

The American Spiritualist.

PHENOMENAL AND PHILOSOPHICAL.

VOL. V. { \$2.50 PER YEAR. }

NEW YORK, MAY 4, 1872.

{ SINGLE COPIES, EIGHT CENTS. } No. XIV.

You and I.

BY W. H. BURLEIGH.

What if either of us should die,
Could the hearts that have loved us so tenderly
Be severed by death? Not so! not so!
My soul leans out from its house of clay,
When the breeze that has fanned your cheek goes by,
And says: "She is near! I feel the touch
Of her lip to mine! of her hand, at play
With my hair, as it did when, long ago,
We sat in the hush of summer eves,
Saying but little, yet loving much,
And loving all that Love believes."
And so I know, what'er I list,
Our souls shall keep their holy tryst
Through all the years of the life to be.

It Never Comes Again.

BY R. H. STODDARD.

There are gains for all our losses,
There are balms for all our pain,
But when youth, the dream, departs,
It takes something from our hearts,
And it never comes again.

We are stronger, and are better,
Under manhood's sterner reign;
Still we feel that something sweet
Followed youth with flying feet,
And will never come again.

Something beautiful is vanished,
And we sigh for it in vain;
We behold it everywhere,
On the earth and in the air,
But it never comes again.

Celebration

OF THE TWENTY-FOURTH ANNIVERSARY OF THE ADVENT OF MODERN SPIRITUALISM, IN TROY, NEW YORK.

The following is a synopsis of the lecture by Mr. Peebles, as reported and published in the *Troy Daily Press*:

A large and highly appreciative audience assembled in Lyceum Hall, Sunday morning, to listen to a discourse by the Hon. J. M. Peebles, upon the origin and progress of Modern Spiritualism. After reading, singing, prayer, and the usual devotional exercises, the speaker announced as texts the following Biblical passages:

"And after these things, I saw another angel come down from Heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, 'Babylon the great is fallen, is fallen!'"

"Watchmen, what of the night?" "The morning dawns."

Circles, said the speaker, are among the highest symbols in nature. Atoms gyrate upon their axes and vines climb forest trees spirally. Civilizations and religions move in cycles. Greece was in its noonday of prosperity three thousand years since. Its religious sentiment culminated later. Religions originating among the ancient Aryans moved through India, Egypt, Greece, into Rome. Judaism declined as the Christian religion of the first two centuries, rich in marvels and spiritual gifts, rose in increasing splendor. Primitive Christianity and Spiritualism were synonymous. "It is the spirit," said the Apostle, "that giveth life."

Under some name, and in some form, Spiritualism has constituted the basic foundation of all religions in their incipient stages. The Egyptian "Book of the Dead," the Braminical "Vedas," the "Zend Avesta," and the "Koran," as well as the Old and New Testaments, abound in the appearances of angels and spirits. Dreams, premonitions, trances, voices, apparitions, visions, and prophecies, flash and flame like golden sunbeams, through all the inspired writings of antiquity. Zoroaster, the Third, told Cyrus, King of Persia, that he, with the magi, could disenthral themselves from their bodies and converse with the immortal gods. Pythagoras and Plato taught that celestial beings held the guardian care of mortals. Jesus was a very remarkable Spiritualist. On the Mount of Transfiguration he conversed with Elias and Moses, who had been long in the world of spirits. Jesus selected the twelve Apostles because they were mediums possessed of wonderful spiritual gifts. Phenomena and signs followed, not only the Apostles and first martyrs, but the earliest Christian fathers.

Irenæus was blessed with prophetic visions, and says, "We hear of many of the brethren who speak in tongues and heal the sick." Origen, born near the close of the second century, says "there are no longer any miracles among the Jews; but many vestiges of miraculous work among the Christians. Gregory, one of Origen's pupils, was accompanied by so many 'signs' and spiritual tests, that he was styled 'Thaumaturgus, the wonder-worker.'" Cyprian, Bishop of Carthage, was gifted with clairvoyance and open converse with the inhabi-

tants of the Heavens. Constantine, who nationalized Christianity, saw the form of the cross in the heavens; Savoralra prophesied; Tasso heard spirit voices; Joan of Arc had marvelous visions and heard "angel music," like John on Patmos. The Wesleys had wonderful manifestations in their own houses. Swedenborg conversed with the spirits twenty-seven years of his life. George Fox, the good English Quaker, possessed the spiritual gifts of "second sight" and healing. Ann Lee, the blacksmith's daughter, was a violinist and prophetess. Her admirers, the *Shakers*—and there are seventy communities of them—are all Spiritualists, endowed with the remarkable gifts of vision, prophecy, tongues and healings, according to the promise of Jesus Christ—"These signs shall follow them that believe"—and "Lo! I am with you alway."

MODERN SPIRITUALISM

differs from the past manifestations only in the number of its marvels, the better understanding of its philosophy, the general concession of its naturalness, and its wider dissemination through the different grades of society. Besides being a living proof of immortality, it is and ever has been God's visible seal of love and good will to all humanity. Burnished with the silver and gold of truth and divine wisdom this mystic bow of promise now spans the skies, dripping messages and blessed evangels from spirits, angels and gods. The soul-prayer of the million—"Give us this day our daily bread," is satisfactorily answered. Spiritualism is the "bread of life"—a present inspiration, revelation and demonstration of a future conscious and progressive existence.

SMALL BEGINNINGS.

Such are God's methods. The unearthing of the Rosetta Stone now seen in the British Museum was at first thought of little account. But those speaking hieroglyphics have permitted ancient Egypt to tell her own story, as well as of golden ages in the past. Newton's falling apple was thought little of by plodding worldlings. It was nevertheless a fact. But by investigation, by studying inductively, the great law of gravitation flashed upon his mind. Franklin's kites and string were matters of "ridicule" at first; but now telegraphic wires girdle the globe, and messages from Americans to Europeans and Asians outstrip the winds in their flight. The birth of Jesus in a manger was a minute's event; yet there lay concealed causes destined to shake the nations of the earth.

THE "ROCHESTER RAPPINGS."

These became translatable, bridging the two worlds, March 31, 1848. Thousands flocked to this Hydesville, near Rochester, a town of far more importance than Nazareth in the first century. It was for months a sort of Mecca. Some who went to "laugh remained to pray." Scientists read the newspaper reports and turned to their experiments. Sculptors listened and went back to their studios. Selfish worldlings heard and crept back Cræsus-like behind their desks. Clergymen hearkened cautiously, then folding their robes around them, and wagging their saintly heads as did the Pharisees at the Crucifixion, said it was all "collusion," "delusion," "toe-joints," "knee-joints," "odid-force," "psychology," "the devil!" Pope and priest, clergyman and class-reader, declared that the "humbug must be put right down." And yet, in the face of cardinals and clergymen, pulpits and prayers, in defiance of all opposition, Spiritualism has marched through the land in rapid strides. It has already become a power in the land. Even politicians and one-sided journals begin to understand this. The general estimate is that there are 11,000,000 in the country who believe in the possibility and certainty of the return of spirits to earth to communicate with the loved, yet clothed in mortality. Many believing it, however, were too cowardly to express their convictions and take a public stand in its defence. Multitudes of Americans needed spinal stiffening, needed to plant their feet more firmly upon the platform of principle, daring to think, to speak, to live their highest conception of truth.

Public opinion in America, said the speaker, is a more mercileis tyrant than is monarchy in England. Multitudes of our countrymen are cringing, crawling towards—the first thought is, "what will the people say?" This was not the case in England, Germany, and other continental countries.

WHAT THE USE OF SPIRITUALISM?

What the use of Jesus' teachings? What the use of the "new covenant," asked the hypocritical Pharisees. The inquiry is rather too utilitarian. The philosopher never thought of "use," financial or otherwise. But was it true that the heavens were open, with angels and spirits—aye, our dear friends—descending now as in the elder ages? This, to millions of Spiritualists, was not only belief, but actual knowledge. What the use? Why it demonstrated a future existence beyond the grave. It gave hope for despair, trust for doubt, and knowledge for faith.

The Bible furnishes no proof—no tangible evidence of immortality. Many Christians believe that the soul is not naturally immortal, quoting these texts: "The dead know not any-

thing"—"they shall be as though they had not been,"—"whose end is destruction"—"a man hath no pre-eminence above a beast, all go unto one place." Therefore, the need of new revelations, of startling phenomena, and the quickening influences of such spiritual manifestations as might be witnessed in private parlors and many well-regulated seances. Spiritualists' methods of investigation are merely scientific. They had observed a fact—a series of facts, and reason from them—not from assumed facts—not from creeds laid down by churchmen; but from facts of personal knowledge—facts that any individual may see who really desires to witness them, and will honestly comply with the laws of their appearance. Ignorance tries my patience, said the speaker. The most eminent scientists in the world admit the facts—the reality of the spiritual phenomena. And those that deny them, whether living in Troy or Trent, are but babbling ignoramus!

WHAT SCIENTISTS SAY.

The distinguished London mathematician, Prof. De Morgan says: "I have both seen and heard, in a manner which would make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. The physical explanations which I have seen are miserably insufficient." Prof. William Crookes, editor of the London *Quarterly Journal of Science* says: "That certain physical phenomena such as the movement of material substances, and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry." Prof. C. F. Varley, C. E. F. R. S., and the Atlantic Cable electrician not only admits the facts, but squarely testifies that these "spiritual phenomena are produced by disembodied spirits." It is but justice to say, said the lecturer, that I have the honor of a personal acquaintance with the De Morgans, Crookes, Varley's, Wallace's and other of the English scientists. In Professor Crookes' library the speaker had met the medium, D. D. Home, and had seen Mrs. Varley several times entranced. Prof. Wallace's wife had excellent mediumistic powers, and some of the most distinguished scholars of Europe were either mediums, or had gifted mediums in their families—accordingly Mr. Peebles wanted to hear no more blatant twaddle from sectarists about the unscientific aspect of Spiritualism.

WHAT HAS SPIRITUALISM DONE?

Better ask what it has not done. Did God ever speak in vain? Did that mighty angel come down from heaven to return with no laurels of victory? What has Spiritualism done? Only a Rip Van Winkle escaped from some Sleepy Hollow could press such a question. It has demonstrated a future progressive existence, converting atheists, deists, and secularists, to a knowledge of immortality, and revealed the immutable law of compensation. It has unrolled before us a new geography of the heavens and testified that no personal devil raves "over there" nor brimstone flames scent and soil the garments of the risen. Unbarring the gates of death; it has brought the loved inhabitants of the Summer land into our cities, our homes, our chambers, permitting us to clasp their shining hands and listen to the music of their voices. It has given the world new inventions in mechanism, and laid open to view the hidden laws of magnetic reciprocity. On a more material plane it has traced water courses to their mountain sources, and discovered mines and oil wells, making the poor opulent. Its angels that "gather" have the power, however, to scatter. It has not only foretold future events of vast moment to individuals and nations, when aflame with the living fires of prophecy, but it has warned the more susceptible of steamer burnings and fearful railway collisions. With the wand of clairvoyance it has scanned ocean beds, described the geological strata, suggested new planets, and measured stary distances, while American scientists were laggardly adjusting their instruments. Under the name of Psychometry, it has read by aural examinations the unwritten histories of Egyptian pyramids and Assyrian ruins; of Grecian worship and Druidic worship, and can trace the life lines of mortals by the touch of ringlet or garment. Each set is photographed upon the conscious sensorium. The judgment seat is within and memory is the recording angel.

Strengthening the weak, warning the erring, waking the dormant, unveiling the treacherous and startling the sinful, it continues to re-thunder the wilderness words of the Baptist: "Repent, confess and forsake your sins." Only the "pure in heart" see God. To "him that overcometh" is the promise of access to the tree of life. Kindling in all believing souls the loftiest endeavor, Spiritualism is the sweetest answer to prayer and the *ultima thule* of a religion that is philosophical, and a philosophy that is religious.

SECTARIAN CHRISTIANITY WANTING.

Alexander Humboldt, Wilhelm Humboldt, and other celebrated savans and scholars of the past, made no pretensions to

Christianity. Kepler, Halley, Newton, Locke, Leibnitz, Hume, Macauley, Buckle, Lecky, and other philosophers, moralists and historians, making for themselves names immortal, are not claimed as creedal Christians; while the ablest scientists and most profound writers of to-day, such as the Carpenters, Darwins, Huxleys, Lyells, Mills, Owens, Spencers, Tyndalls, Wallaces, Varleys, Lockyers, etc., etc., are in no way connected with the popular churches of Christendom. In fact, this Christianity whose central doctrines are the "fall of man," "total depravity," "trinity," "vicarious atonement," "eternal hell torments," is behind the genius of the age. It is a soulless skeleton. Scientists and Spiritualists are burying its bones. It will never hear a resurrection trumpet.

ONLY TWENTY-FOUR YEARS!

If Spiritualism advances for the next twenty years in the same ratio as the past, it will be the scientific religion of the country. It is certainly the great, growing religious thought of America. It is deeper, broader than any one creed. Being a whole, it included all the parts—all the branches of reform. It is self-reliant, too, refusing to be weighed in other's scales. Ignoring old forms and traditions, its worship is aspiration; its prayers, good deeds; its incense, gentle words; its sacrament, the wine of holy principles; its baptisms, the sweet breathings of guardian angels; its mission, human redemption, and its temple, the universe.

THE PRACTICAL OF SPIRITUALISM.

"I am sick of opinions," exclaimed the good John Wesley, "show me the fruits." Not every one that made great pretensions—that cried, "Lord, Lord," met with the approving voice of Jesus, but he had the will of the Father. The bigotry of Sectarists, the captious intolerance of bigots was a blotch upon genuine Christianity, an ugly scar upon the transfigured face of the spiritual philosophy. "One thing thou lackest." What is that, O Sainted Son of God? Listen! "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me." (Matt. x., 21.) And again, "Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." (Luke xix., 8.) This was something practical; and nothing about the Trinity, the Atonement, or any petty ecclesiastical belief. Spiritualism and religion were synonymous. Religion was a life, while churchal theories and theologues were comparable to old cast-off garments—not worth wrangling about. Communion with spirits was, to the speaker, present, tangible knowledge. He talked with the angels, and the messages they brought were as baptisms and benedictions. Spiritualism was just as much better than any sectarian creed as knowledge was superior to faith. Paul enjoined men to "add to their faith. Knowledge." The principles of Spiritualism taught a just and adequate punishment for sin; no mortal could escape from the consequences of his acts. All had their guardian spirits; no one could hide their secrets from the searching eyes of angels. It was good to confess and forsake sin; to return blessing for cursing; to live kind, forgiving and loving lives. He knew a good Quaker in California, whom they called the "Ray of Sunshine." It was beautiful to nestle in the atmosphere of his presence. Such enjoyed heaven on earth; heaven was a condition of spiritual harmony and peace. This condition of peace and purity prevailed in the homes of Quakers, Shakers and all spiritualistic fraternities based upon the divine principles of equity and equality.

THE FUTURE WORK OF SPIRITUALISM.

As Spiritualists, our work measures and overarches all the reforms of the age. To continue it successfully requires brave, enthusiastic and self-sacrificing men and women; Media passive, pure and holy in every aspiration; speakers with tongues of fire, hearts pulsing with prayer, intellects rich in genius and culture and soul touched with the baptism of the living Christ. We are in the Second Coming. The angels are already in the clouds of heaven.

There is about to be a religious revival such as the world has not seen for eighteen centuries. Christians will be converted; outsiders will inquire the way to Zion; Christ spirits will lead them; the white faces of martyrs will illumine their pathway. After the cross, the crown.

The very foundation of the old social, political, and theological religions are being shaken. "I will shake earth and the heavens also," said God by the prophet. The world is becoming literally a world of Shakers. The most stupendous drama in history is now unfolding. The Sixth trumpet has sounded. The books are open. The world is the stage; nations the actors. The fig tree has put forth. The angels of the spiritual dispensation are calling us to judgment. My soul pleads for you "yet a little longer;" and the "spirit and the bride say come;" Are your lamps trimmed and burning? Answer as in the presence of God's angels.

Let us, oh Spiritualists, be true to our convictions; true to our moral and religious natures; true to the principles of purity and right; then should our mortal barks speedily strand, or go down even, they will only sink to rise into those calmer seas that make divinely beautiful the love-lands of the angels.

By an act of his Majesty James II. the penalties attached to witchcraft were declared applicable to every woman who, by means of cosmetics, false hair, padding, stays, hoops, high-heeled shoes, or other feminine devices, should seduce and betray into matrimony any member of the opposite sex, and a marriage contracted under such circumstances was pronounced null and void. Were such a statute in force now-a-days there would be little need for Indiana divorces, and mothers-in-law would become the most transient of life's fleeting ills.

Discourse of Elder Evans, at Albany, N. Y.

SPIRITUALISM AND SHAKERISM; BABYLON AND BEEF-EATERS; REVELATIONS AND REPRODUCTION.

(From the Albany Times.)

Frederick W. Evans, the leading apostle of the Shaker faith, spoke before the society of Spiritists, at 110 State street, yesterday. The Elder is a man, perhaps, seventy years of age, with a mild yet earnest eye, large determined mouth, and general cast of features by no means handsome, yet far from being repulsive. He is a pleasant speaker, and begun by saying:

I am pleased to meet the friends in Albany. It is interesting for me to know that Spiritualism has found a nucleus here, and, although the cloud is not larger than a man's hand, it is easy to increase it. I can remember when it was smaller in New York than in Albany to-day.

It may not be known to the friends generally that the people to whom I belong have always been Spiritualists. From the foundation of our society, Spiritualism was one of its most important elements, and has always continued so. This is why when the spirits first commenced their manifestations to the outside order we felt so much interested in it. There are mighty forces in operation at the present time in the world of spirits. They are moving towards this earth, and moving the earth as in the beginning when darkness was upon the first principles of matter and the great spirit moved upon the face of the deep. Then there was light, and after light, organization. There is a truth underlying these statements of the mystical writers of the ancients, and they have a significance at the present time.

BABYLON! WHAT IS IT?

The speaker then read from the 18th chapter of Revelation the description of Babylon and its downfall.

"What" asked he, "is this great Babylon that all the nations of the earth have partaken of? Can we be at any great loss to know what this great city was? Is there any room for mistake in the matter? Anything that occupies so much space can not be easily lost and is very easily found.

SPIRITUALISM A SCIENCE.

Spiritualism I define to be a science and not a religion. It is a science, as agriculture, or chemistry or geology is a science. A Spiritualist should no more be called to account for his particular individual opinion on dogmas and doctrines than should a chemist or geologist for his faith. Spiritualism is a belief in a man's own existence; then that he exists perpetually, or in other words, that man is immortal. Consequently, inasmuch as death does occur, the being of man exists hereafter. Therefore there must be a world in which he exists hereafter, with laws, associations, means of being, and employment, as in this. The man who believes these primary ideas is a Spiritualist, without reference to his morality or character. Now, how does it happen that men are ever anything else but Spiritualists? The mystery is to be accounted for in this Babylon we are referring to. Under its influence the most simple things are made mysterious, and men are no longer governed by the laws of common sense. They have imagined they are going to be happy hereafter, by believing certain formulas and doctrines about the trinity and the physical resurrection, and the atonement by the merits of Jesus, and other things that no mortal ever understood nor ever will, for there is nothing to understand about. By acquiescing in these formulas they are to be happy in another state of being. Now, all this is contrary to law. Cause and effect are inseparable in the history of human beings. It is what we do, not what we believe, that forms our character, and I apprehend if we live up to our highest convictions of duty, it will be well with us.

