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No. X.

## The Transition

BY S. P. DRIVER.

Out of the transient, and into the endless!  
Leaving forever the false for the true!  
Forth from the hovels of time, to the palace  
Reared, oh, my brother, for me and for you.

Spurning the husks that have mocked at our craving!  
Waking from visions earth ne'er could fulfill!  
Bursting the bonds of life's cruel enslaving,  
Forged by the pitiless fingers of ill!

Clear of the breakers and surf of probation!  
Back from the maelstrom of passion and pride!  
Out on the halcyon seas of forever,  
With winds softly blowing, and calm flowing tide!

Storm-clouds behind us, before us God's sunshine,—  
Before us the mercy, behind us the wrong—  
The bow of God's promise the arch of our welcome,  
From death unto life, and from dirges to song!

But pen hath no color, and words no portrayal  
To paint, to our vision, "the joys that remain,"  
When hope shall be merged in a boundless fruition,  
And faith shall have sundered doubt's cumbering chain!

Oh joys unimagined! oh treasures unwasting!  
Oh peace that shall quench the long thirst of the soul!  
Who, who in the race would be weary with running  
With prizes so priceless, at heaven the goal!

## Angels and their Ministries.

BY J. O. BARRETT.

The great Hogarth, conscious that his hand was about to lose its cunning, was asked by a friend the nature of his next design. "The end of all things!" replied the painter. With unremitting diligence he wrought, and when he had given it the last touch, he seized his palette, broke it in pieces, and said, "I have finished!" In a few months his spirit passed to the society of the sublime artists of the immortal galleries.

J. Madison Allen, from Quincy, Mass., (in 1871, publishes this beautiful incident. It corroborates what other little folks do at home—play with invisible children. They look at them, talk with them, sing with them, make speeches for them. Mr. Allen writes:—

DEAR BANNER—My youngest sister (residing in East Bridgewater, Mass.) has a daughter three years old, named Eva. My oldest sister lost, a little over a year ago, a daughter five years old, named Etta.

A few weeks after Etta was buried, Eva suddenly exclaimed, one night, some time after retiring, when all was still, What's 'at? what's 'at? See, mamma!

See what? I do n't see anything.

See, up there!—pointing toward the ceiling. Presently she cried out again, Oh, see, mamma! Etta!—up sky—angels!

Etta? What do you mean? What Etta?

Aunt Emily's Etta.

How does she look?

Quite smart (a phrase she had learned).

How do the angels look?

Pretty—white.

What is Etta doing?

Flowers—here!—pointing to the bed on which they lay. Presently she started, and said Etta gone, mamma—Etta gone!—and she soon fell asleep.

A year passed by. Eva meantime spoke of Etta now and then, but never in a manner to indicate that she saw her. A few weeks ago, however, as she was playing in her bedroom, she commenced to carry on a conversation, apparently with some one, and for some time seemed to proceed with her childish occupations as if she had company. At length she called to her mother, who was in an adjoining room, to come in and see Etta; saying that Etta had come to see her, and had brought another girl with her; that they were playing together, and having a good time.

Where are they? asked her mother. I do not see anybody but you.

Why, right here, mamma! Don't you see them?

The mother could see no one; but the child insisted that Etta was really there by her side, playing with her, and that there was another person with her whose name she did not know. She said Etta brought some little red balls with her to play with, but she (Eva) couldn't get hold of them. (Query: Were they electrical sparks!) She said they told her they would come again, and the stranger would then tell her name.

At length Eva rose up and walked towards the kitchen door, talking with her company, and apparently holding some one by the hand. When she had reached a few steps beyond the threshold, she cried out to her mother, There Etta's gone!

She has since often spoken of the affair, and invariably treats it as a genuine, real visit of actual persons; and she speaks expectantly of their coming again. It is evidently a reality to her, which she treats in a matter-of-fact way, as if there was nothing about it calculated to excite special wonder; and she

frequently asks why they don't come again, and wishes they would.

A correspondent of the *People*, Indianapolis, Ind., (republished in the *R. P. Journal*) signing herself "J. J.," relates the following facts of Lisette Bernard, eight years old, "who was one of a car load of orphan, homeless children, sent west from New York by the Children's Aid Society there, to find homes. My husband had spoken to Mr. Friedgen the agent of the society, brother of the shoe merchant on Washington street to bring him a little nurse girl the next car load he should conduct to the West. This was in the winter of 1864-5. That spring, in April, he brought us Lisette, stating that he knew nothing of her parentage and that he selected her on account of her gentle disposition, from a number of favorites at the Orphan Asylum, on Randall's Island, near New York, where she had been for four years \* \* \* \* \*

There was nothing remarkable about her but her very mild ways, and dreary, weary look from her deep set, blue eyes. I noticed Lisette manifested a peculiar and intense interest whenever I played on the piano, selections from any of the old operas and master-pieces. At such times I would frequently find her sitting in the adjoining room utterly oblivious to everything but the music; from the effects of which she seemed to recover when spoken to, and would then rouse herself as if from asleep. This absorption of hers was the subject of frequent remark in our family. One night last November, about one o'clock, my husband and I were aroused from our slumbers by hearing the sweetest of music, coming apparently from our parlor. Our bed-room was off the sitting room—all on the same floor, and of course we were frightened. The doors from our room to the sitting room and thence to the parlor were all open—the gas by our bedside burning dimly, but the parlor was dark. We lay a moment listening to the perfect concord of sounds from the piano, which we perceived was under the fingers of a master hand. The music was from Bach—one of great and majestic movements—but not one that I had played on that piano, for I had not the notes in the house. The playing ceased a moment or two, and then began with one of Liszt's Fantasias—one so difficult of execution that none but the highest professors of art ever attempt it. I had heard it the summer before at Crosby's in Chicago, but had never tried it myself. Mr. J. and I hastily dressed ourselves, for by this time we supposed some of our friends had taken this novel method of serenading us. But who was the performer then touching the instrument with a skill possessed by none of my acquaintances, was the puzzling question. We passed noiselessly to the parlor door—the light from our room by reflection made everything in the parlor visible. You may imagine our surprise when I tell you that the performer at the piano was none other than Lisette—dressed in her gayest suit with her abundance of hair put up in a style I never saw before on any one, but very neat and tasty. Her face was from us, and Mr. J. motioning me to keep silence, lighted the gas, and we both went to Lisette's side just as she concluded the fantasia. Her eyes were closed and her face, usually pale, was now deathly white. At the same time Lisette turning her head toward me, and bowing politely, said in a lady-like voice—not natural to her—"That was Liszt's own favorite when I knew him; beautiful, isn't it? But here is something I like better," and turning to the piano, her eyes still closed, she gave with exquisite skill one of Bach's Counter Fugues, which is perhaps the most difficult of all compositions to render, but when well delivered as this was, carries the hearer from earth to heaven. If I could render a Counter Fugue, as a musician, I should be content. I was so absorbed in her theme that I forgot who was the performer. As it closed, Lisette rose gracefully and bowing, said: "That is sufficient for this child to-night, she must now rest. Please, kind friends, do not waken her in the morning, I will arouse her at the proper time," and bowing again with a womanly grace Lisette had never attained, she passed to her room.

"The next morning Lisette, usually an early riser, slept until ten o'clock. We said nothing to her of what we had witnessed, nor told it to any one else that day. On the second night after, we were awakened about the same hour by a similar performance in the parlor. We went in again. The pieces played were all classic, mostly from Handel—one or two from Beethoven—and their execution perfect; only one of which I had ever played in her hearing. Between each she made remarks and criticisms as naturally as if she were some accomplished performer presiding at the piano, and not our little nurse girl. As she closed this performance, she astonished us more than ever by saying: "Good friends, I much thank you for your kindness to this child; I am her mother, and I am training her unconsciously to herself. Please do not tell her of this practice, for I fear she will not remain long with you, as she is very delicate," and bowed herself out as before.

These performances being repeated every alternate night after, became somewhat annoying—especially since Lisette

seemed to be declining rapidly. The physician prescribed for her but never seemed to understand her case. He witnessed her musical performances. He said she was undoubtedly asleep the whole time at the piano. On one occasion she turned to him and said:

Oh, Doctor, I see you don't understand this; Lisette is not before you except in body. I am her mother. I can use her body. My name is Therese Barnard. I was reared in Lorraine, and married in Paris. I taught music in Paris—it was my grand passion. My husband died on board ship as we came to America. I died in New York a few months afterward. I have watched Lisette ever since—you need not give her medicine—she will soon be with me and Louis.

She lingered till January last and died a painless death. It was a gradual fading away. Her performance ceased in December. After her death Mr. J. wrote to the Asylum whence she came, to know what the record showed concerning her. The answer so far as applicable is as follows:

Barnard, Lisette—entered January 20, 1861, from Bleeker street tenement house. Supposed to be four years old; mother died of starvation; said to be French music teacher. Lisette sent to Indianapolis, April, 1865.

She never touched the piano when awake, but said she would like to learn to play it. Nor did she with but two exceptions play any pieces that were played in our house by any other person.

Mrs. E. A. Williams, lecturing in Williamson, N. Y., March 17, 1871, speaking of a boy medium, relates this fact:

"This medium, a little over a year ago, was at Pultneyville, N. Y. A few pleasant friends gathered at the house of Friend Cuyler, the medium never having but once before met Mr. Cuyler or his wife, and all the other friends gathered there were entire strangers to her. Nothing had been said before her of Mr. Cuyler having lost friends. They beheld the manifestations there; the little granddaughter, the light of the house, the loving sprig that had been plucked, as it were, from the parental stem and carried away on the wings of angels—she arises. "Ah!" says the influence, using these mediumistic lips, "little Birdie is present, little Birdie is here!" How did she know the name of their angel child? No one had told it her; no one told how she looked. Did she not see the form? Was not the spirit present? A little incident was told.

"Don't you remember when you and I and grandmother, were riding together and Dollies hat fell off, and how you wouldn't get it for me?"

Enough was said to convince the grandfather that the child was present—a powerful test. "My bird is here; Birdie liveth!"

G. L. Ditson relates this significant incident, speaking of a boy "James" who was apprenticed away from his home:

"The mother soon after sickened and died, but ere her departure she called to her bedside all her children save one, and took an affectionate leave of them, mourning, however, most grievously that her loved little Jimmy was not there to receive her last blessing. James, however, was away, but with a kind master, where he had little to do, and good food, and a nice comfortable room by himself. One night—I think he stated it was some two or three months after his mother's departure—he was conscious that his room was illuminated, and that, too, even before he opened his eyes, for the light struck through his eyelids. When he did open his eyes he found that a beautiful brightness pervaded every portion of his apartment, and that his mother, lifelike, though with a sad expression, bent over him. His first impulse was to spring up and throw his arms around her neck, but in a moment he remembered that she was dead. His mother, too, was waving her hands up and down over him, as if to say, 'Be calm, dear boy; your mother comes to bless you.' All this was, as it were, fascinating to the child, and he had no fear—it was his own dear mother, why should he fear?"

Mrs. David Wilson, in a letter to me, tells of the tender care of angel friends in the case of a poor old mother who earned an humble living by sewing. When seated by an old fashioned fireplace, sewing a vest, she dropped asleep, and the vest fell into the fire. A strong grip upon her arm awakened her in time to save her from injury. Nights, when sewing late, her fire has gone out, and asking the spirits to warm her up, she would presently feel hands rubbing her, and she soon would be in a glow of heat. Carrying her work home at night, a little light would go before her, and return with her and remain only until she lighted her lamp. When she feels in her desolation at times—that dejection we all experience—she is comforted at nights by soothing raps upon her pillow, and frequently cold nights, the blankets are tucked tightly around her. She is upwards of seventy, and longs to be summoned home—where is fullness of joy and pleasures for evermore."

A. E. Giles, writing the "Life of Harriet Tubman," the philanthropic negress, who aided so many of her kindred peo-

ple to escape from slavery, speaks of her recognizing her angel guide as the Lord:

"So successful had she been in her incursions into the slave territory, that the slaveholders offered a great reward for her apprehension; and when she was asked by a lady how it was possible that she was not afraid to go back, she answered, 'Why, don't I tell you, Missus, t'want me; t'was de Lord. I always tole him, I trust to you; I don't know where to go, or what to do, but I expect you to lead me, and he always did.' Thomas Garrett, the well-known philanthropic Quaker of Wilmington, said he never met with any person who had more confidence in the voice of God, as spoken direct to her soul.

Before her escape from slavery, she used to dream of flying over fields and prairies, rivers and mountains, and looking down upon them like a bird, and reaching at last a great fence, or sometimes a river, over which she would try to fly, but it 'peared like I would'n't hab de strength, and jes as I was sinking down, dere would be ladies all dressed in white ober dere, and dey would put out dere arms and pull me 'cross.' After she came north she identified the veritable places she had seen in her dreams, and recognized the features of many of the ladies who afterward befriended her, as those of the angels who aforetime appeared to her in vision. At times she falls into trances, and is then insensible to external influences. She says that her spirit then leaves the body, and visits other scenes and places, not only in this world, but in the world of spirits."

### A National Disgrace.

[From Woodhull & Claflin's Weekly.]

The National Commissioner of Education gives the startling information that one-seventh of our entire population can neither read nor write; and this seventh over ten years of age. Out of a population of nearly forty millions, five millions seven hundred thousand have never received the benefit of a common school education. But even this disgraceful showing reveals only a very small part of the real ignorance that exists. Besides the millions who can neither read nor write, there are millions more who write so badly as to be unintelligible, and who read so poorly as to fail to comprehend what they read. This last class of people include the great proportion of those who can read and write. While if those who can read properly and write correctly were separated, their numbers would astonish us still more than does the number who cannot do so at all. These alarming facts, if they were given their due weight, should rouse the people to an investigation of the causes which conspire to bequeath us such results. If civilization is in any sense dependent upon education, they not only indicate a sad showing, but a terrible failure on the part of those who are educated, to look after the demands of such as are below them in this regard.

The real meaning of the case, however, is something quite different from what it is usually supposed to be. It is one of those systems of aggregations of power in the hands of the few by which the many are made subservient. The ignorant masses always have been, and always will be, in virtual bondage to the enlightened few. The monopoly of education is fully as terrible a despotism as is the monopoly of wealth. Indeed, without the first, the last would be impossible. It is the possession of education which makes the monopoly of power in any direction possible. If all people were equally educated the prevailing unequal distributions of wealth and favor could not be maintained.

Our Declaration of Independence declares all men are born equal. If the government were administered in the spirit of that declaration, equality would be proportionately sustained in all the various phases and spheres of life, and among all people. But the government does not even take cognizance of any measures which have for their aim the equality of the people. Indeed, though it is the entire spirit of the reasons given for the revolution out of which it grew it is questionable if a single legislative act stands upon our Statute books, State or National, from which it could be deduced that equality was its purpose.

A government which has failed in every particular to base its legislation upon the idea of equal freedom, rights and duties, for all its citizens does not deserve, because it has not earned the name of a Republican government the very first principles of which is equality.

But this even might be overlooked, had the question never been raised. The impotency of the government to carry out the principles upon which it was founded, might be excused; but when that impotency assumes to itself, by the power of position, the right to deny equality, and absolutely to prevent its existence, the time for excuse is passed. The same spirit that determined the declaration of independence from the rule of English despotism, should possess and determine us to declare our independence from this later despotism, which is even more intolerable than the former was, because more pretentious; being a clear usurpation by the government of what can only rightfully exist in the people.

Thirty years from to-day, the present infant generation will be the ruling spirit of the country. But is the present ruling spirit taking any note of that fact? Is it caring for what the future shall be? No! it spends its strength in hatching schemes by which its own selfish propensities can be gratified, leaving the future to take care of itself. In our highest halls of legislature President-making is the order of the day. Weeks and months of the time of Congress are consumed in windy and wordy declamation for party purposes, by which to entrap to their support those whom they have conspired to keep in ignorance, while the vital interests of the people either lan-

guish in the committees or in vain contend for respectful consideration before the bar of the House and Senate. And into such a conspiracy has the government, inaugurated through the blood, sufferings and privations of our fathers, degenerated.

Indeed, the purposes for which our fathers bled and died have been so fearfully perverted by their descendants that it is almost useless to expect any redress, except, through a complete reversal of the present order of things. In all directions and departments we see nothing but wrong—nothing but a perversion of the principle of equality to self-interests. Every year, finds some new and cunningly devised legislation becoming law by which the monopolists hope to obtain a still firmer grasp upon the vitals—the industries—of the country. Every year some devices pass into law having in view the transfer of the support of government, to a still greater extent, from the laborers to the capitalists; and every year finds a smaller number of the rich growing richer, and a larger number of the poor, poorer, while a competent education is still more exclusively confined to the few whose parents have the means to invoke the benefits of Harvard or Yale.

True, reform is abroad in the land, pleading its demands; but nevertheless upon every point exposing its weakness. Its great misfortune is that it is not integral. A little squad of people here and a still smaller squad there, are uselessly expending their time, strength and limited means in the fruitless endeavors to obtain a little relaxation in their several directions; and each so suspicious of every other as to pass into convulsions if its especial domain be invaded, or it is requested to lend its aid for any further or greater end. And each of these reformers is so bigoted in his own estimation that he conceives that his idea is the great panacea for all the ills of humanity, and denounces every thing else as bitterly as he does the ills he seeks to cure. Thus the vitality of reform is spent in numberless diverse directions with small results. This unphilosophic condition, however, is legitimate. It arises out of the fact that people—even reformers—know next to nothing about principles, or causes. They observe a certain deleterious effect and set themselves about to ameliorate it, never stopping to inquire whence or why it came.

Now, there must be an entire change of programme by Reformers. Let them be of whatever sort they may, they must unite and *en masse* march against the common enemy. They must come down to the truth, that all true reform is one at bottom, springing from the same general principle of the demands of justice; and that nothing is reform that is not directly related to this principle and connected with all that are related to it.

But if there is one thing which more than all others ought to secure the attention of all classes of people, it is education for the young. It is clear that many grow up in ignorance. Whether this comes from the incapacity, or indifference of parents, need not be inquired into here. It is sufficient that the fact exists, and that it is prophetic of destruction to the future of this country. If parents do not give the necessary education to children to make them desirable members of the society of which they will form a part, then society itself not only should, but must secure it to them. It should do this; first, because it is its own interest; and second, because it is a duty it owes to its future construction.

It is a false idea that children belong to parents, instead of society. In the last and best analysis, parents are but the agents of society to continue its existence. They produce children who shall constitute society. Then, do not children belong to society in a still more important sense than they can belong to parents? And no short-sighted policy, suggested merely by the affections, should be permitted to militate against both the welfare of society and the interests of children. In other words, parents have no right to exercise a control over children that shall make them bad members of society, but to assert that children belong to them, is to assert such a right which, carried into practice, produces the unfortunate conditions from which we are now suffering.

As civilization has spread and enlightenment become more generally diffused, and the benefits of education more distinctly understood, society has gradually extended its sway over the conduct of its children. Compulsory education is now advocated by the best humanitarians. From this to a perfect system, is but a single step. If society have the right to demand that all children shall have a certain amount of education, it certainly has the right to the entire control of their education. It not only has the right to this control, but it is a duty it owes to children to exercise it. It is more important that children should be made good men and women, and profitable citizens than it is that the selfish whims of parents should be gratified. Parents revolt against resigning control over children, but they must learn to consult the interests of children and the good of society before their own selfish affection which would be gratified at the expense of both children and society.

