in the arrangements.

The remains were taken from the house of Mr. Kenyon, to the hall, accompanied by numerous friends, and arriving at the hall, the large audience attested how deep a hold the deceased had on the affections of those interested in the reforms he had advocated. Many had come a long distance to honor the dead, and present a testimony on the occasion. There were present several who, with him, had gone through the anti-slavery campaign—William Lloyd Garrison, Wendell Phillips and Stephen S. Foster, James N. Buffum, ex-mayor of Lynn; Hon. Henry Wilson, Senator from Massachusetts, who early ranged himself on the side of liberty; Hon. Thomas Davis, whose voice has been earnest and steadfast in the cause of human liberty. There were also present Dr. H. B. Storer of Boston, and N. Frank White, who with Mr. Wright, had been public exponents of Spiritualism. Friends who with him had labored for Peace and Temperance, came to honor him whose mind swept the entire circle of reform, and advocated everything which could conduce to the weal of the race and the progress of man.

Most of those mentioned above, occupied the platform, and the general direction of the exercises was entrusted to Mr. Garrison, as most fitting, by reason of the relations he and the deceased sustained to each other.

## ADDRESS OF MR. GARRISON.

I rise to pay a heart-felt tribute to the life and character of one of the best and foremost of those who have unselfishly toiled to leave the world better than they found it. His mortal remains are waiting to be conveyed to the sheltering tomb; his deathless spirit has been suddenly translated to a higher and nobler sphere of existence. Here, then, is no occasion for sadness or regret, but rather for exultation and thanksgiving. For

'We are not sad to see the gathered grain,  
Nor when their mellowed fruits the orchards cast,  
Nor when the yellow woods shake down the ripened mast  
We sigh not when the sun, his course fulfilled,  
His glowing course, rejoicing earth and sky,  
In the soft evening, when the winds are stilled,  
Sinks where his islands of refreshments lie,  
And leaves the smile of his departure spread  
O'er the warm-colored heaven and ruddy mountain-head.  
And I am glad that he survived so long,  
And glad that he has gone to his reward;  
Nor can I deem that Nature did him wrong,  
Softly to disengage the vital chord.'

No—there is nothing to be deplored as to the manner of his death or the time of its occurrence; for though his eye was not dimmed with age, nor any of his faculties impaired, he had nevertheless exceeded the allotted threescore years and ten, and grandly rounded the period of his earthly sojourn. The change came to him just as he always desired; and precisely as it came to his revered mother; painless and without premonition; the intellect clear and the

heart sound. How much better than long protracted suffering, with physical emaciation and mental imbecility.

But it is not for any of us to decide how or when we may be called hence. Death can never be truly said to be untimely, for it is a natural event, dependent upon certain physiological conditions. The pulpit, in deed, solemnly admonishes all to be prepared for it. But it would be just as reasonable to talk of being prepared for seed time or harvest, for the rising or going down of the sun, or for any other of the operations of nature. No special preparation is needed in the one case more than the other. It has no moral or religious significance whatever. It furnishes no motive to moral restraint on the one hand, or moral obedience on the other. It is not a 'mysterious dispensation of Divine Providence,' in any instance. It is not a change to be dreaded, or a calamity to be deplored, but in itself is as merciful and beneficent, as natural and indispensable as any other divinely ordered occurrence. It is not therefore to be met with any special resignation, for that implies something to be viewed as a hardship or an infliction, from which we would save ourselves if we could, and is a direct impeachment of Divine Wisdom and Love. 'The mountain falling cometh to nought, and the rock is removed out of its place.' Whatever is mortal must be subject to the laws of mortality. 'Can a man take fire into his bosom and not be burned?' Let it suffice:

'Life is real, life is earnest,  
And the grave is not its goal;  
'Dust thou art, to dust returnest,'  
Was not spoken of the soul.'

Nor, turning to the Scriptural record, was it spoken of the body as a consequence of Adam's transgression, for it reads—'And unto Adam he said, In the sweat of thy brow shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.' To say that the dissolution of the body is the result of man's disobedience, is as irrational and illogical as to say that man's disobedience is the result of the dissolution of the body. Some years ago, a very good woman, gravely assured me that she should never die because she had attained to sinless perfection; but in due time she died, nevertheless. Does not the Christian world affirm that Jesus was sinless and impeccable? Yet he yielded up the ghost more quickly than either of the hardened thieves with whom he was crucified; for John says—'Then came the soldiers and brake the legs of the first, and of the other which was crucified with him; but when they came to Jesus and saw that he was dead already, they brake not his legs.' But how could an immaculate being die, and die so easily, if death is the consequence of sin? Away then, with all childish tears and unmanly lamentations concerning what is purely natural! Away with all priestly and clerical teaching as to its being either a mysterious dispensation or an inherited curse! Away with all doubts as to its imperative necessity and inestimable advantage! Away with all traditional and educational training whereby we are taught to regard as a calamity that which is mercifully designed for all mankind, and which includes all, as the heavens cover the earth, or the waters the sea! Away with the monstrous dogma, that the earth life, which is but a span long, covers man's entire probation, and determines his fate for all eternity! As if the dear God, who causes His sun to shine on the evil and the good, and His rain to fall on the just and the unjust, is any less merciful and long-suffering toward his erring children in another sphere of existence than in this! As if there was the slightest change in the relations of the departed to him, or in His feelings toward them! Through divine wisdom and infinite benevolence, there is 'a time to be born, and a time to die; a time to plant and a time to pluck up that which is planted; and to everything there is a season, and a time for every purpose under heaven. Whatever God doeth, it shall be forever; nothing can be put to it, nor nothing taken from it. That which hath been is now, and that which is to be hath already

been. All go unto one place; all are of the dust, and all turn to dust again. One generation passes away, and another generation cometh; but the earth abideth forever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirlth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea, yet the sea is not full; unto the place from whence the rivers come, thither they return again. The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun.'

In presenting these views of the events which have brought us together, I am stating them not merely as my own, but as those emphatically of the beloved friend who is not here but risen. Less than this I could not refrain from saying; less than this he would not desire me to say, could he speak audibly to us on this occasion. He would affirm with the poet:

'There is no death! what seems so is transition;  
This life of mortal breath  
Is but the suburb of the life elysian  
Whose portals we call death.'

Looking at the universe, in all its sublime manifestation, he could joyfully exclaim, 'How manifold are Thy works, O Lord! in wisdom Thou hast made them all. Let everything that hath breath praise the Lord! Come life, come death, His will be done!'

Henry Clarke Wright was born in the township of Sharon, Litchfield county, Connecticut, August 29th, 1797; consequently, had he lived in the flesh a few days longer, he would have completed his seventy-third year. But prolonged as was his earthly term, to compute it as men ordinarily spend their lives, would give no adequate idea of his longevity. In view of his experiences and aspirations, his labors and sacrifices in the cause of freedom and humanity, his multitudinous testimonies against wrong and outrage on both sides of the Atlantic, his unwearied efforts in the broad field of human progress, he may be said to have lived centuries. Few could compare with him in respect to industry and perseverance. He never laid down his pen, save when he took the desk or platform to bear testimony to the truth, however unpopular it might be. His correspondence with the friends of justice and equal rights, of free inquiry and religious liberty, at home and abroad, was constant and voluminous. He frequently wrote for the press, and especially for the *Liberator* during thirty years of its publication, and hundreds of thousands of readers are familiar with his contributions. I doubt whether there is a man living in this country who has attended so many public meetings, participated in so many reformatory conventions, or addressed so many public assemblies as himself. He was a veteran in the lecture field, and almost constantly travelling to comply with invitations or fulfil appointments. There seemed to be scarcely a city, town or village in all the North that he had not visited to enunciate his reformatory sentiments to the people. Cosmopolitan in his spirit and philanthropy, but radical far beyond popular acceptance, while he made numerous opponents, he also made many warmly attached friends and co-workers, at whose firesides he was ever a welcome guest. Personally he had no enemies. He is well known throughout Great Britain, where he labored extensively in behalf of Anti-Slavery, Peace, Temperance, and kindred movements, and where he has troops of friends who will hear of his departure with a warm benediction upon his memory. He was intimately acquainted with the eloquent champion of Italian liberty, Joseph Mazzini; with John Bright, and Richard Cobden and other eminent English reformers; and especially with those early and untiring friends of our country in its darkest hours, George Thompson, Henry Vincent, James Houghton and Richard D. Webb. In Scotland his labors were abundant, seconded by the Patons and Smeals, the Wighams and Ritches, and many other noble men and women who cordially responded to the sentiment—'Our country is the world, our countrymen are all man.'

kind." In short, by a constant reiteration and an uncompromising application of fundamental principles to popular corruption in Church and State, he played no unimportant part in the great reforms which have been effected on both sides of the Atlantic within the last thirty years.