REVELATIONS RELIABLE.

This vision of St. John I consider one of the most reliable spiritual manifestations we have any account of. The writer seems to have been of a very simple, childlike disposition. Love was the theme of his life. Not so great as Paul nor so impetuous as Peter, he was simply a good man, and that goodness of character constituted him a beautiful medium. Again, this book of Revelation is the least mutilated in the whole scripture, for the very reason that it was given in such a form that no human being knew what to do with it.

The speaker then gave his idea of the meaning of Babylon, which is, that it is the orthodox world: the Greek church, the Catholic church, Protestant and the Infidel churches. These all are included in what the spirit refers to as Babylon. Babylon means confusion, and it takes all these to make confusion complete. In support of this theory the speaker asserted that up to the time of the American revolution there was no government in Christendom but claimed a power over men's consciences and theological opinions. In this country we had changed all this, and hardly allowed parents to whip their children to make them good, for fear they will whip more devils into them than they will whip out.

IDEAS OF JESUS.

In the course of the address, which was somewhat discursive in its nature, the author of Christianity was spoken of as follows:

Jesus was simply a Jew, walking about Judea doing good, healing diseases and casting out devils or evil spirits; not devils in the ordinary meaning of the term, but disorderly spirits. In short, Jesus was the greatest Spiritualist of whom we have any record. He exercised these powers of healing not because he was God, but because he was a Spiritualist; not because they were miracles, violating the laws of nature, but because he was so entirely in unison with the laws of nature. When he cured them of their physical diseases, he said, "Now go and sin no more." Sin produces disease. Jesus understood that.

MOSES A SPIRITUALIST.

Moses was also a great Spiritualist. He brought the whole posterity of Abraham out of Egypt by purely spiritual manifestations greater than any that Jesus performed. Moses taught certain primary principles which we ought to understand. Now, the primary element of the government of Egypt was a land monopoly. The king owned all the land. But Moses taught the true laws of property to the children of Israel, and separated them from the flesh-pots of Egypt. They had become meat eaters, like most of the Christians in this modern Babylon, and inherited all the diseases of Egyptians, even as you do in this latter day. But in the wilderness their food came down from heaven, and it was neither flesh, fish nor fowl. It was vegetable, like coriander seed. They rose early in the morning to gather it, and the early rising, the exercise and the vegetable food cured them of their diseases.

The priests of to-day preach about your poor souls, but do you ever hear them say a word about your poor bodies? Do the priests in this city to-day preach to you the fundamental truths that Moses taught? You ask them for bread and they give you a stone, or some diseased beef.

THE LAWS OF REPRODUCTION.

Moses also instructed them in the laws of reproduction, an important subject which the priests of Babylon will not touch

with their little fingers. They preach sometimes about the social evil, but never a word about legal prostitution under the guise of marriage. Moses taught that the sexual relations in marriage should be only for use and not indulgence. It should be used by the lords of creation as it is used by the inferior animals, for purposes of offspring only and solely. None of these works of darkness were allowed in the Israelitish nation, except in violation of the laws of the nation. Have our priests in Babylon ever taught us that important truth? No, they have let us go on till our cities are seething pots of corruption, from the Fifth avenue down to the laboring classes. Is that right? What are they going to do about it? They can do nothing. Babylon is doomed to destruction. Then as to the

LAWS OF PROPERTY

taught by Moses. They had all things common. There was no monopoly of land during the time they were under the immediate direction of the God of Israel. It was a commune. It was nothing else but a commune lasting forty years. A body of men and women having their property in common; recognizing the laws of reproduction and living exclusively on vegetable food.

The speaker closed by claiming that the salvation of the world actually depends upon Spiritualists, and urging upon those present a serious consideration of the important position they held at the capital city of the Empire State.

Beecher and The Resurrection.

BY HORACE DRESSER.

I believe in the Resurrection of the Body.—CHURCH CREED.

Rev. Henry Ward Beecher, at the close of his sermon on a recent Sunday, referred in tremulous and impressive words to the death of his father. He said:

Last night, at 5 o'clock, at the ripe age of eighty-seven, my venerated father went to his eternal rest. His life was singularly blameless—simple, constant, full of the noblest Christian heroism, faithfulness and devotion to the cause to which he early consecrated his powers. For about a year and a half his mental condition has been exceedingly feeble and childlike. He has been like a traveler who had packed his trunk, in anticipation of a journey, and, expecting every moment to start, could not unpack it. But now the long-expected journey has been made. He has reached the place where, all his mental powers unlocked, not as here on earth, but with every faculty brightened and every sense glorified, he can employ them as never before in the service of his divine Master. He has long been ready to depart. Almost the last sentient act of his life occurred about two years ago, when, on his recovering from a severe sickness, he called for "that passage." After reading a multitude of passages, for he was unable to designate the particular one he desired, the reader opened, by the good providence of God, to these verses: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me at that day; and not to me only."

They were proceeding to read further, but my father cried, "Stop, that is not for me? This is my testimony; write it down as mine." And I think he could use those words as fully and as justly as the man that wrote them.

One of the most touching characteristics of his later years was his affectionate remembrance of his early associates in the Christian warfare. His heart clung with peculiar tenderness to the memory of Taylor, Everts, Cornelius, and Wisner. He loved them all, but especially Taylor. And in his last years, and in his dying hours, his heart turned not to Boston, the scene of his brightest triumphs; not to Brooklyn, where for so many years he has lived so near our beautiful Greenwood, from where shall rise so many on the last day, when the trumpet shall sound which only they who are called shall hear; not even to Litchfield, where lies buried the wife of his youth, for whom he cherished all the tender affection which his loving nature could lavish upon an object; but his last request was, "Lay me by the side of Brother Taylor." And there, in the old graveyard at New Haven, shall repose side by side these two Christian soldiers and heroes, until the day when they shall rise, glorified and incorruptible, to dwell forever before the face of God in heaven.

And may we join them; may our children join us; and, until that bright hour shall be declared, may we accept with faith and patience, and entire submission to God's will, every trouble, and burden, and ill that befalls us in this school of affliction. Amen and amen.

So reads a report found in a newspaper cotemporaneous with the departure from the earth-life of Rev. Dr. Lyman Beecher.

Paul, the Apostle, *per contra*, in a paragraph taken from one of his letters. (I Cor. Chap. xv. verse 35—55.) This scripture calls him a fool who says, I believe in the resurrection of the body—the animal body that has fallen lifeless and returned to dust.

But some one says, how are the dead those persons whose animal bodies have fallen lifeless, reconstructed, and with what constituent element do they go forth from their fallen bodies? Fool! What thou sowest is not enlivened unless it die. And as to what thou sowest, observe, that thou sowest not the substance which is to be produced, but a mere kernel: for example, it may happen that it is that of wheat, or, perchance, that of some of the rest of the grains. Now, the Deity gives to it a constitution such as he hath deemed fit for it, and to every one of the grains its proper body. Another example, taken from the animal kingdom: All flesh is not the same flesh. But there is, in fact, on the one hand, the flesh of men; on the other hand, the flesh of brute animals; on another hand, that of fishes; and then still otherwise, that of birds. Take still another example: And there are bodies celestial, also bodies terrestrial; but the splendor of the heavenly is one, and that of the earthly another. On the one hand, there is the brilliance of the sun, and on the other, the effulgence of the moon; and on another, the splendor of the stars, for star differeth from star in splendor.

And after this fashion is the reconstruction of the dead. Man is begotten in mortality—he is rebuilt, *in articulo mortis*, in immortality. He is begotten *en atemia*—he is raised from the ruins of the mortal in exaltation immortal. He is procreated in infirmity—he is upreared in strength. He is procreated an animal entity—he is reconstructed a spiritual man. There is, belonging to him, an animal system—there is, besides, a spiritual one. Indeed, it is written, the first Adam was constituted a living man, fitted for animal existence in the earth life; the last Adam, the same continuous man through the earth-life, but at the end thereof, ascending from the ruins of his fallen animal body, and being reconstructed, became a vivifying spirit, fitted for a spiritual existence in spirit life.

Assuredly, the spiritual was not the first in the order of events, but the animal economy—next after that the spiritual. The first man belongs to earth, and, in his vital relations, is terrestrial; the second man, the same first man, only immortalized by the fall of his earthly body, and second only in the order of the mode of his existence, belongs to heaven. As is the case of any one terrestrial person whatsoever, such also is the case of every one of the terrestrials. And as is any one celestial, such even are all the celestials. And as we have borne the likeness of a terrestrial, we shall also bear the verisimilitude of a celestial. And this I say, brethren, that flesh and blood cannot share the Kingdom of God, nor doth destruction share in the allotment of an immortality.

Lo! I declare to you a mystery. We all shall not become dead, but we shall be exchanged from animal to that of spirit. Instantaneously, in the wink of an eye, at the last trump of his nature—of his animal life—each man shall fall to the earth, for nature shall trumpet life's journey ended; and the dead, each one in his appointed hour of dissolution, shall be reconstructed immortal; and we shall thus be changed from the animal life to the spiritual. For it is necessary that this, the perishable, shall enter into imperishableness, and that this, the mortal, shall enter into immortality. Then shall be fulfilled the declaration which is written:

Death was worsted in the fight!
Where then, Death, is thy conflict?
Where, indeed, Death, is thy goad?

An analysis of the above-presented speech of the Plymouth preacher, convicts him of a belief in the dogmas.

1. Of a last day in the cycles of the years of the human race.
2. Of a simultaneous resurrection of the dead animal bodies of all men who have ever lived on the earth when the Last Day shall arrive, and that such resurrection shall be
3. In obedience to a trumpet sound, made somehow, by some one, and somewhere in the Universe of God.

And besides, convicts him of the idea, or notion, of immediate and "eternal rest" of soul, and happiness of spirit in heaven, while yet lacking a certain something in alliance with and derivable from the dead animal body of the man, which can hear sound, and actually rise out of the dust of the grave all "glorified and incorruptible," when the trumpet call is made on the Last Day!

Such is the theology and such the creed taught in Plymouth Church. It has been said that this establishment has made advances in enlightenment; but in the above particulars it certainly is in fellowship of faith with that pseudo-Christianity of these days, in which is demanded of its devotees and votaries, whether they be people, priests, prelates, or popes, a silly belief in stereotyped, old-time church creeds, requiring assent to the unnatural—the impossible! "If, therefore, the light that is in thee be darkness, how great is that darkness!" Neither the teachings of Nature, nor of the Nazarine, nor of Paul, nor of any other sound philosopher, countenance this veriest nonsense. The Scriptures do not teach the church dogma of general simultaneous resurrection of the dead.

No Scripture, perhaps, is so often used in the hearing of the people and so fully relied on as foundational to that declaration of the Christian Creed, "I believe in the resurrection of the body," as that given above from Paul's Letter. It is always read, in the common version, at the funerals of a large class of Churchmen; leaving the impression on the less intelligent and thoughtless hearer, that the spiritless, defunct body, consigned to the earth is sown in some such sense as will warrant the expectation of its springing forth from the ground, at a future period, a spiritualized and living one, and conveying to his mind the idea that the law which governs in the sowing and germination of grains, applies also to the burial of animal bodies and their resurrection, in the case of men. Nor is there a passage, perhaps, in the entire New Testament, more mischievously erroneous in its rendering into English. The mind and meaning of the author are scarcely discernible. But herein Paul teaches the profound philosophy of man's initial state, and illustrates a law of life and of death which pertains to the whole human race. It is painful to listen, on occasions of burial to its reading, uttered in a kind of mock-mouthing and mournful intonation, that has its origin in the gloom and sadness which its false sentiment casts over the scene. Rightfully interpreted and apprehended, how largely might it contribute to lessen the grief of a bereaved group! It would forever drive hence the idea generated by the false teachings in Sunday schools and churches, of a mysterious somehow burrowing of the body in burial place, bound by a somewhat relation of the soul thereto, till Gabriel's trump shall announce the dawn of the LAST DAY, when the body, though impalpable dust, shall no longer sleep in death, but shall be reorganized and become reanimated with its own proper soul, in re-established self-hood, thereafter to be together, nevermore to break companionship.

The constant falling around us of friends and neighbors into the embrace of death, cannot fail to arrest attention and lead to the inquiry, "If a man die shall he live again?" and if yea be the response, the further interrogations of when? and where? and how? The present happiness or misery of millions, is affected by the answers given to these questions. A stupid theology has ever been ready with its absurd answers, however much in conflict with the instincts and teachings of nature they may be. It is not necessary to detail, in this place, its gloomy doctrines.

Paul meant to affirm, and he did affirm this: that the Adam, or True man, is both animal and spiritual, having an earthly body which he calls the first Adam, for the uses of this life; also having a spiritual element, which will be developed in a spiritual body on entrance into the next life, which spiritual element, or body, he calls the last Adam—the second man—after his spiritual reconstruction is finished and he hath become a celestial; thus showing man to be dead in his nature.

The idea concerning the fall of man, as taught by the pulpit and as generally accepted, is that of an apostacy, by which was brought upon the race a diathesis of soul, a moral taint, whose inevitable consequence was death to the physical and

spiritual. But such fall is fabulous, having no foundation in philosophy nor in historical fact. The extent of the mischief which such a doctrine has reached cannot easily be measured—it is world-wide. Poetry has embraced the myth, and lent its charms and mighty powers to affirm the theological fancies.

Neither the legendary creature of Deity, by whom sin was introduced into the world, yeleft Adam; nor that historical personage, the spiritually Anointed One, called the Christ, by whom, as it is said, the consequences of sin have been counteracted, was in the mind of Paul when he wrote the above quoted Scripture concerning the so-called death and resurrection.

But the creeds of Christianity affirm that there will be a re-organization, a re-animation, and a resurrection from the grave, of the animal bodies of all the men who have ever lived on earth. Neither Nature nor the Scriptures so teach or affirm. On the contrary, being in harmony here, both declare that, as man is a compound of the earthly and the heavenly, the physical and the psychical, when he has numbered his days and he falls, the invisible, essential Life, the animating Soul, the Divinity that stirs within, the Spirit disrobed of its garment of flesh, the man still only sublimated and immortalized, albeit, stands again erect, forthwith sentient and subject never to a slumber of Ages in the darkness of the tomb—while the visible animal portion, having answered the purposes of the combination, disintegrates, and in obedience to the eternal law of "dust to dust," mingles again with the elements of Earth, in their ceaseless changes in the great laboratory of Nature. This is the fall of Man—not with the loss of Eden, as fabled and falsified by Theology—the inevitable and ordained Adamic Fall, for which alone the Deity himself is responsible, having constituted man as he is, His Law, from the beginning, written in the Constitution of the Race, demands that the genus man, the Adam, in its duality of life on earth shall fall—and that in its unity of spirit, it shall immediately arise and stand again, having ultimated in a glorious and endless Anastasis in the heavens. We must fall to the Earth—but then the blessed antithesis to such event—to be erected and stand upright in spirit and live forever!

Paul's illustration, in the premises, referring to a kernel of wheat, is limited to the sowing of the body or kernel of the grain. Hence, to sow (*spargere*), is not applicable to the other bodies referred to by him, as they are never sown, in a germinal sense. The reference to animals, and to men in particular, calls for a word cognate to that kind of illustration. Hence, the words beget, or procreate (*procreare*), should be used to give the idea of the Apostle. How absurd is the current notion of sowing, or burying in the earth, the dead bodies of men, and hence expecting hereafter a crop of spiritual bodies! How fallacious are the reasonings that lead to such expectation—how far away from the analogies of Paul!

In another place, Paul, in his argument, likens man to a traveler—this life to a journey—and his animal body to a tent or tabernacle, to shelter him in his passage. Nature he considers as the Chief-in-Charge of the Grand Caravan of Humanity. Her trumpet shall sound the journey ended, and signalize the traveler to quit his tent, and to enter and abide in "a city which hath foundations, whose builder and maker is God."

Let Gabriel blow his blast at the time Theology has appointed for his services; but will he be able to startle the dead bodies of the generations of earth? The beauty of the analogy of a trumpet and its sounding may be seen by reference to Numbers, chapter 10, verses 1 to 8.

And the Lord spake unto Moses, "saying, make thee two trumpets of silver; of one whole piece shalt thou make them; that thou mayest use them for the calling of the assembly, for the journeyings of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee, at the door of the tabernacle of the congregation.

And if they blow, be it with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an alarm the second time, then the camps which lie on the south side shall take their journey; they shall blow an alarm for their journeys.

But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets: and they shall be to you for an ordinance forever throughout your generations.

Man dies—such is the seeming; the fleshly building has fallen under the pressure of years of decay and infirmity or of some untoward event in life. But the invisible, imperishable, spiritual being, the man himself, in the last analysis, now without the appliances for longer continuance in the earth life, must have reconstruction for an existence in spirit life. Where shall it be? How shall it come to pass? A poet hath told us—

Gliding out of the body we have worn,
Without a joy to break
The mystic strain of harmony, that winds
With sense-dissolving music through the soul,
We are at liberty,

at once, in the spirit realm; and, as if by the power of enchantment, sheltered in an edifice not the workmanship of hands—a habitation which is from heaven—a structure of God—a spiritual body. Herein lies whatsoever there is of mystery concerning the Resurrection of the Dead. It is plain, however, that whatsoever the process, and by whatsoever name it may be called, it is not such resurrection as comes of expulsion from an abode, an uprising and evacuation of domicile—immediate re-instatement elsewhere; such a reconstruction of all the human psychical elements of man's nature as fits him for residence in the Spirit Spheres: re-established forthwith in a new and superior structure, and a permanent situation on a plane above, higher and more exalted than the former: reconstruction, indeed, involving elevation or upheaving of the

spiritual entity, into a superior state of existence—state essential and etherialized, one exceedingly refined and tenuous, far above that of the physical in which it had hitherto dwelt: a reconstruction incident only to transition and finality of the earthly and mortal; and immediate on entrance upon a standing higher and above in the new condition of endless being.

Thus, it is conceived, is afforded a sensible solution of the mystery of Death and Resurrection.

Card from Dr. Slade.

EDITORS BANNER OF LIGHT.—Ill health and constant drafts upon me for manifestations, have prevented an earlier acceptance of the kind offer of the use of your columns for a refutation of the base slanders originated solely by Mrs. C. L. Case, my former housekeeper, and published in the *Sun* of February 22. The unsolicited testimony to the genuineness of the spirit manifestations occurring in my presence, which has been given to the public through the spiritual papers by such prominent workers in the cause as Prof. William Denton, Thomas Gales Forster, H. T. Child, M. D., Thomas B. Hazard, F. L. H. Willis, M. D., J. M. Peebles, Moses Hull, Emma Hardinge Britten, Victoria C. Woodhull A. A. Wheelock, Albert Morton, and many others, ought to be sufficient to stamp such a statement as false, and consign it to the silent contempt which it merits. I have given much time free, frequently at a sacrifice of pecuniary interests, to the representatives of the press, including the *Evening Post*, *Times*, *Tribune*, *World*, *Telegram*, *Sun*, *Home Journal*, *Golden Age*, and many others. Not one of those writers who have had sittings have insinuated even a suspicion of duplicity on my part, excepting the *Bohemian* who wrote the last article in the *Sun*, and, I am credibly informed, he has since admitted he "did not believe the statements when made to him by Mrs. Case, but wrote the article for money."