And education should be such that every child, male and female, on arriving at a mature age, shall have had equal advantages to all the possibilities of education. Society has no right to conspire with its members to permit a certain favored few of its children to monopolize all the power of education. And we declare that society is itself responsible for a very large proportion of the crime it makes laws to punish. But such is its inconsistency, though it is so plain that almost every body overlooks the fact, in the supposition that the responsibility resides in the individual. Children, at their majority, are what society makes them, and there is no escaping the conclusion. It must be taken hold of and our present system of education modified to meet it, and its decrees, let them interfere, as they will, with parental authority and selfishness, must be inexorable.

### A Correct View of the Indian Question.

J. B. WOLFF AFTER CLAYTON J. LAMB.

Twenty years practical experience and a careful analysis of the whole question, justify me in saying a few words defensively, and to prevent the formation of wrong opinions of people who are blinded by selfishness or prejudice.

1. The Indian is a very much abused individual. He has the same normal right in the universe as any other organized entity, disintegrated from the gross mass, dependent on the elements, and efforts combined, for support. According to the law of his being—high or low—ruled by love, justice or power, he is entitled to subsist according to the normal law, on flesh, grass or grain, so long as mother nature is able to support him thus, without starving others whose claims are equally as strong.

2. There existed no necessity for the discovery of Columbus and the peopling of this continent by an abnormal race.

3. After discovery there existed no necessity for the extermination of the aborigines, or driving them from one mode to another to their great damage, and there exists no necessity for Clayton J. Lamb, with his *unlamblike* proclivities, and such as he is, and thousands who are not like him, who pretend to be reformers and humanitarians, to be at this time fulfilling their own prophecy by executing the law of extermination, and justifying their conduct by a misrepresentation of the facts. There is abundance to support the 40,000,000 whites and one million of Indians with the criminal conduct of the government and the "free-booter" practice of its citizens.

This much for the principles: It is not true that they all have lands and bounties, and fed by Government. It is true in regard to a single tribe. I think the Osages, that for twenty years, notwithstanding the agreement of the Government to expend \$7,000 or \$8,000 annually, in agriculture, that not an acre has been ploughed and not a seed planted. It is true that they are cheated and robbed by the Government, its agents and the settlers generally. It is true that wherever legitimate efforts have been put forth, the Indians have become self-supporting.

It is also true that only a few hundred years have elapsed since our ancestors were as low down in the scale as these red men; and it is emphatically true that as a type, they are superior in physical perfection, in moral code, in natural justice, in human kindness; and it is not true that they are ungrateful or forgetful of kindness.

The Indian, uncontaminated by the whites, is not only free from their vices, but his whole physical and moral nature is not polluted with original virus of venereal, and all sorts of scrofulous humors disseminated by that most damnable of all scientific blunders, vaccination.

Lamb is not of my flesh and blood. I deny the impeachment. I am a *Wolff*; have none of his blood in my veins; would not be mean enough to offer such a plea; or whine for sympathy on account of the trials of frontier life, taken there by my own selfish motives and in the character of a "Free-booter," call it by what other name you please.

Pray, what has the Darwinian theory, or the belief of Spiritualists in that theory to do with the extermination of the Indians, or the justification of the injustice of the whites to these savages? If people do not wish to be denounced let them tell the truth, act justly, or hold their peace. However low Mr. Lo, he is not as low as those who assume that because the law of nature demands the extinction of a type, that any one nation has a right to execute the law to get possession of the "good lands" occupied by the doomed race.

I am sorry and ashamed to see such miserable stuff admitted to the progressed papers, under the plea of "fairness," and "hearing all sides," "mangled corpses," "hardy pioneer," "deadly arrows," "green graves," cover up the motives of the "thousands of whites" who want the peaceable possession of the fat lands of the "few Indians." All of which is simply bunkum to those who understand this conflict.

### "Our Disgrace."

From the Religio-Philosophical Journal.]

BRO. JONES:—Inasmuch as you have given considerable space in number 22, to articles animadverting upon Victoria C. Woodhull and her position as president of the American Association of Spiritualists, I wish to offer a few thoughts in reply. What is the ground of complaint? Simply that she advocates social freedom. Is that any thing new for Spiritualists? I admit that in clear, forcible argument, in earnest, fearless advocacy she excels any of us who have preceded her, but that she has advanced any more radical ideas on social life, I deny. What is there to be feared from social freedom more than from religious freedom? The same arguments used in favor of one holds good with the other, and those used with equal logic against either one can be used with equal logic against the other. The Orthodox people would legislate on our religious views, would make laws curtailing our religious freedom if it were in their power. What better are those who would legislate on the affectional relation and bind us in that respect? Neither our religious emotion nor our affectional feelings can be governed by our wills, and I claim legal enactments have no right to interfere with either, and should protect the individual in his right to perfect freedom, and where each and every individual is protected in the exercise of his rights there can be no encroachments, no tyranny as there now is.

But some will argue against freedom because some persons are on a low plane and would thus manifest themselves. Has not that person just as good a right to act true to his organization as one on a higher plane the same as in religion. The uncultivated Catholic has a right to his undeveloped method of

worship just as truly as the most ethereal Spiritualist to his. In our present state of society individual rights are not respected, if perchance marriage supervene, and a woman pure and sensitive is forced to receive the embraces of a beastly man, no matter how loudly her soul may cry out against it. Talk of freedom as a cause of impurity in social life. Nonsense! It is the only means by which purity becomes possible. It seems so strange to me that persons who seem capable of reasoning upon other subjects seem so illogical, so senseless in their treatment of this. I am not personally acquainted with Mrs. Woodhull, but her logic is irresistible, her honesty of purpose and strength of character, it seems to me can but be obvious to any one who is not biased by prejudice or envy. I glory in the woman for the work she is doing. Do not worry, Brother Eddy, about a division of the workers for *there can be no division where there has never been any union.* Hudson Tuttle, too, is in trouble. Why does he and others stay at home and find fault with the doings of the American Association? Why do not those who know so well what ought to be done be on hand and attend to such matters. This association always advertises its time and place of meetings, and invites attendance. Then why have ye not rallied, *ye wise, pure, respectable Spiritualists* and saved the cause from such "disgrace" and inaugurate a better work than is being done, instead of staying at home and snarling at those who are trying to do what they can to further the cause of truth as best they may. Suppose that was the first convention Mrs. Woodhull attended, if she was the choice of the people there present, which was evinced by her election, what was that to the case. I will admit I was surprised when I heard of her election. Agreeably surprised—for I thought it evinced a greater growth in the Spiritual ranks than I thought had yet obtained.

Will it not—dear friends and readers, one and all—be a glorious time when we shall have advanced so far that we shall be able to only ask, is any idea or action true, instead of, how will it look to the people or what will Mrs. Grundy say, and receive truth as a divine guest, welcoming it, come from whatever source it may, and in whatever garb? Light, more light should be our watchword, and if Spiritualism is a religion worthy the support of men and women of this 19th century, it must take in reforms, embrace everything in science or art that is conducive to the welfare of the human family in every department of life,—religious, political and social; if it does not embrace all these it is too narrow for me. Fraternally yours,

J. H. S. SEVERANCE, M. D.

MILWAUKEE, Wis.

### What does Spiritualism Mean.

[For Woodhull & Claflin's Weekly.]

Of late years we have cherished the hope that the world had at last evolved something that would never admit of restriction; something that would grow and expand until all the needs of humanity should be encompassed by it; until every principle of justice, every truth of philosophy, and every demonstration of science should be formulated within the circle of its all-embracing theory and practice.

This is what we had predicted for Spiritualism. But we are now surprised into a revision of our premises; a re-analysis of the causes from which we expected such results to flow; and are compelled to inquire if indeed Spiritualism do mean all that; or is it to repeat the oft-told tale of Sectarianism?

From the nature of the foundation upon which Spiritualism is built it ought not to be sectarian; indeed, Spiritualism, in the broad sense of universal intercommunication between the inhabitants of the material and spiritual spheres, cannot be sectarian since it presumes upon communion between persons of every possible shade of difference in intellect, morals and culture. Then who shall say what shall constitute a Spiritualist? And if this cannot be done, whence the cry raised as to what belief and practices shall be permitted for the elect? And who have been deputed as the conservators of the faith?

It seems to us that there is a deep meaning in the fact that Spirit communion is no respecter of persons. If the facts upon which it is built recognize no distinction among persons, how can the faith growing out of it be made sectarian? And if it cannot be made sectarian, are Sectarians Spiritualists? And if not, are those who are attempting to hedge it, anything more than Sectarians? Spiritualism is universal. Sectarianism is limitation; and this is the difference.

Now, what is the logic of this? If Spiritualism is a universal religion, does it not naturally and unavoidably lead to the conclusion that it is also humanitarian? Universality is humanitarian; and humanitarianism includes all the needs of humanity.

And what are human needs? First, they are material. The needs of the flesh, out of which all others grow, must be provided for, in order that the intellectual and moral nature may have sustenance. In order to make any practical use of Spiritualism its logical deductions must be outwrought in every day life.

One of the very first things upon which the welfare of humanity depends, is its proper organization. Organization of humanity is its government. If government then be imperfect; if indeed it be despotic, it necessarily follows that Spiritualism, in beginning at the foundation of society to evolve it to better conditions, should first endeavor to correct governmental abuses. Moreover, if governments, under which Spiritualism has burst forth, are falsely organized, are built upon principles which are not humanitarian, then should its whole efforts be directed to the construction of a better one to take the place of the old. How then can those who are entitled to the name of Spiritualist as believers in the religion of humanity, say they have nothing to do with government as such? Should not the principles of religion enter into the construc-

tion of the government? Should it not be such as to permit and protect human rights? Should it be not builded upon justice and equity; and are they not elements of Spiritualism as a religion?

We should consider ourselves very bad Spiritualists if, because the government permitted us to usurp the rights of others, as our present government does a portion of their natural rights, we should usurp them and at the same time make loud professions of devotion to human welfare. This is a serious question, one which the true humanitarian cannot evade. It is useless for any to say that they may be consistent humanitarians and at the same time eschew their duty and rights as citizens. Nor will it do for them to profess that they are devoted to humanity, and at the same time co-operate with a political party which conspires for the interests of the few against the interests of the great majority of the people. They cannot say, and be consistent, that they believe woman, as a constituent part of society and acknowledged citizens of the Government, can be deprived of her rights as such and at the same time support the party which enforces that despotism. Far be it from us to desire or attempt to compel any person to act politically, against the Republican party. But we have the right to expose the inconsistency of those who profess one thing, and live in action something quite different. It is no better to profess justice and equality and live their opposites, than it is to make a long face of serving God of a Sunday, and live to the devil all the week. And if we, as Spiritualists, make no more consistent application of our professions than do our Presbyterian brethren, what better are we than they; what does our Spiritualism—our religion—profit us more than theirs?

We, therefore, conceive it to be our duty to urge upon Spiritualists the work of reorganizing our Government so that it shall be administered upon the principles of strict human justice. Nor shall people hinder us by crying out that we want to sectarianize politics. We have never before found Spiritualists who were willing to admit that Spiritualism was a sectarian religion, or that they were sectarians. But some have thoughtlessly, we think, announced that they are sectarians and that Spiritualism is, like all other isms, sectarian.

But it remains to be seen whether the great mass of Spiritualists will permit such an imputation to be permanently fastened upon them, and whether they will remain contentedly and unconcernedly watching the gross abuses that have grown up under our Government and never raise their hands to stop their practice.

We believe that Spiritualists, as a body, have a care as to what sort of a government exists. We believe that they interpret Spiritualism to mean the religion of humanity, and that in caring for humanity they cannot remain indifferent spectators to their enslavement, be it of whatever subtleness it may, even if it be that which was spoken of by the Apostle and "servant of God," James, when he said "Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud." This same kind of fraud is practiced upon the laborers everywhere in this country, and shall Spiritualists stand by and let it continue?

Nor shall the cry that we wish to make use of Spiritualists to accomplish our own selfish purposes deter us from the work we are assigned to do. It matters not to us, except that we pity those who entertain the sentiment, if some do maintain the proposition that we labor for self, instead of for humanity. We have this knowledge, however, that if we do by false pretenses so labor, that they who assert it, can by no possibility be so well informed of our motives as to be warranted in the assertion. They do not know whether they speak falsely or truly. They should comfort themselves, however, in this, that if what they assert be true our efforts will come to naught. It so occurs that we care but little for mere personalities. Whatever people may assert of us personally we endeavor to leave out of the question; but we are ever ready to defend the principles we advocate, or to acknowledge our errors when we find them. Hence we would say to our personal enemies cease your personal denunciations and question our principles. And in this particular matter of political action, into which we urge upon Spiritualists to enter, the principles of justice and human rights would be better subserved than by sticking to the Democratic and Republican parties. Let them remember that the question is not, whether we are urging this movement for personal ends or for purely humanitarian motives; but whether the movement is right or wrong? If it be wrong in itself there could be no possible excuse for Spiritualists to forward it by their support; but if it be right of itself, there can be no excuse for opposing it, even if we are its advocates. In the last instance it is those who would oppose it that would be acting from personal motives; they would oppose it because a particular person is its advocate. And we earnestly recommend that Spiritualists consider this distinction, which perhaps may not have occurred to them previously.

**BEGGARS OUTWITTED.**—Many years ago an ingenious plan was adopted by the Grand Duke to rid Florence of beggars. It was proclaimed that every beggar who would appear in the grand square at a certain mentioned time, would be provided with a new suit of clothes, free of cost. At the appointed time, the beggars of the city all assembled, and the Grand Duke, causing all the avenues to the square to be closed, compelled the beggars to strip off their old clothes, and gave each one, according to promise, a new suit. In the old clothes, enough money was found concealed to build a beautiful bridge over the Arno, still called the "Beggars' Bridge," and the city, for the time being, was relieved of the beggars by which it had been previously overrun, as nobody would give to the well-dressed individuals who implored charity, not believing their tale of distress.

### Honor and Candor.

GLEN HOME, Massachusetts, February, 24, 1872,

**SISTERS WOODHULL AND CLAFLIN:** I felt regret that women were not loyal to each other, when Mrs. C. M. Warner went before the Legislative committee to remonstrate against Woman Suffrage. Her intellectual status was apparent. Though wanting in culture and logical powers of reasoning, she did not lack self esteem. Her harangue was a repetition of the hackneyed assertions which priests and demagogues have always used to damage the cause. She said that ladies did not want to vote, in defiance of the fact that they are petitioning Congress and the State Legislatures by the tens of thousands for a legal recognition of the right. She also said, "If every woman suffragist is not a free lover, every free lover is a woman suffragist. Omniscience alone could determine that, and the silly sneer designed to stigmatize the petitioners and prejudice the committee produced no other effect than pity for her weakness. Suppose the statement had been true, it was wholly irrelevant to the subject, for individual belief is not one of the qualifications of voters. Men of every shade of opinion stand before the ballot box as equals. Mr. Vibbert, a candid liberal clergyman, replied: "The free lovers are the married and unmarried men who trample upon the purity of women; and the principal opponents of woman suffrage are the licentious men and abandoned women. He knows that love is an attitude of Deity and a God-like emotion, while lust is a gross, animal propensity; and, I regret that he should so confound the words. Mrs. Warner is, perhaps, incapable of distinguishing the difference, But I will not repeat her platitudes. Mr. Garrison aptly remarked; "Such looseness and incoherency of speech is unworthy of notice." If the wives of the moneyed men should remonstrate against an increase of the wages of the sewing-girls—many of whom are working at starvation prices—because they don't want remunerative employment, these anti-woman suffragists would see the injustice at once; and their dastardly attempt to defeat the effort to obtain the franchise is not a whit less impertinent or oppressive. No one is obliged to go to the polls unless they choose, and this acting the part of the "Dog in the Manger" is both intolerant and tyrannical. While my property, which is the accumulated product of my muscles and brains, is taxed for the support of government, I shall claim the right of representation and resent the meddlesome interference of those who are striving to hold me to their level.

MARY OAKES.

**THE RELIGIOUS AMENDMENT.**—The National Convention at Cincinnati, to secure a religious amendment to the constitution, does not seem to make much headway. Visionary impracticables of one kind and another gather about the meeting and distract its proceedings. The whole object of the movement is so close to the border-line of fanaticism, that it is no wonder some of its advocates, although with the best of motives, turn up on the other side. The question was fully considered by the framers of the constitution, and was unwillingly relinquished by many of the best men of those days. The churches of Massachusetts and New Hampshire, convened at Newburyport, near the close of 1789, in an address to President Washington, stated that they should have been glad to have seen "some explicit acknowledgment of the only true God, and Jesus Christ whom he has sent, inserted somewhere in the Magna Charta of our country," but added that the defect, in their opinion, had been "amply remedied" by the religious acts and expressions of Washington's administration. The president, in his reply, observed that "the path of true piety is so plain as to require but little political direction;" to which consideration, he says, "we ought to ascribe the absence of any regulations respecting religion from the Magna Charta of our country." Washington added a hearty tribute to the clergy, to whom the religious interests of the people were wisely left, saying, "In the progress of morality and science, to which our government will give every furtherance, we may confidently expect the advancement of true religion and the completion of our happiness." These are sound and still pertinent expressions not to be improved upon, certainly, by anybody in the Cincinnati Convention.—*Boston Journal.*

**NO FOOD FOR SIXTEEN MONTHS.**—A very peculiar case has just come to light at a place near Preston (England). In the fold of Ennell-lane, which closely adjoins the village of Walton-le-Dale, and which is about a mile and a half from Preston, there is a cottage wherein for three years a young woman has been lying bedridden, and for between one and two years has had nothing to eat. Her name is Ann Biding, she is thirty-three years of age, and resides with her aunt. Prior to being taken ill, she was a strong, healthy, young woman, never losing a day's work, and was employed as an operative at the mill of Messrs. Horrocks, Miller & Co., of Preston. Shortly after sickness set in the left work, was compelled to go to bed, was medically attended, and for three years has been gradually sinking. Several doctors have attended her, but none of them have been able to give her any substantial relief, and six months ago remedial operations were abandoned, and the case was left to itself, the idea of the aunt being that the "Almighty had to do with it," and that it was useless continuing to incur expense for medicines without any hope of a cure. For sixteen months the young woman has had no food at all, the only thing she could bear being a drop of water to moisten her lips. She is conscious, but very weak; gets little sleep, and cannot bear a lighted candle in the room at night time. The relatives in charge of the young woman are humble, honest people, and make no "show" of the case, which is hardly known in the district.—*Preston Chronicle.*

The Rev. Edward C. Towne, writing in *The Index*, says he is opposed to modern Spiritualism, but believes in spirits. Of course he does, for every Christian has this faith; but it seems contradictory, or a distinction without any difference. As thus: The spirits in which Christians believe, are located over Jordan doing nothing and are inaccessible. The spirits of the Spiritualists come to this side of that river, and by their "communications" make themselves useful. Such is the faith of both parties, as they define it. Both believe in spirits.

But it is evident that the modern Spiritualists have got the better faith of the two, for they insist upon it that their spirits do come back and communicate. Now this is just what is wanted in the premises. Who would know or believe that there is such a city as Timbuctoo, unless somebody had been there and came back convinced of its existence? So of the New Jerusalem and the "summer land." The faith that provides for the return of the travelers from the hitherto supposed "undiscovered country," is certainly to be preferred to the faith that does not allow their return but always keeps them *non est inventus*. Don't you think so, Dr. Towne?—*The Investigator.*

The citizens of Hull believe in woman's right to be voted for. They have elected Mrs. Lizzie A. R. Knights a member of their School Committee for three years.

### The Reason and the Difference.

[From Woodhull & Claflin's Weekly.]