He was not "a man of one idea," but many-sided. His mind had both centre and a vast circumference. There was nothing impulsive in his temperament, or eccentric in his nature. A Puritan of the Puritans by birth and early training, he had great tenacity of conviction, and made no changes without much circumspection and forethought. His characteristic frankness, plain dealing, and absorbing love of the truth, are strikingly exemplified in the very sermon he preached after his ordination as an orthodox minister, in West Newbury, Mass., in 1826. I quote from his autobiography:—"I assured the people that whatever change I might experience in my opinion, on any doctrine, or social system, or practice, they should be the first to hear from it, and that from my own lips, from the pulpit, on Sunday; that I felt bound to no set of opinions or practices, any further than I saw and felt them to be true and right; that I felt bound to no creeds, and to no particular sectarian interpretation of the Bible; that I should cast away old opinions and adopt new ones whenever I saw cause for so doing; that I cared little by what sectarian name I was called, as I regarded them all alike, absorbed in and productive of mischief; that if people were to forget these sectarian names, they would forget, also, many of their quarrels, heart burnings and difficulties; that I should have nought to do among them with religion as a science—a string of theological dogmas; that I had good reason to detest all mere doctrinal religion, which only served to perplex and mystify and confound the head, without the least purifying influence on the heart; that theological dogmas rather tended to sour and excite the tempers, and alienate the kindly feelings and sympathies, than to unite men in bonds of general brotherhood, and I should have little to do with them in my public or private intercourse with them; but that I should aim simply to induce them to love their neighbors as themselves, and to "cease to do evil and learn to do well;" and that I should not hesitate to expose and rebuke and seek to reform any practices or customs among them that should appear to me to be evil. Such was the tenor of my first sermon after my ordination. I took the whole day to get through it, and it was based upon the following remark of Paul to the Corinthians: 'Am I therefore become your enemy because I told you the truth?'" That he meant all he said with such openness, his subsequent career demonstrated. Yet as the light was more and more revealed to his mind, he was called to the most profound religious experiences and the severest trials. He had to eschew much that he had been educated to regard with reverence, and gave to the moles and bats many of his theological and political idols. He saw how worthless is a time-serving, ceremonial religion, and bore the strongest testimony against it. He saw the pulpit everywhere catering to what was strong and popular; and though himself for a time an ordained clergyman of the straightest sect, he burst the trammels that bound him, as Samson did the withes of the Philistines, and fearlessly denounced its recreancy. He rejected the dogma of the plenary inspiration of the Bible, and maintained that the book must stand or fall upon its own merits, and be as freely examined and criticised as any other volume. He denied the sabbatical claim of the first day of the week, and insisted on abstinence from unrighteousness as the true sabbatism. He abjured all theological creeds, and advocated the largest liberty of conscience in matters of religious faith. His preconceived views of the atonement, total depravity, the trinity, and man's eternal fixedness of condition beyond the grave, he abandoned as indefensible. Of course he was freely denounced as a heretic and an infidel, as he has been since his death was announced to the public—denounced by those

whose moral cowardice is "palpable as a mountain," who are not worthy to loose the latchet of his shoes, and who are still smarting under the severity of his exposure. Had they lived in the days of Jesus, they would have joined in the pious clamor, "This man is not of God; he keepeth not the Sabbath day." And again: "He hath a devil, and is the associate of publicans and harlots. He hath spoken blasphemy: what further need have we of witnesses?" Such furnish the best certificate of character for the accused. The portrait drawn by the Quaker poet, Whittier, of a noble and reverend philanthropist, is the "counterfeit presentment" of our departed friend:

"Friend of the slave, and yet the friend of all;  
 Lover of peace, yet ever foremost when  
 The need of battling freedom called for men  
 To plant the banner on the outer wall;  
 Gentle and kind, and ever at distress  
 Mel'ed to more than woman's tenderness,  
 Yet firm and steadfast, at his duty's post  
 Fronting the violence of a maddened host,  
 Like some gray rock from which the waves are tossed  
 Such was our friend. Formed on the good old plan,  
 A true, and brave, and downright honest man!  
 He blew no trumpet in the market place,  
 Nor in the church, with hypocritic face,  
 Supplied with cant the lack of Christian grace;  
 Loathing pretence, he did with cheerful will,  
 What others talked of while their hands were still;  
 And while "Lord! Lord!" the pious tyrants cried,  
 Who in the poor their master crucified,  
 His daily prayer, far better understood  
 In acts than word, was simply doing good.  
 So calm, so constant was his rectitude,  
 That by its loss alone we know its worth,  
 And feel how true a man has walked with us on earth."

With immense firmness, he had a very teachable disposition, and was as far removed from doggedness as the poles are wide asunder. To his sense of duty he would be loyal, cost what it might, lead where it might; but if shown to be in error, no one was more ready to pursue the right path. He had no pride in consistency—no weakness of self-conceit. A strong man physically, he was yet a non-resistant in principle and practice, and as gentle in spirit as he was vigorous in frame. He seemed to be lifted above all fear of man, even when exposed to the greatest perils. His courage was of the kind so eloquently depicted by the late William Ellery Channing: "There is," he says, "in truth, a virtuous, glorious courage; but it happens to be found least in those who are most admired for bravery. It is the courage of principle, which dares to do right in the face of scorn; which puts to hazard reputation, rank, the prospects of advancement, the sympathy of friends, the admiration of the world, rather than violate a conviction of duty. It is the courage of benevolence and piety, which counts not life dear in withstanding error, superstition, vice, oppression, injustice, and the mightiest foes of human improvement and happiness. It is moral energy; that force of will in adopting duty, over which menace and suffering have no power. It is the courage of a soul which reverences itself too much to be greatly moved about what befalls the body; which thirsts so intensely for a pure inward life, that it can yield up the animal life without fear; in which the idea of moral, spiritual, celestial good has been unfolded so brightly as to obscure all worldly interests. This courage may be called the perfection of humanity, for it is the exercise, result and expression of the highest attributes of our nature." So far Dr. Channing; and I will add that in this kind of courage no one has ever surpassed the deceased in all my acquaintance.

As a speaker, he had not those gifts and graces which serve to make the utterance or unpopular truth distasteful. His style was blunt, pungent, aggressive, after the manner of Luther, John Knox and the Cromwellians. He abhorred all circumlocution, and went straight to his mark. But he was sometimes infelicitous in the presentation of his views, and consequently gave occasion for grave misapprehension as to his meaning; not sufficiently remembering that what was so clear to his own mind needed the most lucid ex-

planation to be understood by minds less enlightened. Nevertheless, his standard was always exalted as the heavens, his purposes high and holy, and his labors on the broadest scale of human brotherhood, prosecuted under circumstances of great self-denial and rare disinterestedness.

For thirty-five years he has been among my most intimate and cherished friends. As was the love of David and Johnathan, so has been ours for each other. No one ever espoused the anti-slavery cause more resolutely and more devotedly than himself; and he did this in its darkest hour, when he had reputation, and influence, and could easily have increased them if he had chosen to follow in the wake of public sentiment. Whoever else might falter or turn back in the long and desperate struggle, I was always certain as to his fidelity. The abolition of slavery was brought about by many instrumentalities, not one of which could have been spared; but whatever credit may hereafter be accorded to the abolitionists, singly or collectively, for what they did, under God, to effect it, he deserves to be regarded as the most intrepid and laborious. In his diary he made the following record of his adhesion to the cause of the enslaved:

"Would that I had been taught that to be true to men is to be true to God, and to be false to men is to be false to God; that whatever wrong I felt and did to men I felt and did to God; that I had never been taught to think of God apart from human relations and duties; and that all my ideas of God, of heaven and hell, eternity or immortality, had been associated in my mind, in childhood, with my fellow beings, and my relations and duties to them and to the physical universe. Then I should have had a religion of justice, of purity, of love, of goodness, that I could feel to be a reality; then I should have had a God who had truly been omnipresent and omnipotent, and my soul would have wound around him and made him an ever active and ever present principle of life. Then had my life been hid in the divine life, and God had been the light and glory of my existence; I had been spared many dark and desolate hours. The gorgeous and costly phantom that men call God!!! To which they build and dedicate temples, practice observances, make prayers, hold convocations, consecrate times, places and priests, and perform a pompous, soul-crushing and conscience-soothing worship; to honor which they toil, they freeze, they burn, they strive, they suffer, they die, they stifle and crush all the sacred affections and sympathies of their natures, turn their backs on man, and retire into solitude to pray and meditate; defraud, oppress, enslave and slaughter their fellow beings, and convert themselves into fiends, and this fair heritage into a hell! That phantom has been the scourge of my life; it has haunted me, sleeping and waking, as an omnipresent, omnipotent malignant demon. The stern, bloody, ghostly spectre, which I saw exulting over the slaughtered first born of Egypt, and marching through the desert and the land of Canaan, with sword and garments dyed in blood, cutting to pieces men, women and children, and spreading fire and desolation around the world; that phantom God of my childhood and youth has no affinity with the Being who filled up this universe of beauty and glory and made my soul to love, forgive and sympathize with those among whom I live. Thank God! the struggle is over, the victory is won; the phantom has yielded to the fact; the divine and human have kissed each other. I see God in these two little ones; and he is made manifest to all that bear his image. Henceforth I will love him and serve him, in loving and serving my fellow beings."