Duty to those friends who have so nobly stood firm through the storm of denunciation, leads me to answer the "points," briefly as possible, without using your columns for a repetition of them. Charge first: I never visited "The Cayuga County Mecca," (Moravia), or saw Mrs. Andrews, the medium through whom the manifestations occur. Second: The "bill of charges conspicuously posted," has never been in my house, and four of the seven articles given are not on the bill which is posted in my reception room. A reference to my patients is my only reply to the insinuations against my medical practice. Third: "The first ghost" appeared long before the time named, and in the presence of another person. The "ghost" referred to was truthfully described in your columns by Mrs. Case, sometime in October or November last. Fourth: There is no "hitch in the ghost manufacturing shop of Slade and Simmons." On the contrary, the manifestations are increasing in power, and I demand of every sitter a thorough investigation of the rooms and the closest scrutiny; under no other conditions are strangers admitted to a seance. Fifth: My guide, Owosso, not only controls me, but has frequently shown his materialized body to others. Sixth: The discovery of articles claimed to have been used in my seances is a fabrication. The only articles used at any time during materializations are a thin cambric curtain and a table whereon sitters are obliged to place their hands with my own. Seventh: "Col. Fisk's ghost" appeared but once, then he showed his head, face and hands in a variety of positions, without the uniform so minutely described in the article, but in his shirt sleeves.

During this seance we saw flashes, accompanied with the smell of powder, and heard the report of a pistol, as described by Dr. Palmer and Mrs. Daniels, the persons present. Eighth: "The tell-tale spool" of silk was left in my room by the woman who discovered it; the only connection it had was, that she used it to repair my pants. Ninth: "The great discovery" was made by Mrs. Case, "the committee of investigation." The demijohn contained no medicine but alcohol, and is used for no other purpose. The "several masks corresponding to the faces shown as spirits" are reduced to one, and that a visor, or domino, bought for a party, and bearing but little resemblance to spirit or mortal face. Col. Fisk's uniform existed only in imagination, and of the two Indian costumes, one had been worn by the woman—Mrs. Case—at a masquerade in Michigan, several years ago. The box of tinsel, etc., had been in my possession for years, and is the remnants of the Indian costumes. Tenth: My room has never been guarded by any person. On the contrary, Mrs. Case, with her lady visitors, frequently slept in the room, and had every opportunity for investigation. Lastly: The portrait of my dear wife is not an "oil painting on canvass," but pastille, on paper, and was drawn by spirits through my instrumentality. Trusting the foregoing explanations will satisfy the enemies of mediums that they have a poor case in this instance, and relying on my spirit-guides and the integrity of my own motives and actions, I invite those who desire evidence of spirit presence and power to subject my mediumship to the most rigid investigation.

DR. HENRY SLADE.

NEW YORK, April 12, 1872.

Amherst College applied to the Massachusetts Legislature for \$100,000. It received only a respectful denial, concerning which the *Commonwealth*, of that State, says: "When liberalized in its policy of admissions to its advantages, it will have even more friends than it has now. When the resolve was reached Col. Nutt, of Natick, said that he proposed his vote for no further aid to institutions which are not thrown open equally to both sexes. He was ashamed that twenty-three young women of this State are to-day seeking in New York, Ohio and Michigan the collegiate education which was refused them in Massachusetts. Col. Quincy, of Boston (son of Josiah Quincy), and Dr. Breed, of Lynn, an Amherst graduate, followed in the same strain."

A Sign of the Times.

From the New York *Herald* of Sunday, the 21st inst., we copy one of the most remarkable indications that have as yet appeared in the political horizon. The article itself is a most powerful argument in favor of the movement in which we are engaged, but it is not more remarkable than the fact that it should have a place in the New York *Herald*, which apparently is so earnest an advocate of the re-election of General Grant:

HENRY WARD BEECHER FOR PRESIDENT—A NEW RELIGIO-POLITICAL PARTY TO BE FORMED IN NEW YORK—HENRY WARD BEECHER PROPOSED AS ITS CANDIDATE FOR THE PRESIDENCY OF THE UNITED STATES.

To the Editor of the *Herald*:

It has been announced and it is now generally understood among the more radical and progressive classes throughout the United States that a National Convention of the various bodies, organizations and movements which represent the revolutionary spirit of the country, as relates to political, social, religious, and educational reforms, is to be held in Steinway Hall, in the city of New York, the 9th and 10th of May proximo. The object for which the Convention has been called is a purely political one, namely, to form a coalition, if possible, of all those classes of citizens everywhere that are devoted more to the principles of justice, of truth, of freedom and equal rights than to the success either of the Republican or the Democratic parties; and in case the Convention shall agree upon a definite course of political action to be pursued, to nominate candidates for President and Vice President of the United States for the next Presidential term.

The Convention referred to is expected to be composed of representatives of the following organizations, viz.:—The National Labor Party, the International Workingmen's Association, the Woman Suffrage party, the Temperance party, the Peace party, the Spiritualists, the Liberal or non-Evangelical Christians, the Free Religionists, the Free Thinkers, the Free Lovers, the Land Reformers, the Socialists, Communists, Positivists, Harmonialists, etc. Now, the question arises, "How or upon what theory is it expected that a convention representing such a variety, if not a diversity of ideas, will so far fraternize, fuse and consolidate as to come to an understanding that will be satisfactory to the different elements composing it, promote the ideas they respectively represent, and secure the earnest and undivided support of all the elements thus represented in the present political campaign? How is such a convention to agree upon candidates who would represent so many reforms or movements? Who will the candidates probably be?"

Each class of voters represented in the convention may be supposed to have its favorite exponents, its great champions, leading spirits and ideal representatives of what it conceives to be the important issue of the times, and whom it would prefer to have as the Chief Magistrate. For instance, the labor party has already nominated Judge Davis, of Illinois, as its choice, and it may be unwilling to drop him and go for a coalition candidate. Then there are the Internationals, with their favorite, whoever he may be—may be Wendell Phillips. Next, the woman suffrage party may clamor to have Mrs. Elizabeth Cady Stanton or Theodore Tilton or Victoria C. Woodhull nominated. The temperance party may urge the nomination of George Francis Train or some other temperance champion. The Spiritualists may want Andrew Jackson Davis or Robert Dale Owen, and the other factions, likewise, may each have their champion and leader, to be nominated if they can. Here, then, is a probability of a very wide difference of honest opinion coming together, and an opportunity for disagreements, schisms, confusion, and defeat of the objects in view, unless the wisest counsels are allowed to govern, and a spirit of concession and of mutual support and dependence prevail in the sessions of the Convention. The individuals above named are known to the public as the exponents of the special phases of radical thought and reform. If any of them should be nominated at the New York Convention, it is, to say the least, doubtful whether they would receive the undivided support of the different factions or bodies to be represented in the Convention. Indeed, it is not improbable that the nomination of any of them might result in some of the parties to the convention entirely withholding their allegiance and support to the nominee and the new party, and thus endanger the success of the whole movement. It seems to be plain that some sort of compromise will have to be effected before a candidate can be selected who would stand any chance of election or of receiving the whole vote of all the classes holding the convention. Now, the course which a wise policy would indicate in such a state of things as the one most likely to meet the exigencies of all classes, would be not to press the nomination of any person for the Presidency who is notoriously identified with, or the recognized champion of any special phase of reform, for the reason that such persons, however good and competent they may be, are generally unpopular, distasteful and obnoxious to the popular mind. The convention should select a candidate who is friendly and tolerant, or at least not unfriendly and intolerant, to the various ideas animating the new party, and one, if possible, who is well and favorably known to the public, and to whom, if elected, the people would look up to with confidence and respect. As fulfilling these requirements in an eminent degree—greater, perhaps, than could be found in any other individual—may be named

MR. HENRY WARD BEECHER, OF NEW YORK.

Mr. Beecher's character, abilities and fame are world wide, and would in themselves be a tower of strength to any party that would choose him for their candidate. His history and antecedents are known to everybody. His influence is already felt over the civilized world. His sermons, lectures and speeches have been more widely and generally read the past twenty years than the utterances of almost any contemporaneous public teacher. Furthermore, Mr. Beecher is a liberalist, in his views and teachings. Some would consider him very radical. He, for instance, has from his own Plymouth pulpit endorsed the Internationals and eulogized the Paris Communists: he has admitted the main points of Spiritualism; he has surrendered the infallibility of the Scriptures, or dogma of plenary inspiration; he repudiates the doctrine of eternal punishment; he favors woman suffrage and the equality of the sexes; he is the patron of temperance, peace, toleration, progress. In a word, Mr. Beecher is a man of reasonable ideas, honest and frank, possessing a mind open to the convictions of reason and truth and the intuitions of his soul. Of his devotional nature it is quite unnecessary to speak.

Taking this view of the New York Convention and Mr. Beecher, it is questionable whether there is a person in the United States who combines in himself so many of the elements of success as a candidate for the Presidency as Mr. Beecher, and who would at the same time represent to an equal extent the radical and progressive character of the proposed

new party. Perhaps the strongest opposition to the nomination of Mr. Beecher would come from the anti-ecclesiastical class, for the reason that he is a Christian minister, and that his church proclivities might bias his judgment in favor of ecclesiastical laws and measures to the detriment of the cause of justice, freedom and religious liberty. But it will be well for this class to remember (and the writer of this is of that class himself) that Mr. Beecher is not a narrow-minded bigot in religion and morals, but reasonably liberal and moderate in his views, and, furthermore, that no anti-Christian or infidel candidate would, if nominated, secure one-half the support from the people of the United States which Mr. Beecher would. If the New York Convention nominates a man or woman for President who is the representative of some "one idea," unpopular, incomprehensible and distasteful to the people at large, the result may be the signal defeat of such candidate and party, and the cause which will be made to sustain the shock will be injured, perhaps, retarded for years, instead of promoted. In the estimation of many people there is a certain degree of odium, of unpopularity, a lacking of respectability, which attaches for instance, to the agitation of woman's rights, spiritualism, skepticism, free love, sexology, etc. The several reforms are now making rapid progress in revolutionizing public opinion; but, should the devotees of these reforms run a candidate for the White House solely on these issues, there is no probability it would meet with anything but defeat, and the cause, as well as the candidates, would be made the butt of partisan abuse, calumny, misrepresentation, ridicule and reproach. These reforms are too young and yet too tender to endure the giant kicks and bruises they would inevitably get in a contest with the brute forces of political warfare during the excitement of a Presidential campaign. What utility or wisdom would there be in running the gauntlet of popular condemnation when nothing can be gained, but much may be lost?

On the contrary should Mr. Beecher receive the nomination of the New York Convention, that gentleman would stand a fair chance for election next November. The only point of difficulty about the matter will be whether the new party could frame a platform of principles which Mr. Beecher could conscientiously accept and stand upon. Unless the proposed new party make some such compromise and such a nomination as is herein indicated, the chances of the new party for political power would seem to be a forlorn hope. Can the several factions which the new party is to embrace make the necessary concessions, sacrifices and compromises, which the success of the movement and the necessities of the case demand? Can Mr. Beecher reciprocate in like manner, and accommodate himself to the exigencies of the times and the progressive spirit of the party that possibly may thus choose him as the candidate for the Presidency of the United States? Can the proposed new political coalition place upon their ticket the name of any man of equal strength and popularity which would in the least degree represent the principles and spirit of the party? What other person could the new party begin to elect in the present campaign? Would Mr. Beecher, even if defeated as the candidate of the new party, suffer any loss, either politically, socially, or morally, by accepting such a nomination? Would not he, and the new party also, be strengthened, consolidated, and made more powerful for the future, even should such a nomination fail of election next fall? The writer of this frankly admits that Mr. Beecher is not his first choice. He could name several persons whom he would prefer should occupy the Presidential chair; but he knows very well they would stand but a very poor chance for election, even if nominated by the Convention. As long as we cannot at present elevate to the Presidency the persons who would be our first choice, let us do the best we can in that direction. None of the existing political parties in the United States can nominate a candidate who would answer the make-up of the proposed coalition near so well as does Mr. Beecher, and if he be not the *beau ideal* of the new party, he is much nearer to it than any Democratic or Republican candidate will be. If the New York Convention nominate Mr. Beecher it would, at any rate, be taking a step in the right direction, and with it a fair prospect of a popular campaign and final success. Both the Democratic and Republican parties are in a state of rapid decomposition and dissolution. Let the live, progressive, but at present despondent, members of those parties unite with the new national party to be formed at the New York Convention next month and nominate a popular, progressive man like Mr. Beecher for President, and the next 4th of March he will be inaugurated President of the United States. E. F. B.

BROOKLYN, N. Y., April 17, 1872.

Marriage ceremonies in England are thus described in a recent number of the London *Saturday Review*:

It is a matter of unquestionable notoriety that all marriages are made in heaven, and it is equally certain that the beautiful descriptions of them which we read must be due to celestial correspondents. Such choice of words, such felicity of arrangement, such grace of epithets could not emanate from any inferior source, and the future historian will best gather from these chronicles the condition of the English language in our day, and the manners and customs of those who spoke it. We shall not, perhaps, be accused of unnecessary repetition if we call attention to the subject. The sun is shining, and peculiar interest is excited. The bridegroom is accompanied by his friend who is officiating as groomsman, and who is qualified by frequent service for the efficient discharge of the multifarious duties which are attached to the position. At precisely thirteen minutes and a half past eleven they alight at the church, saluted by the acclamations of the crowd, the excitement of the bystanders, and the symphony of bells. When the door is opened, four-and-twenty perpetual curates and prebendaries, deans and arch-deacons begin to assist one another. The scene increases in interest until the climax is reached, when the bride enters, leaning on somebody's arm, and supported by her bridesmaids, supplied with jewelry by a neighboring firm, which thus has the good fortune to secure eight advertisements of its goods. The religious ceremony is performed with peculiar solemnity, unbroken save by the fidgeting of the groomsman; the benediction is pronounced, and on repairing to the vestry the formalities of registration are gone through—a part of the ceremony which is often described in language worthy of Burke. After this the party repair again to a mansion or residence, where a sumptuous *dejeuner* is prepared, and numerous covers are laid—a mysterious but interesting process. It is here that English oratory is displayed to its best advantage, and graceful tributes are paid on all sides, characterized by good taste, by brevity and fluency. The peer forgets his pomposity, and the fact that nobody listens to him elsewhere; the groomsman feels that the lightest part of his duties has come, and all regret the close of his remarks. At precisely four minutes past two, the bride and bridegroom take leave of their friends and seek the seclusion of a country seat.

The Christian Radical--Christian Party and Christian Justice.

BY JOHN B. WOLFF.

The Christian Radical, published in New York and Pittsburgh edited by Daniel Schindler (a slight modification of swindler) and J. K. Funk (not Peter) both professed followers of the Lamb, pretends to be both *Christian* and *Radical*. In doctrine it contends for purity of heart. In Christian experience it insists on the direct, clear "ultimate science" of the testimony of the spirit of God (Holy Ghost), that we are his children by special regeneration as well as natural generation. Its columns abound in declarations against vices of all kinds, and insist that the eyes shall not look upon evil, the tongue speak of it, nor the hands handle it. It even goes so far as to declare that whiskey traffic is a less evil than obscene pictures and books.

After all this pretension one would suppose that it must not descend to falsehood for the purpose of calumniating and otherwise injuring even a woman; that this Holy Ghost science of salvation, derived from Jesus, whose companions were publicans and sinners, and *harlots*, and who declared that such should reach heaven before the Pharisees, would have taught these self appointed Vicegerents of the meek and lowly Saviour, that truthfulness is an essential element in Radical Christianity, that charity is another, and justice should crown all Christian graces; but it is all a mistake.

After carefully reading, and finding myself fully justified in the foregoing description, I turn to page 8, of April 11, and find these words: "Mr. Woodhull, ONE of the husbands of Victoria Woodhull is dead. Col. Blood still prevents Mrs. Woodhull from being a widow."

This proposition asserts—First, that Mr. Woodhull was until his decease, the husband of Victoria Woodhull; Secondly, that Col. Blood was at the same time, the husband of Mrs. W., and still retains that relation; Thirdly, that Mrs. W. sustained marital relations to both these men at the same time: id est, that she was a bigamist, until the death of Mr. Woodhull.

Now then, it is not true that Mrs. Woodhull was the wife of Mr. Woodhull at the time of his death, nor at any time since she was divorced from him, any more than if they had never been joined in *legal wedlock*. If the *Christian Radical* meant that she was his mistress, it should have so said, and been prepared with the proofs.

The law joins and the law separates—Jesus himself justified divorces—Moses, before him, allowed the man to send out his wife penniless with his own written bill of divorce; no court trial—no defence from the woman; he went further, he allowed the woman to divorce herself, under certain circumstances. A divorced man is not the husband of the woman from whom he is divorced. In the face of this, these Christian ministers, for the sake of pandering to the popular clamor, declare that Woodhull was, at the time of his death, the husband of Victoria Woodhull, from whom he had been legally separated, and assert by inference that as such husband, he had enjoyed marital rights, and that thus Mrs. W. was living with two husbands at the same time.

All the facts of this case have been sufficiently presented time and again—her defence and explanation—clear, full and complete, showing a magnanimity beyond that of common mortals, are familiar to the whole reading public. Among the greatest and most heinous wrongs I have ever witnessed is that of attempting to convert a virtue of highest degree into a vice of the lowest degree, solely for the purpose of suppressing the truth—the particular truth essential to curing the evils of our present social system.

Suppose it all true, would not the practice of Jesus have saved these impostors from entering into this dirty work by falsifying the facts? Jesus did not reprove the woman with many husbands, nor for the one with whom she was living; nor yet the woman taken in adultery. He only said: "neither do I condemn thee, go and sin no more."

Here was no misconception, perversion, or abuse—not a word of the kind. And yet these Christian men who pretend to be guided by the Spirit of God in obeying the teachings of Jesus do not hesitate to make charges which they cannot substantiate, and traduce the virtue of charity, reckoned by that old foggy Paul as the greatest of all gifts and graces—above faith and hope, the first of which is a condition of salvation.

How these Christian men and the readers of the *Christian Radical* can reconcile such conduct with even common morality, omitting the higher Christian graces, is a logical problem I shall not undertake to solve. A sin against the truth—a sin against the truth for the perversion and suppression of the truth, is an offence second to no other. Stealing is respectable business compared with falsehood and slander.

It is not much wonder that the morals of the community deteriorate under such ministrations. *O Tempora! O Mores!* O Christian Charity! O Christian Ministers!