We need only refer to the fact to have it clearly understood by our readers, that the *Religio-Philosophical Journal* has been our most determined and bitter opponent, because we have dared, as President of the American Association, to advise to urge Spiritualists to form a political party based upon the principles of justice and equality, in fact to give the political professions of the *Journal* an opportunity for exercise. Ever since our message to Spiritualists, week after week it has contained some unkind reference to us.

But we are now rejoiced to find it, if not acknowledging its errors in so many words, advocating governmental questions with quite as much force and profundity as we were ever guilty of doing. We may have been wrong, since we occupied the position referred to; to issue a message, and to urge Spiritualists to act justly, politically; but it may be right for the *Journal* to do the same thing, simply as a journal. We don't pretend to be competent to decide this question, and will leave it entirely to Brother Jones. We are only too glad to perceive that the same cause we entertain with so much earnestness, finds in the *Journal* so able and faithful an advocate. Brother Jones does not oppose the advocacy of governmental, political questions. Though he opposes our being permitted to advocate them, we are happy to know that it is the person and not the principle which is the cause of it. So after all we work in harmony, since if the principle can succeed, we shall be glad, even to be excused from advocating it and permitted to retire to the ranks from which we were, to ourselves, so unexpectedly called.

Does any one doubt what we have said? Let us go to the *Journal* and let it speak for itself. Surely we have a right to its words to sustain our hopeful position. In its issue of March 9 is an editorial under the caption of "What governments ought to do for children." We confess to having been surprised at seeing such a subject presented, since we had been led to the belief that all interference with governmental or political questions was entirely out of place for a Spiritual paper like the *Journal* so deeply engaged in searching after God. Not that we thought the *Journal* had no regard for children, but that it could think government could possibly have any thing to do with them was an entire surprise. No body questions that children ought to have the very best education and care, but that the *Journal*, a religious paper, could advocate it and at the same time say that Spiritualists as such should not meddle with political questions, was what we were anxious to learn the explanation of.

It went on to explain:

"Government owes a duty to every soul that is born under its fostering care; to see that each is trained from early infancy in that line of development that shall make it a useful member of society."

Precisely what we have urged upon every proper occasion. But we have not only urged the proposition as an abstract right—but, and this is where we differ from the *Journal*, we have shown how to accomplish the desired result. We have urged Spiritualists to concentrate their entire vote in such a way as to elect persons to make such laws as will provide just what the *Journal* says the government ought to do. But we are attempting to sectarianize politics when we urge Spiritualists to take the political action that will secure it! Or does the *Journal* hold that it is the province of Spiritualists to teach and not to practice? For our part we have always held that preaching, without practicing, was inexcusable bad taste, since it opens the door to a charge of hypocrisy. Our government does not care for the education of children. The *Journal* says it ought to do so and stops there. We not only say it ought to do so, but also urge Spiritualists to make it a duty of the government to do so. Which is the more consistent?

But if we were agreeably surprised by the presentation so forcibly, of what government ought to do, we were confounded at this, its further proposition: "The moral aspect of the subject never presents itself to their teachers' consideration. Indeed their moral faculties have never been awakened upon the subject. Such faculties in them are absolutely obtuse. \* \* \* Indeed, they have been robbed of the very life element that would develop them."

Indeed, then the moral faculties, as well as the intellectual, should be the subject of education! So says the *Journal*, and it becomes highly suggestive, if not instructive. It is but a step from this to include religion. In fact, as between morality and religion, it is generally considered there is but little difference.

But what shall a government be considered that neglects the intellectual and moral culture of its children? Let the *Journal* answer.

"Is it not obvious that a government that would thus neglect the highest duty that can devolve upon it, by providing for, rearing and developing the best men and women it is capable of, to take the place of those who so rapidly pass away, is recreant to its highest interests, and void of that wisdom which should guide it for the greatest good of all."

And it continues to say when the government shall not neglect its "highest interests" that it will be the ushering in of the millennial age. And still farther, "Modern Spiritualism is being ushered into the world to quicken thought, to rouse men and women to action."

But as it progresses it becomes still more explicit and defines Spiritualism itself thus:

"The difference between Spiritualism and religion is this:—Spiritualism presents science, philosophy and action, as a remedy for all social as well as temporal evils. Religion presents blind adherence to church dogmas."

And yet in another column of the self-same paper it takes the American Association to task in the most bitter language for proposing the very action, which it says, Spiritualism was ushered into the world to bring about. It certainly follows

according to the *Journal*, if it makes any professions to consistency, that the American Association are Religionists, instead of Spiritualists. Thus, we learn, after several weeks of fruitless search what the *Journal's* course means. We are not Spiritualists, and as sectarian religionists, we have no right to urge, or take political action, since, if we were Spiritualists; we might according to the *Journal* do so. And we ask every professing Spiritualist to note this position and argument of the *Journal*, and not be frightened from political action because sectarian religionists professing to be Spiritualists, are advocating it without the right to do so. This, from the *Journal* may also explain what Emma Hardinge Britten meant when she spoke of the necessity of calling a convention to see who are, and who are not Spiritualists, and what they may, and may not believe and advocate.

But the issue of the *Journal* of the 23d instant still further enlightens us about politics and government. Under a caption "Governments are instituted for the welfare of the people" it proceeds to inform us what governments are, as follows: "Hence, when we speak of a government we mean the people who live under specific laws and legislative enactments, imposed by COMMON CONSENT." Again, this is just what we have claimed. We said in our speech of last May that women have no government, and called upon them to come forward next May if they were not taken into the present government before, and inaugurate a government for themselves, with the hope that they would make one so much better than the present one, that many men would desert from the less, to the more perfect.

And, as if to clinch, past escape, the previous declaration of the objects of Spiritualism, the *Journal* again declares:

"The mission of Spiritualism is to enlighten the people, to induce thought, to arouse action, to break down partition walls that divide men from one another, and to unite in every great and good work. It has no warfare against individuals(???) anywhere, but its warfare is against institutions everywhere which tend to caste in society, or negatively allow ignorance to exist."

We could not possibly demand a broader platform for Spiritualism; and as we said before, we are glad, indeed, to know that the *Journal* agrees with us so perfectly as to what Spiritualism is; and as to what Spiritualists should do; in fact, so glad that we readily overlook the various ill-tempered things it has been surprised into saying about us and against what it advocates so warmly and powerfully in its calmer moments, when reason, instead of prejudice, has the mastery.

The mission of Spiritualism is "warfare against institutions everywhere, which tend to caste in society, or which negatively allow ignorance to exist." The very broadest interpretation of the most radical political action we have ever advocated was not a whit in advance of this that the *Journal* advocates. But we also hold that, Spiritualists do not perform their highest duty if they do not carry on this "warfare," when by not doing so they "negatively allow ignorance to exist." We commend a review of the situation to the *Journal*; and to Spiritualists, the careful, calm and serious consideration of this duty urged upon them by so ably conducted a journal as the *Religio-Philosophical*.

### Those Around Us.

BY S. E. L.

"The good, the loved, are with us though they die;  
We think of them as angels in the sky;  
But the deep firmament divides us not,  
They are with us in the densest crowd and in the loneliest spot.  
With voice and eye and with the thrilling smile,  
They answer not as they were wont erewhile;  
But when deep yearning all our spirits move,  
Their spirits softly whisper us, responsively, We love."

I am inclined to think that spirits are in the vast space around us; that we have many unseen spectators on life's actions; that disembodied human spirits sometimes manifest themselves to persons in the human form. To me, this is not an unpleasant thought, but rather one of pleasure. The outside world says at times we are alone, yet oft in certain hours what sweet communings are ours; what holy thoughts of comfort and assurances are breathed at us; we feel the spiritual presence that giveth joy and strengthens us for the future. Who would not believe that in true worship we may "come to the spirits of the just made perfect, and to the innumerable company of angels?" I love to read of the old patriarchs and prophets; of the appearing of angels and their ministering unto them. These messages light up the dear old book that has descended to us full of beauties that tell of a life beyond. The light of ages past reveals to us the truth that the "gone-before" return to the children of earth. Angels' visits have not ceased, for even now at times their voices are heard speaking to mortals here below. Who feels to deny the blessed reality of such a ministry? O, it is a blessed thought that the loved ones are not far distant; that the ever green shores of mortality are closely allied to this, our own plane of existence, the gate of the better land being oft ajar; assuredly if the sense was not dull by mortality, the sweet song of the redeemed in the higher life would rapturously thrill our ear. They are not invisible on account of distance, but because "a cloud receives them from the sight." This being so, we certainly are not alone. The very thought tends to our ennoblement; the sluggish currents of our mortal being are quickened by diviner influences when thus we think the unseen are cognizant of our acts of good. Who, then, would not live up to their higher conceptions of purity and truth with such thoughts, even aside from the conviction that we are accountable to our Heavenly Father?

MELROSE, Mass.

Memory is the cabinet of imagination, the treasury of reason, the registry of conscience, and the council chamber of thought.

### Pious Mania.

WHO IS RESPONSIBLE?—Through the preaching of an insane orthodox ranter, who espoused the doctrine of Christian perfection, as attainable in this life, multitudes of people in Illinois have caught the frenzy, and have been conducting themselves in such a disorderly way that the police and friends have been compelled to break the "spell" by legal interference. We have here in this city the "Sons and Daughters of God," who are only another stripe of this mania. These demented creatures claim not the perfection of humanity; but the perfection of God. Sin is not sin to them. No matter what act they commit, it brings no consciousness of guilt. The Doctrine of Christian perfection, as held by the Armenians, and the doctrine of election as held by the Presbyterians, are substantially the same, notwithstanding the hair-splitting, and head-splitting of the disputants. Periodically this doctrine breaks out like an epidemic—much after the fashion of small-pox and cholera, and about as fatal, though it attacks the higher domain of mind.

The presumption and insanity of these miserable dupes is manifest in their profanity, violation of the laws of health, and entire freedom from a nice moral discrimination.

We believe there is a branch of the Methodist church in this city which, we are told, is increasing wonderfully under the auspices of this higher perfection.

Now we wish to know who is responsible for all this erratic conduct—this wild delusion, this foolish conceit, this pious mania? People are rendered unfit for the duties and responsibilities of life thereby, and somebody should be held responsible. We think the Spiritualists are the guilty parties, and pray our pious friends not to wrest from us the honor of causing all the wrongs in the universe.

### Higgins's Anaclypsis Again.

BY J. H. W. TOOHEY.

Having publicly expressed my appreciation of Mr. Peebles, proposed republication of this valuable book, I intend nothing further at present than to remind the readers of the AMERICAN SPIRITUALIST that one or more of the promised volumes are in progress of publication, and that friendly effort should be made to circulate the news, and prepare the way for their welcome. I suggest this and the principle, that a good book is a good thing; and from the conviction that a book of scholarly research is a friend indeed to those in search of positive knowledge.

That the Anaclypsis is so considered by critical thinkers and well-read students, the prices paid for it in this country and in Europe, bear the convincing testimony. Evidence of this kind I cite from a catalogue published in Boston some years ago, where it is priced at £12, 12s; another copy bringing at Christie's auction (London) in 1860, £9, 15s.

The same catalogue that furnishes the above figures, thus outlines the purposes of the author:

"On page vii. of the preface this passage occurs: 'I have only printed two hundred copies of this work.' Of these two hundred, only a few got at first into circulation. The tendency of the work is to overturn all the established systems of religion, to destroy received notions upon subjects generally considered sacred, and to substitute a simple unsacerdotal worship. Names hitherto looked upon with veneration by the world are stripped of their honors, and others are lifted from opprobrium to a position of reverence. The powerful though rather dogmatic logic, and the profound learning of the author, give the work a singular importance; and in a thinking age, when many things, formerly considered truths, are passing away into the shadows of tradition, the student of comparative mythology and the origin of religions and languages, will look upon Higgins's Anaclypsis as his guide and luminary through the darkness of a dawning science.

"The Reader" of July 8th, 1865, in revising the Catalogue of the London Library, says, "We have found very few glaring omissions: Sir Thomas Moore's English Works, HIGGIN'S ANACLYPSIS, and Roger Bacon's Opus Majus, are among the most important."

By those who may think there is more implied in this statement than the book will justify, it should be borne in mind that the ANACLYPSIS was published in 1836, some years after the no less celebrated "CELTIC DRUIDS," the research and learning of which still go far in supporting much more than is implied in the above, students being judges. Indeed, the title page alone suggests this, if it does not justify it, for it modestly tells the reader that "an attempt has been made to show that the Druids were the Priests of the Oriental Colonies, who emigrated from India, and were the introducers of the first or Cadmean System of letters, and the Builders of Stone-herge of Carnac, and other Cyclopean works in Asia and Europe."

But here is the detail of one, who has evidently read beyond the title page, although the writer had no other ambition than to tell the truth in a "catalogue of valuable, rare and curious English books." And with this recommendation, I will leave the reader to infer the benefits of such an instructor, while inquiring into "the origin of Languages, Nations and Religions. The writer says:

The most philosophical digest of the existing information upon the origin of Druidical Worship. The author traces that, and all other ancient systems of religion, back to their primal source; demonstrating that the extraordinary race of Upper India who founded Buddhism, were also the founders of the Chaldean, Phœnician, Etruscan, Guebre, Cabiri, Druidical and Brahminical Mythologies. Much also, that pertains to Mosaic and Christian doctrine, is shown to have had a similar origin. It is needless to say, that the work is not orthodox; religion has been surrounded with an infinite number of forms and symbols, and veiled in so many superstitious ceremonies, that every tendency to restore its primitive simplicity is pronounced pernicious and heretical. Higgins therefore, like other great and philosophical minds, will be looked upon as an infidel, a dangerous innovator, by devout religionists of whatever sect. One of his chapters is devoted to prove that the Pentateuch was never meant to teach Chronology.

**A Challenge to the Clergy of Atlanta.**

In a late number of the *Atlanta Daily New Era*, we find the following plain and explicit challenge of Bro. Dean Clark to the clerical brethren of Atlanta:

The resolution presented for discussion by Bro. Clark is a model of terseness, brevity in expression, and comprehensiveness in scope. It modestly, yet courageously affirms the truth of Spiritualism, while it presents the basis of all differences between the teachings of Spiritualism and orthodox Christianity.

Unless the clergy "down South" are men of different metal from their brethren North, Bro. Clark will have his trouble for his pains, without the satisfaction of enlightening them "concerning spiritual gifts" with as much as one "public discussion." They dare not "face the music" of a public discussion.

The public are beginning to judge of the intelligence, courage and sincerity of these pious teachers of godliness, who are paid a certain amount of greenbacks by the year to pray, preach and defend the so-called "divine truths" of their Christian theory, and yet, dare not publicly discuss so candid and plain a statement as this resolution embodies.

Can the truth lose anything by agitation and fair discussion? Clearly not. It will shine the brighter. Why then do these godly men who claim to have the inspired word of God to instruct and guide them—the infinite God of the universe on their side, with that same God's "saving grace" to help them, hesitate?

Let our friends see to it, that every minister in their locality have the benefit of reading this challenge, and if any of them should have the courage to discuss, we will attend to their wants, provided a reasonable notice as to time to arrange preliminaries, be given us. But here is Bro. Clark's arrandside at the old hulk of Orthodoxy:

A. A. W.

Having learned that a prominent clergyman of Atlanta has publicly denounced Spiritualism as a gross evil, and its teachers as impostors; and being desirous that God's truth shall prevail over the errors of man; and believing that "the agitation of thought is the beginning of wisdom," and that it is the sacred duty of all religious teachers to "prove all things and hold fast that which is good;" and feeling with St. Paul that, "concerning spiritual gifts, brethren, I would not have you ignorant," I hereby challenge Rev. A. T. Spaulding, or any other clergyman in Atlanta, to a public discussion of the following resolution:

*Resolved*, That modern Spiritualism is a demonstrated truth, based upon manifestations identical with the "Spiritual Gifts" of the ancient prophets, seers, and apostles; that it is the fulfillment of the promises of Jesus of Nazareth; that natural science confirms and explains it, and the Bible sustains and corroborates it.

I hold it to be the duty of the clergy either to prove their accusations, and meet in fair and manly discussion those whom they oppose, or to retract their reckless assertions and hold their peace, and shall construe a refusal to do so, as a confession of their error, or a fear to test the validity of their claims.

If my challenge is accepted, the preliminaries can be arranged to hold the discussion the latter part of this week, by addressing at once, DR. DEAN CLARK, Atlanta P. O.

—*Atlanta Daily New Era*.

**Dignity of Modern Mediumship as Compared with that of the Ancients.**

An opponent of Spiritualism recently stated in my hearing that the rather want of dignity in the manifestations through mediums rendered it impossible for a man of sense to do anything but laugh at them.

This remark led me to make some search for dignity among ancient mediums, with the following result: Isaiah was *par excellence*, the great prophet of the Jews, and one of the most eloquent of ancient writers. Turn to Isaiah, 20th chapter, and read it. It contains but six verses. Be particular in studying the second and third verses. After these texts are thoroughly understood what can the reader say on behalf of the dignity of ancient mediumship?

Suppose Slade or some other medium should strip himself of all clothing and wander around a single day: where is the man weak enough to protest against his incarceration in an insane asylum? But Isaiah, we are told by his own words, walked "naked and barefoot" three years.

Dignity or sublimity is an emotion of the mind elicited by grand events. The emotion is related to awe and wonder, and is awakened, not only by the storm that envelops village and hamlet in mist, but by heroic deeds of men. William Tell on the mountain crest struggling almost unaided against the invading Austrian, Leonidas at the narrow strait, with his immortal three hundred giving their lives for Grecian liberty. The charge of the light brigade at Balaklava. These events enable us to realize what is intended when the terms "dignity" or "sublimity" are used.

Now pray, can any one tell me what emotion is awakened in his mind by the story Isaiah tells of himself? Three years of his life—mature life at that—when he ought to have been engaged in some useful occupation is given up to walking around as naked as a Mexican dog. And for what purpose? Merely as a sign that something very disagreeable was going to happen to two distant nations. Nor does it appear that any citizen of these two foreign nations ever heard of Isaiah's ridiculous behavior. It seems to have been utterly aimless, purposeless, silly. Too silly, insane and absurd, even for ridicule.

Take another instance. Turn to Daniel, 10th Chapter, and read the 3d, 4th, 9th and 10th verses.

It appears that this prophet was by the side of a great river (unknown to both ancient and modern geography,) after an abstinence from good bread, meat and wine, for three full weeks. It appears also that he had not greased the outside of his skin during these three weeks. Right there on the sandy river bank with his face downward and sound asleep, a great and wonderful vision is presented to him. A vision about which theologians have cracked their skulls, and weak minds gone mad, even since the book was read.

But this is not all. An angel came and talked with the medium. Of course the reader would expect that having immense wisdom to continue, and unlimited power to execute, he made the old gentleman assume courtly and graceful position while the interview was being had. The position which the prophet was made to assume is in the 10th verse.

"And behold a hand touched me which set me upon my knees and the palms of my hands."

Then it is plain enough the vision was seen while the medium lay upon his face flat on the ground and the instruction was received while he was down in the sand on his hands and knees.

These cases furnish a sufficient amount of dignity in ancient mediumship for one letter. Perhaps I may extend the list in some future communication.

JOHN C. SMITH.

**Henry C. Bowen.**

[From Woodhull & Claflin's Weekly.]

It will be remembered by our readers that immediately after the May Convention of last year this honest, pious, devout and holy Christian editor of the religio-commercial *Independent* came out in an attack upon us, which for infamous villainy and canting hypocrisy was scarcely ever equalled. It will also be remembered when we challenged him to make his assertions good, he slunk away like a dirty cur dog in silence, which he has maintained to this day, excepting an occasional slur flung at us.