In a letter received from him nine years ago, at the West, he wrote, "It is very wearing to physical life to travel, talk and lecture all the time. I get prostrated at times—the excitement is wearing. Yet I must rush on till I stop, and my change comes. I often wish it might come soon. Yet I will, if I can, live in the body to see a clear, full, certain beginning of the end of

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

The National Convention.

It is soon to meet in Richmond, Indiana. What is the meeting for? What do those expect to do for Spiritualism, who attend? Can sincere, earnest Spiritualists aid the cause or accomplish any good by going? These and other questions naturally come to every thoughtful friend of the cause before they think of going.

There have been six of these national assemblies. Is any one prepared to state definitely, the good or benefits to any except individuals, that have been realized? It is an easy thing to assume or say this or that is of great benefit; but to show wherein—that is the work required.

As that old veteran worker in our ranks, Warren Chase, has justly said, "The people ask, What good have you done?" Now what reply can be made? If it be answered, "Much good," then it is asked, "Show us wherein?" Neither windy declamation nor oily sophistry will avail anything here. Plain people must have the facts. Who will show what earthly good has been accomplished by the no small outlay of time and money spent in these annual, national gatherings? If they were to be estimated at what enthusiastic individuals have promised, and what "we are going to do," no doubt it would look large—on paper. But what have these Conventions done? That's the question. The very first attempt to do something practical, even in the cause of education, was such a nameless abortion and utter failure as to completely disgrace the organization, while the manifest inability and reported lack of fidelity of some of the organization's chief officers, entirely destroyed what little hope and confidence the mass of Spiritualists had entertained regarding its usefulness.

And yet, all this does not touch the question, of what use is organization? These belong to the blunders and misfortunes of the past. We believe in organization. It is a primal necessity, and sooner or later it will embody all there is belonging to Spiritualism, as a mighty power that will manifest itself in wisdom, and not in fraud and trickery.

Nothing can be plainer, then, to all common sense people, if organization is a necessity, that the failure must be attributable to those into whose hands the organization was placed, when made, as we have been boastfully told, time and again, with such wonderful "unanimity," at Rochester. That great unanimity did not seem to last long. In one year it was all gone, amid grave charges regarding the conduct of certain officials—enough of which has come to light, to cause many, very many, to believe that there was "something rotten in Denmark."

The Rochester Convention was a *colleged balloon*; the Buffalo Convention a *squeezed lemon*; and it remains to be seen what the Richmond Convention will be. We hope those who go may be able to tell what they went for and what good was accomplished by their going.

Persons who prefer stale bread can have their taste gratified by sending to Pompeii, where they have loaves which were baked 1800 years ago.

Henry C. Wright His Obsequies and Eulogies.

Passing suddenly from the moral, the decease of this humanitarian and philanthropist has excited a sensation remarkable as the character of the man himself. The obsequies at Pawtucket, R. I., were interesting and grand from their very simplicity. It was a fitting thing that no caning ceremonial of any church should be allowed to cast its unholy shadow over such an occasion. With such a man as Wm. Lloyd Garrison to conduct the arrangements, and pour forth his heart's emotions beside the dead body of his friend; with Wendell Phillips to speak eloquent words of appreciation; and even the Christian politician, Wilson, consenting that a man could be good and true outside of his narrow creed, what more could have been desired?

We wish there could have been time to have heard from those who had co-operated with Henry C. Wright in religious as in moral and political reform. But who among us would not have been glad to have laid our tribute on his coffin lid? Those who spoke, spoke for us all, and spoke well. Garrison referred to friend Wright as a Spiritualist, and in language which will be quoted around the world, defended alike his friend and his scientific, philosophic religion of Spiritualism. Henry C. Wright was a Spiritualist, and an enthusiastic one. Before us, from the hand of the Recording Secretary of the Massachusetts Spiritualist Association, is a report of his utterances at a convention held in Boston, Oct. 20th, 1869. Among other pertinent things, he said: "To me Spiritualism comes as a principle of life, not as something to be dreamed about, and is of more value than all the wealth of the world."

After his unhesitating testimony in this manner for years, it reveals an amount of sycophantic meanness on the part of many writers, who assume to call themselves liberalists and friends of this radical man, that, as was the case at the death of John Pierpont, they should studiously ignore the fact that he had religious convictions. How the spirit of Henry C. Wright must scorn such contemptible winking out of sight of facts!

No matter; the millions know him as he was, and the heavens receive him as he is! The cowardice of truckling reporters does not make history, nor alter the facts of a great man's life. The memory of Henry C. Wright will march down the generations, conspicuous above all in that he held Spiritualism the principle of life, and of more value than the wealth of the world.

Innate Ideas.

It is the teaching of the materialistic philosophers of the *Investigator*, or of the ultra-negative school in particular, that inasmuch as there are no innate ideas, the hope of and belief in immortality, as well as everything else of a spiritual or religious nature, must be the offspring or effect of mere education.

It would be interesting to know how the first teacher of this idea became possessed of it himself? "There are no innate ideas," yet here the idea is! However old humanity may be, it once had a beginning, and there must have been a primitive educator, teaching religion and immortal life. No matter why he taught it; *how did he get the idea!*

Beasts and birds have their instincts, and these relate always to the highest needs of their natures; in like manner, man has his intuitions, which are but spiritual instincts, or instinct on the human plane is intuition. The religious faith in immortality is an intuitive hope born of spiritual instinct. There are cases of animals which have lost their instinctive powers, and there are men who have no intuition, no faith, no religion. They are no better for it, not to be accounted criminal.

It is the most natural thing in the world that man should speculate concerning his future. 'Tis heaven itself that points out an hereafter, and intimates

immortality to man." As the first men thought and felt, so many now think and feel, they reason themselves into a belief in the fulfillment of a natural, intuitive hope, hence their religious faith. Education has great influence, but there are other things in life besides. Revelation is made to the clairvoyance of the natural mind, these are the beginnings of ideas. Spiritualism recognizes the whole powers of mind; it is deductive and inductive, alike. By intuition, by clairvoyance, by vision, man sees that which creates the immortal idea. Deductively he reasons upon these ideas and creates a theory, then, if wise, by his senses he observes facts and analyzes them; reasoning inductively from these as a basis, if he corroborates his theory, he may say as the Spiritualist, *I know.*

Missionary Sun Spots.

Grove meeting in Fond du Lac, Wisconsin; what of it? The people were all stirred up by the heated debate between Wilson and Haddock, and the sphere of inspiration was from the combative intellectual plane. Hence the batteries played with a little friction—just enough to indicate an incongruity in the adaptation of forces, that needs rounding down. Oh, for the beautiful virtue in action—"In honor preferring one another!" It is well to get self out of sight, and put truth in the foreground; and then, if we have a heart to feel, souls will be saved. The debate preponderated heavily for Spiritualism, and so the meeting in the pleasant grove.

At Glen Beulah, Wis.—the *egeria* of all love—on the 5th and 6th of August. The sky dressed in mourning, "on account of Spiritualism," and wept all day Sunday; but the spirits got into the packed hall, bringing great light, and all those tears from the clouds were rainbows. The inspiration was sacred. Aside from the Spiritual Pilgrim *alias* Peebles, and the writer, a young man, George W. Cooke of Jefferson, scholarly in habit, aided us, and acquitted himself with promise. The orthodox, generally, "made up faces," and the scowl is not off yet. Poor souls! Let us pity all "the fearful and unbelieving."

Omro, Wisconsin, 13th and 14th of August. A great meeting, indeed—so free, so happy, so electric, so full of heart! Revs. Stone of Berlin, and Whitfield of Eureka, being present, addressed the enthusiastic crowd with practical words, and in the spirit of charity. How we all loved to see them, and note the good will these Unitarian Radicals bear to Spiritualists and their objects. The Spiritual Pilgrim, Dr. E. C. Dunn, and "Patient Job," (falsely so called,) spoke "as the spirit giveth utterance." The Omro people have a high sense of justice, are generous, and continuous in well-doing. The angels will remain with them, for they keep up their lyceum in beautiful order.

Manchester, Illinois, near Beloit, Wisconsin. Here we—the "Twin Brothers," as we are represented—"held forth." The Spiritualists own a neat church in a fine grove. It was packed and running over with an intelligent congregation from the country around. There are two places on this earth, worth visiting, on account of a cultivated spirituality of life: Manchester, and Glen Beulah—"Land of the Beautiful." The meeting was a continual baptism. Our dear old mother, so happy, so grateful to heaven for this privilege, accidentally broke her arm, on the first evening. But such patience! She felt the inspiration of our meeting, locked in her sick room. "Mother Wiltram," of Janesville, sees the hand of an angel in all of life's reverses.

In the forenoon of Sunday, the 21st, the people listened to a sweet and soul-breathing discourse from Brother Peebles, over the lifeless remains of a little child. The bereft family are Baptists; but were so grateful to hear the consoling words of the ministering angels! Rev. C. F. Dodge, (Universalist,) of Palmyra, Wis., was present, but too full of emotion to speak. May the light grow brighter on his path-

way. His wife is a superior psychometrist.