GOSPEL FOR THE RICH.—A correspondent, writing from Boston, thus gives the experience of a friend at a fashionable church in this city: "The gentleman referred to, accompanied by his wife, entered the vestibule of the church, and waited there half an hour, in the vain hope that the sexton would invite them to a seat. There were also there waiting upwards of fifty persons, and still no obliging sexton came. During that time my informant saw two or three Christians kindly offer a seat to some of the patient waiters. At length, after the services had commenced, the dilatory sexton bustled out of the church and seated a few. Being impatient, my friend entered the church and stood in an aisle, in the vain hope that some one would offer him a seat, then ascending to the gallery he waited there in vain, and finally, being a persevering person, he begged a seat of a young lady, who courteously granted the boon."

PEOPLE'S CONVENTION.

The undersigned citizens of the United States, responding to the invitation of the National Woman Suffrage Association propose to hold a Convention at Steinway Hall, in the city of New York the 9th and 10th of May.

We believe the time has come for the formation of a new political party whose principles shall meet the issues of the hour, and represent equal rights for all.

As women of the country are to take part for the first time in political action, we propose that the initiative steps in the Convention shall be taken by them, that their opinions and methods may be fairly set forth, and considered by the representatives from many reform movements now ready for united action; such as the Internationals, and other Labor Reformers,—the friends of peace, temperance, and education, and by all those who believe that the time has come to carry the principles of true morality and religion into the State House, the Court and the market place.

This Convention will declare the platform of the People's Party, and consider the nomination of candidates for President and Vice-President of the United States, who shall be the best possible exponents of political and industrial reform.

The Republican party, in destroying slavery, accomplished its entire mission. In denying that "citizen" means political equality, it has been false to its own definition of Republican Government; and in fostering land, railroad and money monopolies, it is building up a commercial feudalism dangerous to the liberty of the people.

The Democratic party, false to its name and mission, died in the attempt to sustain slavery, and is buried beyond all hope of resurrection.

Even that portion of the Labor party which met recently at Columbus, proved its incapacity to frame a national platform to meet the demands of the hour.

We therefore invite all citizens, who believe in the idea of self-government; who demand an honest administration; the reform of political and social abuses; the emancipation of labor, and the enfranchisement of woman, to join with us and inaugurate a political revolution, which shall secure justice, liberty and equality to every citizen of the United States.

ELIZABETH CADY STANTON.
ISABELLA B. HOOKER.
SUSAN B. ANTHONY.
MATILDA JOSLYN GAGE.

Anna W. Spencer, Philadelphia, Penn.

You are respectfully requested to authorize, at your earliest convenience, the use of your name to the above call, addressing your reply yes! or no! to Mrs. Isabella. B. Hooker, 10 Hubbard st., New Haven, Conn.

THE PARTY OF THE PEOPLE TO SECURE AND MAINTAIN HUMAN RIGHTS, TO BE INAUGURATED IN THE U. S., IN MAY, 1872.

We, the undersigned citizens of the United States, believing the time has come for the formation of an entirely new party whose principles shall meet the vital issues of the hour purpose to hold a Convention in the city of New York, on the 9th and 10th of May, 1872, for the purpose of constructing a platform and considering nominations for President and Vice-President—the first so broad as to include every human right, and the last, the best possible exponents of every branch of reform.

Some of the reasons, which render this step necessary, are as follows:

We charge on the present Government, that in so far as it has not secured freedom, maintained equality and administered justice to each citizen, it has proven a failure; and since it exists without the consent of the governed, therefore, that it is not a republican government.

We charge it with being a political despotism, inasmuch as the minority have usurped the whole political power, and by its unscrupulous use prevent the majority from participation in the government, nevertheless compelling them to contribute to its maintenance and holding them amenable to the laws, which condition was described by its founders as absolute bondage.

We charge it with being a financial and military despotism; using usurped power to coerce the people.

We charge it with using and abusing millions of citizens who, by the cunningly devised legislation of the privileged classes, are condemned to lives of continuous servitude and want, being always half fed and half clothed, and often half sheltered.

We charge it with gross and wicked neglect of its children, permitting them to be reared to lives of ignorance, vice and crime; as a result of which it now has more than five and a half millions of citizens over ten years of age who can neither read nor write.

We charge it with having degenerated from its once high estate into a mere conspiracy of office-holders, money-lenders, land-grabbers rings and lobbies, against the mechanic, the farmer and the laborer, by which the former yearly rob the latter of all they produce.

And finally we indict it as a whole, as unworthy of longer toleration, since rivers of human blood, and centuries of human toil, are too costly prices to be demanded of a people who have already paid the price of freedom; nevertheless, such was the price demanded and paid for a slavery, which, in point of human wretchedness, was comparatively as nothing to that which still exists, to abolish which it promises to demand still more blood and greater servitude and toil.

In view of these conditions, which are a reproach upon our civilization, all persons residing within the United States, regardless of race, sex, nationality or previous condition; and especially Labor, Land, Peace and Temperance reformers, and Internationals and Woman Suffragists—including all the various Suffrage Associations—as well as all others who believe the time has come when the principles of eternal justice and human equity should be carried into our halls of legislation, our courts and market-places, instead of longer insisting that they shall exist merely as indefinite, negative and purposeless theories—as matters of faith, separate from works, are earnestly invited to respond to this call and, through properly constituted delegations to join with us, and in concert with the National Woman Suffrage Association to help us to inaugurate the great and good work of reformation.

This reformation, properly begun, will expand into a political revolution which shall sweep over the country and purify it of demagogism, official corruption and party despotism; after which the reign of all the people may be possible through a truly republican government which shall not only recognize but guarantee equal political and social rights to all men and women, and which shall secure equal opportunities for education to all children.

Victoria C. Woodhull, New York City.
Horace H. Day, New York City.
Anna M. Middlebrook, Bridgeport, Conn.
L. E. De Wolf, Chicago, Ills.,

- Ellen Dickinson, Vineland, New Jersey.
- Theodore H. Banks, New York City.
- Mary J. Holmes, Memphis, Tenn.
- Ira B. Davis, New York City.
- Laura Cuppy Smith, Cal.
- E. H. Heywood, Princeton, Mass.
- Ellen Goodell Smith, Philadelphia, Penn.
- Hon. J. D. Reymert, New York City.
- Marilla M. Ricker, Dover, N. H.
- Horace Dresser, New York City.
- Marie Howland, Hammonton, N. J.
- A. G. W. Carter, Cincinnati, Ohio.
- Addie L. Ballou, Terre Haute, Ind.
- Hon. H. C. Dibble, New Orleans, Louisiana.
- M. S. Townsend Hoadley, Lynn, Mass.
- R. W. Hume, New York City.
- Martha P. Jacobs, Worcester, Mass.
- John M. Spear, San Francisco, Cal.
- E. Hope Whipple, Clyde, Ohio.
- John Brown Smith, Philadelphia, Penn.
- Col. Henry Beeny, New York City.
- Elvira Hull, Vineland, N. J.
- Dan'l W. Hull, Hobart, Ind.
- E. G. Granville, Baltimore, Md.
- Jonathan Watson, Titusville, Pa.
- Mrs. S. H. Blanchard, Worcester, Mass.
- Newman Weeks, Rutland, Vt.
- John Beeson, Chapinville, Conn.
- Mrs. B. W. Briggs, Rochester, N. Y.
- George R. Allen, New York City.
- J. H. W. Toohy, Providence, R. I.
- Belva A. Lockwood, Washington, D. C.
- Jonathan Koons, Taylors Hill, Ill.
- W. F. Jamieson, Chicago, Ill.
- Dyer D. Lum, Portland, Me.
- Thomas W. Organ, Yellow Springs, Ohio.
- Mary A. Leland, New York City.
- B. Franklin Clark, Brooklyn, N. Y.
- Dr. E. P. Gazzam, New York City.
- William West, New York City.
- Hon. C. C. Cowley, Boston, Mass.
- L. K. Coonley, Vineland, N. J.
- Moses Hull, Vineland, N. J.
- Hon. John M. Howard, New Orleans, La.]
- Prof. E. Whipple, Clyde, Ohio.
- Harvey Lyman, Springfield, Mass.
- L. Bush, Jamestown, Tenn.
- Mrs. J. H. Severance, Milwaukee, Wis.
- T. Millot, New York City.
- Cornie H. Maynard, Buffalo, N. Y.
- B. S. Brown, Buffalo, N. Y.
- S. J. Holley, Buffalo, N. Y.
- Harriet B. Burton, New York City.
- Frances Kingman, New London, Conn.
- Hannah J. Hunt, Delta, Ohio.
- Fred. S. Cabot, New York City.
- T. C. Leland, New York City.
- S. T. Fowler, Brooklyn, N. Y.
- John Orvis, Boston, Mass.
- Carrie Lewis, Cleveland, Ohio.
- Jane S. Griffin, New York City.
- Michael Scanlon, New York City.
- Joshua Rose, New York City.
- Louise B. Flanders, Malone, N. Y.
- Jane M. Wilson, Brooklyn, N. Y.
- John Little, New York City.
- J. T. Elliott, New York City.
- Thomas Haskell, West Gloucester, Mass.
- Mrs. A. E. Mossop, Sturgis, Mich.
- D. B. Marks, Hallsport, N. J.
- J. H. Severance, Milwaukee, Wis.
- Josiah Warren, Princeton, Mass.
- Jane Case, Oswego, N. Y.
- Frances Rose McKinley, New York City.
- Danvers Doubleday, New York City.
- Dr. J. H. Hill, Knightstown, Ind.
- Geo. R. Case, Norwich, Conn.
- Alfred A. Smith, Council Bluffs, Iowa.
- Lucy Coleman, Syracuse, N. Y.
- Mrs. Dr. Raymond, Syracuse, N. Y.
- Mrs. George, Syracuse, N. Y.
- Mr. S. D. Fobes, Syracuse, N. Y.
- Mrs. C. B. Forbes, Syracuse, N. Y.
- A. Orvis, Rochester, N. Y.
- Dr. A. G. Wolf, Mystic River, Ct.
- Emily B. Rood, Fredonia, N. Y.
- Nathaniel Randall, M. D., Woodstock, Vt.
- Thomas Marston, Philadelphia, Pa.
- Otis F. Porter, Bridgport, Ct.
- Seward Mitchel, Coonville, Me.
- Thos. J. Schofield, Nephi City, Utah.
- D. C. Coleman, Philadelphia, Pa.
- Daniel Wood, Lebanon, Me.
- C. S. Middlebrook, Bridgport, Ct.
- Nettie M. Pease, Chicago, Ill.
- Angela T. Heywood, Princeton, Mass.
- John Hepburn, Milwaukee, Wis.
- W. H. Dibble, Middleton, Ct.
- Ellen M. Child, Philadelphia, Pa.
- Wm. H. Wescott, Philadelphia, Pa.
- Mary J. Thorne, Philadelphia, Pa.
- Alfred H. Love, Philadelphia, Pa.
- C. B. Rogers, Philadelphia, Pa.
- J. H. Rhodes, M. D., Philadelphia, Pa.
- Lavina A. Dundore, Baltimore, Md.
- Mercy Clark, Baltimore, Md.
- Geo. F. Kittridge, Buffalo, N. Y.
- Seward Mitchell, Coonville, Maine.
- William Hanson, Elmira, N. Y.
- G. W. Madox, Ellsworth, Me.
- J. K. Ingalls, Yates County, N. Y.
- D. Tarbell, E. Granville, Vt.
- Lydia A. Schofield, Philadelphia, Pa.
- C. Fannie Allyn, Stoneham, Mass.
- T. M. Ewing, Cardington, Ohio.
- E. B. Foote, M. D., New York City.
- O. L. Suttleff, Wooster, Ohio.
- C. L. James, Alma, Wisconsin.
- Milo A. Townsend, Beaver Falls, Penn.
- Amy Post, Rochester, N. Y.
- Henry T. Child, M. D., Philadelphia, Penn.
- John M. Sterling, Kiantone, N. Y.
- Jennie Leys, Boston, Mass.
- Dr. E. Woodruff, Grand Rapids, Mich.
- C. H. Pollok, New York City.
- Frank Crocker, New York City.
- Anna Kimball, Parker, New York City.

NOTE.—All who wish to unite in this great movement and who, in good faith, approve this call, will address in writing, with full name, to either of the above—who will immediately

verify and forward to the undersigned for the Committee of arrangements in New York.

Tickets of Admittance to the Convention prepared for each Delegate, will be ready by the 8th of May—and to avoid confusion, no person will be admitted to the floor of the Convention without such tickets.

VICTORIA C. WOODHULL,
44 Broad street, New York.
Or, B. FRANKLIN CLARK, Sec'y Com.,
55 Liberty street, New York.

NEW YORK, March 30, 1872.

We yield from our crowded columns space for a few of the names of delegates received, and not yet published.

Before the assembling of the convention we hope to print an extra containing the names and residences of all the authorized delegates:

- Jane B. Archibald, Washington, D. C.
- Mrs. M. E. Otis, Damariscotta, Maine.
- J. W. Stuart, Broadhead, Wis.
- Edwin A. Teall, Buffalo, N. Y.
- Thomas Evans, Buffalo, N. Y.
- Miss E. Woodcock, Minooka, Ill.
- Solomon M. Jewett, Rutland, Vt.
- Charles Cockett, Dexter, Maine.
- Martin Smith, Dexter, Maine.
- Elizabeth Ewing, Cardington, Ohio.
- Josiah Buxton, Minooka Ill.
- Charles Woodcock, Minooka, Ill.
- Richard Woodcock, Minooka, Ill.
- Miss M. A. Woodcock, Minooka, Ill.
- Miss J. Woodcock, Minooka, Ill.
- Ed. F. Blackmond, Buffalo, N. Y.
- J. Lewis Schrader, Buffalo, N. Y.
- Stephen Andrews, Coonville, Maine.
- D. D. Flynt, Dexter, Maine.
- Fisher M. Clark, New York City.
- John M. Kelso, San Francisco, Cal.
- Louis L. Bender, Buffalo, N. Y.
- Thomas Richmond, Hancock, Vt.
- James S. Gamage, Damariscotta.
- Mary C. Hebard, Rochester, N. Y.
- Eunice P. Smith, Coonville, Maine.]
- Emily F. Tilton, Coonville, Maine.
- Chas. W. Hebard, Rochester, N. Y.
- Mary C. Wight, Rochester, N. Y.
- A. L. Gamage, Damariscotta.
- Mrs. Georgie W. Gamage, Damariscotta.
- Harry Smart, Buffalo, N. Y.
- Robt. D. Whitney, Buffalo, N. Y.
- Joseph Wharf, Damariscotta.
- J. H. Ford, Geneva, Wis.
- Frances A. Flanders, Coonville, Maine.
- E. T. Pierce, Coonville, Maine.
- Geo. M. Taber, Springfield, Ohio.
- J. Raymond Talmadge, Calumet Harbor, Wis.
- M. McDonough, Buffalo, N. Y.]
- Charles Hauaden, Buffalo, N. Y.]
- Larrabee, Boston, Mass.
- Mrs. L. G. Waterhouse, Sacramento, Cal.
- Mrs. E. E. Gibbs, Sacramento, Cal.
- D. E. Gamage, Damariscotta.
- Mary J. Morrill, Coonville, Maine.
- Hiram F. Magoon, Coonville, Maine.
- S. L. O. Allen, South Newbury, Ohio.
- David Cocks, Pleasantville, N. Y.
- Elizabeth G. Wise, St. Joseph, Mo.
- W. H. Overocker, Buffalo, N. Y.
- F. Todd, Buffalo, N. Y.]
- Elizabeth Valoria Ingram, Boston, Mass.
- Mrs. Angeline T. Gamage, Damariscotta.
- H. S. Doune, Pottsville, Penn.
- Geo. N. Bauer, Buffalo, N. Y.
- Mort. D. Kenyon, Buffalo, N. Y.
- Abram T. Gamage, Damariscotta.
- Mrs. E. A. Burrill, Port Jervis, N. Y.
- Cecelia Morey, West Winfield, N. Y.
- Mrs. E. P. Woolley, Hammonton, N. J.]
- M. B. Randall, Hammonton, N. J.
- Wm. E. Coleman, Richmond, Va.
- Benj. T. Shewbrook, Buffalo, N. Y.
- Geo. W. Irwin, Buffalo, N. Y.
- William S. Flanders, Coonville, Maine.
- Mrs. Geo. Pratt, East Granville, Vt.
- Joseph P. Smith, Clayville, N. Y.
- David Mills, Hammonton, N. J.
- E. J. Woolley, Hammonton, N. J.
- Charles Gamage, Damariscotta.
- Holloway Latham, Noank, Conn.
- Phebe Cross, New Lenox, Ill.
- Wm. T. Bailey, Buffalo, N. Y.
- Wm. McK. Gatchell, Buffalo, N. Y.
- Willie E. Tracy, Afton, Minn.
- George E. Tracy, Afton, Minn.
- James Pecard, Wis.
- Mary K. Pecard, Wis.
- Carrie Gade, New York City.
- John H. Davis, Hyde Park, Penn.
- Richard Harris, Williamsburg, L. I.
- Daniel B. Hulburt, North Amherst, Ohio.
- Eliza A. C. Hulburt, North Amherst, Ohio.
- Ruby M. Pepon, St. Kirtland, Ohio.
- W. Snow, Lone Rock, Wis.
- Lydia D. Wheeler, Neosho, Mo.
- Mary E. Burton, Neosho, Mo.
- Wm. Beales, Meney Creek, Minn.
- Lemuel Parmley, Hammond, La.
- Wm. Hopkins, Fremont, Ind.
- J. H. Bemis, Mt. Airy, N. C.
- Susan W. Bemis, Mt. Airy, N. C.
- Myra N. Chase, Afton, Minn.
- Prof. J. H. Cook, Columbus, Kansas.
- Frances A. M. Cook, Columbus, Kansas.
- Nulan M. Chase, Afton, Minn.
- Leonard Newcomb, Afton, Minn.
- L. G. Thomas, Lone Rock, Wis.
- Mrs. L. G. Thomas, Lone Rock, Wis.
- Mary Laten, Lone Rock, Wis.
- Abby Newcomb, Afton, Minn.
- Eliza Newcomb, Afton, Minn.
- Mrs. W. Snow, Lone Rock, Wis.
- W. H. Willis, Dixon, Ills.
- M. A. Willis, Dixon, Ills.
- Edith Mashier, Afton, Minn.
- Flora Tracy, Afton, Minn.
- A. Pepon, St. Kirtland, Ohio.
- Rosetta B. Harlow, Cornville, Me.
- George H. Gardner, N. D., Cornville, Me,

For the American Spiritualist.

Anniversary Poem.

BY J. C. SMITH.

[The call for the number of our paper containing this admirable poem, was so much greater than our supply, we have by special request inserted it again, so as to supply those who could not obtain a copy before.—Ed.]

Time marches on; we hear her velvet tread
In evening twilight and in morning red.
Her yearly task our dear old planet spins,
His journey never ends, and ne'er begins.
Still all along her pathway there appears
Mile-stones and land-marks of the fleeting years—
Great wars that devastate our fields with blood;
Days natal of great lives, ordained of God.
Great floods and fires that fill the heart with dread,
Days when the wise are numbered with the dead.
Thus great events are kept in memory green,
And the broad past is from the present seen.