But there is a compensation in and for all things. Every act brings its just reward, be that for good performed or for evil. And this quintessence of perfection, with all his godliness, is not exempted from the common law. Hear the *New York Tribune*:

GENERAL ORDER TRADING.

Mr. Bowen, who lately set up as a judge on the *Tribune's* course in exposing general order irregularities, has suddenly found more pressing work. Yesterday he spent in trying to rub the general order filth off his own garments; and this morning we give him all the space he asks for the wash. At best, it is unsavory work; and, such as it is, he has ill luck at it.

We published documents, over his own signature, showing him to have been concerned in farming out the East River general order business for a payment of thirty per cent. of the gross receipts to himself and his associates, in return for political influence.

"Squire and Johnson, parties of the first part, and Henry C. Bowen, E. E. Bowen and Frederick Lambert, parties of the second part, do hereby agree that the parties of the first part shall pay to the parties of the second part, or their heirs and assigns, thirty per cent. on the storage of all general order or unclaimed goods sent to the store of the parties of the first part on and after this date, in monthly payments as the goods go out, so long as the direction of general order or unclaimed goods is subject to the control of said parties of the second part. And said parties of the second part do agree that the parties of the first part shall continue in undisturbed receipt of said unclaimed goods during the time above specified."

The first name signed to this agreement was that of Henry C. Bowen; and he wrote besides an individual letter, now in our possession, giving his individual "consent and sanction to the arrangement," and proffering assurance that he had made it right with the Collector. Well: Mr. Bowen admits it all; but claims that he did it solely for his associates,—Providence having about that time shown him that he must devote his own talents to a religious newspaper;—and enters besides the plea-in-bar that, anyway, the thirty per cent. amounted to but a beggarly sum. We need go no further. Doubtless, Mr. Bowen's successors have improved on his methods and are able to make more out of the plum; but he admits himself the first of the Leets. He exacted thirty per cent. from the commerce on the East River, which went to General Order stores, giving in return nothing whatever but political influence. He says he didn't get the money himself. Mr. Johnson, with whom the bargain was made, thinks he got his share of it. That is their affair, and is of no consequence to the public.

It only remains to note that ex-Collector Barney flatly repudiates Mr. Bowen's professed authority to make any bargain about the matter at all. This, if accepted, would seem to the carnal mind to reduce the whole transaction to the level of a confidence game. But we do not care to pursue it. Mr. Bowen appears to have some pretty lively issues of fact on his hands, with ex-Collector Barney, and with "party of the second part" Johnson. He has two newspapers, which he is welcome to devote to the discussion. Our purpose is attained in satisfying the public that he is not the person to undertake impugning anything *The Tribune* has said or may say on the subject of General Order.

Comments are superfluous. The late Custom House expose shows how the thing was done.

**About "Rett Case."**

[From the Evening Telegram, March 18.]

To the Editor of the Telegram:—

I find that this woman, Mrs. Henrietta Case, who is well known in Jackson and Kalamazoo, Mich., has been cutting up some of her capers in New York. She resided with her first husband, a Mr. Fish, for some years in Jackson; but, being a little wild on the "woman's rights" question, she got divorced from him, and soon after that had the satisfaction of learning that, in consequence of their separation, he committed suicide at the Marion House. A dose of laudanum did the job, and Rett, having suddenly come to the conclusion that the draught leaned in the direction of intemperance, at once became a most zealous apostle of the famous Father Matthew, and undertook the ladylike occupation of hunting up midnight brawlers in their dens of drunkenness, and inducing them to leave the intoxicating glass at "two o'clock in the morning," when they were in the ripest possible condition to benefit by her homilies and exhibit the deference due to her sex.

But Rett, tired of her widowed bed and missionary efforts, soon took unto herself another husband, a most respectable and industrious man, with whom she lived up to last September. In the lapse of time intervening between the two marriages, she had, however, become so accustomed to travelling about as the secretary of the proprietor or editor of a certain journal, who had something to do with holding of fairs, that her love of freedom, on the old basis, became strong with her once more; and she conceived the happy idea, one day, of turning some of her

household goods into available funds during the absence of her husband, Nort Case, at Hillsdale, and visiting some friends in New York, without taking the customary leave of him.

Now, Rett, be it understood, had by some means or other, become acquainted with the family of Dr. Henry Slade, the famous spiritual medium of Forty-third street, New York, when they lived in Jackson, and was one of those who attended his wife in her last illness. On the decease of that lady, Rett thought she had some slight claims on every one belonging to the household, and sought to exercise them. The doctor, however, soon left Jackson, and the siege was raised; but Rett, finding that he was living in a handsome house in New York, determined to try her luck once more, and wrote to him, showing that she was a poor, deserving female, who had been constrained to desert her second husband, and asking him for a home for a short period beneath the roof of his hospitable dwelling, where the married daughter of his partner, Mr. Simmons, kept house for both gentlemen.

Rett, whose antecedents were not perfectly known to the doctor, met with a kind and friendly response, and the more readily as the lady just mentioned was in bad health, and it was thought Rett would be of great assistance to her in her household duties. Rett came, and was cordially received, but soon the real object of her visit became apparent. The doctor was a widower, and she was virtually as good a widow as was to be found in the land. She consequently began to intimate that both Mr. Simmons and his daughter were simply useless ornaments in the establishment, and that she could manage it herself, being already up to the secretary business. This was expressed *sub rosa* to more than one individual, and, by way of taking an important step towards its accomplishment, she discarded the simple guise of the mere housekeeper, and assumed, as far as she was able, the airs of a lady of considerable position.

But to render herself the more acceptable to the doctor and his numerous visitors she professed that some lingering doubts that had long possessed her mind in relation to the truth of Spiritualism were totally removed through his mediumship, and spoke as flippantly of her intercommunication with the spirit of Owassa, that of Mr. Davis, and that of Mrs. Slade, as if they were friends from whom she had but just parted. In relation to the latter she declared, in the presence of many, that she had seen the apparition of the deceased as palpably as she had ever seen her in the body. She wrote and thought and gabbled on the subject, so often and in manner so obtrusive and offensive to unbelievers that she was taken to task for it on more than one occasion, while her presumptuous familiarity in relation to ladies who were strangers to her became such an annoyance that she fell rapidly to zero, and was informed politely that her term of usefulness had expired.

A strange light stole into her good eye when this intimation was quietly whispered into her ear, and now, for the first time, she suddenly discovered that the kind friend who had charitably received her beneath his roof, and who did not let her go empty handed when she was leaving it, was an impostor, and disclosed the same to the newspapers. Now it was that she went prowling about the rooms of the establishment, picking up a few spangles here and there dropped from the Indian dresses worn by the doctor when he purported to be controlled by the spirit of Owassa or that of Obegiah, or some other Indian, and exhibited them among other things as evidence of fraud. Now, also, it was that the faces seen by so many gentlemen and ladies were declared to be masks, although she previously averred solemnly that they were genuine. Call Slade a trickster, an impostor if you will, but the charge cannot be established on this woman's evidence. If he is either the one or the other he may be ranked among the greatest of the age; for there are hundreds who have seen feats performed in his presence that appear to set all natural laws at defiance, and confound the most astute analysis. There is no use in gainsaying it; whether this new doctrine be true or false, some very able minds have adopted it; nor can this champion of woman's rights, who has been foiled in her tilt for her third husband, make it otherwise. Judged by her own words and acts, her evidence is not worth a button; and while we are far from subscribing to a single iota of the maudlin theories of the long-haired tribe of mediums, who make Socrates speak twaddle, and use Washington like a lackey, yet we are far from presuming that there is nothing in this so-called Spiritualism worthy the investigations of science, or that all those who put their faith in it are absolute fools.

VINCIT.

A lady contributor to the *Commonwealth* says: What woman suffrage now needs, is an advocate who will drop all sentiment, ask no favor from either family feeling or philanthropy, but set clearly forth in a distinct and business-like manner a few such topics as these:

What power or instinct in the State does woman represent?

Of what importance or worth to the State is this power or interest represented by her?

How will this worth to the State be enhanced or made more remunerative to the same by the granting of suffrage to woman?

Is there not a man in the suffrage army who will work out this problem in political economy, and so set this lolling infant, woman-suffrage, on its statesmanic legs at last?

A young woman in Sacramento, Cal., is threatening to get a divorce on the novel ground of "protracted festivities." She says her husband celebrated his marriage by getting drunk, and has kept up the festival ever since.

"Rev. Celia Burleigh preached in Unity Chapel, Brooklyn, last Sunday, and delighted an intelligent congregation with a fine and thoughtful discourse on "The Life that Now is." Her dignified, graceful, and impressive manner gave additional force to her plea for a nobler use of the possessions and privileges of this world, and greater joy to-day, which is the crowning fact and feat of all the yesterdays of time.—*Golden Age*.

**Mrs. A. M. Middlebrook.**

Recently we gave our readers some account of this talented lady whom we are able to count among our most respected friends. She is open to engagements to speak upon any subject of general interest—religious, political or social—anywhere in the States east of the Mississippi River. Terms, \$75 and expenses. We take pleasure in recommending her to our friends, as one of the most profitable as well as entertaining speakers in the field. Her address is box 778 Bridgeport, Conn.

### The Fisherman's Family.

BY MRS. EMMA SCARR LEDSHAM.

"Good-bye, old wife, nay, nay, don't cry,  
Though squally looks the eastern sky,  
To beat the storm we've but to try,  
Our three great stalwart sons and I."

They launch their boat with hearty cheers  
To kill the mother's anxious fears;  
Now far away she faintly hears  
Their shouts, and wipes away her tears.

"Nay, God be wi' them. All I can  
I've done to change their wilful plan;  
They strove against me to a man,  
An' said they'd ne'er on trifles stan'."

Sic trifles as a woman's dreams;  
Though I believe they're scatterin' beams  
That oft from kelpie torches stream  
To light the future wi' their gleam."

She shook her head in boding mood,  
And turned her to her dwelling rude,  
There on the threshold long she stood  
To watch the tide's incoming flood.

The storm-king soon bestrode the main;  
The seamen shrieked as if in pain;  
The old wife moaned, "I wait in vain;  
I ne'er shall hear their shouts again."

My good old man, so kind, so leal;  
My lads wi' courage firm as steel:  
What can I do for ye but kneel  
To Him who works our woe and weal?"

The storm has left the mighty deep,  
The moonlight bathes the rocky steep;  
The old wife's eyes have ceased to weep,  
They're closed for aye in dreamless sleep.

Five corpses lie the sands upon,  
Pale, stark and cold, and her's is one;  
Her withered arms are round him thrown  
Whom she from childhood's years had known.

Her head is pillowed on his breast;  
Ah, well, we'll leave them to their rest;  
To live aright they did their best,  
No doubt their souls are with the blest.

### PHENOMENAL.

#### Manifestations at Moravia.

Editors American Spiritualist:

It may not be uninteresting amid all this excitement of seeing and hearing the spirit form discussed *pro* and *con*, to learn what our good sister Mrs. Keeler, has written to me of the change which seems to be coming at Moravia, and being in accordance with past promises, make it all the more pleasant to hear. I quote from her own letter just received, and knowing her truthful nature, can endorse her say so, as also my own knowledge respecting the truthfulness of these much-talked of manifestations, having been there four times. The first time in July last, again in September, and again in December and February.

Writing to me at date of the 1st of March, Mrs. K. says: For the last three days the spirits have thrown the cabinet doors open and showed their entire form with their white robes on, but we have not seen them plain enough to recognize them. Yesterday there were three at one time, a man and two children, and then a woman and the same two children, but we do not say much about it until they can come out in full, and we hope the time may be short ere they are enabled to so appear.

Of course, I am willing to endorse all that I have seen, together with the knowledge obtained from other reliable sources, but no one should go to Moravia expecting to see it all in one day—for I have sat for three days in succession without getting scarcely a light, and had my mind been made up from such frivolous examination, I too, might have made up my mind to the delusive error of humbug.

Should any friends desire to go to Moravia, let them be assured of one thing, all fairness is used, for they can examine the Cabinet, the room used for this purpose, and visit with the medium during the intervals.

I doubt not, since so much has been done that had been promised, that our spirit friends will soon come forth clad in the habiliments of earth in the broad day-light. Then tell me where, oh! where are to be found the skeptics?

Greater manifestations than these must come sooner or later, for the minds are at work that will produce the conditions whereby music and poetry will adorn the stage at the same time that the controlling mind is showing himself. Would it be strange if again a Byron should come forth clad in the garment of his soul-life, and give to the bewildered nation that has so anathematized him the fruits of his sojourn in the better and truer land, that land of promise for which we are now aiding ourselves to enjoy in the future by the advocacy of truth at the present time.

The half has not been told, and whilst we fold our arms in complacent word, they, the beautiful ones of past days, are preparing the banquet of rich and luscious fruit, bidding all wake to the call, and enjoy the feast of rich things which have been prepared through natural law.

In haste have I written these few lines that your souls may be gladdened with the tidings from Moravia.

Yours in sympathy with the grand truths of Spiritualism,

C. A. COLEMAN.

NEW YORK.

### Manifestation in Cleveland.

MR. A. A. WHEELOCK,—Dear Sir: R. M. Sherman the celebrated medium for physical manifestations from Cardington, is in town, in company with his cousin Mrs. T. M. Ewing giving a limited number of Parlor Seances, for the benefit of his friends who have not before had the opportunity of witnessing such wonderful, and convincing manifestations as are given through his mediumship. He has given several sittings at my house, to a limited number of persons who were all the recipients of the most convincing proofs of the presence of their spirit friends, by actually talking with them audibly, receiving kisses from them through the horn, and feeling the pressure of their hand. Musical instruments were played on, and circulated around the room, which took place while the medium was encased in a sack, as well as when out of the sack, securely tied to a chair. These seances are given free, for the good of the cause, and not for the purpose of making money, although many realizing the necessity made voluntary contributions, which were very acceptable. The intention of Mr. Sherman is not to travel to make exhibitions of spiritual manifestations abroad, but simply to inform the public, that manifestations of an extraordinary character are given at Cardington, where he has a cabinet from which I am assured the faces of spirits are shown to them in the room, similar to the manifestations at Moravia. They would be glad to entertain at the house of Mr. T. M. Ewing (whose whole soul is engaged in the work) at a moderate charge, all who may wish to visit Cardington to witness these manifestations.

The manifestations were so satisfactory to us here, convincing members of my family who have not heretofore fully accepted the truths of spiritualism, that I take the greatest pleasure in publishing to the world, that the angels have this family at Cardington in particular charge. D. U. PRATT.

CLEVELAND, O.

### An Evening with a Medium.

[From the "Evening Register," New Haven, Conn., March 23, 1872.]

Dr. Henry Slade who has permanently established himself in New York, was in this city last evening, the guest of Conductor Hermance, and gave a private seance to members of the press. There is a curious look about his eyes, as though like Hamlet, when he saw his father's spirit, they were "fixed on vacancy." Nevertheless, he is very pleasant company, and is not "wordy" at all,—a good point in any man. The writer called upon him early last evening, and found him in the company of friends, sitting in a well lighted parlor. When the doctor was ready to begin, he requested to be left alone with the writer. It is understood that the spirits will communicate when several are in the room, but their powers are not so great. In order to favorably impress the press—the members of which are not considered very impressive—the greatest power possible to be brought to bear upon them from the spirit-land was brought. A common dining table and two cane-seat chairs belonging to the family whose guest the doctor was, were brought into the room, and two slates, a single and a double one, with slate pencils, (all belonging to the house,) were placed upon it, after the leaves had been turned up. An accordeon, also the property of Mr. Hermance, was placed near at hand, ready for use when the spirits should get in musical mood. Dr. Slade sat in a cane-seat chair, he preferring that while the writer took a nicely upholstered one, and sat down at one side of and close to the table, the doctor taking a seat at right angles to him. He sat sideways, with his limbs entirely free from contact with the table. He then directed the writer to join hands with him on the table, to connect the electric current. This done, spirits were called for, and promptly answered by rapping here and there on the floor and on the legs of the chairs and table. Questions were put and answered by the usual mysterious raps. This conversation was carried on for some time, when the medium thought he would have the spirits write. A very small fragment of a slate pencil was placed on a common slate, and the slate held by the Doctor under the leaf of the table, near the writer, against whom it was sometimes drawn, as if the spirits had taken a decided liking to him. Indeed, he was highly flattered by being told that he would make a good medium. The spirits wrote in response to questions, the grating of the fragment upon the slate being distinctly heard. When the question was answered, taps upon the slate were heard. The spirits were evidently in a hurry, for the hand-writing was straggling, yet it could be read without much difficulty. The fragments of pencil were placed upon the slate, which was held beneath the table. Both were heard writing together. One sentence being the longest, one fragment stopped while the other went on. One bit of pencil wrote upside down on the slate. A long pencil being placed upon it, the spirits must have become indignant, for it was thrown from under the table into the hands of the representative,—a compliment, doubtless, meaning that he was better qualified to write than the spirit was. It was received in an humble spirit. During these writings, a chair at the other end of the room moved by inches up to the table. When there, the spirits were requested to raise it, and raised it with a will and struck against the table. The heavy chair on which the writer was seated was also moved several inches back. The doctor said he saw a spirit behind it. When asked whose spirit it was, he replied that he did not try to recognize it. Of course it was a good one, for the doctor says he would have nothing to do with them if they were evil. The rule adopted by the "spirits" in writing, was to write when no one was looking squarely at the slate. The chairs moved however, when they were looked at, and so did the table. This latter performance was not so mysterious and unexplainable as the others, for the joining of hands and the request was not fully complied with, though the table did jump up at one end. The doctor then arose still with hands in those of the interviewers, and lifted them from the table. This stirred it a little. He then sat down. At length the table suddenly jumped up several inches and came down on the floor very solidly. It was suggested that these spirits should put things back a little more quietly. This they are loth to do at one sitting, said the doctor. The "spirits" having written that they could not write more at that interview, the slate was abandoned for the accordeon. This the medium grasped tightly in his right hand at the end where there were no keys, and held beneath the table, at the same time keeping the electric current still perfect by the joined hands on the table. Soon a power was felt at one end of the accordeon, as though some one was pulling it, and the delicious notes of the "Last Rose of Summer" floated on the air. The interviewer

was allowed to hold the instrument, under which the doctor said he saw a bright light float. Immediately afterwards the thing pulled, and a few notes were played but no tune. This was under the table. With music the sitting closed. The Doctor says he was at one time taken up bodily and carried up three flights of stairs. He was also lifted up against the ceiling, according to his story. The Doctor is confident that the "spirit" system can be made to answer the same purposes as the telegraph. He says the spirits have told him of difficulties and the way to avoid them, and he has avoided them by following their directions. The system is therefore very valuable to him. Mr. Hermance, at whose house the doctor remains until to-night, has writing in his possession purporting to have come from the spirit of his father, who has been dead many years. It is preserved with religious care.

### Among the Spirits.

AN INTERVIEW WITH A CLAIRVOYANT.—REMARKABLE TRANSACTIONS.

(From the New Haven Palladium.)

At the invitation of Conductor Hermance, a representative of the *Palladium* called at his residence, last evening, to hold an interview with Dr. Slade, a distinguished clairvoyant of New York. The conductor's interest and friendship for the doctor grew out of a remarkable cure the doctor had worked upon him. Mr. Hermance, some years ago, met with a serious accident on the railroad, after which he lay for thirty hours insensible. Doctors of both the regular schools declared that a portion of his skull had been broken off and forced into his brain, and said that his only hope of recovery was to have the fragment removed, if possible, by a skillful surgical operation. While Mr. Hermance was suffering and hesitating about venturing upon such a dangerous experiment he met with Dr. Slade, who, despite the positive assertions of the others that recovery was impossible, effected a total and permanent cure.