Rev. Butterfield, of the Methodists, who has long been "walking in darkness,"—who, years ago, it is said, held an able discussion with Brother Jamieson, having ever since been studying and inquiring—stood up at the last meeting, and proclaimed his conviction—a Spiritualist, henceforth! A thrill went through the audience! As speakers for the congregation, Peebles and self gave him the brotherly hand of fellowship, and the new convert's eyes were full of the tears of gladness.

Oh, we must not forget the conference; they were the bubblings up of the heart. In this, Bros. Smith, Dake, Butterfield, and Sisters Parker, Cady, Miles, and others, participated, uttering words that think and thoughts that breathe.

Having gone several steps higher, let us not fall back, but cultivate the conquered territory, till it shall be fragrant with the flowers of virtue. \*

### Prophetic Vision.

The highest unfolding of the third degree of clairvoyance, is the prophetic vision. Though little comprehended, and not fully recognized as a fact in Spiritualistic science, the evidence exists which establishes the theory of prophetic gifts, and makes plain that there are powers of mind of men or spirits, or both, by which, in a manner at present to us inscrutable, we arrive at a foreknowledge, or at least an intimation of the future. "Coming events cast their shadows before," even though we may not understand the optics of their production.

As one of the evidences of this truth, we append a few incidents from the life of one, J. Jacobus, of Boston, Mass., a person of strange developments and singular experience, but whose evident candor does not need the corroboration of which each of these incidents is capable. We quote first, an account of that which took place at the Boston Theatre Comique, about the time of a fatal accident which occurred there.

We copy from the newspapers of the day as corrected by Mr. Jacobus himself, remarking incidentally that the circumstance is established by any amount of incontestible evidence from all the orchestra and other attaches of the theatre. Says the *Boston Herald*:

"Since the accident which resulted in the death of Mr. Maffitt, brother of the well known pantomimist of that name, at the Theatre Comique, a week or two ago, some curious facts connected with the sad affair are related. Several weeks before the occurrence, Mr. Jacobus, a member of the orchestra, had a vision"—of the room in which the body was laid subsequent to the accident, and heard a voice exclaim, "Maffitt is dead." "An hour previous to the time of the accident, Mr. Jacobus drew a figure of a coffin upon the boards of the music room, placing a cross-beam above it, and ropes hanging on each side of the coffin. At the conclusion of the first act, he met Signor Constantine, who remarked, "Maffitt is dead;" and the similarity of the expression with that heard in the vision, brought the facts clear to the memory of Mr. Jacobus. It was certainly a very strange omen."

The portions in quotation marks are the exact words of the *Herald*, a minor correction being made by Mr. Jacobus in the other lines.

In addition, we present an account in Mr. Jacobus' own words, of a series of visions he had while confined in the lunatic asylum at Taunton, Mass., to which place he was conveyed by friends, who failed to understand his peculiarities. He writes:

"The death of my mother occurred about a year ago. She came to me at Taunton Hospital, in 1866—before her dissolution—and told me, "I am here—Death." After I came out, I wrote, but received word, "All well." Another vision, in which I saw her dissolved, and heard, "Jesus." Wrote again, and "all well" again. Last July I had a vision of her room, but she was not there. I saw a coffin come out of her bed-room, and placed on chairs beside another room. The lid was wrenched aside, and the contents exposed,

but I could not recognize the remains. As I sat thinking what it could mean, she herself came and whispered again the very identical words she uttered at the hospital two or three years before, but added—"Write to your uncle." I wrote to my uncle, and received the reply, "Your mother is dead—died about a year ago." I mentioned this vision to Mr. M. Arbuttle, before I wrote, and before I heard officially of her death."

Of course all will understand that the first appearance of the mother was like the last, apparitional, and none will fail to find in this abbreviated narrative, the fulfilment of a remarkable prophecy.

We were ourselves once walking the streets of Boston, in company with his medium, when we casually met Uriah Clark,—the same who afterwards professed so blatantly to abjure Spiritualism, at the Olympic Theatre in that city. "That man," said Jacobus, "will before long do some mean thing, which will make ashamed all who ever thought themselves his friends. I saw not long ago, when I met him, many and various serpents, crawling, hissing, stinking, around his feet, as he walked; and I distinctly heard the words, "Debt! debt! debt! Lies! lies! lies!" That man has been engaged in many enterprises, and has been alike dishonest and unsuccessful in all. Now he is in want of money to pay debts he has contracted. The serpents hiss, and soon he will do some dishonorable thing for money." Not many weeks afterward, Clark came out with his theatrical, bombastic and ridiculous "expose," and again the sure word of prophecy was vindicated.

These sketches are from among thousands of incidents in the life of Mr. Jacobus. We give them as illustrations of the law. §

### Camp Meeting at Walden Pond, Mass.

Another of the Summer gatherings and "protracted meetings" which have become popular among Spiritualists, especially those of the East, was closed on Monday, August 29th, at that beautiful locality in which that wonderful man, Henry Thoreau once had his hermitage. In our last, "B" described a similar gathering at Harwich on Cape Cod. We refer to the Walden Pond meeting because it deserves mention, and we were a part of it, of its labors and its pleasures as well. We attempt no full report, as the main interest, aside from speaking, was local. Those anxious to read more fully, will find both proceedings and speeches in our voluminous cotemporary, the *Banner*.

The meeting was nearly a week long, and very satisfactory to those who sought either the beautiful in nature or the true in philosophy, or even the wonderful in phenomena, and satisfactory in communications.

A large number of media were present, some of whom were continually thronged by the people, of whom some were convinced. The speaking was of a high order, and received in the most respectful and attentive manner, by a numerous and, in some persons, distinguished audience. There were an unusual number of the best speakers present, among whom were Forster, the veteran trance medium, as the organ of Prof. Denton—wonderful in philosophy and eloquence; Denton who hits Orthodoxy as he would strike a geological specimen, to shiver it; Storer and Carpenter, Dean Clark, I. P. Greenleaf, N. F. White and others, all lending powerful aid; Susie Johnson, Mrs. Byrnes and Mrs. Willis, persuasive and winning, with the "subscriber," also "among the prophets," essaying to speak "the truth, the whole truth and nothing but the truth." A company who out of such materials, in such a place, with such weather, and such help, could not make a glorious time, must have been stupid, which the friends at Walden were not! consequently the glorious time was duly enjoyed, and improved.

The most perfect order prevailed throughout the entire proceedings, as, indeed, is the case in all such

assemblies among Spiritualists. There were about one hundred small tents upon the grounds, as deduced from the great canvass roofs, under which the speaking, and the eating was especially accomplished. The place is not only extremely beautiful, but in every way adapted to such purposes, having been fitted up by the Fitchburg R. R. Co. in a thorough manner.

An organization for purposes subservient to their own interest, under the name of "The Spiritualist Lecturers Club," was formed by the speakers present, of which we shall make farther reports.

Such meetings as these at Harwich and Walden Pond, should be encouraged all over the country, through the summer, for they may be made as useful as pleasant, giving as they do, grand opportunities for social improvement as well as intellectual culture and spiritual growth; in this way, more readily than in any other, can a popular hearing be gained, and a lasting effect be produced upon the public. §

### Coming Home.

A brief note from that earnest faithful, Spiritual pilgrim, Mrs. H. F. M. Brown, informs us that she expects to be in the little village of Chicago, September 10th, on her return from the Pacific coast, where she has been, as our readers know, on a general tour of exploration and observation, for the past year.

Our sister has been, and still is, one of the ablest workers, both as a writer and speaker, wherever the ripening fields of reform have invited the laborer.

She will attend the National Convention at Richmond, as a delegate from California, after which, and a pleasant call at the aforesaid village of Chicago, we hope to see the light of her genial countenance in the city of Cleveland, and in our editorial sanctum. Hosts of friends will welcome her "home again." ¶

### Personal.

Emma Hardinge speaks in Cleveland the Sundays of September; in New York city during October, and returns to England in November.

J. M. Peebles speaks in Chicago during September, and in Cleveland in October. He will answer calls to lecture evenings, in Ohio during October. Address care of this office.

J. O. Barrett, State missionary for Wisconsin, is coming to Ohio to speak during October. Address care of this office.

E. S. Wheeler is in Boston. He reached the Hub by way of Philadelphia, Vineland and other points, speaking as he went. Says he means to keep in sight of salt water this hot weather.

Cephas B. Lynn speaks in Milan, O., September 18th; then attends National Convention, after which he will answer calls to lecture in the west. Address care of this office.

Moses Hull is speaking in Cincinnati this month.

Daniel W. Hull is going east in November, to spend the winter.

Thomas Gales Forster speaks in Baltimore during September.

A. B. Whiting has been speaking at Crosby's Music Hall, Chicago, creating much interest and pleasing all.

J. H. Powell will answer calls to lecture Sundays or week evenings. Address 162 Chelsea St., Boston.

### Ohio State Convention.

Our State Convention commences just as we go to press, therefore we shall not be able to give our readers a report of its doings, but we sincerely hope such action may be taken as will place the State on the most practical and effective basis that can be devised. This is an important matter, and we trust that wise counsels may prevail. ¶

slavery; then shout 'Hallelujah!' glide out—secede from my body." That secession has come, but, thank God, not till he had seen not merely the beginning of the end, but the end itself of slavery! It requires no stretch of fancy to imagine four millions of liberated bondsmen standing around his bier, weeping that they have lost so true a friend, so steadfast an advocate.