When first the lightning on its cable steed
Flashed through the brine, its messages of speed,
How the heart glowed; and how the ready pen
Of verse and prose joined in a wild amen.
Yet when the wires that couple earth with sky,
Twenty-four years ago, were stretched on high,
We heard no chantings loud, no comely prate,
We saw no victors' wreaths, no poets' lays;
But from the press, the pulpit and the stage,
In spiteful jest or wild vehement rage,
All seemed intent to strangle at its birth,
This! ast, this greatest child vouchsafed to earth.

Still down the cable came the words of cheer.
Let hem run on, man's destiny is clear,
The church and forum may combine to kill;
Pilate and Herod join their might and skill,
Yet o'er the future never day shall rise,
In which man may not converse with the skies."

There's news from heaven, from yonder gorgeous spheres,
Form after form in radiant light appears.
Down the broad gulf-stream of eternal day,
On love's dear mission do they wend their way.
They come in kindness, human souls to win
From paths of ignorance, from lives of sin.
They come our darkened spirits to illumo,
And demonstrate a life beyond the tomb.

Be ours the care, their counsels to attend,
And practice all the virtues they commend.
In God the Father, man the son, to live,
And free as we receive, so freely give.

No sacrificial altar do we raise,
No special priest to pray, or bless or praise,
But in all things, of earth, or sky, or air,
We chant our praises and we breathe our prayer.
In sylvan shades which nature kindly spreads,
From garish noon-day beams to shield our heads;
In feathered songsters, warbling notes of love;
In gaudy insects, flitting through the grove,
In bounteous light, the green enameled sod,
In flowers that yield their fragrance up to God;
In rolling rivers, bearing treasures blest,
Mountains, whose heads in purest azure rest;
Great seas and oceans: and the sedgy lakes,
And pools all hidden 'neath the shady brakes;
Clouds that career along the vaulted sky,
And stars that twinkle from their dome on high.
Day, with its glories in profusion shed,
Night, with its solemn silence overspread;
All things that live; all things that fade and die,
All things that creep, all things that walk or fly;
All that hath been, and all that e'er shall be,
In form or thought, in earth or air, or sea;
These are our priests; our altar stone the soul;
Truth, our companion, happiness, our goal

Then welcome, messages from worlds of light,
Ye tend to guide our erring steps aright;
Ye teach the language in which God has graven
On all things known a prophecy of Heaven.

These telegraphic wires that pierce the skies,
Down which dispatches glide, up which they rise,
This cable grand, that stretches from the earth
To every spirit of terrestrial birth,
This is the master-work that crowns our age,
Whether of angels bright, or mortal sage,
The telescope that shows a perfect whole;
Nature and God, the body and the soul.
Then let the bigot wag his senseless tongue;
Let fools deride in jest and ribald song;
Let priests who preach for bread and pray for hire,
Or curse for spite, to everlasting fire;
Let them press on, the old familiar chase,
Truth to impale, and science to disgrace.
With heads erect and hearts serene and strong,
And thoughts turned sunward, let us move along,
Not blow for blow, but love for buffets give,
And teach these teachers how a man should live.

Whoe'er consorts with Heaven's undying truth,
And nought besides, has everlasting youth.
Then up, my fellows, yonder mountain's head
Is tinged with heralds of the morning red;
Truth all divine, in robes of purest white,
Is rising to dispel the gloom of night.

Welcome, great truth! Thy willing subjects now,
With bosoms bared, renewed allegiance vow.
Thy steps we'll follow: and thy regal smile,
All tears shall wipe; all sorrows shall beguile.
Soon may the relics of barbarian lore

Torment, like spectral images, no more;
Truth's heavenly light o'er all the ruin fall
The ivied column and the crumbling wall;
And every soul whose life in God began,
Live the great prayer—the prayer to be a man;
Not cramped by creeds, by sectaries restrained,
But healthful, normal man, as Heaven ordained.

Manifestations at Springfield, Mass.

Dr. Slade's visit to the above place Saturday and Sunday, April 20 and 21, was eminently successful in healings, and physical manifestations, as several bewildered skeptics testified after witnessing the marvelous phenomena. His stay while in town was at the hospitable home of Harvey Lyman, Esq., a well known and honored citizen of Springfield.

Even that staid and very proper paper, the *Springfield Republican*, having sent a reporter to "interview" the doctor, was compelled for the truths sake, though with seeming reluctance, to admit the full claim of the *theory* of Spiritualism, as well as the *fact* of its phenomena, in the following extract from its issue of April 22:

A SEANCE WITH DR. SLADE.

The fame of Dr. Slade of New York as a worker of spirit-wonders, in broad day-light, attracted a large number of persons, including some of our well-to-do citizens and some from the adjoining towns, to Mr. Harvey Lyman's on Saturday and Sunday. All obtained "messages" on a slate purporting to come from the other world, and some saw, or thought they saw, the faces of friends long since dead, and felt the touch of invisible lips and fingers. The experience of a skeptical, yet candid, man who doesn't seem to have witnessed the most startling wonders in Slade's repertory, although he witnessed some writing under difficulties, is thus narrated by himself:

In accordance with previous appointment, we have called on Dr. Slade, in company with a friend, to observe his wonderful manifestations of spirit-force or whatever it may be. When all three of us had laid our hands together upon a common pine table for a few minutes, raps began to be heard in the room, and the "spirit" manifested a disposition to write. Dr. Slade laid a crumb of slate pencil on a common slate and held the slate under the table with the fingers and palm of his right hand, his thumb being folded over the top of the table. While it was in this position we heard the pencil shoving rapidly over the slate. When the latter was exposed to our view it contained a short message of four or five words, exactly in confirmation of what the medium had just said, that one of us had mediumistic power. The experiment was repeated and in one instance one of us held the slate instead of the doctor. The slate, which had an ordinary wooden frame, was also laid flat upon the table over some pieces of pencil, and in this position, when no one was touching it, the under side was written upon. This is the most wonderful of Dr. Slade's feats, and, as far as we could see, could not possibly arise from any ordinarily known natural laws.

Others are more successful; and we saw a gentleman who had a slate full of Quaker dialect from his mother, whom Dr. Slade could not have known to have been a Quakeress. During our seance, we raised the table a foot toward the ceiling, the bed in the chamber unexpectedly cantered out toward us from its moorings, and we felt a mild nervous excitement, especially in our arms.

Mr. G. W. Keen and wife of Lynn, Mass., had three or four sittings with Dr. Slade. At one sitting a small sized slate was covered on one side with plain, intelligible writing, with the name of Mr. Keen's good old Quaker mother signed. Mr. Keen held the slate in *his own hand while the writing was done by the little scrap of pencil, and no visible hand or power moved it, and yet intelligent words and lines were written.*

The following is an exact copy of a communication given in the same way, to a Mr. Gilmore of Chicopee, Mass:

MY DEAR SON: I can rejoice in your good work. It gives me more joy than I can express to you this beautiful morning. Oh my dear son, let this truth be of great worth to you in your earth life. Live to its teachings, fear not the scorn and prejudice of this cold world, for angels will bless you, and help you to give the light to those in darkness. Help all those who may call for light that comes from this eternal fountain of life. I am your affectionate father,
J. GILMORE.

A clergyman and his wife called and had a sitting and received most satisfactory evidence of the *truth* that spirits can and do communicate by the medium powers of Dr. Slade. At one sitting with Mr. and Mrs. Keen, that lady felt a child's head lain against her, and felt the soft tresses of hair with her hand and called her husband and Dr. Slade's attention to it at the time.

Spirit hands were distinctly seen by several—numerous distinct and loud "raps" were heard by all; the table was raised from the floor; a large bedstead was several times rolled into the room without visible contact; writing on the slate, and an accordion was finely played with only one hand holding the back of the instrument!

During his brief stay of two days, the Dr. was fairly over-run with applications of anxious inquirers after this *great fact!*

It is to be hoped that he will visit Springfield again at no distant day, remaining as many weeks, as he did this time, in days.

Foreign Correspondence.

Dr. H. M. Madden, surgeon "on board" an English vessel, writes to James Burns, from New Orleans, as follows:

"As I do not suppose you get many letters from New Orleans, I thought I would let you know how Spiritualism is getting on here. I have just come back to the ship after hearing Mr. Peebles. This is the first time I have heard him or any other lecturer on Spiritualism. I was delighted with the whole affair. The singing was done by a young lady, who was accompanied by a harmonium; I remember reading two of the songs in the Lyceum Guide. I shall esteem that book more than ever. I gave my copy to a passenger going to Jamaica, who fell deeply in love with it (who would not?), and then I told him it was of the Spiritualists. I think that, backed up with a few of your tracts—'Daylight in Dusty Corners'—which I gave him, will make a good impression. He told me that there were a number of Spiritualists in Kingston, Jamaica. Unfortunately I had not time to hunt any of them up, as is my usual plan, or else I might have been able to send a short account to the Medium of the status of Spiritualism in the West Indies.
"I cannot be too thankful for the tide in my life which

has brought me] in this ship so often to cities of this great Republic, and so put me in the way of getting a continual supply of spiritual literature. Thanks to the books you gave me, I have never been lonely on deep Atlantic, even when we had no passengers (we never have going home). I think that is one reason why people should read on the subject—for when you read of the deeds of good spirits, the like kind will attend, and I suppose the result may be what is called normal mediumship in those persons commonly called non-mediumistic. I know I have been very much happier since I commenced to study this philosophy, notwithstanding the fact that a rapid development may be attained with many stings of conscience.

"To conclude, the meeting this morning was held in Minerva Hall, a beautiful little chapel, and the attendance was very fair for the first lecture. I hope to go again at 7 o'clock this evening. You have many letters to read; I hope this will not trespass on your time. I remain yours sincerely.

"H. M. MADDEN."

Appeal to Spiritualists.

BY LEON FAVRE CLAVAIROZ.

It is only after a long hesitation that I decided to ask your hospitality in the *AMERICAN SPIRITUALIST*. I thought it my duty to leave all arguments to those more authorized than myself—or to those whose distinguished names could act with greater advantage upon inquiring souls, and thus put a stop to a torrent of errors that threaten to invade our sublime belief in Spiritualism.

Already in the "History of a Spiritualist," (published by *Human Nature*, London) I had begun the challenge. It seemed to me that the mere explanations of the Spiritist doctrine would suffice to remove it from all reflective minds. I apparently mistook myself. Since the *Banner of Light* through its correspondents, sometimes supports this belief so openly; it seems to me indispensable to remind them of the true principles of Spiritualism.

In France, a new champion has added himself to the survivors of Kardec. In his book, "The Day After Death," which already has attained its third edition, M. Louis Figuiet, though he professes profound contempt for Spiritists, has borrowed their principal ideas, and, making a compilation of Dupont de Nemours, of Bonnet, of Jean Reynaud and of Kardec, presents them as his own theory. They will not bear a serious examination.

As a disciple of the great American school, which finds in England a most fervent support, I will endeavor to collect and bring before my co-religionists the principles that unite us, and put them on guard against the inoculation of an error capable of sowing discord to trouble the mind.

Spiritists reproach us of not having any creed. "Spiritualists, they say, float about and give themselves up to individual doctrines. Every medium is the revealer of a system, every group teaches a special faith."

There is, perhaps, something true in this assertion. Having been put in front of new phenomena, struck by very startling facts, the most advanced Spiritualists did not think it their duty, however, to assume the part of dictators. This necessarily belongs to the past. Faith, now-a-days, must not be blind submission to an imposed dogma. It must be only the result of observation, and evidence based upon the repetitions of the phenomena at first separately perceived. Individual search plays then a great part; and absolute liberty is indispensable to any system or hypothesis approaching or seeming to approach truth.

Quite different has been the course adopted by Spiritism. Taking at hand the ancient dogma of metempsychosis, and after having reviewed it in order to adapt it to present intelligence, their adepts have not only condensed this doctrine in a fundamental article of their faith, but they have raised a pedestal on which they have erected the name of its supposed founder.

The simplicity of the mode has seized the minds. In the absence of another system, ready made, who could be opposed to it? Those who were disposed to believe, have rallied to it without reflecting. Insolence is one of the weaknesses of mankind. It is far more commodious to adopt a doctrine already at hand, than to sound its basis and discuss its details. It is merely by affirmation that religions have founded themselves, and in the same way it is to the cohesion of principles that Spiritism owes, until now, its success.

But, if one amongst us thinks himself enough pure, inspired, and authorized to aspire to play the part of a leader of this great belief which spreads itself over all the country and makes considerable progress in England—have we to say that, we too, have not numerous observations which guide us, and a series of principles that direct our faith? Our soul—is she then hurried away by some irresistible current, and can it be said that the divisions of our belief are such that it's formula must become an impossibility? I am very far from thus thinking,—and if I claim your kind intervention, it is to try to proclaim in the face of a Spiritualistic world, what unites and what divides us.

Before entering into the matter, I shall say that outside of all the differences that divide us, there are some principles which are common to us both. We believe, with the Spiritists, in the existence of God, in the immortality of the soul, and in the possibility and certainty of communications from the invisible world with the visible. These points of contact are sufficient for us to consider them our brothers, and to honor the purity of their intentions, and, very often their knowledge of science and profound erudition. But it is precisely their force of cohesion, their sincerity in their faith, that renders still more inexorable our duty to contend with them and show them openly and clearly the

error into which they have fallen. If we agree with them on the general points, we essentially differ, as soon as they remove from these; and it is important for Spiritualists to unite themselves in their turn, in order to confirm at least the principles which they unanimously accept.

Spiritism has founded its doctrine upon three fundamental thoughts:

1. The pre-existence of souls.
2. Their inequality the moment they amalgamate with human bodies.
3. Their repeated re-incarnation on earth until there has been sufficient purification.

The great question of social inequalities and of evil in mankind has evidently domineered the authors of this formula. Incapable of resolving it, they have given to this inequality, the value of punishment, a recompense or a trial. This conclusion indicated logically an evil previously committed, and pre-existence was its explication. But as Spiritists teach at the same time, and on this point we perfectly agree with them, that every evil must disappear through the effort of the soul's will, and that every thing in creation tends to harmony, that is to say, to draw near to God, it became necessary to find means of liberation to the punished. Thence, the system of re-incarnation, permitting by successive operations, to attain the state required to be enabled to ascend into superior destinies.

But, in order to justify the necessity of re-incarnation, they have been obliged to proclaim without furnishing any proof the impossibility for souls to purify themselves otherwise or anywhere else, but in the terrestrial globe.

The inequality of souls, their re-incarnation and the necessity to purify themselves on earth, are all of them errors.

These terms are not logically connected, and are not indispensable one for the other, but for the difficulty they found in harmonizing these inequalities with the justice of God.

But before entering into the question, there is an objection to which Spiritists never answered, and whose solution is of paramount interest in the problem.

Re-incarnation annihilates human individuality. Permit me to re-produce on this subject a few lines of the "history of a Spiritualist."

"Man is neither body nor soul; he is not a composite of two substances; he is an indissoluble amalgamation; his individuality does not come from his soul. The soul being a ray from God is the same with all men, furnished with the same attribute, enjoying the same rights. That which stamps the difference, or in other terms, that which constitutes individuality is aptitude. In diffused matter there is no individuality, for individuality is created by limitation and form gives it its distinctive mark. Matter, from which is formed the human organism, no more changes in its essence than the soul does which comes from God; but is various in its manifestations, and each manifestation answering to a force, the different combinations of these energies, infinitely graduated produce as many individualities as there are dissimilarities, and thus give a single copy of each incorporation. Like to all as to the constituents of mind, each man then is dissimilar to all by the totality of forces which compose his aptitudes. Death, which disintegrates the gross envelope, allows the interior organism which succeeds it to shine forth. Nothing, however, is changed in its manifestations—only the mechanism is perfected—the soul using it more easily. The relation of the aptitudes remains the same and preserves the stamp which makes the being one and the same person throughout eternity."

Now, as the Spiritists school teaches that the soul, choosing its trial, comes back to inhabit indifferently, without exception of sex, the bodies endowed of the most opposed aptitudes, who does not see that the seal of individuality breaks at every stamp of a new existence? Our heart finds an infinite sweetness in representing in itself the chain of our ancestors, transmitting themselves from age to age, the guard that their affections for their descendants renders them precious.

What becomes of this genealogy of tenderness with the Spiritist system, by which one can come back into the world again as the son of his daughter, the mother of his father, multiplying to the infinite these interpolations of consanguinity?

I reckon enough upon the intelligence of my readers for not insisting upon the chaos that would ensue in an existence by these different entangled individualities amongst which the unity of the being would vanish away forever. I do but repeat it: re-incarnation has been proclaimed merely in order to explicate evil on earth without offending the justice of God. One too much forgets that evil does not exist as a principle; that what is wrong in our moral and material relations, is the result of disharmony, a want of equilibrium in the diverse forces which are all tending to their greatest development. Misery, inequality, unaccountable misfortunes belong to a transitory state and incidental to the general progress of created things. They are the obstacles that the human soul must overcome in order to arrive at felicity, and not the eternal and unchangeable instruments destined to serve as trials to the re-incarnated in their struggle toward perfection.

As to the objection drawn by the justice of God, its solution is easy.

Each man is only responsible for the instrument he received, and each of his acts are scrupulously weighed in the balance of celestial equity. Everything has its explanation in the divine plan, crime as well as virtue; but to understand the whole, one must be God himself. Man only perceives the infinitesimal portion which is necessary for the mission which has been given him; but the mission itself becomes grander in proportion as his intelligence increases. And disharmony is destined to gradually disappear from the world in exact pro-

portion to the effort made by humanity to understand and execute God's laws.

The responsibilities before God are then the corrective of the inequalities on the earth. Divine justice, mild and immutable, differs from the human judgment. It weighs the surroundings, and keeps man responsible only for the possibility in which it has placed him, and in the limit of the means with which it had endowed him.

Leaving for a moment aside, the logical connection; if we appeal to the experience of those beyond the tomb, and if, as Spiritists do—we accept as witnesses the dead, we find in them the unquestionable proof of a gradual improvement, which leads them to a complete purification, without recourse to the necessity of a new combat in an obliged re-incarnation.

Considering the point at which Spiritualism has arrived, judging from the known phenomena and weighing the numerous communications given wherever believers have been favored in the enlightened world, I am of the opinion that it is possible to rally ourselves around the following symbol, or expression of belief.

1. The soul is one—a ray of God himself, emanating from the divine focus. It contains virtually, but in a fertile manner, all the energies that infinitely constitute Divinity. It illuminates every human material apparatus, and its indivisibility forms an immortal individuality.

2. Matter, eternal as God himself, serves for the manifestation of the soul. The aptitudes it clothes, constitute the stamp of human individuality, while every soul draws from the divine source the faculties that proceed from it. Matter governed by some special laws, limits the exercise, and elevates or paralyzes its development.

3. Felicity is the end of creation. The terrestrial life is the necessary initiation. The disharmony resulting from the want of equilibrium amongst the expansive and directive of soul, and the energies inherent in matter, is only an apparent cause of sin. It determines the struggle that makes merit or demerit, and brings on punishment or recompense.