Going into the doctor's presence, an absolute disbeliever in the fact that the so-called phenomena exhibited by clairvoyants and spiritualists were the results of supernatural agencies, it followed that the doctor had additional objects to contend with. We were soon introduced to a room well lighted and decidedly well heated. After investigating the table about which we were to sit—top and underneath—we picked up a chair which the spirits had been tumbling around during a preceding interview. We turned it up and over and around, to be sure there were no secret wires connected with it. We then took a seat and after an apology for the curiosity manifested, invited the doctor to proceed. The first manifestation was a series of thumps on the floor. This was followed by a bang against the reporter's chair which came near reversing the relative order of the reporter and the chair, and placing the latter on top.

The doctor then took a slate and placing a small piece of pencil upon it, placed the slate flat against the the underside of the table, and while he pressed one end against the table the doctor pressed the other, and in that position the spirit was asked to write and did write the name of a friend five hundred miles away, whose name no one in the city had ever heard. Several names equally unknown were written during the evening, as the doctor said, by the spirits of the persons whose names were written. A crumb of pencil was placed on the top of the table, and the slate placed over it, and in this position a name was written.

The doctor then took an accordeon and held it in one hand between the reporter and himself, and it at once began to expand. This was done, he said, by the current prevailing between the two bodies. He then held it under the table, having in his hand the side upon which there were no keys, and the rich notes of "Home, sweet home" rolled out full and clear.

The doctor does not go into a trance during such performances as these. He resorts to this only when investigating physical weakness, and affections of his patients, and that he can do this he has some undeniable testimony, whether he does it by supernatural or ordinary means is for others to say. He says that by simple contact with the person, he is affected in the same portion of the body and in the same manner as they are, and that persons in this city will testify to the fact. He says he was born without the peculiarity of constitution which gives him the power to cause these singular manifestations. He is differently affected by the presence of different persons, just as one person is affected in a different degree from another by heat or cold. The telegraph, he says is useless to him—he can tell what is going on at home without the use of the ordinary means of communication. He cannot, he says, read men's minds. He is familiar with indications now that at first were no more to him than others. The appearance to him of a brown light he has learned by experience indicates the death of a friend; and other deaths are indicated by other colors. The conclusion of the matter is that the doctor is not altogether a humbug as a portion of the New York press has seen fit to state, and which others deny, and we think any one who will join hands with him on the table will experience a sensation that they have not met before, and will join in our opinion.

### Female Suffrage.

BY J. W. SEAVER.

Those opposed to female suffrage resort to a variety of arguments and excuses for withholding that right from them, conspicuous among which is, that women do not desire the Ballot, and would not use it if all obstructions were removed.

I have for a long time felt that this excuse (though no valid reason for refusing it to them) was more imaginary than real, consequently at a Spiritual Convention recently held at Lockport, N. Y., a resolution favoring female suffrage having been introduced and discussed at some length by both males and females, I proposed that the ladies be invited to vote first—those in its favor rising first, then those opposed. Of the thirty or forty present nearly all rose in its favor and *not one against*. Then a vote of males was taken with the same result. This is the first and only public expression of the views of females I have ever witnessed, and is a triumphant vindication of the assertion of its advocates, that it is demanded by them, or if not generally so now, will be as soon as they understand its vast importance, and the restraints caused by Grundyism are removed.

I believe the time is near at hand when suffrage, like liberty, will be exercised regardless of sex. Until this is the case, we need not expect more righteous laws, or better men to execute them.

## English Correspondence.

MESSRS. EDITORS: The inhabitants of this great city have just had an opportunity of testifying their loyalty to the House of Brunswick in the most approved and orthodox fashion, the occasion being the grand thanksgiving ceremonial held at St. Paul's Cathedral for the recovery of the

## HEIR TO THE THRONE,

the Prince of Wales, the history of whose illness must, I am sure, be familiar to all your readers, for no method or means have been left untried this side of the Atlantic to keep us all advised as to the state of the First Gentleman (?) in England. The various parochial boards exerted themselves most energetically, each vying with the other as to the display along the various sections of the lines of route they presided over; and certainly the result was very imposing. The day was fine and the banners floated gaily in the breeze; thousands thronged the streets from early morn till long past dewy eve, for it was a holiday—a boon joyfully welcomed by the poor and laboring classes.

So much for the bright side. How different is the real state when we penetrate the outward seeming. First, the numbers absolutely starving for want of bread, or much the same, the want of work. How valuable, if directed aright, would have been the expenditure of the 27th of February, or if the thousands of pounds squandered on that day had been used to found a Universal Home, or Senatorial College where the bodies and minds of our waifs and strays could be cleansed from the outward impurities. What glorious seed we should have planted in the garden of the present to grow and fructify in the orchard of the future. But no, the poor must be poor, and our goals must not be superseded; repression is our motto not reformation. Herein lies our fault, but the hour of our redemption is at hand, but not before we have passed through (I hope a bloodless)

## REVOLUTION.

Politically, the illness of the Prince was quite a godsend, as it proved a capital means of testing the popular feeling toward the reigning house, and the slumbering embers of loyalty had no cause for grumbling if they did not flame for want of fanning. And it was also a splendid opportunity of showing that contrary to our churchal creed, God is a respecter of persons, for the Prince recovered and his groom, who had the same complaint, died. But then there was a special prayer offered on a given Sunday, in all the churches, for the recovery of His Royal Highness, but there was none for poor "Blegg," so he died. I think the Archbishop of Canterbury should have coupled Blegg's name with the Prince's. Comment upon the hollowness and blasphemy of the whole proceeding is needless. Let the dead bury their dead.

Spiritually, there is but little of moment. Stirring seances and lectures succeed each other, and the interest is still maintained by the wierd and wonderful phenomena attending the one, and the amount of ability and research displayed in the other. Yet with all this wealth of good things around us we are unable to get a committee together to regulate the affairs of our Sunday services. Speakers have to be obtained who have to labor gratuitously, or else receive a miserable pittance in return for their efforts. Let but a star come along and then the good Spiritualists and wealthy supporters (?) of the movement are willing to shell out. The whole of our executive is represented in energetic J. Burns, who I am ashamed almost to say it, gets up the meetings, presides at the desk, and occasionally speaks without fee or reward, nay, without even thanks, it may be politic to only support well-known and popular speakers, and identify one's self with respectable philosophy, but I take it is not in accordance with the genius of Spiritualism, and they who ignore the John the Baptists of to-day may find it difficult to get an audience with the Christ of to-morrow.

We have lately had a very pleasant and agreeable meeting in honor of a venerable and respected medium, Mr. R. Cogman, to celebrate his year of jubilee, when a numerous and sympathetic company gathered together to testify their appreciation of our brother's services in furthering the cause in the eastern districts of our city. I was privileged in being a worker as well as a visitor upon this occasion, and it was a pleasant sight to see the principles we profess practically applied to our daily life.

A few days after a similar meeting was held in honor of Messrs Herne & Williams, the now world-known physical mediums, and it was as equally successful as the before mentioned one; thus we find those who labor in the field are in due time rewarded, and the angels are not forgetful of their servants, be they ever so humble. With fraternal greetings, ever yours,

J. J. MORSE,

Progressive Library and Spiritual Institution,  
15 Southampton Row, W. C., England.

## New Orleans Correspondence.

## NUMBER SEVEN.

MESSRS. EDITORS: The warm genial sunshine has already started vegetation into a vigorous growth. Leaves are all out on the trees in the parks; peach and cherry trees are in blossom, and all kinds of garden vegetables are doing well. Potatoes are six or eight inches high. It is a delightful ride out St. Charles street, in the suburbs of the city, where there are so many fruit trees and flowers emitting sweet fragrance, and so many feathered songsters warbling their notes of harmony.

## THE WEATHER

has been almost like summer, in fact, some days extremely warm, with an occasional shower. This climate is really delightful in winter and spring.

## THE FIREMEN'S CELEBRATION,

which took place last Monday, being their thirty-fifth anni-

versary, is one of the most important holidays of the year. Thirty-five companies turn out with as many bands of music, and engines highly polished, and beautifully decorated with flowers.

There are about 3,000 firemen forming a procession nearly three miles long, and occupying an hour in passing one point. There were fifteen steam fire-engines, several fine hose, and hook and ladder companies.

The day is replete with festivities consisting of dinners, receptions and balls, given by the different companies.

The cost of this demonstration is probably not less than \$50,000.

D. H. Marks, Esq., Grand Marshal, was presented with a beautiful testimonial from the firemen, consisting of server, goblets, ladle, etc., valued at \$3,000.

## OLIVE LOGANS' LECTURES

last week were well attended, and financially a success. She being the second woman who ever spoke in public here, of course met with a great deal of opposition from conservatives.

We don't see, however, in what manner she benefited the cause of woman's suffrage, as her remarks on that subject were confined to a personal thrust at Mrs. Woodhull, the acknowledged leader and champion of the new party, and at *Woodhull & Clafin's Weekly*.

This "gossiping" in public gave the people rather an unfavorable impression of this great reform, and I have no doubt rather confirmed them in their conservative ideas rather than lifted the scales from their eyes to the realization of the natural rights and just principles underlying this important movement.

Meetings are now regularly held in the Senate Chamber at the Mechanic's Institute, by the Spiritualist society. Several young men are becoming interested in the work and they make the exercises both interesting and profitable. Their numbers are increasing and it is hoped that by the 31st of March, when the annual election is held, enough influential men and earnest workers will become interested to supply the society with efficient officers and put it on a permanent foundation.

Dr. Millener, who has recently become converted to the cause, made a very fine speech last Sunday, and will eventually make a first-class speaker.

We hope to celebrate the twenty-fourth anniversary of modern Spiritualism by seeing an active and earnest society planted on a permanent basis.

Several new MEDIUMS are being developed and with satisfactory results.

Mrs. Rice still draws large parties to witness her physical manifestations, and lately has been very successful in holding light seances. Mrs. Bowen has gone to dwell with the Shakers in North Union, Ky. Mr. Howe has left town and is now in St. Louis. There are several very fine trance and writing mediums in private families, who are not known by the public.

The following is a very beautiful poem given through a lady in this city, and entitled:

## SPIRIT WHISPERINGS.

There is a land just over there,  
A bright and beautiful land;  
Where angels dwell in endless day,  
A holy happy band.

Immortal love forever reigns,  
In bowers of endless bliss;  
No farewell tears are ever shed,  
No faltering parting kiss.

No clasp of hands, no word adieu,  
To heartfelt weary sigh;  
But blest forever in our home,  
Our home beyond the sky.

There our angel band will guide us,  
In paths that free from every thorn;  
And give us rest for weary feet  
On that bright and glorious morn.

Hail! beautiful isle, isle of the blest,  
Where palms and cedars wave;  
Immortal flowers forever bloom,  
Our home beyond the grave.

NEW ORLEANS, March 11, 1872,

A. B. LAMB.

ALLIANCE, O. March 7, 1872.

BRO. WHEELLOCK: On the 13th ult., I received the following letter, mailed at Cardington O., and directed to M. Bailey (*Spiritualist Alliance O.*)

CARDINGTON February 12, 1872.

MR. BAILEY, the presiding spirit of the band holding control of spiritual seances at my house, have directed Mrs. Ewing and myself to take our physical medium, R. M. Sherman, and visit your place. I was told to address "Mr. Bailey Spiritualist." I have no knowledge of you or any other person in your place.

Yours truly, T. M. EWING.

P. S. Perhaps I should have said further, that the presiding spirit told us that a lady spirit about thirty-three years in the form, came with the request, that we, in company with our spirit band go to Alliance, where we were assured a cordial reception, and good results await us.

T. M. E.

I replied to Brother Ewing, and on Monday, the 19th, himself and the medium, (Brother Sherman) arrived in our place. In the evening some of the friends met at the house of Brother J. R. Haines to have a private seance. When the medium became entranced, he passed around among us until he came to Brother Clem. Rockhill, a perfect stranger to him, and laying his hand upon him said, "Your wife Sarah directed me to come here." Sister Sarah Rockhill was one of our most earnest workers, and took great delight in witnessing physical manifestations; she passed to spirit life some four months since. Many other tests were given, then the medium was firmly tied, both hands and feet, the former behind; then placed in a sack, and securely tied at the top, over his head, and in that condition, seated in the cabinet, where the manifestations, such as playing upon musical instruments while being floated around in the cabinet and speaking through the

trumpet, were very fine indeed. Spirit hands of different sizes were shown many times, and persons in the room were allowed to grasp them with a hearty shake. Brothers Ewing and Sherman remained with us eight days, and during that time, some two hundred tests were given, and I have yet to learn that any were incorrect. Thirty-two who were admitted to the cabinet with the medium were addressed by their spirit friends and caressed by their hands, and all of them, believers and skeptics, pronounced the manifestations genuine and beyond human power. One of the number was the "Buckeye Broad-axe," (Henry Chance) Ohio's champion temperance lecturer and Methodist Episcopal preacher, whose name and fame has spread throughout the land, an unbeliever in modern Spiritualism, and while in the cabinet a little voice said "Papa your little Frankie is here;" after he came out it again said, "Papa, tell mamma for sister and me, that we do live and are happy, we are constantly with you." No wonder the old man's voice failed and tears bedewed his cheek. I afterwards asked him if all the money in the universe could buy the reconciliations of that hour? He replied very emphatically, "No, sir," nor anything else.

At another private seance at the house of Bro. Haines, the manifestations were remarkable and very satisfactory. Bro. Clem Rockhill was present and his wife (Sarah) caressed and kissed him repeatedly, speaking words of love.

She also kissed several ladies present, patting them with her hands, and to Mrs. Bailey, who was sitting by my side, (with whom she was very intimate in form,) she assumed quite a playful mood, pulling her ears and nose, shaking her dress, etc., etc. She also gave my beard such a pull that I could almost "see stars."

Should I give you one-fourth of a full account of all the manifestations and tests given through Brother S—while here, you would be obliged to exclude the greater part of your advertisements to give it room, and that, you know, would not be advisable. They have done a noble work while with us: convinced the unbeliever, confirmed the wavering, strengthened the feeble and filled the strong with joy unspeakable; and have endeared themselves to all with whom they have come in contact. Spiritualists in other places will do well if they can prevail on them to sojourn with them for a time,

We have received a few lines from Brother Ewing since his return home. He met "Broad-axe" at Crestline, and says of him: "Brother Chance is quite enthusiastic on the subject, and is willing that his name be used in verification of the fact, that spirits can and do manifest their presence and power."

Thus the mighty wave of progression is rolling onward and upward, and with its mighty strength will sweep into its tide, ere long, the worthless orthodox trash, such as is trying to dam (damn) its course, for the sake of their Jesus: i.e. (bread and butter served up with chickens and popular opinion), then will they clap their hands and shout: "See how we apples swim!"

Thus has it been with all reforms. How we pity such a worthless compound of wind and foam. A. BAILEY.

## Progression.

While the conservatives are hugging their false ideas, and the bigots their musty creeds, the car of progression is moving surely onward, clearing away the old rubbish and making new paths through the wilderness of ignorance, and causing flowers of thought to grow in the place of thorns and thistles. In the long ago past, one Paul thought it advisable for women to remain at home, and if they were lacking in wisdom and knowledge, to ask, and be taught by their husbands. In Paul's day such a course might have been right, but not so thought Lucy Stone, Cady Stanton and Susan B. Anthony in the nineteenth century. These women found within their deep, yearning natures, certain rights which were denied them by custom and education, and at once they commenced work with tongue, pen and efforts to fight against the popular tide of might and ignorance; by their zeal and sacrifices they slowly gathered to themselves men and women who were willing to place their shoulders to the wheel of reform and help move on the car for the weak and timid ones, who should, by reason of their weakness, have a free ride.

To-day the world moves, and men and women are digging into the rich quarries of their being and bringing forth the treasures of mind and thought; they are reading the gospels of the stars, moon, sun and flowers; the gospels of the insects, mineral, vegetable, animal, up to man. In fine, they are beginning to read and understand that universal language which has never been confounded, consequently needs no interpretation.

And because of this free language Victoria C. Woodhull dares to maintain her cause, and shock the world to its very center, by her radical teachings, and iconoclastic movements. I say: All hail! to the brave little woman who is willing to lead, and plead the cause of the needy, suffering women of America. All hail to the little woman who astonishes the learned men of the day with her deep, reasoning powers, logical arguments, indomitable will, and persevering energy. Her power, ability, and right have opened to her the Halls of Legislation, the Senate Chamber, and avenues hitherto closed to women; while her truthfulness, spirituality, and soul purpose are to her a shelter and defence against the shafts of envy, malice and contumely cast upon her by the ignorant, and would-be great. Work on, brave woman, your hour of victory is coming—you are gathering around you a bright assemblage of noble, earnest workers, whose souls are imbued with lofty purposes, and who are not afraid to work. Among the brave, true workers who have joined you of late, are Laura De Force Gordon, who won praise and renown for her earnest, convincing arguments upon the woman suffrage question, in California, before the Senate convened in Sacramento, two years ago.

Also the gentle, persuasive, earnest Laura Cuppy Smith, who with her stormy, affectional nature reaches deep down into the soul of humanity, and bids them be true to their needs and their rights. Truly these indefatigable workers won golden opinions from all sorts of people upon the golden shores of the Pacific, and they have come among us to gather new laurels and achieve a grand success with the noble band of strong working women who are determined to unbar the iron doors of opposition, and enter the temple of freedom, there to work for the amelioration of suffering down-trodden humanity, and enact safer laws for the guidance of future generations. Truly the world moves, and we are living in a glorious age.

MRS. M. L. SHERMAN,

ADRIAN, March 7,

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J. M. PEEBLES, } EDITORS.  
GEORGE A. BACON, }

A. A. WHEELOCK, Managing Editor.

Spirit is causation.—"The spirit giveth life."—PAUL.  
"RESOLVED, That we are Spiritualists, \* \* \* and that any other prefix or suffix is calculated only to retard and injure us."

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## "Go, and do thou Likewise."

[LUKE 10, 37.]

At a parish meeting of the Congregational church, in Williamstown, last week, an offer by Professor Chadbourne to assume a tenth of the church debt, (\$12,000), if the whole would be provided for at once, was immediately responded to by various individuals, and subscriptions made sufficient to wipe out the entire indebtedness of the society.—*Boston Journal*.

Mr. George H. Stuart has acknowledged the receipt of \$5,909.67, from Moses H. Sargent, Treasurer, donated by the New England Sabbath School for Mr. D. L. Moody's Tabernacle in Chicago.—*Herald*.

The words of our text are those of Jesus, when he sought to illustrate the lesson of fraternal relationship and practical goodness by the parable of the Good Samaritan. They are quotable and applicable to-day and in every condition of life, as when spoken by the Great Teacher nineteen centuries ago.

We like to record such evidences of generosity as the above, though it is on the part of those whose theological notions are so different from our own; for it shows to the world the sincerity of views held by sectarians of every shade of professed belief; by creedists of every name, and religionists of every denomination. It not only evinces their sincerity, which is seldom called in question, but proves beyond all cavil, other things being equal, the consistency of those who thus uphold their faith by their works.

However unreasonable their religious tenets and accepted articles of doctrinal faith may be to us, it cannot be gainsayed but that in this particular, our denominational friends are in the habit of setting their bretheren who profess to a more liberal theology and rational construction of the scriptures, a wholesome lesson in practical goodness, which is above all price as a stimulant to its general continuance, and invaluable as an example for personal imitation.