He was still earlier in the Temperance than in the Anti-Slavery movement, and gave the same outspoken testimony, in season and out of season, wherever his lot was cast. He not only abstained from the use of all intoxicating drinks, but even from tea and coffee, drinking only cold water. No doubt, through his example and exertions, thousands were saved from a drunkard's terrible fate. It is not only difficult, but impracticable to measure such moral forces as he set in motion, but they were certainly potent and far reaching. In these days of abounding intemperance, it is hard to part with one so consecrated to the removal of the deadly curse.

Equally earnest was he in his labors for the promotion of universal peace. He protested against all war, and all preparations for war; and accepted as the true method of reconciling warring mankind, the injunctions "If any man will smite thee on the one cheek, turn to him the other also. Be not overcome of evil, but overcome evil with good. Fear not those who can kill the body." He believed that the use of spiritual weapons was sufficient in all conflict with evil, and therefore discarded all others, being at all times ready to lay down his life for his enemies, as he proved in various thrilling instances, "Blessed are the peacemakers; for they shall be called the children of God."

Of his numerous works—all having the pacification, purity, freedom and happiness of mankind for their object—no one has gone through so many editions, or been read by so many persons, both on this and on the other side of the Atlantic, as his admirable little work entitled, "A Kiss for a Blow." It breathes the very spirit of heaven; yea, the spirit of Him "who when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him who judgeth righteously." Many a child will owe his subsequent admission into the kingdom of peace, instrumentally, to the reading of this excellent treatise. Many an adult has been led by it to advocate the beating of swords into plowshares and spears into pruning hooks, and learning war no more.

The subjective condition of woman early arrested his attention, excited his sympathy, and secured for her enfranchisement all his faculties and powers. He wrote much on the subject of marriage and parentage, endeavoring to throw around them a sanctity which no legal forms can give, and to deepen the sense of responsibility concerning them. The equality of the sexes was to him a self-evident proposition, not to be debated, but emphatically affirmed. Therefore, as before the laws and constitutions of the land, he maintained that no difference should be recognized as to the civil and political rights of men and women. And unquestionably, all such difference will be ultimately effaced, to the purification of the State and the promotion of the general welfare. The sooner the better.

I see it reproachfully stated in one newspaper, at least, that he was a believer in modern Spiritualism. What if he were? It is simply a question of evidence, whether any who, like himself, have been translated, are able by certain signs and tokens, to demonstrate that they still live. After the most searching investigation, under peculiarly favorable conditions, that evidence he was convinced he had obtained; though he needed it not to give him any evidence of immortality! In making this avowal of his belief, he acted with his accustomed honesty, caring not who might sneer, or who continued skeptical. But he never failed to turn it to the most practical purposes; and on all suitable occasions, when writing or speaking on the subject, he pronounced it to be of no more value as an *ism*, than sounding brass or a tinkling cymbal, if it did not prompt to a higher life and to renewed efforts for es-

tablishing the kingdom of heaven on earth. He lived in the present, not in the past or future, and had no sympathy with that phase of Spiritualism which begins and ends in catering to human credulity. But what shall be said of the intelligence or sincerity of those who say that they implicitly accept all the marvels and miracles recorded as having taken place thousands of years ago, with not a living witness to attest to any one of them; while they scout as arrant imposture perfectly analogous wonders and revelations, though these are confirmed by multitudes of living witnesses, whose truthfulness cannot be questioned, and whose critical judgment and profound caution refute every imputation of ignorance or folly. What has been possible in any age of the world, as to spiritual phenomena, is possible in ours; and if we cannot believe what transpires in our own days, before our own eyes, we certainly do not and cannot believe what is reported to have taken place ages ago. But in regard to this matter, "let every one be fully persuaded in his own mind," seeing that it is no real test of moral character, and that it alters nothing in our actual relations to God and our fellow men.

But I must bring this tribute to a close, leaving much unsaid in respect to the worth and services of our departed brother. I am sure that his feelings respecting life and death are excellently delineated in the following graphic lines by Mrs. Barbauld of England:

"Life! we have been long together,  
Through pleasant and through stormy weather.  
'Tis hard to part when friends are dear;  
Perhaps 'twill cost a sigh, a tear.  
Then steal away, give little warning;  
Choose thine own time;  
Say not, Good Night, but in some brighter clime,  
Bid me Good Morning!"

No, beloved friend, faithful co-laborer, translated spirit, in accordance with this injunction and on this occasion, I will not say to thee, Good Night; no, not Good Night; but rather, because thou hast risen to a brighter day and a nobler height, I will exultingly bid thee Good Morning, congratulate thee on thy change of sphere, and commend thee to the companionship of angels and the spirits of the just made perfect. But wherever thou art in the universe,

"Still all thy song shall be,  
Nearer, my God, to Thee,  
Nearer to Thee!"

The exercises included the services of an excellent Spiritualist choir from Providence, who rendered with fine effect that beautiful piece, "There's a home beyond."

Wendell Phillips then delivered a most feeling and eloquent, though brief address, closing with these words:—"What a blessing is death! The young man's fear is the old man's hope. How gently God breaks it to us! When our temples are silvered, half our friends are on the other side, and we are glad when the gentle messenger says, 'Come.' Farewell, friend, with the triumphant seal on your labors. God make us worthy of you!"

Hon. Henry Wilson then spoke in eulogy of the deceased, as a friend of every good cause, who had passed a long and useful life in striving to elevate the human race—to lift up the downtrodden, and set free those that were in chains—and one whom he had known and highly esteemed for many years.

The lateness of the hour forbade further speaking, and the coffin was opened to permit a last look upon a sweet and placid countenance, beaming with that smile which death could not conquer. His remains were entombed in Swan Point Cemetery, followed by friends and sympathizers.

A distinguished President of Harvard-College was once asked by a brother clergyman, how long it took him to write a sermon. He said, "Sometimes a week, and sometimes longer." "What! a week to write a sermon? I write one a day and make nothing of it." "Yes," replied the Doctor, "but I make something of mine."

#### WHY WE PUBLISH SO MANY ADVERTISEMENTS.

There are certain complaints publishers of periodicals are apt to receive from subscribers, which are so unreasonable that we must crave the indulgence of the reader in a little space to reply to them. These complaints are levelled against the appearance of advertisements in their favorite journals, the assumption apparently being that having purchased a copy of a periodical, or subscribed to it, the length and breadth of the sheet is the reader's property, and should be filled with literature. Now, to these complaints or assumptions there are two answers. The first is that by means of the revenue from advertisements, the publishers are enabled to give their subscribers a far more valuable journal than they otherwise could afford to do. With many periodicals, the greater part of the cost of illustrations and contributions is paid for by advertisements, the sheet itself being sold for little more than the bare cost of the white paper and the printing. The subscriber is obtaining for almost nothing, that which cost a large outlay; and the advertisers, instead of being objects of his denunciation, are entitled to his gratitude. If any complaints are pertinent in the matter at all, they should come from the advertisers, who would seem to be paying more than their proportion of the expense; but intelligent advertisers usually concede that this liberality, jointly theirs and the publishers, extends the circulation of the publication, and hence, in the end redounds to their advantage. No circulation, attainable by a first class weekly, would be sufficient to meet the outlay in producing this Journal, if no revenue were derivable from advertisements. If advertisements were excluded, the price would have to be increased, or the expenses materially reduced. The second answer to these complaints is that advertisements are really important in a journal, being in fact only so many items of information which it is desirable for people to know. Advertisers could not afford to advertise—and they pay large prices—if there were no response to their advertisements; and if responses come, the evidence is complete that the advertisements have been not only important to the advertiser, but useful to the reader. The advantages thus are entirely mutual. The reader often discovers in the advertising pages, an announcement of new books, that as an intelligent man, he desires to be informed about, and which in many cases are of interest to him, or possibly, of value to his business; he finds the particulars of a new household utensil, the purchase of which will abridge the labor or contribute to the comfort of his family; he learns the price of apparel, and thus is enabled to employ his means judiciously and to the best advantage in procuring articles of this kind; he gathers information as to various forms of investment, by which he may place his reserved money in the best securities; in short, the advertising pages supply him with no little information vital to his comfort or important to the right understanding of things about him. A journal without advertisements is incomplete, and keeps away from its readers many things they ought to know. Advertisements are a chronicle of the world's progress; they exhibit its industrial activity, and show what is doing in the world of thought, of invention and of art. So much better is this all understood in England than with us, that there all the literary and scientific journals give very great space to advertisements, and have them always paged in the number, so that they may be bound in the yearly volume, and remain a permanent record of the business aspect of the times. In an old newspaper or magazine, the advertisements are often the most curious and instructive part of the publication, and serve the same purpose as old ballads and old songs do in throwing a valuable side-light upon the manners and habits of the people of a particular period. The social history of a people could be written from their advertisements. Literature proper exhibits the culture of a few; the literature of advertisements shows the taste and culture of the multitude. If amusement could be derived from English advertisements, what must be said of American provincial ones, with all their splendid energy, their sounding pomp and their wonderful grammar? A curious and entertaining book has been written, on the History of Sign-Boards; a still more entertaining volume could be compiled from advertisements gathered from different times and various sources. It would be one of the richest collections of *dissecta membra* in history.—*Appleton's Jour.*

**DRUNKARD, STOP**

**Intemperance is a Disease.**

**THE REMEDY HAS BEEN DISCOVERED.**

**A RADICAL CURE CAN BE EFFECTED!!**

Many of the weaknesses of human nature, which have been charged to total depravity, are the mere effects of unfortunate disease. This may be inherited or brought upon any one by habit.