4. The inequality of the aptitude of the surroundings, (milieux), of the *fatum*, is counterbalanced by the responsibility incurred. Judgment is always relative, that is to-day, always equitable. These inequalities of which the whole world furnish us the proof, from the atom up to the star, is the consequence of a plan of the divine presence. The finite cannot fathom the infinite. Every existence continues itself in a new sphere after the terrestrial life. Individuality, whose aptitudes is its stamp, is never lost. Punishment as well as reward, makes it eternally progressing towards the Supreme ideal. Purification accomplishes itself in the invisible regions, but that chain of love, which, making of the successive generations as many more exquisite rings of protection and tenderness, is never broken. It leaves to every one its eternal individuality upon which planes the inerrable affection and tenderness of pure souls, which incessantly perfecting the apparatus with which they had been provided at their first appearance on earth, approximate continually towards God—that great Whole, who, procreating without intermission, gives itself eternally without ever wasting away!

I have looked out for a *credo* whose formula might be large enough to rally to its general principles all those who profess Spiritualism, according all deterrance to every belief, and admitting every diversion in its details.

If you think that I have made my points clear, do make a direct appeal to all our co-religionists, so that every individuality, every circle, every group and society may address you, giving in adhesion. I, myself, make an appeal through your interposition to every *Spiritualist Journal*, that from these principles, thus gathered together, an approbation issue—and then Spiritualism will have a body, and a basis of faith will be established. Spirit-communion and general principles will then be the foundation pillars upon which the new edifice that must change the moral and religious face of humanity will be erected.

Re-Incarnation—A French Thinker's Opinion.

The memory of friends and friendships is in our soul a perpetual blossom.

During a pleasure stay in Paris some three years since, we formed the personal acquaintance of Leon Favre, the Consul General of France. The hours spent with him and his estimable family, also with Baron de la Taille des Essarts and others, all believers in the ministries of spirits to earth, are among the sunny memories of the past.

It was often said in Paris, "We probably number 50,000 believers in the city, but are divided upon the subject of re-incarnation." This division has in some instances resulted in disagreeable inharmonies. Whether true or false, the Kardec dogma of re-incarnation has but few believers in America.

As a journal, THE AMERICAN SPIRITUALIST is broad and Catholic. All parties are admitted to an impartial hearing. To this end we take great pleasure in the insertion of Leon Favre Clavaire's able paper. The following letter fitly serves for an introduction to his article.

J. M. P.

DEAR MR. PEEBLES: I have kept a too good remembrance of the visits you paid me in Paris, to expect that you will have entirely forgotten us. You pursue your course in the light, whilst we remain in comparative darkness, but the ties that unite us cannot suffer from that, and I have good reasons to hope that you will not refuse to insert either in THE AMERICAN SPIRITUALIST, or some other journal you find convenient, the article I take the liberty of forwarding.

It is the framed affirmation of our spiritualistic principles. It is time for us, I think, to get out of all ambiguities. Our researches have already advanced far enough to permit us to offer a rule in order to prevent further straying out of the ra-

tional way. If you partake of my ideas, I hope that you will accord me your support.

I am but an ordinary workman upon the spiritual temple, and the only recompense I desire, is to have brought my stone to the edifice. But I find myself seriously disposed to stand the combat for our principles, provided, however, I shall feel myself supported by you.

You would be a thousand times agreeable if you would let me read the published articles, in the case you welcomed my request. Our friend Mr. Gladstones will charge himself to reimburse, etc.

My wife begs of you to kindly remember her, and I send you a very fraternal shake-hand. Yours truly,

March 7, 1872. L. FAVRE CLAVAIROZ.

New Orleans Correspondence.

NO. VI.

Messrs. Editors:

The political circles of Crescent City are constantly agitated by different organizations, reform parties, etc., with new schemes and platforms concocted to relieve the country from oppressive taxation. Still, all the parties support the National Bank swindle, the powerful monied corporations, railroad monopolies, or deny the right of suffrage to women, ignoring human rights and the claims of the producer and honest labor,

THE CENTRAL ASSOCIATION OF SPIRITUALISTS.

Are working to place the society on a firm basis, and make the movement in New Orleans a grand success.

On the 31st of March about thirty members convened at Minerva Hall, and elected the following officers for the ensuing year:

President, A. Alexander; Vice-President, Dr. V. R. Milner; Secretary, C. H. Silliman; Treasurer, Dr. J. W. Allen; Managers, Messrs. Philip Brady, John Flanders, A. H. Whitoff, John Robinson, and T. P. J. R. Walker.

The President has been for twenty years an investigator of Spiritualism, and is highly esteemed as an influential citizen and good man. With his earnestness, and the zeal of his associates, the organization cannot help but prove a success.

The Vice-President, a recent convert to Spiritualism, has several times addressed the Association, and will prove a power in promoting the welfare of the society.

Meetings have been held regularly in Minerva Hall, and they have been addressed by different members of the society. About \$100 has been subscribed, to be paid monthly for the support of lecturers and mediums. Everything bids fair for success, and with the united efforts of all concerned, the society cannot help but prosper.

The society are hardly prepared to enter into a contract with speakers or mediums at present, but if they should come here they would be cordially welcomed and well supported.

Information can be had by addressing the Secretary, at 213 Camp street, or by calling on the Treasurer, 12 Dryades street.

JACKSON MONUMENT.

Few of the visitors of this city go down to the battle ground of Chalmett, six miles below the city, where in 1814, General Jackson so nobly defended his country against the invaders. A monument was commenced in honor of the event several years ago, but after building it sixty feet high, it was abandoned and now stands on a huge brick foundation, and the top is covered with old boards. By ascending the spiral stairway inside we get a fine view of the battle-field and National cemetery just beyond.

Going down to the cemetery we find a large open field laid off in sections, and head-boards to the number of 15,000 or thereabouts, representing the number of Northern soldiers who are buried there. This reminds a person of the legitimate result and glory of civil war. Just east of these grounds are the earth-works thrown up by Jackson and their renewal during the late war.

THE MONITORS.

Anchored across the river in Algiers, the government have some very useful material in the shape of five expensive monitors, and three large iron-clad gun boats, only one of which has ever seen any service. These boats would be of no service at sea, and are gradually corroding in the water.

CHAS. READ.

"that wonderful man" has been here astonishing many with his performances. He opens a series of seances at the Academy of Music, the 17th inst.

ITEMS.

Regular summer weather. The flower gardens are all in bloom and vegetation, every where looks lovely.

Prof. Fabre, from Vienna, Italy, has been astonishing the people with his talking machine, which articulates the parts of speech very distinctly.

A new idea has sprung up in the minds of a few people; public temperance meetings are being held. Only the most radical reformers, however, take any interest in them; the people generally like their "toddy" too well. Several lodges of the "Sons of Temperance," "Good Templars," and "Knights of Temperance" are doing well.

Mrs. Hyer, one of the faithful workers in the ranks of Spiritualism, and a good medium, goes with her husband next week to join the Shakers at South Union, Ky.

Mrs. Rice is going North to spend the summer, and will be in Washington, D. C., in May.

A. B. LAMB.

NEW ORLEANS April 15, 1872.

The city of Veiled Women in Siam numbers 9000 inhabitants, all of whom are of the feminine gender. One thousand of these belong to the F. F. S., and the remaining eight thousand administer to their aristocratic wants. In this feminine municipality female blacksmiths, jewellers, merchants, and manufacturers abound, and the jack-of-all-trades is a woman. The walls are guarded by female sentinels, female policemen patrol the streets, and once a week female military, both horse and foot, perform their evolutions on a large parade ground in the centre of the town.—*New York World*

THE AMERICAN SPIRITUALIST

IS PUBLISHED EVERY SATURDAY

By the American Spiritualist Publishing Co.

CENTRAL OFFICE--NEW YORK.

Terms of Subscription--Payable in Advance.

One copy for one year, \$2 50
One copy for six months, 1 25

FOREIGN SUBSCRIPTION.

One copy for one year, 3 00
Can be made at the American News Company's Agency, London, England.

SPECIMEN COPIES SENT FREE.

News Dealers supplied by the American News Company, 121 Nassau street, New York.

Rates of Advertising.

Per line (according to location) \$1 00 to \$1 50
Column advertisements by special contract.
Special place for advertisements cannot be permanently given.
Bills for advertising will be collected from the office of the paper, and must invariably bear the signature of A. A. Wheelock, Managing Editor.

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

A. A. WHEELLOCK, 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."

The Editors of this journal are not in the least responsible for the opinions, ideas, and theories, expressed or advocated, by Contributors and Correspondents. Nor will either Editor be responsible, for only such articles as have the initials of his name attached.

Understand It.—Subscriptions, Advertisements, etc., can be left with our agents at either of our Offices, or sent direct to the Central office—but all other business, and communications for insertion in THE AMERICAN SPIRITUALIST, must be sent to A. A. WHEELLOCK, 29 Beekman St., New York City.

Jesus and Spiritualism.

Considered with reference to religious cycles, Jesus stood upon the pinnacle of Hebrew Spiritualism, the great Judean Spiritualist of that era. As God is Spirit—that is, the infinite Spirit-Presence acting by the law of mediation—the apostle, with a singular clearness of perception, pronounced the Nazarene a "mediator," that is, a "medium" between God and men. The persecuted and martyred media of one age become gods in succeeding ages. Such manifests the world's lack of both justice and wisdom.

But if Jesus was only divine man, "elder brother," medium, wherein then, you will perhaps inquire, consisted his moral superiority over others of that era? If we rightly understand his essential and peculiar characteristics, his pre-eminent greatness consisted in his fine harmonial organization; in a constant overshadowing of angelic influences; in the depth of his spirituality and love; in the keenness of his moral perceptions; in the expansiveness and warmth of his sympathies; in his unshadowed sincerity of heart; in his deep schooling into the Spiritual gifts of Essenian circles; in his soul-pervading spirit of obedience to the mandates of right, manifest in himself; in his unwearied, self-forgetting, self-sacrificing devotion to the welfare of universal humanity; and his perfect trust in God.

The leading thoughts ever burning in his being for acceptance and actualization were the divine Fatherhood of God, the universal brotherhood of man, the perpetual ministry of angels and spirits, and the absolute necessity of toleration, charity, forgiveness, love—in a word, good works. These, crystallizing into action as a reform-force for human education and redemption, we denominate the positive religion, and consider it perfectly synonymous with Spiritualism—Spiritualism as a definition and practice in its best estate. This pure religion and undefiled, established in men's hearts and lives, and not on "sacred" parchments, would soon be felt in states and kingdoms, promoting peace, justice and charity; rendering legal enactments wise and humanitarian, and causing the sweet waters of concord and good-will to flow over all the earth for the spiritual healing of the nations.

Few Spiritualists have yet reached the sublime altitudes of that positive or universal religion whose co-assistant is science, whose creed is freedom, whose psalm is love, and whose only prayer is holy work for human good. The best have not yet entered the vestibule of perfection. The ideal stretches afar in the golden distance. That there are extravagances, wild theories, and moral exorcences, sheltering themselves under the wide-spread wing of Spiritualism, is freely admitted. This is common to all new movements, involving the activities of the emotional nature. Let only the sinless stone the erring. Jesus, says the record, "came into the world not to condemn but to save the world."

Because the millennium has not dawned during this first phenomenal cycle of the twenty-four years of modern Spiritualism—because the temple with its inner glories is as yet only seen in vision—because our fondest hopes are not realized, nor our lofty ideas attained, shall we go back to the beggarly elements of the world, and seek spiritual nourishment from re-chewing old Churchal husks? Only in weakness and blindness does human nature seek a return to the "flesh-pots" of

the past. If Spiritualists are not free, generous tolerant, and prosperous—if they are not above the level of the age in good works, in order and fitness, in reform effort and general culture—if they are not the ready recipients of the freshest truths of science and philosophy—if they are not full-grown harmonial men and women, the fault is not in Spiritualism, but in themselves. "Examine yourselves," was a good old apostolic injunction. Spiritualism can gain nothing by aping the ecclesiastical customs of other denominations. Awkward combinations are to be avoided. While it is true that master builders are constructionists, and that the good in all organizations is to be carefully conserved, Spiritualists must never adopt any measures for cramping the unfolding intellect, nor strive to utter the shibboleth of any man-made form of faith; for in the introduction of this modern wave of Spiritualism upon earth, the angel of heaven purposed the foundation of no new sect.

Credes are intolerable. Incapable would-be leaders accuse others of seeking to lead. It is the stop-thief trick. Principles are to be the only recognized leaders in the future. Unselfish in purpose, the aims of ministering angels to educate, enlighten and spiritualize God's dear humanity.

"Lovest thou me?" "Love is the fulfilling of the law." "Love worketh no ill to its neighbors." Love, practical goodness, these constitute the religion of Jesus, the religion of the soul, the inborn religion of all men. Its witnesses have been the luminous suns and stars along the ages. When J. G. Whittier, accompanied by an English philanthropist, visited that eminent Unitarian, the Rev. Dr. Channing, for the last time in Rhode Island, their themes of conversation were reform, progress, peace, toleration, and human elevation. Sweet and sacred such hours of social converse, when soul pulses to soul in kindred love and sympathy. Mr. Whittier, referring to it afterwards, wrote these tender lines:

"No bars of sect or clime were felt—
The Babel strife of tongues had ceased—
And at one common altar knelt
The Quaker and the Priest."

Thus may, thus do the hearts of the good and the erudite ever blend in unison. Such fellowship constitutes heaven upon earth.

Made subject to vanity, experimenting and journeying through this world of shadows, all need the staff of trust and the lamp of faith—need to feel that God is a constant presence; that the Christ principle is the life of truth; and that loving angels are waiting to minister to our spiritual wants. A life without love and trust, even if it be of the strictest morality, or of a continual ascetic struggle after Divine communion, will never bring the individual really into the Inner Temple. Little children symbolize the receptivities of the heavenly life. The humble heart, sheltered away from the storms of passion, and all vested over with the fragrant blossoms of sweet human affections, is often nearer in spirit to the angels than the cold philosopher. Love inspires, wisdom guides, faith opens the gate, and self-sacrifice leads the way into the city of peace—the City of God. Oh! come let us worship in this temple of the eternal religion—a temple whose foundations are deep and wide as the nature of man, and whose dome reaching into the Heaven of Heavens, shall shelter and overshadow the races of millennial glory.

J. M. P.

Truth versus Error.

The New York correspondent of the Banner is not only a watchful observer of passing events but a good commentator upon them. Accustomed to do his own thinking, he has tolerably well settled convictions of his own, and which in the main and to him at least, are of a satisfactory character. We make it a point to read his letters, for they are apt to contain something worthy of perusal; an interesting item of news, a pertinent suggestion, some bit of personal information, a sensible reflection, or the repetition of an important fact, to be kept afloat. We read him with unusual zest, because we are often compelled to differ from him. This is to his credit perhaps; at any rate he merits our respect for his evident sincerity and undisguised statements, characteristics which we wish were a thousand fold more common.

Elsewhere in our paper we have extracted a paragraph from his last letter, and printed it by itself—a brief sermon of the Dean Swift school, assertive, condensed and authentic. In this same letter however, he treats of other subjects besides sermons. Speaking of churches, he says: "I do not believe that any of the various churches, whatever their traditions assumptions, dogmas and creeds, should be assailed and denounced. A position to which we take exception.

There is neither sense nor reason in denouncing churches as such, that is, simply because they are churches. Long ago we learned to question the usefulness of those platform speakers whose stock in trade consisted in wholesale vituperation of churches and church government, as well as against every form of religious organization for the people. We protested against this as no less impolitic than unwise and unjust. None but shallow-pated iconoclasts indulge in it. But there is reason, and sense, too, in attacking the errors upon which the church, rest. Indeed, this duty is incumbent—the power to do imposes the obligation.

Remove the superstructure and the underpinning gives way. That is more fruitful of it than the dissemination of superstitious views with reference to the subject of individual happiness here and hereafter, and which is propagated with all the enginery of ecclesiastical discipline and church power?

In what direction can any man or set of men work such injury, which becomes so wide spread in its influence and lasting in its effects, as when in the name of the church they dogmatically seek to enforce those theological notions which are born of ignorance and have only antiquity to sustain them? It has resulted, according to more than one historian, in devel-

oping that gigantic curse—"religious persecution, unquestionably the greatest evil men ever inflicted on their own species."

From the beginning, the priesthood have sought to monopolize the shaping of the world's thought, concerning matters of life and death. Alas! for their success—they have deluged the world in blood.

It is only by the diffusion of intelligence, the spread of general knowledge and scientific truth, that the present improved condition of affairs have been brought about. There dwells in the church to-day the same persecuting spirit that formerly manifested itself, and which only lacks the power and opportunity to repeat its blood red history. Are not then the traditions, assumptions, dogmas, creeds, etc., which have produced so much evil, to be legitimately done away with? And how else than by showing their errors, revealing their falsities and exposing their absurdities? The injunction to "charge home upon error its most tremendous consequences" is a command for all time.

The theology of the past, extending its baleful influence over the present and athwart the horizon of the future, is the one great stumbling block to the progress and welfare of mankind. To lessen its influence by correcting its errors; to dissipate its darkness by permitting rays of light and knowledge to shine unobstructedly upon it; in short, to seek to educate the public mind and popular heart in that direction at least, and to that extent if possible, when they shall demand facts for fiction, science for speculation, the substitution of truth for error, the permanent and everlasting for the evanescent and perishing, becomes the one thing needful.

G. A. B.

"Slow But Sure."

In the Investigator of March 27th, we find Bro. Seaver declaring that the above "is an Infidel motto and a good one."

Well, we agree to that. And we also respectfully suggest to our Infidel brother, that the said "motto," in order to be of any value to an Infidel even, should be faithfully observed.

In the same number of the Investigator we find the following:

Speaking of Slade, we are reminded of the frequent castigations, private and public, that we have received for intimating, in a pleasant way, that he is an unconscionable humbug. Yet we are right, after all, for he has been thoroughly exposed and found to be just what we said he was. The exposure was published in the New York Sun, and we perceive that it has been copied into the Religio-Philosophical Journal—a prominent Spiritual paper, which candidly admits that a strong case is made out against Slade, and imperatively demands of him an explanation or a confession. It is highly honorable in Mr. S. S. Jones, the Editor of the Journal, in taking this manly course, and we congratulate him on his firmness and sincerity.

You were not very "slow" to "perceive" that "the exposure published in the New York Sun" has been copied into the Religio-Philosophical Journal—a prominent Spiritualist paper, which admits candidly that a strong case is made against Slade.

But you have been so very "slow" to "perceive" anything in the Banner of Light or THE AMERICAN SPIRITUALIST in favor of Dr. Slade that you have failed, up to this time, to notice the abundant, positive testimony both have contained, proving the Sun article to be a tissue of base falsehoods which you was not "slow" to congratulate Mr. S. S. Jones, the editor of the Journal, for his highly honorable, manly course in voluntarily assisting to retail.