There are many wealthy Spiritualists within our ranks, and many more known to be within the circle of our distinctive faith not specially identified with the spiritual cause, whose success in the so-called material affairs of life, are really more due to the direct whisperings, promptings and suggestions which come to them from invisible sources—all unrecognized at the time—than by virtue of their own independent action or unaided effort. The old story repeated; proper credit not given where it belongs. It is a no less ill-considered than it is an erroneous notion, to suppose that business men, in the marts of trade, engaged in their legitimate duties, are not moved upon by spirit influences, are not assisted by individual friends from behind the curtain, as well as any other class in the community, to see and do what they otherwise would and could not do—often in fact the reverse of what they intended to do; and yet with a gratifying result which no ordinary vision or merely mundane foresight could have determined.

We say there are many wealthy farmers, artisans and merchants, cherishing spiritualistic views, and indebted to spiritualistic manipulations, who are interested in manufactories, engaged in commercial, industrial and mercantile pursuits, who from out the abundance of their respective storehouses are fully able to give material sustenance to our few worthy spiritual journals, those struggling yet most efficient organs for the promulgation of this gospel of gladness to all humanity; and which only by sacrifices that are unknown to the great outside world, are furnishing their readers with a year's amount of valuable matter and spiritual information for a stipend that barely covers the actual cost of the raw material. We say there are many wealthy friends within our ranks to-day who can give of their surplus funds without inconvenience to any one, and thus render an aid that will ever afterwards bless the donor

more than an hundred fold; and not only journals, though in the order of enumeration of those ever widening influences for good, they are of the first importance, as without the newspaper all other educational means are measurably shorn of their proportion; but there are also languishing societies, humanitarian institutions, etc., that need the lifting help of our liberal and enlightened Spiritualists, well nigh as much as do our faithful public journals.

From those who acquire much, or to whom much is given, much shall be required, is a principal in spiritual ethics as it is in political equity. If the accumulation of material means is considered great gain in this world, is it not within the compass of reason and sense as well as conformable to spirit teaching, that it pays a far larger per centage to one's stock of essential wealth to lay up treasures in that realm where rust doth not affect, where thieving hands cannot falsely appropriate, nor raging fires consume it? As is permanent and true, of more value than the perishable and evanescent, are we proportionately admonished that spiritual riches are not only to be intellectually perceived and preferred, but must be practically sought and earned, even while adding to our personal prosperity here by multiplying the number of our greenbacks.

It is said, "the Lord loveth a cheerful giver." Without discounting this statement, it is safe to affirm that men and women generally are pleased to see and recount noble deeds of liberality and generosity on the part of their children, oftener than they are permitted to.

"How generous acts high raptures do infuse  
And every liberal gift creates a muse."

It is a truth needing the grace and virtue of experience to fully test its verity and sense its significance, that "It is more blessed to give than to receive." Who so poor or unfortunate as never to have realized this fact?

## Dr. Abraham Pierce, of Boston.

We had the pleasure of spending a most delightful day recently, with certainly one of the most remarkable mediums we have ever met. For eighteen years he has followed implicitly the advice and direction of his Spirit Guides; which has resulted in the most astonishing successes in everything he has undertaken. Eminently successful in his practice as a Physician, under their direction, he has also been blest in "basket and in store," which is far from being the case with most mediums. His experience as a medium—his development—his twenty-four days entrancement years ago, and his subsequent successes, form a most instructive and interesting chapter in mediumship for the study of all. As a pamphlet containing an account of some of the most interesting features of his mediumship has been published, we shall favor our readers with some extracts therefrom, while we hope, at some future time, to be able to publish a complete biography of the life and experience of this truly wonderful and most successful medium.

## Anniversary of Thomas Paine.

On the evening of January 29, in Indianapolis, Ind., Dr. T. A. Bland delivered an able lecture before the Radical Club, upon the life and services of Thomas Paine.

Among the quotations made by the Doctor from his writings, the following are conspicuous:

"I hope for happiness after this life. \* \* \* I consider myself in the hands of my Creator, and that he will dispose of me after this life consistently with his justice and goodness. I leave all these matters to him as my Creator and friend."

My own opinion is, says Thomas Paine, that those whose lives have been spent in *doing good*, and endeavoring to make their fellow-mortals *happy*, for this is the only way in which we can serve God, will be happy hereafter, and that the wicked will meet with some punishment. This is my opinion. It is consistent with my idea of God's justice, and with the reason that God has given me.

Is the question answered? Was Thomas Paine an Infidel, or are those who accuse him, false witnesses and slanderers?

Here I rest the case. I deem further testimony unnecessary. Were it required, I could furnish it in abundance. No, Thomas Paine was not an infidel. Though three generations of lying, bigoted priests, have hurled this epithet at his memory, and though it has been caught up and repeated by millions of their ignorant and deluded satellites, until this vile slander has poisoned the moral atmosphere of this whole country, and transformed this people into a nation of ingrates, whose hearts are filled with treason to him who did most of all others to plant and nurture the tree of liberty in the sacred soil of Columbia.

The prophet sleeps with his fathers, and his name is cast out as evil for a time. But the *prophecy remains* to vindicate his memory and his motives.

It has been told that Thomas Paine was a drunkard and debauchee. No greater slander could be uttered. On the contrary, he was a man of the most temperate and correct habits, and purest life.

His enemies, and you all know who they are, say he lost the respect of his friends and died an outcast and a pauper. History gives the lie to this, point blank.

On his return to America in 1802, he met with the most cordial and ostentatious reception in New York, Philadelphia and Washington, and the leading men of the country vied with each other in doing him honor and offering him hospitality. After spending a few months at Monticello, as the honored guest of his old friend Thomas Jefferson, Paine returned to New York and settled down to a quiet life. During the remaining six years of his life, he divided his time between his city resi-

dence and his farm at New Rochelle. He died in the city of New York, June 8, 1809, at the ripe old age of 72, and was buried on his farm at New Rochelle. Ten years later that eminent reformer, William Cobbett, acting by authority of a committee of true English noblemen, visited this country and carried away with him to his Island home, the bones of Thomas Paine, where a monument was to be erected to his memory. His sacred ashes do not rest in American soil, but a beautiful marble shaft marks the spot where once they reposed.

The monument of sectarian hate and pious slander, erected by his foes, is dissolving in the clear mental sunlight of this age of intelligence, justice and reason, and lo! in its stead a shaft of stainless purity pierces the blue ether above, and on this the Angel of Truth has written the creed of Thomas Paine.

God is our father, mankind our brethren; the world our country, and the hope of a happy immortality, based on God's immutable justice, the steadfast anchor of the soul.

## More Comfort for the "Exposers."

It may possibly amuse if not deeply interest those, who have volunteered their valuable services, to assist the enemies of Spiritualism, in spreading the vile slander against Dr. Slade and the wonderful manifestations which occur through his mediumship, to know that they continue and are daily increasing in power and manifestation.

Not only did Mrs. Case and her allies industriously circulate her "great expose," but at once shouted, "The manifestations at Dr. Slade's have stopped since the expose!" "Why don't the faces continue to appear if they were genuine?" And also had the hireling scribbler of *The Sun* insert the same in his lengthy diatribe of falsehoods there published. This question Mrs. Case, with impudent assurance, asked us a few days after the "expose" business commenced. Her silence showed how little faith even she had in the silly lie she had concocted to bolster up her great "expose," when we asked her, "How do you know the manifestations have ceased?" "Have you been there to see, or any of those who are assisting you in this dirty business of slandering an upright man and honest medium?"

Of course she knew nothing about whether the manifestations had ceased or not, and yet she was constantly asserting, as were others, that they had. We *knew* the manifestations had not stopped, because we had been to Dr. Slade's and had sittings, our wife accompanying us, and with satisfactory results. We continue to have sittings with Dr. Slade when convenient, as do others—the forms of spirits and the sweet faces of loved ones gone to spirit life, still continue to appear, in spite of all the slanders and lies, so persistently and purposely circulated.

We hope the "exposers" will find some comfort in reading of the satisfaction intelligent people are constantly expressing, in witnessing these wonderful and constantly increasing manifestations.

One of the most satisfying results of this well-attested manifestation of spirit power in our midst, is reached in what transpired at Dr. Slade's recent visit to New Haven, Conn., which plainly shows that these manifestations, as far as Dr. Slade's mediumship is concerned, are not to be confined to his residence, as the only place where they can be given, but that wherever the proper conditions can be secured, this peculiar and most interesting phenomena through his medium powers will be manifest.

Whoever reads the plain statement, in another column, of Mr. Hermance and Mr. and Mrs. Whiting, cannot fail to see this must be the result. How important, then, that Spiritualists, at least, should first learn all the *facts*, when charges are made against mediums, before joining in a vile conspiracy and slanderous crusade against those, by and through whom alone the world has been and is *now* furnished with evidence of a future life. A. A. W.

## The Departed Hero.

We give place, with great pleasure, to the following translation from our able German cotemporary, in honor of the great, noble, pure and unselfish patriot, Mazzini:

"A sword is broken in the hand of a chieftain; a high priest is dead." The fiery spirit of Giuseppe Mazzini, the noble Roman, has burst its frail prison and ascended to the sunny fields of eternal freedom. A man of deeds no less than a hero in thought, armed with the burnished weapons of truth, love and hope, he was a giant among his cotemporaries.

The methods which he took to accomplish his lofty aims, to secure liberty and happiness for all, were not always the right ones, and his strong ideality often prevented him from duly considering facts, but his motives were always the purest. Mazzini was born to be an organizer and leader, and he was able, as no one else was, through the love which filled his own great heart, to inspire others with love and reverence, and to reconcile opposing elements. His philosophical ideas, which he published years ago, give evidence of a mature, comprehensive mind far in advance of his time, and they are in remarkable harmony with the distinguishing features of the spiritual philosophy, so that we might boldly have claimed him as one of ourselves, even were the report incorrect that he became, through the mediumship of Home, in London, a Spiritualist in the strict sense of the word.

With fair Italy, who has suffered so much, but whose youth and beauty remain imperishable, who sadly lingers at the grave of one of her beloved sons, thousands of hearts mourn to-day in all lands, which the example of his manly resolution, indomitable energy, bold daring for freedom and ideal good, and of his chivalrous feeling of humility toward higher powers, still inspires and exalts.

### A. A. Wheelock in Boston.

This well-known apostle of the new dispensation occupied the desk at Music Hall, Boston, Sunday, March 17, and fully sustained his well won reputation of being a most effective platform speaker. He demonstrated his ability to hold with unflagging interest, till the close of his address, the attention of an audience accustomed to the best speaking which the country affords.

His discourse, of which he knew not even the title till rising to speak, promised on its opening to be a thoroughly philosophical disquisition of great power and elaborateness, which after its introduction, by a change of influences, merged itself most adroitly into a consideration of the practical necessities resting upon the Spiritualists of the United States to conserve their potent influence for good, by systematic organic action and unity of personal effort—the tendency having been to unduly scatter and antagonize, rather than to concentrate and harmonize.

The discourse, as a whole, was characterized by deep earnestness and conviction, by sound sense and wise suggestions, rising at times into the domain of pure oratory.

His evening lecture in Chelsea, wherein he showed with graphic power the amazing "difference between Christianity and religion," gave such universal satisfaction to the large audience who heard it, that the management urged his coming again and giving them a second edition, an invitation with which he has promised to comply. All honor and success to the workers, writers, and speakers everywhere. G. A. B.

### Dr. Slade at New Haven, Conn.

#### SPIRIT MANIFESTATIONS.

The following candid statement of manifestations occurring at New Haven Conn., we publish with pleasure, as they furnish additional proof of the utter falsity of the recent slanderous report which charged that such manifestations by Dr. Slade, were the result of trickery and fraud, and hence, all humbug.

A. A. W.

#### Editor American Spiritualist:

Having witnessed the manifestation of spirits appearing in form at Dr. Slade's residence, 210 West 43d street, N. Y. city, and although thoroughly convinced of their genuineness then as now, yet to give my family and others where I reside the benefit of testing them, I with others requested Dr. Slade to visit New Haven in his professional capacity as a successful medical practitioner.

As Dr. Slade was to be my guest, I thought it a favorable opportunity to see if the materialization of spirit forms in my own house, where no arrangement for the use of "wires," "paste-board pictures" etc., could be possibly made, without my knowledge. Not communicating my plans to any person, I purchased a piece of black cambric, about three feet square, in the center of which I cut an aperture over a foot square, carefully keeping it from the view of any one, until the evening of Dr. Slade's visit to my house.

The evening was mostly spent giving tests to skeptics, by spirits writing on a slate with a piece of pencil no larger than the head of a pin, the slate being held in most instances by the skeptics, while Dr. Slade's hands were in plain sight on the top of the table, the writing giving the names of relatives and friends of those holding the slate, though long since deceased. In many cases the slate was not held by any one but simply laid over the small bit of pencil, on the top of the table, which all present could see was its position, as well as hear the mysterious writing being done, for all was accomplished in full light, showing plainly the position of Dr. Slade's hands, feet and whole person at the time. So evident was it that Dr. Slade had nothing to do with producing the writing that not even a suspicion of unfairness on his part was once hinted at by the intelligent, though skeptical persons, there witnessing and investigating this wonderful phenomenon.

All agreed that it was far better to thus test the truths of these manifestations, than to read of them in the *New York Sun*.

Most of the evening having passed as above mentioned, I then brought out my "black cambric," holding it up before me and looking through the aperture I said, "Dr. Slade, how is this?" He replied, "Good, let us try it." This remark harmonized with my conviction and previous experience, regarding Dr. Slade's willingness to allow the fullest investigation of the conditions and surroundings under which spirit forms appear through his mediumship.

We at once repaired to my parlor without further warning or preparation.

A cord was suspended to nails in each side of the room, about the centre of which was fastened one end of my cambric cloth, the other end falling about six inches below the end of a table in the centre of the room, around which two of my family and one of Mr. Whiting's, with Dr. Slade, were soon seated all joining hands.

The light was subdued to a degree, not but what objects were plainly visible in the room. We had not been seated more than one minute before a ball of light appeared at the aperture, increasing to the size of a human head, and out of that developed the well-defined features of a bright, intelligent face, which was clearly recognized by those present (excepting Dr. Slade, who never saw the spirit in earth life) to be Park Whiting, the son of Mr. E. Whiting of New Haven, whose wife was one of the four persons witnessing the coming of her spirit son, who left them about two years ago, beloved by all who knew him.

Another sitting the same evening was had, at which were two others of my family and Mr. Whiting, with same result as before, except that a spirit form also appeared between the

cambric cloth and the table. Strange to say, during these sittings, the gas-light would be perceptibly raised and lowered without visible hands, as the manifestations seemed to require.

The seance closed by Dr. Slade being entranced by his Indian Spirit Guide, Owosso, who promised that the next evening, the spirit would be able to present itself more plainly.

The next evening this promise was more than fulfilled as the same spirit appeared TWELVE TIMES!

At one time, as he appeared so life-like to the vision of those who plainly saw him, his mother asked, as we saw his hand resting on the cloth in the aperture, "Park, do you wish to shake hands with your mother?" He immediately thrust his arm through the opening, with an expression of joy and delight, in the direction of his mother, and with a great effort to speak, which he did not succeed in doing, his power became exhausted and he vanished from our sight.

The persons who witnessed this were Mr. and Mrs. Whiting, father and mother of Park Whiting, and two young lady acquaintances.

These manifestations were given in my house all unexpected to Dr. Slade, it being the first time the grand test of materialization has been given with him outside of his own house.

The house was mine, the furniture mine, the chord and cambric curtain procured by me, and all the surroundings of such a character, that Dr. Slade, aside from his wonderful medium powers, could no more have produced, or assisted in producing, those manifestations, without my knowing it, than he could overturn my house by whistling at it. I have made this statement because I believe that justice to Dr. Slade and the interest which every human being has in having the facts of these phenomena fairly tested, requires it at my hands.

F. A. HERMANCE.

We unhesitatingly affirm the fact of the appearance of the spirit of our son, Park Whiting, as stated by Mr. Hermance

F. WHITING.

MRS. E. WHITING.

### Illness of Thomas Gales Forster.

We sincerely regret to chronicle the fact that Bro. Forster's illness has prevented his speaking for the two Sundays previous to the last. Dr. R. T. Hallock very ably filled the desk at Apollo Hall, in Bro. Forster's absence. We are also happy to state that Bro. F. is better, and has hopes of being able to resume his place next Sunday, which his numerous friends here desire.

#### Thanks.

To the many kind friends who have written us expressing their sympathy, because of the illness of our dear wife and ourselves, we both desire to express our sincere gratitude. Mrs. Wheelock is slowly gaining her strength, and as for us, since our last trip to Boston and speaking in Music Hall, why, "Richard is himself again!"

We are also grateful to our subscribers who have so unanimously and promptly renewed their subscriptions, and to those generous friends who have answered our appeal for help by generous donations to aid in sustaining our paper. With such friends and health, THE AMERICAN SPIRITUALIST cannot fail, but will continue to fill its mission so long as we have strength to work.

A. A. W.

### A Specimen Criticism.

"Warrington," the self-complacent Boston correspondent to the *Springfield Republican*, thus says his say about Mrs. Woodhull. It is a fair specimen of the way in which newspaper reporters and writers attempt to criticise the writings of one whom they would fain make the butt of their spleen and the subject of their sneers. Rudeness and ridicule, not argument, are their stock in trade. Who most benefited and who most injured by pursuing this method of treatment she can afford to leave to the impartial voice of Time to determine.

It is hard to find in the reports anything to justify the alarm which is felt by timid men and women as to her bad influence on the suffrage question, or for the gratulations of those who think the lecturer a great and inspired person. She seems to be only one, and by no means the ablest, of a gang of spiritual mediums and half-crazed theorizers, and probably her importance is merely factitious, and grows out of the accident that she has been picked out by the *Tribune*, and other unfriendly papers, as a convenient person across whom to argue that women are unfit to vote and that woman-suffrage tends to free-love. It is a pity that the leading women in the suffrage movement cannot be "mistress of themselves though China fall" or Woodhull rise. Why bother themselves about Mrs. Woodhull?

### Our Friends in Stoneham.

"Better late than never" is an old saying, which we trust our Stoneham friends have not forgotten and will not fail to apply to our seemingly tardy notice of their great kindness and generosity to us during our recent severe illness. We had engaged to speak at Stoneham two Sundays and had spoken but one when we were taken sick.

Our friends, although disappointed in not having our poor services the second Sunday, and hence no lecture, most generously paid us the full price for the two Sundays; while several individuals manifested their sympathy for us by making us quite a handsome little donation in greenbacks. Words seem so useless as an appropriate medium for the expression of a deep, heart-felt gratitude, which the unexpected kindness and substantial sympathy of our dear friends in Stoneham has inspired.

We consider ourselves greatly in debt to those friends, and we hope the opportunity will be ours to show how truly we appreciate their kindness.

If "talking" will in any measure assist to pay the debt to our Stoneham friends, we shall be willing to make a strong talk and a long talk, when circumstances shall admit of our visiting them again.

A. A. W.

### Complimentary.

THE AMERICAN SPIRITUALIST, though rather rough upon us occasionally, looks quite handsome in its new type. We say this from a long experience as a printer, and would add that the *Investigator* will also have a new dress before long, when it will look vastly neater than it now does, we hope and pray, for at present it can hardly be called a beauty, typographically. But it will shine by and by, as it deserves.—*The Investigator*.

We reciprocate the kind feeling expressed in the above notice, but enter our protest against any intention of being "rough" if such has been the case. Even if it were so, we think this "hard shell" infidel sheet, that has dealt quite as many hard blows, if not "rough" ones, upon everything, especially poor orthodoxy, which it did not like, should hardly feel to complain if the AMERICAN SPIRITUALIST does give it a blow occasionally, "though rather rough," which knocks it completely off from its infidel base. It is only paying back in your own coin. We do not like to be in debt.