**INTEMPERANCE IS SUCH A DISEASE!**

*It Can Be Cured!*

What the poor suffering victim of appetite needs is not condemnation, not censure and blame, not moralizing and preaching but

**A MEDICINE!**

and

*A Scientific Course of Treatment.*

his can be had, and under its influence "old things pass away and all things become new."

**THE DRUNKARD'S HOPE!**

Is the name of a medicine prepared by C. C. BEERS, M. D., long and widely known as a specialist in the cause of Temperance and sanity. It will, if used according to the simple yet scientific directions, make of any drunkard

**A PERMANENT CURE!**

Do not despair; you may be free from the curse which drags you down if you will. Rally your manhood, revive your courage,

**AND BE SAVED!**

This remedy can be given without the knowledge of the patient, if desired, and is perfectly safe in its operation.

**10,000! 10,000! 10,000!!!**

**DRUNKARDS HAVE BEEN CURED.**

**What the People Say!**

Believing that a few letters and certificates from those who have been cured of Intemperance, and from those who have had their friends redeemed from this curse, would be evidence that this disease can be cured, I give a few of the great number which I have received:

**RECOMMENDATIONS:**

The following letter is from an Ex-Member of Congress from the State of New York;

*My Dear Sir:*—Thinking you may feel some curiosity to know of my health since coming home, I write to say that my experiment of your treatment is beyond all question a perfect success.

Hoping I may be the means of putting many others in the way of making your acquaintance, I am, with best wishes to you and yours,  
O. B.

Quincy, Ill., Oct. 12th, 1867.

*Sir:*—The two bottles of medicine, sent to my address here have accomplished thus far all that you claimed for it.

I have met the Young Men's Christian Association, and presented to them what I believed to be the merits of your medicine, urging their immediate action in the recommendation of its use in the Asylum of Good Templars, which institution is yet in its infancy, having incurred heavy expense in the procuring of a proper house or home. Yesterday I was waited on by a committee of three, saying that they had decided on giving it a trial.

MRS. A. E. DUNAHOO.

South Onondaga, Oct. 17th, 1867.

*Dear Sir:*—Your "Radical Cure" for intemperance has proved so beneficial to my husband, that some of my friends wish me to write for more.

My husband was and has been for some years very intemperate; but, thanks to you and our Heavenly Father, he is entirely cured, and words will hardly express our gratitude. I sent before in Mrs. Bradley's name, for fear I could not persuade him to take it, but now he is willing to say he owes his cure to your medicine, and for it we shall ever remain grateful to you.  
MRS. O. H. AMIDON.

South Onondaga, N. Y., Oct. 17th, 1867.

*Sir:*—Enclosed find six dollars (\$6.00) for which send your "Radical Cure" to O. H. Amidon, Syracuse, N. Y.

He has been cured by its use, and others are wanting to try it. Send the quantity you can afford to for the enclosed money. Forward by express at your early convenience.

Send a dozen circulars, if you please.

Yours, &c.,

PHEBE BRADLEY.

*Sir:*—Thinking you might wish for my reference with regard to the efficacy of your "Cure," I give you the address of T. V. D., Buffalo, N. Y., to whom you may write for particulars. You may remember that I caused to be sent to you from Rochester, N. Y., an order for some of your medicine a year ago. He is a thoroughly cured man, not only of rum-drinking but also of tobacco-chewing, and has resumed his place in his father's affections and business.

W. A. KNIGHT, 701 Broadway, N. Y.

Pequonock, Conn., July 19 1865.

At the request of Mrs. W., I write you. She received our circular two weeks ago last Monday. I received the medicine I ordered ten days after I sent the money, and it has proved to be a perfect cure so far, for the one I got it for,

used only one bottle, and he has not taken one drop of spirit since, nor does not have any desire for it, nor to go where it is kept. He is a changed man entirely. To-day I carried the bottle I had left to Mrs. W., to cure her husband. If it will cure him it will cure any one. I fear one bottle will not be enough for him. Please write as soon as you receive this.

Address

F. B. STEBBINS,  
Pequonock, Conn.

Eastville, Va., Nov. 1, 1864.

*Dear Sir:*—Some weeks ago I ordered one of your circulars hoping to benefit a friend fast sinking into a drunkard's grave. I persuaded him at length to send for the medicine—he took it, and it has worked a perfect cure; the very smell of whiskey is now loathsome, and the same of beer, cider, and all alcoholic liquors. He is now another man—his wife the happiest of women. I wish you now to send me a package of circulars for distribution—I wish to do all the good I can.

Respectfully,

T. W. SMITH.

Lyndon, Vt., May 2, 1864.

*Dear Sir:*—Your Remedy for Intemperance has been instrumental in bringing joy and peace to our once unhappy home, and nearly restoring the patient from his former habits, although circumstances beyond my control prevent me from following the directions minutely as I otherwise would have done. Language is far too feeble to express my gratitude to you as the preserver and restorer of one who is dearer to me than life. Please send me two more bottles without one moment's delay as I have only one dram left, and I do not feel safe without it.

In haste,

JANE BARTLETT  
Lyndon, Vt.

The following is from a gentleman who formerly kept the Alms House in a neighboring town. Two men have been cured, have left the Alms House, and are now supporting themselves and families, when before, the town had to support them. The medicine was given nearly two years ago.

Plymouth, Aug. 27th.

*Dear Sir:*—I have been away from home most of the time, since meeting you in Boston, and have not noticed your cure in the papers; I will as soon as I can get time. In regard to the Alms House inmates I would say, after having given your medicine for a short time, the inclination for strong drink was very much lessened, and the persons often said to me they were not going to drink any more, and time proved they felt and meant to do so. Two of the cases are now out of the house, and supporting themselves and families. I herein give my testimony, in any case of drunkenness, that I could calm the patient in one hour's time, by giving only one teaspoonful of the mixture, without the individual being aware of taking anything out of the common course of drinks. It is not detected by the inebriate till he feels the effect of it in his stomach, taking away all desire for strong drink. No person who has a friend or relation addicted to the habitual use of intoxicating liquors, should be without it, or even would be, after giving it a fair trial. More anon.

Yours truly,

D. C. CLIFFORD.

Boston, Sept. 1st, 1864.

You wished me to state what I know personally in relation to the effect of your "Radical Cure."

You kindly presented me, some months ago, with a number of bottles. The first cure was that of a gentleman who had for years been addicted to the use of ardent spirits—so much so, that there was scarcely a day but he was intoxicated. From a high business standing he was brought down to utter want. He used only one bottle, and is now engaged in his former pursuits, with a dislike as strong against, as it was formerly for, ardent spirits. I might mention three other cases, with the like gratifying results, with which I am cognizant.

Very truly yours,

J. R. DILLINGHAM.

Providence, R. I., March 18, 1865.

*Dear Sir:*—Since writing before, I have heard of a perfect cure that has been cured in this town by your medicine. Will you please to write so that I can get the letter by Saturday, and tell me how many bottles at the most it will take to effect a radical cure. I want enough to cure him [speaking of a friend], without stopping to send for more.

Yours truly,

M. J. LAKE.

Chicago, March 8, 1865.

*Sir:*—I now write to let you know that the man that took your medicine last October, in Groton Junction, has not drunk since, and says he never will drink again. Since I came here, I have been telling how much good the medicine has done. There is a lady here that wants to get it for her husband, so I thought I would write to you and see what way you can send it.

MRS. MARY ANN MURPHY.

147 N. Green Street, Chicago, Ill.

The following letter is from an ex-member of the Massachusetts Legislature

East Boston, March 4, 1867.

*Sir:*—I feel it a duty to humanity to inform you of the result of my observations in regard to your remedy for drunkenness. I first became acquainted with you, when you with others brought the subject of an Asylum for Inebriates before the Legislature of this State, of which I was then a member. The evidence before the Committee was conclusive in favor of your "Radical Cure for Intemperance."

Wendell Phillips, Esq., stated that the ratio of cures which

had been made in different institutions and the result of comparison was six to one in favor of your remedy. Judge Russell's letter to the Chairman of the Committee, was decisive in regard to the success of your practice, as was also the testimony of a large number of gentlemen, who stated that your medicine had done for them personally; besides hundreds of letters, speaking of the wonderful success of your medicine. I must say that I was surprised, for I had been looking at reformatory means of ridding men of this curse, rather than to medication, to save the inebriate. After hearing the testimony of such a large number in favor of your manner of treatment, I recommended it to some of my acquaintances, and have been more and more favorably impressed with the surprising effect of your Remedy, in removing the appetite for intoxicating drinks. I would also state that I have advised some half-dozen of my personal friends to use it, and so far as I know, all have been cured.