We do not wonder that our Infidel friend of the Investigator, was not "slow" to pat Mr. S. S. Jones on the back for the course he pursued, pronouncing it "highly honorable" and "manly" with indecent haste to peddle out such a vile slander to the readers of the Journal, but we are surprised that the testimony of two "prominent" Spiritual papers should not be even referred to.

But if our friend Seaver chooses to confine himself to the Journal for information, why so slow to perceive what that paper now states in regard to the matter.

Fearing our friend has been unable "to perceive" much on that side of the question we suggest a Spiritualists motto,

FAIRNESS AND JUSTICE,

which it will do no infidel any harm to practice, and we therefore call friend Seaver's attention to Dr. Henry Slade's statement in another column of this paper, as well as Mr. Simmons' elaborate statement, in the Religio Philosophical Journal of April 20, to which is added the following editorial:

The burthen of proof to sustain the Sun's base charges of imposition is clearly changed, and it now devolves upon that journal to sustain its charges against Dr. Slade by direct proof, and we, in behalf of Spiritualism, defy it to make such proof.

Here is an opportunity for our Infidel Bro. Seaver to show his appreciation of our "motto." We hope to have the pleasure of congratulating him for his manly course in so doing. Next time, Bro. Seaver, stick to your motto—"Slow but sure."

A. A. W.

The question at issue between the trustees of Clinton Hall and the members of the New York Mercantile Library, as to the opening of the library on Sunday, may said to be settled in favor of Sunday reading.

Mr. Sumner, and all generous people, have reason to rejoice that caste prejudice is breaking in Boston. The Quincy House has entertained the Jubilee Singers (colored) right along, as they have tarried in the city, admitting them to the common table, and treating them precisely as other guests are treated. When we add that the landlord is a Democrat, he not only wins a manly name for himself but puts to shame many landlords, called Republican, who are not yet out of the wilderness of their own bondage.

Not "Posted" over the Waters.

In a recent number of this excellent Spiritualist Journal published in London, England, we find the following:

Hudson Tuttle, in an article on "Mrs. Woodhull and Social Freedom," tears to rags the flimsy garment of "Free Love," and advances a defence of monogamic marriage which will be read with pleasure by the logician as well as the moralist. Whatever Mrs. Woodhull's pretensions to inspiration may be, Mr. Tuttle shows that she is lamentably deficient in consistency of expression. At the present moment the national organization of Spiritualists in America has identified itself with the "Free Love" movement in electing Mrs. Woodhull as its president, and allowing its influence to be merged into her political career. Hudson Tuttle, Emma Hardinge, and other leading Spiritualists are taking up the question on the opposite side, and a brisk war of ideas may be expected amongst our transatlantic friends.—*The Medium and Daybreak.*

Our friend Burns may think that Hudson Tuttle made "a defense of monogamic marriage" in his "article on Mrs. Woodhull and social freedom," but we assure him that there are a few Spiritualists in America, though they may not aspire to be "leading Spiritualists" more than anything else, who regard that effort of our usually thoughtful and philosophical Brother Tuttle, as the weakest and most illogical that ever came from his pen. Hudson Tuttle has never yet answered Mrs. Woodhull's argument on "social freedom." No person has yet refuted its logic.

There has been a "war of words" about the matter, and our Bro. Tuttle and three or four others have fallen into the fatal error of attacking Mrs. Woodhull's character, by insinuation in want of specific charges; knowing full well that the cry of "mad dog" will go farther in a crowd in a minute, than the most reasonable explanation and positive assurance that no "mad dog" had been about, would or could be sent in the same crowd in an hour.

They have also added another illustration to the very common mistake in such discussions, of persistently misrepresenting the opinions of their opponents. Instead of allowing Mrs. Woodhull the poor privilege of explaining, if there was any necessity for it, what she meant by the term "free love," they have insisted that her whole intention was promiscuity of the sexes. And this, too, in face of Mrs. Woodhull's frank, plain declaration, in her address, that "promiscuity was hell"—that it was in violation of that higher law of "natural selection," which, when directed by love—high, holy, pure love—rendered promiscuity impossible, because nowhere desired! Such love, exercised in perfect freedom, Mrs. Woodhull claims, would bless the race, and she felt disposed to call it "free love." But, said her opponents, we don't care so much about the term "free love," as we do about the immoral tendency of such ideas! Well, what ideas were advanced by Mrs. Woodhull? Who shall decide? Who shall we ask? Who knows best what is the meaning of her ideas, and what she means by "free love," Mrs. W. or Hudson Tuttle? If Hudson Tuttle knows better than Mrs. Woodhull what she means, why then, by all means, let him tell it! This, unfortunately for himself, he has undertaken to do, and this we read "from over the water," is what "will be read with pleasure by the logician as well as the moralist." That quality of "logicians" and "moralists" may be plenty among Spiritualists in the old country, but in this, they are mostly found in churches!

Though Mrs. Woodhull may have been unfortunate in her forms of "expression," and even "lamentably deficient in its consistency," a philosopher should have more breadth of mind and more fairness than to take advantage of such deficiency, even if it were apparent, so long as sincerity and honesty of opinions were accorded.

The persistency with which those who have taken upon themselves the task of tearing "to rags" her arguments in favor of "social freedom," have made this a personal matter, instead of discussing this grave subject upon its merits, repelled us from taking part in the warfare of words that has been engaged in.

And we should not refer to the matter now, only that we dislike to have "our trans-Atlantic friends" get the idea that the Spiritualists of this country have selected a *Pope*, either in the person of Mrs. Woodhull, Hudson Tuttle, or anybody else. Spiritualists in this country do their own thinking. There is no special danger of their being put into a "straight jacket" by Hudson Tuttle, or a loose gown by Mrs. Woodhull.

But what we took up our pen for more particularly, was to inform our friend Burns that "the national organization of Spiritualists in America has not identified itself with the 'Free Love' movement" or any other "movement" than its own "movement," although it did elect "Mrs. Woodhull as its President." Only the enemies of "The American Association of Spiritualists" and of organization have thought of that brilliant idea, that because Mrs. Woodhull chanced to be placed in that position, therefore, every member of that Association must endorse her views on marriage, love, hate, politics, religion, dress, cooking etc. Was there ever so absurd a claim made before by persons claiming to be sane.

Hudson Tuttle is President of the Ohio State Association of Spiritualists, and does it follow that the Spiritualists of Ohio, or even of that Association, endorse whatever views he may entertain, upon various subjects; such a claim would be indignantly denied by every Spiritualist in Ohio! Why not as applicable to Mr. Tuttle as to Mrs. Woodhull? Why has not the Ohio Association of Spiritualists "identified itself with" the peculiar views of Hudson Tuttle, "in electing him President" as the "American Association" has identified itself with her views in electing Mrs. Woodhull its "President?"

There are Spiritualists, doubtless, who are honestly opposed to organization, but there are others who just as honestly and sincerely believe in it. And although there may be "a brisk war of ideas," by those who may differ, upon organization,

politics, religion, "social freedom" or any other subject of interest, we hope to see "leading Spiritualists" manifest a sufficient sense of fairness and justice towards each other, and the consideration of their opinions, as will prove to "our transatlantic friends" and the rest of mankind, that they are "harmonial reformers" in practice as well as name. A. A. W.

Springfield, Mass.

It was our privilege to address large and intelligent audiences at this place Sunday, April 21. Prof. Wm. Denton had occupied the platform the Sunday previous, and we fancied that if not on the very walls of the building were impressed his granite-like thoughts, the intelligent minds of many of our audience had received benefits from the bold, brave utterances of this student of nature, lover of science and spiritual truth.

In the evening our friend and brother, Dr. Henry Slade, the well-known wonderful test medium, occupied the platform with us, giving a beautiful invocation at the opening of the exercises, and reciting most feelingly an appropriate poem at the close.

We were welcomed on our arrival in Springfield by the genial face of Bro. Harvey Lyman, at whose pleasant home ourself and family, who accompanied us, were made comfortable and happy. A genuine spirit of earnest heart welcome pervades this house.

All who know this family, must agree with us, that there is a "father and mother" in "our Israel," and a happy home. The promising boys growing up in this family, almost young men, instead of sneering at their father and mothers' views, are already, to their credit be it said, deeply interested in the great truths of Spiritualism. This is as it should be in every Spiritualist family.

Dr. Slade was entertained at Bro. Lyman's also. The house was literally thronged with anxious investigators the two days, Saturday and Sunday, the Doctor remained. On page sixth, however, will be found, from our correspondent, quite a full account of the interesting manifestations given through the grand mediumship of Dr. Slade while in Springfield this time. Our cause is certainly advancing with rapid strides in this beautiful city. A. A. W.

Our Mistake.

We were not quite correct in saying in a former issue that Mrs. Anna M. Middlebrook was engaged to lecture in Louisville, Ky., during May and June. She was invited to speak there those two months, but circumstances have prevented her accepting the invitation, which we have no doubt the friends in Louisville deeply regret, for Mrs. Middlebrook is one of our most able, sincere and faithful speakers occupying the rostrum on Spiritualism or reform subjects. A. A. W.

Smart—Very.

THE OMNIBUS.—Mrs. Woodhull says she claims the right to choose the father of her children. For our part we are not disposed to deny her the right, but we should like for her to tell us how she is going to convince the child as to which of the fathers is his.—*Florida Press.*

Wonderful man! Can it be possible you ever had a father? We venture a conundrum for you: Can your mother furnish any testimony to convince anybody that you are anybody's child, or ever had a father?

Rally to the Lyceum.

Spiritualists of New York! It has been decided to have a public meeting at Apollo Hall, Sunday, April 28, to see what further can be done to organize a Lyceum the following Sunday, which will be the first Sunday in May. The time of season is auspicious: with the coming of the beautiful days of May, the budding of the flowers, the singing of the birds—when nature puts on her brightest dress, let us commence this needed work.

At the adjourned meeting held at the residence of Dr. Gross, there was a much larger attendance than any previous meeting. The interest is steadily on the increase. Enough additional names were reported to make 44 children and 30 adults ready to take hold of the Lyceum! This is a good beginning. Don't wait another week after the first meeting at Apollo Hall, but organize. Let every earnest, live Spiritualist come forward and join. A. A. W.

The Rev. Dr. Earle, while delivering a funeral discourse a few weeks since in Louisville, Ky., quoted these words of Dr. Alexander:

"There is a line by us unseen
That crosses every path—
The hidden boundary between
God's patience and his wrath.

"The conscience may be still at ease,
The spirits light and gay;
That which is pleasing still may please,
And care be thrust away.

"But on that forehead God has set
Indelibly a mark,
Unseen by man, for man, as yet,
Is blind and in the dark.

"Indeed, the doomed one's path below
May bloom as Eden bloomed;
He did not, does not, will not know,
Or feel that he is doomed.

"He feels, perchance, that he is well,
And every fear is calmed;
He lives, he dies, he wakes in hell—
Not only doomed, but damned.

"O, where is that mysterious bourn
By which our path is crossed,
Beyond which God himself has sworn
That he who goes is lost?"

PERSONAL AND LOCAL.

O. P. Kellogg will speak at Union Hall, West Farmington, the 1st, 3d and 4th, Sundays of May. Also, J. M. Peebles the first Sunday evening in June, and the following Sunday.

Dr. J. H. Dewey gave a very instructive discourse last Sunday before the Anthropological Society of Worcester, his subject being "The mistake of Atheism; or, Religion a Necessity." We are hearing good accounts of this speaker.

Mrs. C. A. De La Folie, formerly of Boston, Mass., well known for her clairvoyant remedies, may be addressed at Fort Lee, N. J., or at 382 Bleecker street, N. Y., until May 1.

Mrs. Caroline Tibbitts, Natural, Magnetic and Clairvoyant Physician, late of Jackson, Mich., is now located at 289 Smith street, Brooklyn. Mrs. Tibbitts comes among us bringing many endorsements from those who knew her best in her western home. We take pleasure in recommending her to the favorable consideration of the public.

We learn that Mrs. Abby N. Burnham as a speaker (whose present address is 52 Tremont street, Charlestown, Mass.), is meeting with good success in the various towns about Boston.

A correspondent writes us, that she lectured in Mansfield, Sunday before last, occupying the Unitarian Church forenoon and evening, and by special invitation addressed with great acceptance the Sunday school which held its sessions at noon. So pleased were her hearers that a portion of them urged her to stay till Tuesday, obtaining for her the Hotel parlor, which was crowded with interested listeners, the spirited insight displayed and the novelty of her character reading being in the highest degree entertaining, as well as significantly instructive. This feature of her medium gift possesses a rare charm for a large number of her auditors.

April 14 and 21 she speaks in Lynn, Mass.

At Mansfield she was entertained at the Hotel by the well-known Spiritualists of Boston, Mr. and Mrs. Tripp.

Henry Ward Beecher at Cooper Institute.

On Monday evening last, Cooper Institute was packed with an intelligent audience to hear the Rev. Henry Ward Beecher upon the subject of administering the Sabbath. The speaker was introduced by Mr. Hewitt, who stated the object of the meeting; remarking that when the clergy were agreed about the observance of Sunday that the laity would generally coincide. On taking the stand amid the most enthusiastic applause, Mr. Beecher said that while he accepted the proposition of Mr. Hewitt, he conceived it to be equally true of the obverse, that when the laity are generally agreed the clergy do not object.

Mr. Beecher announced himself an advocate of the Sabbath but thought it might be administered in such a way as to extend its sphere of usefulness to humanity. The ideas of any people regarding Sunday arises from their education and religious training, hence the variety of notions in the world regarding the observance of the day. He had his own views on the subject, but rather than seem tyrannical would endeavor to find a ground upon which all could stand and receive the blessings intended for all. He said we had no express command from the scriptures as to the manner of keeping the Sabbath, and as this is a land to which religionists of all grades are flocking, it is wise and necessary to administer the day in the interest, and for the welfare and happiness of the whole people.

The speaker said he would not compel people to attend church on Sunday, but would advise such a course at least once a day, because he believed that kind of rest to be necessary, more especially to the poor, because they needed moral power, and it was to secure this power that he advocated Sunday education. He thought there was too much preaching and too much Sunday School teaching, which was apt to cause both young and old to regard the Sabbath with a sort of slavish terror rather than with joy and gladness.

He was in favor of doing anything on Sunday that would benefit humanity even if it increased Sunday labor, but thought if it was necessary that work should be done on the Sabbath, it should not be done by those who worked the six days previous.

He advocated the running of street cars on Sunday that they might afford the poor and the hard-worked classes an opportunity at a cheap rate to visit the woods and fields where they can breathe fresh air, hear the singing birds and enjoy God's sunlight.

As to the opening of public libraries, lyceums and art galleries on the Sabbath, he approved of the project, and with much pathos of expression advised the trial of it, saying that if it proved to be a wrong step the sense of the community would close them.

Mr. Beecher read a letter from a gentleman in Philadelphia, stating that the mercantile library there had been open on Sunday for two years with good results.

Resolutions were then adopted, calling on the Trustees of the Cooper Union, the Mercantile and Astor Libraries to open their reading rooms on Sunday, and thanking Mr. Beecher for his very able lecture.

Mr. Hewitt then announced that in the fall the reading room of the Cooper Union would be open to the public, and that it would be tried for one year on Sunday from the hour of 2 to 10 P. M.

The meeting then adjourned.

Ancient and Modern Mediumship Compared—Samson—Continued.

BY J. C. SMITH.

There appears to have been something like genuine affection in the heart of Samson; for notwithstanding his wife had betrayed his secret, and as a result had changed husbands, he still desired to enjoy her society. With this view he visited her father's house "with a kid," and made an effort to go to her chamber.—See Judges xv., 1.

We should naturally conclude that a man of Samson's wonderful strength and courage would have visited the apartments of any person living, provided he was so inclined; but, according to this tradition, he was stopped at the threshold of his wife's door by a single man. "Her father would not suffer him to go in." But the old man was not mean. Notwithstanding Samson had just committed thirty murders and robberies among his countrymen, he was still willing to be his father-in-law, and actually offered to give him a "younger and handsome daughter" in place of the traitress. He must have been a man of meek and forgiving spirit, but, I should judge, a very poor father.

Samson was mad. He refused the young and beautiful woman offered, and returned in disgust to study up some act of vengeance. We are not informed whether the "spirit of the Lord" aided him in his proposed mischief or not, but the inference is fair that some such aid was given. The enterprise was one that required more than mundane power. It involved the capture of three hundred foxes, and the production of one hundred and fifty brands of fire.

Now foxes do not flourish in Palestine much better than snakes do in Ireland. The article in that market may be said to be scarce and high. But the three hundred were produced, and probably kept from biting by the "spirit of the Lord" while Samson tied them together in binary groups, "tail to tail, and put a firebrand in the midst between two tails.

Samson was making a strategic movement against the commissary stores of the Philistines. This was the object of the enterprise, and thus was he triumphantly successful, read Judges xv, 5. "And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks and also the standing corn with the vineyards and olives."

This was a bad business. There was no war waging between the Hebrews and the Philistines—nor had Samson ever received anything from the Philistines but good treatment—so far as we are informed. He was angry because his father-in-law had divorced his daughter. Surely, if he had cause for vengeance it was upon him and not strangers. Can any one tell me of a modern medium who ever committed arson, on a small scale even, against parties with whom he had no quarrel? Do you know of any mediums base enough to destroy the means of subsistence for a nation, because he is angry with one man?

Hereafter when we hear modern mediums called bad names and accused of wrong doing, let us compare the accusation with the inspired statements of the conduct of the great medium Samson, and learn to be charitable.

A Vision of Music and Flowers.

FROM THE DIARY OF A VOLUNTEER SURGEON. WASHINGTON
D. C. 1863.

Blame does not well become the genius of the new dispensation. Criticism does. It is to be regretted that American scientists and scholars do not openly and bravely testify to what they know of Spiritualism. The writer of the following vision has been an eminent lecturer in a Medical College, is a contributor to scientific journals, and has lectured extensively in this country upon Geology, Chemistry and Astronomy, and yet few know that he is a Spiritualist. J. M. P.

The twilight fading in the Western sky, announced the approach of night. All nature seemed fatigued. The shrill fife had sounded, and the rattling drum had beaten the tattoo. The monotonous rumbling of the army train upon the pavement stones had ceased, and scarce a sound was heard, save the sentinel's measured tread.

The arduous duties of the day, in hospital wards, among the sick and wounded men who had fought and bled in freedom's cause—had led me to seek repose for my weary limbs, and as I lay upon my couch, all nature seemed hushed to rest, and my weary eyelids closed, shutting out from view, all sub-lunary things.

At a little distance from my quarters was stationed a full band, belonging to a Massachusetts regiment, which had that day arrived in the city. After a time, I was aroused from a partial slumber, into which I had fallen, by a full strain of melody from the band, and as melody succeeded melody, my eyes again grew heavy, and a soft and tranquil slumber stole over my mortal frame; and while the natural world was shut out from my view, things hidden from mortal sight seemed vividly revealed to my spiritual vision.

It was then that I saw spread out before me a beautiful landscape, with tranquil lake and murmuring brooks; the gay and cheerful birds were sporting in the soft and mellow light among the branches of the trees, and in the distance loomed upward majestic mountains.