Have wisdom and courage Bro. Seaver, to regard the sincere frank expression of our views, as intended, at least, for your good, though they may seem rather rough to you; to us it seems, that the dose we have administered occasionally is hardly as "rough," considering the fast hold the terrible disease of infidelity has upon you, as the almost hopelessness of your case may require. But we have great faith in this *spiritual remedy*, for such aggravated cases as yours. Rest assured Bro. Seaver, it is "a blessing in disguise."

Why should we not have hope in this most Infidel of all Infidel cases, when so soon after our kindly intended, "though rather rough," administration of medicine, we find our Infidel patient in the surprisingly hopeful condition of prayer!

Only think what spiritual progress there must be, when an Infidel can say, "WE HOPE AND PRAY!" And that Infidel, Horace Seaver, the presiding and inspiring genius of the *Boston Investigator*!

Ye Gods! what hope for ordinary "unbelief," if this chief of infidels (and we suppose the one altogether lovely) can "pray!"

Considering then, that the *Investigator* is on the high road of spiritual progress, and soon to be an able advocate of the truths of Spiritualism instead of Infidelity, we shall rejoice to see it in a "new dress," even to look, if possible, "quite as handsome" as THE AMERICAN SPIRITUALIST.

Verily, Bro. Seaver, won't the *Investigator* "shine by and by as it deserves;" when it reaches this advanced exalted position.

A. A. W.

### The Spiritualists of Geneva, Ohio,

Are keeping up their organization with renewed energy and enterprise. They are holding meetings regularly every Sunday, but do not depend entirely upon professional speakers, having a way of entertaining and instructing themselves, which we recommend to all societies who think nothing can be done without a "preacher." When no regular lecturer is engaged, they hold conference meetings after this wise: a chairman is appointed, and the meeting is opened with music by the choir and the reading of the report of the previous meeting by the secretary; after which, recitations by the Lyceum children, followed by a short address to them by the conductor; and then some member of the society reads an original essay. The conference is concluded by what they call the "question-box exercises," which are as follows:

Questions on various subjects are put in a box kept for that purpose, by all who choose. The chairman of the meeting, calling on some one to rise, draws a question from the box, at random, and reads it; whereupon the person standing speaks upon it five minutes; then another person is called upon and another question is drawn by the chairman and spoken upon as before, and so on until the "question box" is exhausted. Thus a very pleasant and profitable meeting is had.

The following are the officers of the society: President, Benj. Webb; Vice President, Mrs. Louisa Sheppard (author of that excellent little work for Lyceums entitled "Dialogues and Recitations"); Corresponding Secretary, Mrs. N. T. Caswell; Treasurer, Mr. N. T. Caswell; Conductor of Lyceum, Mr. Eggleston.

THE UNIVERSAL BOOK MARK.—This is one of the most unique and at the same time complete devices for the purpose intended that we have ever seen. See advertisement.

EPIGRAM.—Just after the death of President Taylor, John G. Saxe, the Poet, thus commemorates the event, and apostrophises the electric telegraph:

"A hero-chieftan, laying down his pen,  
Closes his eyes in Washington at ten,  
The herald lightning, skips along the line,  
And at St. Louis, tells the tale at nine,  
Halting, a thousand miles whence he departed,  
And getting there an hour before he started."

THE HAHNEMANN MAGNETIC MOVEMENT CURE, the advertisement of which appears in another column, was the first Institution, we believe, in modern times to employ the Magnetic and Spiritual treatment, and its triumphs in multitudes of cases where the old treatment has failed, are quite marvelous. Dr. E. D. Babbitt, whose name will be recognized as a writer on Spiritualism, has lately become one of its partners. The title D. M., instead of M. D., is adopted by the Institution, and means Doctor of Magnetics. All true Magnetic Physicians are invited to adopt this title and assist in making it more honorable than M. D. Speaking of this the *Golden Age* says: "We hope it will become a greater terror to disease than the title M. D. has thus far been, especially if it is true that 'three-fourths of mankind are killed by medicines and prescriptions,' as Dr. Titus, Counsellor of the Court of Dresden, has remarked."

## PERSONAL AND LOCAL.

We understand that the Spiritualists of Cleveland, Ohio, will celebrate the Twenty-fourth Anniversary of Modern Spiritualism, on Sunday, 31st of March, at Halle Hall.

Mrs. Celia Burleigh conducted the services, Sunday March 24th, before the Parker Fraternity of Boston. She took for her text these words: "Say unto the children of Israel that they go forward," from which she evoked a highly suggestive and meritorious sermon.

Miss Susie M. Johnson, the renowned and eloquent inspired speaker, will lecture before the First Spiritualist Society of Cleveland, Ohio, at Halle Hall, 288 Superior Street, formerly Lyceum Hall—during April, the Society having removed back to their old quarters.

Mr. Cephas B. Lynn, the able and eloquent exponent of the Spiritual philosophy, spoke before the Spiritualist society of Cleveland, Ohio, on Sunday, March 10, as he was passing through the city East. He gave a rousing discourse on "Spirit Communion," which was listened to with marked attention by a very appreciative audience. He also spoke on his return, March 24, to a very good house, with good results. Mr. Lynn will lecture in Louisville, Ky., during April.

Mrs. Abby N. Burnham spoke to the friends at Lynn, Mass., on the evenings of March 20 and 22, and last Sunday forenoon. In the evening she entertained an audience at Eliot Hall, Boston. The 31st instant she speaks in Mansfield. April 7 and 14 in Lynn. Her readings of character of persons who compose a portion of her audience, are marvels of spiritual insight, and give not only to those who are experimented with, but to the audiences generally, the highest satisfaction and instruction.

## The Twenty-fourth Anniversary of Modern Spiritualism.

We had prepared copy for the announcement of the coming Anniversary, and supposed, until too late to remedy the defect, that the paper of last Saturday contained it. We sincerely regret this oversight, and herewith make such reparation as lies in our power at this late moment.

The twenty-fourth Anniversary of Modern Spiritualism will be celebrated at Apollo Hall, Sunday afternoon, March 31, 1872, at two o'clock. Margaret Fox Kane, one of the original "Fox Sisters" will be present, and doubtless, the Spirit World will give a manifestation through her, of the raps which startled the public a quarter of a century ago, and ushered in the Spiritual Dispensation.

The following eminent Speakers will be present and deliver short addresses: Dr. R. T. Hallock, Victoria C. Woodhull, Anna M. Middlebrook, Nettie C. Maynard, Warren L. Barlow, and A. A. Wheelock. Music and singing by the Society's choir. Tickets twenty-five cents. John J. Tyler, President; Dr. O. R. Gross, Secretary.

## Board of Trustees.

The following are the newly elected "Board of Trustees" of the New York Spiritualist Society, holding meetings at Apollo Hall: John Tyler, John Keyser, Dr. Andrews, W. S. Barnard, Dr. O. R. Gross, J. A. Cozeno, F. M. Clark, J. H. Newton, E. S. Creamer. At a meeting of the Board of Trustees, the following committee on Anniversary was appointed: W. S. BARNARD, DR. O. R. GROSS, E. S. CREAMER, J. A. COZENO.

## Illness of ex-Senator J. G. Wait.

This devoted worker in the ranks of Spiritualism is just up from a bed of sickness. It gladdens us to know that the angel of health visited him with the balm of restoration. Michigan has no more energetic toiler in behalf of the harmonial philosophy. His soul is full of thankfulness. Hear him:

"Thanks to the kind physician who visited us and prescribed his remedies so efficacious; thanks to the dear wife, ever by our side in the hour of trouble and danger, whose magnetic touch gives healing to the nerves and strength to the physical frame; thanks to the red man of the forest, with other kind friends over there, who often hover around the bed of sickness and sorrow, imparting strength and vitality. We are thankful for life, for renewed strength, for the sunlight and shadow, for the good and the ill. We are thankful for life and health, for sickness and death, and for all that providence, which holds us fast in his embrace. We are thankful for every thing in heaven and in earth, for they are but the handiwork of that Infinite Power that is over and above us, and in whom we live and move, and have a being.

A bed of sickness is not a bed of roses, but is an altar upon which the soul is chastened, purified and raised to higher conditions of spiritual life, and better prepared for the duties and responsibilities of life.

## Meeting of the Central New York Association of Spiritualists.

The Central New York Association of Spiritualists will hold their next meeting at the City Hall, Utica, N. Y., on the 27th and 28th days of April, 1872. A feast of good things may be expected, and all are invited to attend.

L. D. SMITH, Secretary.

## Music Hall Spiritualist Free Meetings.

Sunday, March 17, Addison A. Wheelock, Esq., of New York, addressed (for the first time) a large audience in the above hall, in this city, on the subject of "The Soul's Destiny; or, Here and Hereafter." The speaker soon enlisted the attention of his audience, and the interest kept increasing until it attained a high pitch of enthusiasm. He gave a clear and rational picture of the soul's need in the earth-life; and then, lifting the veil that shuts from view the spirit world—the here-

after—he traced in an unbroken line the conditions that, per necessity, must continue and pervade in the other life, in obedience to the demands and destiny of the soul. In doing so, he dissipated all fear of "death" and the "torments of hell," so persistently preached by theologians. His affirmations and facts regarding the truthfulness of Spiritualism were strong and decidedly effective. In the course of his discourse, he referred, with telling effect, to the habit Spiritualists had of allowing their children to go to the various sectarian Sunday schools for their early religious training, where their minds become imbued with false and pernicious ideas which may last them a lifetime. He denounced the system as unwise and unjust, and a wrong done to children by parents, whose duty it was to protect them from such a blight to their spiritual growth. He earnestly urged the continuance and support of the Children's Lyceums. Improve the present system, if necessary; but at all events, keep up a system of Sunday Schools where the great and important truths of the Spiritual philosophy shall be taught the children, and the result will prove a blessing to the whole human family. Altogether, the discourse was able and satisfactory, and was delivered in an eloquent and forcible style.—Banner of Light, March 30.

## VOICES OF CORRESPONDENTS.

BOSTON, MASS.—C. E. J. writes: "I find the notice, please remit at once on my paper, with an appeal for subscribers to pay up; I therefore enclose \$10 in advance, for future numbers. I regard it as a most valuable publication, and trust it will be sustained."

DRACUT, Pawtucket Bridge, Mass.—Benjamin Blood says: "Friend Bacon—I herewith send you my subscription for THE AMERICAN SPIRITUALIST for the year 1872, though my time is not yet out, but to help a little I send this in advance; and had I the needful sooner I would have sent it before the close of the year 1871. Enclosed find \$2.50. Please send me No. 7, as this copy is missing. I save them for binding."

WOOSTER, Ohio.—Our good sister H. E. Thomas, writes: "Dear Brother Wheelock—Learning of your sickness through the columns of THE AMERICAN SPIRITUALIST, I thought now would be as good a time to renew as any, and with my heart-felt sympathies I send you an order, as my renewal of subscription for 1873, hoping that you and your dear wife will soon regain your health."

MONROE CENTRE, Ohio.—Bro. A. B. Randall writes: "Friend A. A. Wheelock—I notice in your last week's paper that you are under the weather by over exertion in trying to keep up THE AMERICAN SPIRITUALIST for the benefit of the thinking part of the community. I am incompetent to fill your place in lecturing, but I have \$1 as a small mite for you, and also Mrs. R. has 50c, all we have at the present moment. Please accept with our well wishes."

TROY, N. Y.—B. T. C., writes:—A. A. Wheelock, Esq. Dear Sir: If I do not mistake the label on my paper, my subscription is out. I subscribed through Mr. Peebles and did not know when it expired, but you seem to be in want of funds and besides your paper is well conducted, so I forward you my check for \$2.50, which I believe entitles me to Woodhull and Claylin's Weekly, and I trust you will, as you assuredly deserve, have abundant success. We cannot afford to have our spiritual newspaper literature go down.

PHILADELPHIA.—Samuel Halzell says:—I wish to express my high appreciation of your valuable paper of which I have been a reader for a year past. I am no Spiritualist nor have I any faith in immortality or in existence of any kind beyond the present, though it has always been my most ardent desire to be possessed of such faith, but apart from all religious considerations, I find in your paper sufficient food to interest and improve the inquiring mind, and also to combat and remove much of the superstitions and absurd doctrines that have prevailed in the past, therefore, I patronize your efforts and hope for the success of your cause.

HARRISBURG, PA.—Bro. Joseph Potts writes,—"Dear Brother Wheelock. Your and our very valuable paper, THE AMERICAN SPIRITUALIST has come to hand. I see by the blue stamp on the margin that my subscription is out, of which I was not aware, as I have carelessly let the time run over the year I do not know how much. I here inclose five dollars to renew my subscriptions. Please send me also Woodhull and Claylin's Weekly. Dear Brother, I sincerely sympathize with you in your sickness, as well as the great cause you are working in. I will do my best to send you some new subscribers for your worthy paper."

MIDDLEPORT, N. Y.—Bro. J. M. Chaplin writes:—"Dear Bro. Wheelock—In the last number of THE AMERICAN SPIRITUALIST I notice your earnest appeal to the Spiritualists for help, so in a small company gathered at my house yesterday I reminded them of the necessity of every Spiritualist taking one or more spiritual papers. Enclosed please find \$5 for the same. I will try and obtain more names if possible and send them on to you. I hope that every Spiritualist will awaken to their duty in this direction. If Spiritualists would make one-half the effort that the orthodox denominations do to advance their cause, Spiritualism might prosper in every neighborhood throughout the land. I say let every neighborhood organize their circles and conduct them in harmony and in order once every week for one year, and I will prophesy that there will be more than a score of Moravian wonders, which will astonish and convince the world of the glorious truths of immortality."

BOSTON, March.—Our Sister E. R. G. B. writes,—"BROTHER WHEELOCK,—I respond to your call for help, by enclosing five dollars, hoping none of your subscribers will do less. I hope all will feel it a duty they owe to themselves and humanity to encourage and sustain you in your great labors. For the vineyard is large and the laborers are few, and we can ill afford to allow earnest, energetic workers to lose physical life or health, in struggling to bear a burden which belongs in part to every believer or well-wisher of our beautiful philosophy. Therefore, may a deserving appreciation of your earnest efforts for the circulation of truth be felt by all its friends. And let them assure you of the fact by at once rendering pecuniary aid, which is the only way (just now) of showing a heart-felt sympathy for such faithful, unselfish laborers as yourself and wife in the cause of Spiritualism."

FRANCETOWN, Geo. D. Epps writes:—"Bro. Wheelock. If the AMERICAN SPIRITUALIST improves as it has done for a month past, and that with a sick editor, what will it be when you get

"right smart?" You may count me in as a paying subscriber for the rest of the century. I have forgotten when my subscription is out; but, at any rate, I want to renew for this and the Lyceum Banner.

REMARKS.—Our Brother's flattering notice of the SPIRITUALIST is duly appreciated. Just in proportion as we get a "right smart" amount of subscription money will our paper improve. A "sick editor" can do more with sufficient means than a "right smart" one can without money. As money is always acceptable, and by us most always needed, we shall be happy to receive your subscription "for the rest of the century," only \$72.50, to be paid all at once, or in yearly installments, as you may prefer.

A. A. W.

PHILADELPHIA.—Bro. Childs writes:—"Bro. Wheelock and Wife.—DEAR FRIENDS,—I have been sick in my room nearly four weeks. I send you a check for what I owe you."

I hope you have not forgotten those back numbers of THE AMERICAN SPIRITUALIST. I want very much to have a complete file bound up. It is a treat to me now I am sick to read an hour every day in those back numbers. They are wonderfully historical.

Bless you brother and sister in your noble struggle. I wish I could send you \$500 instead of \$5. But I have a fearful looking forward to judgment—out of business four weeks. The first time in a life of fifty-six years, and I hope the last.

I am getting better very slowly. The weather,—wouldn't I challenge the clerk of the weather if I had him here? But I expect he is all right and the kink is in me.

Angels bless you, and don't kill yourselves with hard work.

WASHINGTON, D. C. George White writes:—"Dr. Greves, the secretary of the Southern California Colony Association writes to me thus: "I have received the papers you sent me (AMERICAN SPIRITUALIST and Woodhull and Claylin's Weekly) and will endeavor to get subscribers. There are four copies of Woodhull already taken here, and more will be taken. It is a truly live and progressive sheet and Mrs. Woodhull is a wonderful woman. How suddenly she appeared above the horizon, and how like a meteor she dives athwart the mental and spiritual heavens. What will be the result? she thinks that we shall witness within the next five years more astonishing developments than in the twenty-three past years. So do many others. Bro. Peebles' review of Rev. Dr. Baldwin's attack on Spiritualism; published in the Troy Daily Press and THE AMERICAN SPIRITUALIST, is a scathing rebuke to a clerical slanderer."

CLEVELAND, Ohio.—Our old friend Tom Lees writes as follows: "Friend Wheelock—I expect you will think I'm a little late in adding my praise, to the numerous throng who have already testified to the improved appearance and condition of THE AMERICAN SPIRITUALIST, it is not because I have only just made the discovery, but because I have been traveling and have really not had the opportunity. I in common with many others in Cleveland regretted your exodus from the city, and questioned the policy of such a move at the time, but I must confess now that you were more clairvoyant than we, and however much we missed you here, is more than counterbalanced by the joy experienced by the rest of the subscribers elsewhere, at the Metropolitan appearance of your paper. I am near being impolite enough to say I'm sorry you did not take an earlier start to New York, as it is pretty evident we are all benefited thereby, even though you have sacrificed your health somewhat. Hoping your receipts will increase in equal proportion to your growing enterprise. I am yours for the cause."

OGDEN, UTAH. Jno. A. Jost writes:—"I am much pleased with your paper, and do all I can to circulate it. The independent character which it sustains, the lively interest manifested in favor of progressive intelligence, its determined opposition to priestcraft, and all the efforts theocracy is making to re-establish its lost position over the minds of the people, the bold front that is ever prominent against every effort made by ignorant, and knavish representatives of a personal God to still enslave by force of law the minds and liberties of this enlightened age. I say that such a paper with such independent souls at its head is worthy the support of every progressive mind, more especially of such as have been bound and imprisoned spiritually and mentally like myself. For over fifty years I have been a slave to priestcraft, enclosed in the creedal prison of an orthodox church, scared by a fiery hell, and endless torment, without the moral courage to think for myself—over fifty years have I been somebody else, by whose power my mental vision has been darkened, and limited. But now, and for the future I have resolved to be myself, and feeling the bright rays of light of this beautiful dawn of intelligence thrilling through every nerve enjoying a new life and interest in this embryotic state of an eternal existence, and seeing thousands around me yet in the prison of orthodoxy, I feel it my duty to work with an energy that will tell against the opposers of progression, and shoulder to shoulder with all who work for universal freedom. May your beacon light be ever bright and attractive on the top of the "bushel," and continue to blaze through the columns of THE AMERICAN SPIRITUALIST."

BOSTON, MASS.—Mrs. J. J. Clark, enclosing her subscription, encouragingly says:—"I deeply sympathize with you in the trying circumstances of affliction, the prostration of physical powers through overtaxing the energies, which have been so great as to bring you to a bed of sickness. The sense of deep sympathy and of its justice is due to one who has labored with such unswerving fidelity to the cause of human emancipation from the thralldom of superstition, bringing to bear all the forces of his nature in behalf of a people whose oppressors would crush them into the most abject mental and spiritual servitude."