JOHN B. HAM.

This certifies, that, at the suggestion of some of my friends, I called upon Dr. Beers, to inquire in regard to his Radical Cure for Intemperance. I was very favorably impressed with his philosophy of the cause and cure of Intemperance. At his request, I called on a number of ladies and gentlemen, whose names were given me, who had been cured of all desire or appetite for stimulating liquors, and who were earnest in their expressions of gratitude for the wonderful change which the medicine had produced. Although hitherto quite skeptical in curing intemperance by medication, I must say that the evidence in favor of his practice is overwhelming, and I can truly say [if human testimony is worth anything] that if the people of Boston really knew what the Radical Cure is doing to change the condition of homes and families—from wretchedness and misery to happiness and peace—it would create such an excitement in this city as has seldom been seen.

Truly your friend,

IGNATIUS SARGENT, M. D.,

Boston.

Malden, Aug. 30th, 1864.

*Dear Sir:*—I think it my duty to inform you of two cures by the use of your medicine, which came under my particular notice, in Providence, R. I., some two years ago. One of them, within ten years, from being a man of more than ordinary business capacity, through the use of intoxicating drink sank lower and lower, until he got into the gutter, where the "Radical Cure" found him, took away all appetite for strong drink, and to-day he is a man again, enjoying the confidence and respect of his friends. Another case in the same city, was a gentleman of culture and wealth, who had become so degraded by the use of stimulants that he was given up by his friends as a hopeless case. He was told of the "Cure," and said, "With a little help, I can overcome this habit." The poor man little thought that the membrane of his stomach was diseased, and that no coaxing or driving could remove it. Only a judicious course of medication with the "Radical Cure" would remove the malady. He used the medicine, is wholly himself again, and is now holding a high office under the federal government. If the facts in relation to these two cases will be of any benefit to the cause of humanity, you are at liberty to use them.

Yours truly,

C. C. HOMER.

This letter is from a friend who has taken some interest in letting the good effects of the "Radical Cure" be known:

Hartford, Aug. 16th, 1864.

*Dear Sir:*—Since being here, I have become acquainted with a case of intemperance, which, I think may be cured by your Remedy. He is perfectly willing to take your medicine, so that it will not be necessary to take it in liquor. In another instance I have recommended your Remedy, and it proved a cure. The last I knew about it the man had not drunk for over a year, nor had he any inclination to. I shall send for the medicine for this man as soon as I get your answer.

Yours truly,

A. M. KNIGHT.

Here is one from New Hampshire, which shows what a single bottle of the "Radical Cure of Intemperance will do:

Portsmouth, June 20th.

*Dear Sir:*—Having taken your "Radical Cure" some two weeks, with good effect, thank God! and not having taken quite one bottle, I wish to know if I must continue to take it until all is taken. I thank God and you that I ever took it. I have no desire for drink. You may use my name to do good to others. I have drank for years.

Yours with respect,

D. Y. ADAMS.

**What the Papers Say.**

We would call attention to the "Radical Cure for Intemperance, prepared by Dr. Beers. We know of many who had the desire for alcoholic stimulants entirely removed by its use.—Boston Journal.

In the Providence of God, while influences are at work to make us a nation of drunkards, a medicine has been discovered that destroys all desire for intoxicating drinks.—Transcript.

A Radical Cure for Drunkenness may be procured of Dr. Beers, of this city. There is no humbug about this. Try it you who are afflicted with too great a desire to imbibe to excess.—Pilot.

Any amount of evidence from all directions could be produced, if required, but the above is certainly sufficient.

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OFFICE 47 PROSPECT STREET, CLEVELAND, O.

BUSINESS NOTICES.

All business Notices are excluded from the Lit.rary 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, 8 months.	26 issues, 1 year.
1	1.00	1.56	2.68	3.80	4.92	6.04	7.72	11.08	150.00
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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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31	10.00	13.60	20.80	28.00	35.20	42.40	53.20	74.80	\$100

REMOVED.—The Shirt Manufacturing business, so successfully carried on for years, by Alfred Briggs, and recently at No. 2 Hoffman's Block, has been removed to No. 243 Superior street, where shirts, cuffs and collars are made to order and warranted to fit. We have just "harnessed ourself" into one of those elegantly fitting collars, and as we write, feel in justice bound to acknowledge the perfection of work done at this establishment. The firm is now Tage & Briggs, 243 Superior St. Don't forget the number. It is a central location, convenient to everybody. Orders promptly attended to.

THE LECTURE SEASON.

The Spiritualists and Liberalists Lecture Association of Cleveland will commence their services for the Fall and Winter at LYCEUM HALL, on the first Sunday in September.

Mrs. Emma Hardinge will lecture on the Sundays of September.

Mr. J. M. Peebles will occupy the rostrum in October.

Mr. E. V. Wilson is engaged for November, to be followed by Mr Peebles.

Children's Lyceum at 12:30 P. M.

LECTURING.

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

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

BRO. WHEELOCK:

I have made arrangements for free return passes for delegates to the American Association at Richmond, on the Pan Handle route from Pittsburgh to Richmond. Any person going to the Convention over any part of that road, and paying full fare on going, will be entitled to free return passes.

Please give this notice to your readers, and oblige,  
Yours truly,  
HENRY T. CHILD, M.D.  
634 Race St., Philadelphia, Aug. 19, 1870.

SOCIABLE AT LYCEUM HALL

The first

Sociable of the Season

will be held at

LYCEUM HALL.

On Friday evening, September 9th, 1870.

Delegates and friends attending State Convention, are invited and expected.

THE MISSIONARY WORK IN WISCONSIN.

During the month of September, I have engaged the valuable services of J. M. Peebles and Dr. E. C. Dunn, in the missionary work. Mr. Peebles will co-operate with us during the week evenings. Friends in any part of the State, wishing such services, will please address me immediately at Glen Beulah, Wis.

Mrs. N. R. Norcross, of Delton, Wis., is hereby recommended to the public as a co-operator in the mission, by advice of the Executive Board.

J. O. BARRETT.

Missionary for Wisconsin.

MISSIONARY WORK IN WISCONSIN.

De Pere—J. O. Barrett speaks Saturday evening and Sunday, day and evening, Sept. 10th and 11th.

Beloit—J. M. Peebles speaks Thursday eve, Sept. 15th.

Roscoe, Ill.—J. M. Peebles speaks Friday eve, Sept. 16th.

Saturday and Sunday, Sept. 17th and 18th, J. O. Barrett and Dr. Dunn will hold a mass meeting in the same place.

Sparta—J. M. Peebles and J. O. Barrett, speakers, Tuesday and Wednesday, Sept. 20th and 21st.

Janesville—Barrett, Dunn and others, Saturday and Sunday, Sept. 24th and 25th.

J. O. BARRETT.

Missionary Agent for Wisconsin.

GREAT MASS MEETINGS.

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

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

J. O. BARRETT, Missionary Agent.

Glen Beulah, Wis., July 11, 1870.

The Tafelrunde. (Round Table).—Devoted to Spiritualism and Free Religion.

This is the title of a new fortnightly published in the German language at Washington, D. C., Prosper L. Schucking, Editor and proprietor. The sterling value of this Journal may be known from the names of contributors, who rank among the most talented Germans of the country. We notice the names of Frederic Munch, Dr. Geran, Dr. Tideneau, Casper Butz, Dr. Cyriax and others. Our Friend Cyriax contributes a valuable paper on "Spiritualism" for the first number, and Dr. Schuller of Columbus one on "Materialism vs. Spiritualism." It is the duty of the Spiritual journals to assist by every good word this new ally, which disseminates the great principles of Spiritualism in fields that they cannot reach.

The German population are the most investigating, liberal and rationalistic portion of our Community, and their reception of our philosophy, means vastly more than a passive acquiescence; it means assimilation into practical life, and great results may be expected when a sufficient number take hold of the subject with spirit. We are glad that they have now an able exponent of Spiritualism and Liberalism, not only for the good productive to them, but the reactionary influence it will exert on others.

THE AMERICAN LIBERAL TRACT SOCIETY being fully organized, with Wm. Denton the Geologist as President, and an effective executive committee, has commenced operations by publishing three excellent tracts entitled, "The Bible a False Witness," by Denton; "The Ministrations of departed Spirits," by Harriet Beecher Stowe; and "Thomas Paine's letter to a friend concerning the publication of the Age of Reason." These documents are supplied for distribution, for fifty cents per hundred, so that no Liberals or Spiritualists need be without a few of them to scatter. Address Box 518, Boston, Mass.

LETTERS TO ELDER MILES GRANT, being a review of "Spiritualism Unveiled." By Rev. Moses Hull, Hobart, Ind. Pamphlet, 86 pp., price 25 cents.