During a lull of music from the band, this waking vision became more real, and the mind being again stimulated into greater activity by the renewal of a patriotic strain, brought with it increased delight.

In the midst of the landscape appeared a plat of sober green, with bordered walks and bowers, all tastefully arranged with mossy seats, upon which were grouped the band before referred to, and as I listened to their thrilling strains, each individual note seemed invested with a tangible form and color,

and I could distinctly see them as they leaped from the brazen throats of the instruments, dancing and quivering in the air, and displaying their ethereal forms and gaudy colors in harmony with their joyous dance.

One thing I observed that struck me as fraught with more than ordinary significance. The colors of the *flower-notes* appeared to be arranged in octaves, in the order of the colors of the solar spectrum, and were repeated over and over again from the lower to the higher scales of musical sounds, with corresponding change of form; the lowest notes being represented by heavy bell flowers, (*monopetalous*), while the higher notes appeared to be composed of the various forms as the *crucifera*, the *personate*, the *ringent*, the *papilionaceous*, and the *polypetalous*, all seeming to vie with each other in point of beauty and gracefulness of form.

The whole atmosphere seemed filled with the melody of music of the celestial spheres, encircled by, and permeated with, colors of the rarest beauty and combinations, enthroned upon forms of grace, of super-mundane growth.

How long I was held in this state of enchantment, I know not. I only know that when I returned to my normal state, so real did the scene appear that its beauteous harmony cannot be effaced from my memory.

Lecturer's Co-Operative Union.

AN IMPORTANT MOVEMENT—NO MORE MONOPOLY OF BUREAUS AND OF BRAINS.

The necessity and utility to speakers and societies, of some more equitable method to meet the demands of the rostrum, as an educator, is too apparent to need discussion. It is proposed to form one or more Co-operative Unions of Lecturers, for the mutual benefit of themselves and the public they serve. The following objects are sought to be attained:

1. Systematic, practical education on all the great political, social and moral subjects now under consideration.
2. To furnish a good article at a reasonable price, and thus place the benefits of this source of pleasure and profitable instruction within the reach of the poor.
3. To equalize the compensation of those engaged in a common work.
4. To provide a contingent or insurance fund for the benefit of those who may need extra help in cases of sickness or misfortune.
5. To provide in cases of necessity the data necessary to the exhaustive study of the subjects to be discussed, so as to offer in every case the most practical solution of the question under consideration.

To this may be added such other measures as may be deemed useful and necessary to the accomplishment of the organization. The purpose and plan have already received the approval of a number of the most efficient thinkers and workers. The mere statement of what we propose is all the argument necessary. Correspondence, and suggestions are solicited from lecturers and societies, that we may have the wisdom of all from which to perfect our organization. We are ready now to supply lectures on Graduated tax, the great equalizer of surplus products, and solution of the capital and labor controversy, Finances—Tariff and Free Trade; Criminal jurisprudence, including prisons, prisoners, capital punishment—Penal sanctions to law, and their true basis. Suffrage, Land reform, Wages, Social science, Moral science, Medical lectures. The scientific cause and cure of Asiatic cholera, The purposes, functions, powers, and methods of government including the referendum (final approval of the people) with a feasible plan of actualizing, etc., etc. As soon as organized, we propose to arrange, correlated subjects into courses, adapted to particular talents of speakers, and let these courses as far as practicable follow each other, so as to diversify, and systematize the work.

No \$50 bonus will be required of lecturers; and no per cent. will be demanded to enrich one at the expense of the many. Our purpose is to equalize compensation, and equivalents between the speakers and the public.

All the members of this union must be competent to give satisfaction—to render an equivalent for the compensation.

The subject and its proper presentation is of more importance than the agent. The union should guarantee competency in every lecturer, and therefore must use care in selection. The union will be amply provided with lecturers to meet any reasonable demand. The slate presented herewith shows the drift of this movement to be eminently practical.

It is desirable to hear the suggestions of our best thinkers, and therefore we solicit correspondence. Address,

JOHN B. WOLFF, Sec. Graduated Tax Association,
510 Pearl street, New York.

Reform papers are earnestly solicited to copy the above.

Indiana State Association of Spiritualists.

To the Spiritualists of Indiana, Greeting:

We hereby announce to the friends of Spiritualism in Indiana and elsewhere, that the Sixth Annual Convention of the "Indiana State Association of Spiritualists," will be held in Westerfield's Hall, in the city of Anderson, Madison county, Indiana, commencing Friday, May 24, 1872, at 10 o'clock A. M., and continue in session over Sunday. Each local Liberal Society and Children's Progressive Lyceum in the State will be entitled to three delegates and one additional delegate for each ten members over twenty, and each county where no society exists will be entitled to three delegates. All friends of the cause are cordially invited to attend. Everything possible will be done to make the convention both pleasant and profitable.

We are authorized to announce that the Hon. Robert Dale Owen, and other good speakers will be in attendance and take part in the convention.

Anderson is a thriving place, situated thirty-four miles

north-east from Indianapolis, on the Bellefontaine railroad, and has an active society of Spiritualists and a Children's Progressive Lyceum in successful operation. Speakers at the convention will be entertained free, and board procured for others at a low rate.

By order of the Board of Trustees.

(Attest.)

J. R. BUELL,

Secretary of Indiana State Association of Spiritualists.

INDIANAPOLIS, Ind, April, 1872

The second quarterly convention of the New Jersey State Association of Spiritualists and Friends of Progress, will be held in Jersey City, on Wednesday, May 8, commencing at 10 o'clock, a.m., holding three sessions. A cordial invitation is extended to all interested in the great reforms of the day, especially those designing to attend the People's Reform Convention in New York, May 9 and 10. The convention will be held in Union Hall, corner of Grove and 4th streets.

Speakers to be in attendance—Mrs. Susie A. Willis, Horace Dresser, L. L. D., H. T. Child, M. D., Victoria C. Woodhull, Grover C. Stewart, A. A. Wheelock, L. K. Coonley, M. D., and we expect Cephas B. Lynn. Order of exercises on programme.

L. K. COONLEY, Pres.

ELLEN DICKINSON, Sec'y.

VINELAND, N. J., April 10.

Passed to Spirit Life.

Departed from his mortal habitation, at his residence, Newton, Conn., on the morning of April 9th, 1872, Ephraim P. Wetmore, aged 78 years and 9 months.

He was a man of great independence of character—decided opinions—strictly honest, a kind, obliging neighbor, faithful friend, and a devoted husband and father.

Over fifty-three years he and his beloved companion walked the earthly pathway side by side. Nine children blessed this happy union. Eight of the children, with her who still "lingers in the shadows of old age," to which the loneliness of this separation, though only for time, will add a deeper gloom, still remain to testify, as none others can, of his worth.

He embraced spiritualism over twenty years ago, and met the change called death, which so many dread, without the least fear, and in the fullness of that joy which a *knowledge* of future existence can alone inspire. In his own family, through the mediumship of his own children, was this glorious fact made known. It was his request that a Spiritualist officiate at his funeral, speaking the last words of consolation over the deserted casket to those who, while they can but mourn the departure of a loving husband, father and friend, can never mourn him dead. In accordance with this request, Mrs. Anna M. Middlebrook, daughter of the deceased, and one of our most able, worthy and efficient lecturers, engaged our services to speak upon this occasion.

The exercises were held in the "old house at home," and were largely attended. The subject of our remarks was suggested by the beautiful poem handed us to read, by the venerable partner of the deceased, entitled, "There is no death." Nothing more appropriate could have been presented, not only because of the grandeur of its truth, but the *consolation* it affords.

Our brief words of hope and assurance over—a last look at the calm, pleasant, still face, by all, and the slow, measured march for the little, beautiful country grave-yard, commenced. It was soon reached, where was finished all that loving hearts and willing hands could do, in kindly caring for the empty casket of the dear departed. A. A. WHEELOCK.

Death seldom fails to discover to the world the worth that in a lifetime is ignored.

Carlyle thinks afflictions are our true purifiers:—"The eternal stars shine out as soon as it is dark enough!"

The will of the late S. S. Hodge, of Newburyport, which leaves his entire property, which is considerable, "to the cause of Christ," shows how easy it is for a man to defeat his own intentions by acting without proper advice. Of course no court would sustain such a will.

EQUAL TO ENCHANTMENT.—When the passenger trains escaped from their thirty days' snow blockade on the Pacific Railway, and the engines still glistening with ice, ran into the delicious atmosphere of the western slope of the mountains, the people of some of the California settlements testified their hospitality by bearing to the unfortunate passengers, fresh fruits and flowers grown in the open air only a few miles from the scene of that terrible icy storm. The gift was symbolical of the extraordinary country, in which the fruits of August are laid in the lap of winter, the blossoms of spring perfume the whole year, and the sower and reaper walk the fields together.

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- BOOK IV. Identity of Spirits.
- BOOK V. The Crowning Proof of Immortality.
- BOOK VI. Spiritual gifts of the first century appearing in our times.

THE SCOPE OF THIS BOOK IS BROAD. ONE-fourth of it is occupied by an Address to the Protestant Clergy, reviewing the present attitude of the religious world in connection with modern science and with modern ideas touching the reign of law, human infallibility, plenary inspiration, miracles, spiritual gifts. It sets forth the successes and reverses of early Protestantism and asks their explanation. It enquires whether it is Protestant theology or Christianity that has been losing ground, for three hundred years, against the Church of Rome. It discusses the effects on morality and civilization and spiritual growth of such doctrines as vicarious atonement, original depravity, a personal devil, an eternal hell. It enquires whether religion is a progressive science. It contrasts Calvinism, Lutheranism, Paulism, with Christianity. Inspiration it regards as not infallible; yet an inestimable gift of God and the origin of all religions—a gift for all ages, not confined to one century nor to one church; a gift pre-eminently appearing in the Author of our religion.

But the main object of the book is to afford conclusive proof, aside from historical evidence, of immortality. It shows that we of to-day have the same evidence on that subject as the Apostles had. More than half the volume consists of narratives in proof of this—narratives that will seem marvelous, incredible, at first sight, to many—yet which are sustained by evidence as strong as that which daily determines, in our courts of law, the life and death of men.

This book affirms that the strongest of all historical evidences for modern Spiritualism are found in the Gospels, and that the strongest of all proof going to substantiate the Gospel narratives are found in the phenomena of Spiritualism, rationally interpreted: Christianity, freed from alien creeds, sustaining Spiritualism; and enlightened Spiritualism sustaining Christianity.

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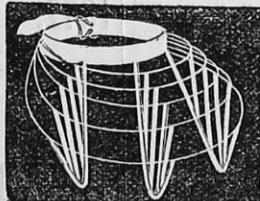
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Mrs. Laura Cuppy Smith.

This lady, who has spent six years in California, receiving the highest encomiums from the press of the Pacific coast, cannot fail to please Associations desiring an earnest, eloquent and entertaining lecture.

SUBJECTS:

- I.—Woman in the Home, the Church and the State.
- II.—One of the World's Needs.
- III.—The Religion of the Future.
- IV.—The Social Problem Reviewed.

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 orpulence 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.*

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The April Winds.

BY JANE SENIER.

Thither, whether restless wind,
Can'st thou no peaceful haven find,
No snug corner for repose:
Where the timid violet grows,
And the crocus lifts its head
High above its leafy bed.

Pause a moment to reflect,
Where thou wouldst a spot select,
Be it high, or be it low,
In the sunsets ruddy glow;
'Neath the shelter of the night,
Hid away from mortal sight,
There to take a short repose,
'Ere the morning's mantle throws
Its bright rays upon the scene,
Showing where thy steps have been,
But, ah, no, it cannot be,
There is no resting place for thee.

Onward, onward still it goes,
Where or whether no one knows;
Glowing on the maiden's cheek,
As she breathless turns to speak;
Toying with her golden hair,
All its ripples to ensnare.
Racing, chasing through the town,
Sweeping flimsy structures down,
Scattering forces right and left,
Through each aperture and cleft,
Screaming buffeting about,
As though some demon was without.
Here and there with lightning speed,
Brake nor brier does it heed,
Menacing the sick and feeble,
With forebodings of some evil.
Even the patriarchs of the wood,
That many a wintry storm withstood,
Are bending, struggling in the blast,
As though each struggle was the last.

The onward tendency of mind
Is like to the impetuous wind,
No bound or barrier it knows,
No quietude or calm repose.
Away, away, it speeds its flight
Beyond the reach of mortal sight,
On, still on to realms afar,
Farther than the farthest star.

Mountain peaks are left behind,
Greater altitudes to find;
Smiling valleys, fresh and green,
Ever seeking change of scene,
Homes of luxury and ease;
Roving fancies, still to please.
Fleeter, faster does it bound,
Where no foothold has been found.
Nearing, peering into space,
Hidden mysteries to trace!

Oceans with their broad expanse,
Are measured at a single glance.
The gates of science only wait
Thy opening to a vast estate.
The realms of poetry and songs,
To thee, thee only, belongs.
Painting and sculpture beckon thee,
To follow their high destiny.
Even the monarch on his throne,
Allegiance to thee must own.
With all his power he cannot flee
From thy "imperative decree."
Time and eternity are thine,
The revenues of every clime.
But the great harvest, rich and grand,
Will be in the summer land!

There to bend with kindred mind,
Leaving baser things behind.
All the shadowy and ideal,
For the enduring and the real.
Still progressing day by day,
Upward, onward and away,
Where or whether no one knows,
Where the rippling wavelet flows,
And the mountain peaks are seen;
Flowery valleys rich and green
Where all beauteous things abound,
There thy presence will be found.
And where knowledge points the way,
'Tis thine to follow and obey.
Buoyant will thy footsteps be,
Ever youthful, ever free.
When the aged has grown old,
When the tale of time is told!
Onward, onward April wind,
Keeping pace with thee is mind.

MAZOMANIE, April 12, 1872.

A Woman's Column.

A church in Chicago, organized by and for women only, is called the Church of the Divine Maternity.

A man in Stillwill, Ind., bases his claim for divorce upon emotional insanity at the time the ceremony was performed.

A number of the lighthouse keepers on the New England coasts are women; correct and trustworthy. Some of our best telegraphists are also women.

Ann Preston Dean, of the Woman's Medical College of Pennsylvania, and for nearly twenty years a professor of physiology and hygiene in that institution, died Thursday.

A ladies' reading room has been established in New Haven, furnished with a handsome carpet, a piano, table, and seats, local papers, weeklies, magazines and the like.

A Norwich lady started recently for the Sandwich Islands, to marry a man whom she met just twenty years ago, and with

whom she has been in correspondence for fifteen years, not once seeing him during that time, while he wooed and won her.

The word "male" disappears from the qualifications for admittance to the Washington Bar, so that the silk gowns will not hereafter appear exclusively upon judges' shoulders.

Mrs. Nancy Miller commenced business as a milliner in Thomaston in 1814, and is now in her store ready to attend to customers. In the meantime she has raised a family of nearly a dozen children.

A lady writer gives it as her opinion that if women were as particular in choosing a virtuous husband, as men are in selecting a virtuous wife, the moral reformation so much to be desired would be speedily forthcoming.

A young lady of Portland has added to her other accomplishments the art of engraving upon wood, and some specimens of her skill which have been seen would be very creditable to a professional engraver.

The Salem *Observer*, in a well-considered editorial condemning the proposed religious amendment, so-called, says that nobody claims or supposes it is to make us better, but only to give the majority a better foothold to coerce the minority.

Miss Mary Clapp of Ward XVI. (Dorchester) signalized her 88th birthday, April 1st, by giving another \$500 to the town of Warwick to be added to the \$500 of last year, and the increase of it to be used for improving and beautifying the cemetery. This makes \$3000 she has given to that town which was her birthplace.

A lady by the name of Mrs. Thorn was passing through Kirkland street one evening, when she met a drunken father having an infant child in his arms. She managed to get the child away from the man, and took it to the 4th Station house, where it was promptly cared for by Sergeant Eliot, and thus a Christian act was done.—*Boston Herald*.

TEMPERANCE MOVEMENT AT RUTLAND, VT.—The following petition, signed by over four hundred ladies, is published in the Rutland (Vt.) *Herald*:

"The subscribers, ladies residing in the village of Rutland, respectfully request all legal voters thereof to aid in the election of such village officers as will personally and officially use every proper effort for the suppression of the unlawful traffic in intoxicating liquors."

A correspondent of the *Argus*, in speaking of the accident to Mrs. Lydia Osgood, of Gardner, aged seventy-six years, says: "On coming to prayer meeting this morning, at five o'clock, she fell as she neared the church, and broke her arm. With enduring patience and heroic fortitude this mother in Israel grasped her broken limb and continued her way to the vestry—enjoyed the hour's meeting, and then walked home and had a physician to set and bind up her arm, and this afternoon she came to meeting again with her arm in a sling, saying she thanked the Lord it was no worse, and she was going to enjoy the meeting."

Rev. E. C. Baldwin, one of the Bradford School Committee, hired Miss Cornelia Pratt, last fall, to take charge of one of the schools for one year, and agreed to give her six weeks notice if her services were not required. The day before the summer term was opened, Miss Pratt was told that her services were no longer needed. She insisted on six weeks notice and tried to open the school, but was prevented by the clerical committee man, and now has secured an injunction restraining Mr. Baldwin, under \$500 penalty, from interfering further with the opening of the school.

Elisha W. Cook, of Factory Point, advertises that he refuses to be responsible for any further debts of his wife's contracting, inasmuch as she has left his bed and board; and Mrs. Cook replies that "my liege, after knocking me almost senseless, ordered me out of his house, and made good effort to expedite my exit with the toe of his boot, as though I were a mere dog, an appliance of his administration to which I am wholly unaccustomed. He then declared that he had lived with me the last day, forbade my ever returning, and locked the door against me. In this hurried and summary expulsion, I did leave the feather bed my mother gave me. The next term of court will determine whether I had cause for leaving."

The Portland *Advertiser* says that on a recent Sunday Rev. Mr. Buck, pastor of the Park Street Unitarian Church, prompted by a discussion which he had heard on board a steamer between a lady and gentleman of opposite theological views, preached from the words of Christ, "This day shalt thou be with me in Paradise," and argued that Christ by his words did not necessarily mean heaven or promise forgiveness to the thief; that the word paradise among the ancients meant the common abode of the dead, good and bad. At the conclusion of his sermon, the Hon. George F. Talbot arose and said he should like to argue the point with him, and then took the other side, claiming that paradise did mean heaven, and that very likely the thief might have stolen bread to save his family from starvation and was crucified therefor, it being well known that slight crimes in those days were punishable with death. When he had finished, Mr. Buck said he was much pleased to hear Mr. Talbot's remarks. That it was a cause of complaint in many churches that the minister had everything his own way in the pulpit, and he hoped the system thus inaugurated would be continued. The affair caused quite a sensation in the congregation.

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has for its contributors, OUR BEST WRITERS—with an able Corps of Corresponding Editors in different parts of the country. Published WEEKLY it will be issued the SAME DAY from the following BRANCH OFFICES:

CLEVELAND, O., - - - Office—144 Seneca St.
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A. A. WHEELLOCK, Managing Editor.

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