Truly a great shock would be felt throughout the community and the world, should so noble and fearless a champion of human rights as is THE AMERICAN SPIRITUALIST, be withheld from circulation solely from the lack of means sufficient to sustain the regular weekly publication and enunciation of the principles of a religion which is coming to be acknowledged on all sides, as the only one that has appeared, which is adapted to the progressive events of the inhabitants of the earth. Sadness would be felt by the denizens of both spheres, if the light of this paper ceases to shed its bright effulgence upon the mind of those who have been and are now through this means strengthened to fulfill the duty expected of every true Spiritualist in the present crisis. But the vital interest of Spiritualism and Spiritualists, are so far, inseparably connected with the publication of matters, such as have appeared in this paper, while advocating the largest right of free thought and free speech—as to render it invaluable to progressive minds every where; and I trust the combined efforts to advance those interests on the part of the friends in obtaining in every locality, new subscribers, together with their own subscription for one or two years in advance will sustain this first class public medium for Phenomenal and Philosophical Spiritualism. To this end, please find enclosed my subscription for one year in advance."

## LITERARY NOTICES.

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## Apotheosis.

ADVANCED into the higher life, Charles H. Cochrane at La Porte, Ind., February 5th, 1872. Our departed Brother was born at Harrisburg, Penn., July 27th, 1814, and lived at La Porte 21 years, where he was much respected by his acquaintances and friends. His health had not been good for many months, but the great change came suddenly at last. After a few hours of suffering, seated in his chair, surrounded by his family, he withdrew from his mortal form and joined the dear awaiting spirits who had gone Home before him. Our Brother was an unwavering believer in Spiritualism, was blessed with a broad and comprehensive mind, and his sympathy and love ever sought the blessing of all, especially the poor and unfortunate, whom he always befriended. He was a most loving husband and father, and his wife and children, though missing him so deeply, try not to mourn, believing it is better for him to live where conditions are more favorable for usefulness, happiness and divine unfoldment of soul.

W. W. B.

Sister A. Palmiter, born in Cayuga County, N. Y., aged 60 years and 4 months, and formerly from Hart, Mich., passed to the summer land at Springfield, Ohio, February 18th 1872.

Sister Palmiter was confined to her bed for several months, and during the time of her sickness no murmur escaped her lips, for her faith in the beautiful doctrines of Spiritualism never wavered; she patiently waited for the glad time when her life bright and beautiful commenced "on the other side."

As a wife she was kind and self-sacrificing. As a mother, tender and affectionate. As a Christian, her heart was ever open to the calls of the sick and afflicted. Beautiful in a pure life, happy in a peaceful death, and welcomed to a spirit home by a loving husband.

Sister Lucia H. Cowles of Clyde preached her funeral sermon to a large and attentive audience. In just fourteen days her spirit returned to greet her children and friends, and to assure them of her happiness in her home "over there."

"Lift up thine eyes, look forth upon the morn;  
A new world in thy spirit hath been born;  
Another view of life hath come to thee,  
And through its light thy spirit now is free."

G. M. TABER.

SPRINGFIELD, O., March 6, 1872.

Departed this life in Swanton, Fulton Co., Ohio, Sunday evening March, 10, 1872, Mrs. Jane Hogle.

Another earnest worker in the spiritual field has gone to claim her reward in another and better world, leaving a large circle of friends mourning her loss.

She was formerly a resident of Milan, but for the last eighteen years has lived in Swanton, where she has labored faithfully for the relief of suffering humanity nursing the sick, and soothing the afflicted and sorrowing, while her heart and home were ever open to strangers needing shelter and assistance.

She was a healing medium. Spirits whom she saw, and with whom she conversed, were her constant companions. During the few last days of her life she saw her angel friends ever around her. A fond wife, an affectionate mother, a faithful friend and a consistent Spiritualist.

She has left a husband and several children behind her. The Milan friends who were acquainted with her join in sympathy with all who sincerely mourn her loss.

"Blessed are the dead who die in the Lord, Even so, saith the spirit for they rest from their labors."

MILAN OHIO.

MRS. MARY A. SHULTERS,

Editor American Spiritualist:

I have just received a letter from Euclid, Ohio, from an old friend of mine, and also of yours, and of your paper, who passed to the better life on the 7th of the present month. How strange to some, and yet how natural to those who can comprehend the philosophy of perpetual life. Here I am, more than four hundred miles away, and yet a message comes to me from

our departed brother, with the request that I would see that his many friends are notified of his departure through your paper.

Alexander Marshall, of Euclid, Ohio, passed over the river into spirit life on the 7th of March, 1872. I have not the date of his birth, and do not know his exact age. He must have been seventy or more years old. For many years he was a member of the Methodist Church, as was also his wife. Perhaps twenty years ago, his wife, Mrs. Marshall, became a medium, and from that time to this, both have been earnest, working friends of the spiritual philosophy. To him death had no terrors, because there was no death. In his message he says that "he is himself, and knows that he has passed from death unto life, because he loves all mankind. He knew that the change was coming, but the "dark valley" was made bright and cheerful by the presence of friends who waited to welcome his coming. And now, though his body moulders in the grave, he too waits to welcome his aged companion as she comes to him over the river. What a blessing is the knowledge of this truth, as a practical fact, "So I am with you always, even to the end of the world." Yours fraternally, E. HUMPHREY.

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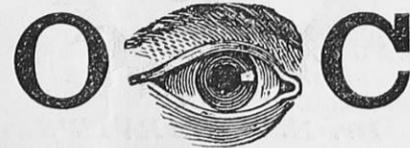
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There is nothing that may not be made in rustic work, from a dwelling house to a cage, a bridge to a card basket. Many of the vases are filled with plants and look very handsome, with ivy half hiding the wood-work, and fine flowering plants capping the whole and making it a thing complete in itself. There are also many fine baskets filled. Certainly nothing could be more ornamental or better in a window than one of these. But these things to be appreciated must be seen; for large constructions, we would advise any one to visit the grounds of Mr. Hoey, at Long Branch, or Peter B. King, Esq., on the Palisades overlooking the Hudson, or General Ward's estate.

**Dr. Amos Johnson's DELICIOUS AMERICAN TOOTH POWDER.**—Parties using dentifrice are aware that most of the drug stores are filled with all sorts of crude preparations for the teeth, made by adventurers, merely to make money. Dr. Johnson's powder was made for his patrons, regardless of expense, and forced into the market by druggists. It is the only article that has stood for 25 years the test of science and experience, being the cream of all preparations for the teeth and a perfect luxury. As a delightful mouth cleanser and teeth preserver, for children and adults, it has no equal. It is used by, and has the recommendation of, eminent Chemists, who will not lend their names to any other preparation.—To those who need **Artificial Teeth** the writer would say, that his artificial teeth are all that art and ingenuity can accomplish in respect of appearance, mastication, and restoration of the contour of the face. Public speakers, especially, who wish to avoid the disagreeable hissing sound of artificial teeth, will find this a perfect triumph over all other methods, while they are decidedly the most healthy and cleanly known to the public.

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- III.—The Religion of the Future.
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**NOTICES OF THE PRESS.**

To those who have not heard this lady lecture, we would say, go by all means if you would desire to hear an earnest, well-spoken discourse, with an unbroken flow of well-pronounced, grammatical English. We have our own ideas about woman's mission and how far she unsexes herself when she ventures to lecture men, yet spite of our prejudice we were carried away by her words last evening at Maguire's Opera House.—*San Francisco News Letter.*

This lady pronounced a remarkable address last night at the Hall opposite the Academy of Music. Remarkable because of the extreme beauty of language and opulence of fancy, and interesting on account of its tender and grateful sentiment.—*The Daily American Flag, San Francisco.*

She never hesitated an instant for a word, and she has always the most appropriate. Her voice is sweet and melodious, her enunciation pure and distinct, her attitude and gestures very graceful indeed.—*Sacramento Correspondent Santa Clara Argus.*

Mrs. Laura Cuppy Smith gave an interesting and instructive lecture last night to a large assemblage at Maguire's Opera House, which if delivered by some peripatetic male pedagogue with a large reputation, at a dollar per head admission, would have received unbounded eulogiums from the press.—*San Francisco Examiner.*

Laura Cuppy Smith, one of the best educated and most talented lady lecturers we have ever listened to.—*San Francisco Figaro.*

Mrs. Cuppy Smith possesses great talent as a speaker, and, standing before her audience in her simple, yet elegant attire, with a spirituelle face, which seems to index the emotions of her mind, commands the attention and respect of all her hearers.—*San Francisco Morning Call.*

Maguire's Opera House never contained a greater throng than convened to listen to an erudite lecture on Radicalism, by Laura Cuppy Smith, last evening.—*Alta California, San Francisco.*

Mrs. Laura Cuppy Smith has proven herself to be a lady of rare culture, added to great natural eloquence. To say that she ranks among the first of all who have addressed an Omaha audience, whether male or female, is but doing her justice.—**WM. L. PEABODY,** Chairman Relief Committee Y. M. C. Association.—*Omaha Republican.*

Walking majestically through the splendid gardens of literature and philosophy, culling, as she went rapidly on, the richest gems of inspired genius; riveting the profound attention of all her charmed hearers. Such women you seldom meet. Her praises are on the tongues of all the people.—*Omaha Tribune.*

She is a fluent speaker, using elegant language, and with far more than ordinary argumentative powers.—*Omaha Herald.*

She is an educated, refined lady, and one of the best lecturers we ever heard.—*Omaha Republican.*

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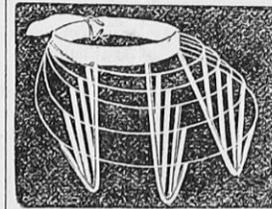
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## THE GIANT'S PANTALOONS.

BY EMMA TUTTLE.

We will have our rights. We say no longer by your leave. \* \* \*  
As surely as one year passes, from this day, and this right is not fully  
frankly and unequivocally conceded, we shall proceed to erect \* \* \*  
a new government. \* \* \* We are plotting revolution; we will  
overslough this bogus republic. \* \* \* We rebel against, de-  
nounce and defy this arbitrary, usurping and tyrannical government.—  
[Victoria C. Woodhull, Apollo Hall, May 11, 1871.]

A great giant sat in his palace one day,  
Not any related to Bluebeard of old,  
So rusty and ugly and savage and cold,  
Nor yet to those Jack slew with valor so bold,  
But an elegant giant in princely array.

A giant of culture, and wisdom and strength,  
Yet most was he loved for his kindness of heart,  
And into his life with a wonderful art  
He wove from the soul of each subject a part  
Till his life was the life of a nation at length.

The winter winds laughed 'round his palace in glee,  
And bade the white snow-flakes watch out for some fun;  
"Look far down the street—see that small dot of dun?—  
'Tis a queer little girl coming up on a run  
To the palace. "What think you her errand can be?"

She carried in one hand a little black whip;  
The other was all knotted up in a fist;  
Her short hair stood up 'round her face like a mist;  
Her red lips forgot that they ever were kissed,  
And she cried: "Let me in! I take nobody's lip!"

"I come here, a mouthpiece of Justice and Right;  
I ask equal right to your great pantaloons!  
Demur, and your eyes shall stand out like full moons;  
Your legs—I will make them as crooked as spoons  
If I am denied this! I warn you of fight!"

"I give you, usurper, one year to reflect,  
I needed the use of those pants long ago!  
While other girls plead with their brows bended low  
I walk in on my ear! I desire you to know  
If I am refused what 'tis yours to expect."

"Now look here, little girl," said the giant and smiled,  
"You never can walk in these great pants of mine.  
Could a rose wear the bark of an overgrown pine?  
Or a pumpkin be born on a strawberry vine?  
As well could these long pants be worn by a child."

"'Tis the want of your clothes, sir, which makes me so small;  
If I'd worn them as many long years as yourself  
I should be quite as large, and lain high on the shelf  
Were my wee pantalettes. 'Tis your tyrannous self  
Who keeps me slim and short while you grow large and tall."

"But I warn you, I warn you, in this little breast  
The seeds of rebellion are ready to sprout,  
Their blossoms will soon hang their red banners out,  
And some one get hurt if you still march about  
In the suit I am asking for. Dust on your crest!"

"Now, what do you mean," said the little girl's friends;  
"Are you of an angry rebellion the bud?  
Would you stain your hands in the great giant's blood?"  
"Not a bit of it! no! I was just throwing mud  
To show up my spunk and the way the thing tends."

"If I get the pants and am somewhat too small  
To fill them up well I'll attract—and I can—  
From the previous occupant. That my plan—  
The force of attraction shall conquer the man.  
Be sure, friends, I did not mean bloodshed at all."

**WOMAN SUFFRAGE.**—In the Massachusetts Legislature a majority of the committee on this subject reported a resolve to amend the Constitution so as to give women the right to vote and hold office. The resolve was reported by Senators J. N. Pike and I. H. Coe, and Representatives Geo. E. Towne, A. F. Kelley of Abington, John Gates of Worcester, and Wm. Nutt of Natick.

A minority report, inexpedient to give women the right of suffrage, was made, by Senator Wm. L. Smith, and Representatives Timothy Keefe of Chester, Samuel B. Hopkins of Boston, Noah B. Thayer of Weymouth, and S. P. Dresser of Savoy.

The resolve is as follows:  
The word *male* is hereby stricken from the third article of the Constitution. Hereafter women of this Commonwealth shall have the right of voting at all elections, and of holding all offices upon the same terms, conditions and qualifications, and subject to the same restrictions and disabilities as male citizens of this Commonwealth are, and no others.

**THE LOST LAND OF OPHIR.**—The great German geographer, Herr Petermann, says that England has at last discovered the long lost land of Ophir so celebrated in the Bible for its stores of gold and precious stones. Zimbabwe is the place. It is rich in alluvial gold, precious stones and diamonds. It possesses ruins of extensive piles of buildings of unquestionable and remote antiquity. Three days' journey from Zimbabwe similar ruins have been found. Strange to say the present inhabitants only entered the country forty years since, and they regard the ruins with awe and invest them with a sacred character. The geography of the place agrees with the Bible description. Herr Carl Mauch says that England's "newly acquired diamond fields in East Africa are identical with the Ophir of the Bible from which King Solomon is said to have conveyed gold, ivory and precious stones to Jerusalem for the construction of the Temple."—*Exchange.*

**THE BELIEF IN SPIRITS.**—Common sense has played a very pitiable part in the history of philosophy, and of the human mind, and it was against those conclusions from common sense, in anticipation of legitimate interpretations from ascertained facts, that Lord Bacon protested. Dr. Carpenter says that the idea of spirits acting in mundane affairs is "strongly repugnant to his common sense, for, according to the assertions in the Bible, and even of Christianity, the earth is infested with bad spirits of every sort. If Dr. Carpenter's repugnance ignores the existence of spirits acting on our natures, he must deny the truth of the Bible and bring down Christ to the level of his idea of Mr. Home, whom he believes to be an impostor. We shall see whether Dr. Carpenter has the "common sense" and courage to accept this inference, from which I can see no possible escape. My own "common sense" leads me to seek the true interpretation of these modern phenomena attributed to spirits, by which to expose the erroneous, pernicious, and repugnant notions set forth in the Bible accounts, ANTI-SPIRITIST.—*London National Reformer.*

## A WOMAN'S COLUMN.

CHICAGO, Ill., March 24.—The Woman's Rights bill, passed by the Legislature on Thursday, was approved by the Governor yesterday. It becomes a law on the first of July.

The State Female Suffrage Convention at Kalamazoo, Mich., Thursday, elected A. P. Bingham, Chairman of the State Executive Committee. Bingham is also Chairman of the Republican State Committee.

Two affectionate sisters-in-law quarreling in Chicago last week introduced a lighted lamp into the discussion, and the non-explosive proved so powerful a reasoner as to put an end not only to the argument, but to both parties to it.

The *New York Times* says: "It is sad to find a noble cause tarnished by the mistaken zeal of its advocates," and then goes on to show how a man in Pennsylvania, having suffered at the hands of his mother-in-law, shot and killed that oppressive female.

A young theological student, nor far from Boston, recently invited a young lady to attend a concert. The damsel's answer to the invitation was in this wise: "If you come as a 'temporary supply,' I must decline the invitation. I am only hearing 'regular candidates.' He didn't supply."

A woman's rights bill passed the Illinois House Thursday by 96 to 43. It provides that no person shall be precluded from any occupation, profession or employment, except military, on account of sex, provided the act be not construed to affect eligibility to office, to require females to work on streets or roads, or to serve on juries.

"Neither God nor man expects a wife to submit to brutality, but a woman who, finding herself outgrowing her husband, or disappointed in him, yet takes up her cross and fitting her shoulders to it, bears it in silence to her life's end, has joys the world knows not of, and reaches the highest type of womanhood."—*Elizabeth K. Churchill.*

## A REMARKABLE PROPHECY.

The following, which is known as "Mother Shipton's Prophecy," was first published in 1488 and republished in 1641. All the events predicted in it, except that mentioned in the last two lines—which is still in the future—have already come to pass:

Carriages without horses shall go,  
And accidents fill the world with woe,  
Around the world thoughts shall fly  
In the twinkling of an eye.  
Water shall yet more wonders do  
Now strange, yet shall be true.  
The world upside down shall be  
And gold be found at root of tree.  
Through hills man shall ride,  
And no horse or ass be at his side.  
Under water men shall walk,  
Shall ride, shall sleep, shall talk.  
In the air men shall be seen,  
In white, in black, in green.  
Iron in the water shall float,  
As easy as a wooden boat.  
Gold shall be found, and found  
In a land that's not now known.  
Fire and water shall wonders do,  
England shall at last admit a Jew.  
The world to an end shall come,  
In eighteen hundred and eighty-one.

According to the existing marriage laws in England no one can be married after 12 o'clock in the day. This absurd regulation imposes on the friends and relatives of a happy pair the necessity of eating cold chicken, and drinking champagne so soon after breakfast that indigestion, general ill-humor, and walking nightmare set in. It is a serious state of things, and the *Pall Mall Gazette* proposes a revision of the regulations.

**THE SOCIAL EVIL.** A moderately sized audience composed chiefly of ladies, assembled in Wesleyan Hall, Bromfield street, yesterday afternoon, when a lecture entitled "The Social Evil," was delivered by Mrs. Alice Wayne, under the auspices of the Ladies' Physiological Institute. The lecture was substantially the same as that previously given by Mrs. Wayne, who claims that men are as much or more to blame for the prevalence of immorality among women, and asked her hearers to show an increased inclination to help on those fallen women who are anxious to be rescued from the depths of degradation into which they had fallen.—*Boston Journal.*

**ADVANCE OF FRANCHISE.**—The Committee on Woman Suffrage, at the State House, has made its report in favor of the petitioners. To some of us this is a very agreeable surprise. It is pleasant to learn that the appearance of indifference sometimes observable in the committee was not so much apathy as a thorough conviction in favor of the subject, which may perhaps have rendered the long hearings often wearisome. It certainly is tedious to listen to arguments that we have heard many times before, and have no disposition to disagree with. The resolve offered is full and complete, covering all points of woman's disability before the law as a citizen, enabling her to both vote and hold office. Only two of the committee dissented from the report. It is a proud thing for Massachusetts, who undergoes such bitter struggle in the new births of enlightenment, from the tough old sinews of tradition, that the new births do yet occur. It will be a grand triumph for her if she forestalls her sister States and the National Government in the inauguration of true universal suffrage. But we do not entertain Utopian ideas. It is scarcely possible that this year's Legislature will open franchise to woman; but the report of the committee in favor of so doing leads to discussion in the House and to a deeper interest in, and more thorough knowledge of, the bearings of the subject. The "resolve" was first offered in the House, and debates upon it attracted many eager visitors to hear what would be said. It was rejected, Thursday, by a vote of 77 to 136.—*The Commonwealth.*

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