Elder Grant will find it easier to bring about "the great, last day" and the last great fire, than to answer the arguments of the author of this fearless little pamphlet.

APPOINTMENTS.

Mrs. S. M. Thompson speaks at Alliance the 3d Sunday of each month.

Cephas B. Lynn attends Ohio State Convention, Sept. 9th, 10th and 11th.

Speaks at Milan Sept 18th.

Mrs. Hardinge speaks in Cleveland (Lyceum Hall) during the Sundays of Sept.

Mrs. Hardinge's time is all positively engaged, and hundreds of applications she cannot fill. A. A. WHEELLOCK.

OHIO STATE ASSOCIATION OF SPIRITUALISTS.  
Fourth Annual Convention.

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

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

Arrangements will be made for securing board at reduced rates.

Emma Hardinge and other distinguished speakers will be in attendance.

HUDSON TUTTLE, President.

GEO. WM. WILSON, Secretary.

Lectures on Phrenology—By D. M. KING, at Mantua Station, O., every Saturday evening.

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**SEVENTH NATIONAL CONVENTION**

OF THE

**American Association of Spiritualists.**

To THE SPIRITUALISTS OF THE WORLD:

The Seventh Annual Meeting will be held at the Hall of the Spiritualists, in Richmond, Indiana, on Tuesday, the 20th day of September, at 10 o'clock in the morning.

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

By direction of the Board of Trustees,

HENRY T. CHILD, M.D., Secretary.

634 Race St., Philadelphia.

The Board will meet on Monday, the 19th of September, at 2 o'clock P. M., at the Hall above named.

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Leave Cleveland,	A. M. 4.30	A. M. 5.25	P. M. 2.30	P. M. 4.05		P. M. 6.45
Arrive Toledo,	9.30	8.50	7.40			10.45 A. M.
" Detroit,		12.50	11.20			
" Jackson,		12.55	11.15			
" Kalamazoo		4.55	6.55			
" Grand Rapids, Chicago		8.15	10.00			
		P. M. 4.20	A. M. 6.50			P. M. 7.20 A. M.

**EASTWARD.**

	Atlantic Ex-press	Day Ex-press	Cincinnati Ex-press	Conneaut Accommodation	Express	Spec. N. Y.
Leave Cleveland,	A. M. 7.45	A. M. 10.45	P. M. 4.00	P. M. 4.55		P. M. 10.50
Arrive Erie,	10.50	2.00	7.05	Ar. Conneaut 7.48		1.30 A. M.
" Dunkirk,		12.30	3.55	8.59		2.50
" Buffalo,		1.50	5.30	10.30		4.10
" New York,		A. M. 6.40	11.00	3.30		P. M. 6.25
" Boston,		11.00	3.30	5.00		11.50
		A. M. P. M.	P. M.	P. M.		P. M.

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**TRAINS WESTWARD.**

L'Ve Boston	5.00 a. m.	8.30 a. m.	3.00 p. m.	9.00 p. m.
" N. York	10.30 a. m.	11.00 a. m.	8.00 p. m.	11.00 p. m.
" Buffalo	11.50 p. m.	6.05 a. m.	11.50 noon	8.25 p. m.
Arr. Cl'nd	5.15 a. m.	2.05 p. m.	6.25 p. m.	4.20 a. m.

**TRAINS EASTWARD**

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

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## The Burdens of the Day.

BY BAYARD TAYLOR.

Who shall rise and cast away,  
First, the Burdens of the Day?  
Who assert his place and teach  
Lighter labor, nobler speech,  
Standing firm, erect and strong  
Proud as Freedom, free as Song?

Lo! we groan beneath the weight  
Our own weaknesses create;  
Crook the knee and shut the lip,  
All for tamer fellowship;  
Load our slack, compliant clay  
With the Burden of the Day!

Higher paths there are to tread;  
Fresher fields around us spread;  
Other flames of sun and star  
Flash at hand and lure afar;  
Larger manhood might we share,  
Surer fortune—did we dare!

In our mills of common thought,  
By the pattern all is wrought;  
In our school of life, the man  
Drills to suit the public plan,  
And through labor, love and play,  
Shifts the Burdens of the Day.

Power of all its right of none!  
Right hath each beneath the sun  
To the breadth and liberal space  
Of the independent race—  
To the chariot and the steed,  
To the will, desire and deed!

Ah, the gods of wood and stone  
Can a single saint dethrone.  
But the people who shall aid  
'Gainst the puppets they have made?  
First they teach and then obey,  
'Tis the Burden of the Day.

Thunder shall we never hear  
In this ordered atmosphere?  
Never this monotony feel  
Shattered by a trumpet's peal?  
Never airs that burst and blow  
From eternal summits, know?

Though no man resent his wrong,  
Still is free the poet's song;  
Still, a stag, his thoughts may leap  
O'er the herded swine and sheep,  
And in pastures far away  
Lose the Burden of the Day!

—Atlantic Monthly.

## The Divining Rod.

The Student (London) is inclined to believe there may be something in the popular notion of the power of the divining rod. We know a most respectable Congregational clergyman of liberal education, who insists that he has this power of discovering underground currents of water, and we have seen a rod bend in his hand in such a way as was quite inexplicable to us on any other theory.—Exchange.

The divining rod, like the famous Planchette, is only an instrument in the hands of a medium, through which spirits make known the results of their clairvoyant perceptions.

In proof of this, when any one is in search of water, the rod does not indicate the existence of minerals, though it may be carried over them; but if it be used to discover minerals, when it passes over the bed of the springs without motion. When oil is the object of search, neither springs nor minerals have any influence upon it. These things we learn from a practical diviner, who in connection tells us some anecdotes from his experience, two or three of which at some future time we may reproduce. §

## Rum and Religion.

The town of Wheelock, Vermont, passed the following vote in 1797.—“Voted, that the town be at the expense of rum for vending off the new meeting house pews.”

If that was Christian piety for a whole township in 1797, why is not the use of rum resorted to now, by the saints, not only for “vending off new meeting house pews,” but to assist in other respects in spreading “the means of grace?” We would not recommend either as of any benefit to humanity, the Christian dogmatism and soul-bondage of church pews being quite as injurious as rum. If you would have good health and a clear conscience, avoid them both. ||

## Paraphrastic.

All time belongs to us, for time is hours.

The first Eve angelical Alliance—Adam's marriage in Eden.

A flash of lightning continues scarcely the thousandth part of a second.

The Russian Government is about to establish an astronomical observatory on the summit of Mt. Ararat.

According to Dr. Barham, one-half of the Cornish miners die of consumption, between the ages of thirty-five and fifty.

What is every day of a wise man's life, but a censure or critique on the past?

Thinking accelerates the circulation of the blood; hence literary pursuits are conducive to longevity.

The cost of running a steamer a round trip between this country and Europe is said to be about \$42,000 in greenbacks.

A wise physician once said: “I observe that every one wishes to go to heaven, but I observe also that most people are willing to take a great deal of very disagreeable medicine first.”

The Chunchos in South America, believe that women are impure beings, and were created for the torment of man, and that their flesh is to be eschewed as in the highest degree poisonous.

Descartes believed that he had discovered the art of living five hundred years. When he died before the age of sixty, his associates were convinced that he had been poisoned.

A mother had repeatedly called her little son to come and say his prayers, as it was bedtime. Finally he stopped his play and said, “What's the matter mama, is God in a hurry?”

It is said Carlyle is to visit America the coming winter. If he does, he will probably be induced to lecture before the various Lyceum Associations, the public will then have an exhibition, not only of a “dead sea ape,” but be regaled by its “chattering.”

Recently the Dean of Westminster preached in the Abbey from the word “Amen” at the end of the Revelations, which he described as meaning “steady and steadfast, faithful and true.” The meaning attached to it at Rome, adds the Court Journal, when the word “Amen” was echoed on all sides after the Pope's speech, was “Hear, hear!”

A German wag advertises the latest invention as follows:—“To let or for sale—Now on exhibition, a Steam Dogma-creating machine of five hundred priest power, which works with the greatest precision, and turns out twenty new dogmas per hour. Inquire at Rome, corner of Bull's Angle and Jesuit Lane.”

The Spiritual lecturers in Massachusetts have formed a Club for the laudable purpose of mutual protection and relief in case of sickness or accident. It is time something of this sort was inaugurated, and we hope that all lecturers on Spiritualism, wherever located, will cooperate with their brethren, to the end that it may prove a success.

The wife of Sir John Davies was prosecuted for libel. She endeavored to convince the court that she had the spirit of Daniel, by making the following anagram, “Reveal, O Daniel,” out of her maiden name, Eleanor Audley. The Dean of Arches answered the argument by making the following anagram out of her first married name, Dame Eleanor Davies: “Never so mad a lady.”

Dr. Marshall Hall gives the following directions for restoring a drowned person: “Place him upon his face and breast, so that the tongue may not remain upon the top of the glottis; then turn the body slowly upon its side, and then as slowly return it to its first position. Do this in the open air, if the temperature be not below fifty degrees, Fahr., until breathing is restored, and then use friction vigorously, and give stimulants judiciously.”

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