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\$1 A VOLUME.

POLYHYMNIA.

The poet, the speaker, he expands with joy;
The palpitating angel in his flesh
Thrills inly with consenting fellowship
To those innumerable spirits who sun themselves
Outside of time.—*Elizabeth Barrett Browning.*

Bereavement.

Nay, weep not, dearest, though the child be dead;
He lives again in heaven's unclouded life,
With other angels that have early fled
From these dark scenes of sorrow, sin and strife;
Nay, weep not, dearest, though thy yearning love
Would fondly keep for earth its fairest flowers,
And e'en deny to brighter realms above
The few that deck this dreary world of ours;
Though much it seems a wonder and a woe,
That one so loved should be so early lost,
And hallowed tears may unforbidden flow,
To mourn the blossom that we cherished most:
Yet all is well; God's good design I see,
That where our treasure is, our hearts may be!
John G. Saxe.

Eternity for All.

I read of battles with their thousands slain,
Of plagues that buried myriads side by side,
Of savage hordes that seem'd to live in vain,
And, unregretted, died.
And through the histories—sacred and profane—
What hecatombs of unknown dead I see,
And marvel if at death they rose again,
And if all these still be.
That Shakspeare lives we easily believe—
The wonder were that such could ever die,
But those unthinking swarms! who can conceive
How they should live, or why?
Why not? If here life's lowly ends they serve,
May there not be hereafter lowly ends?
The ruder mission for the ruder nerve:
One makes—one only mends.
Their numbers shake us?—Though the stars had been
Like earth, each one the cradle of a race,
And all immortal, there were room within
The eternal dwelling-place.
For, infinite as space and in its needs
As various as creation, it demands
All modes of being, intellect and creeds,
Outnumbering the sands.—*Robert Leighton.*

Philosophy of History and Destiny of Races. (Concluded.)

ROME.

The next grand civilization is that of Rome, and we find precisely the same conditions are preserved; a narrow peninsula, wherein population is crowded; a sea inviting to commerce; a fertile soil, a splendid climate.

The old Etrurian had under these conditions made great advance before overwhelmed and absorbed by the more vigorous Pelasgi, a score of nationalities were melted in the Roman name. Italy was broader and the grasp of Italian thought was broader than Grecian.

Greece was too confined, its population necessarily too small to grasp at dominion. It made the attempt by Alexander the Great, but fell beneath the ruins of Asiatic Empire. What Greece lost in empire, she gained in the dominion of thought. Italy could furnish the population, and grasped and held for centuries the sceptre of the world.

ENGLAND.

At the fall of Rome, civilization retrograded, for it became diffused over vast continental spaces, a condition detrimental to progress, but when an advance began in the North, we find that it occurred in the narrow confines of the British Isles.

If we glance at the map of Europe, we shall find that it is divided into provinces by its rivers and mountain chains. These with *diversity of language* effectually compress their inhabitants. These provinces are large, and progress is slow, and we find corresponding thereto, that Greece and Rome in a few centuries made greater advance than Northern Europe in a thousand years.

HINDOSTAN.

I said wide areas were unfavorable to civilization. Look at the vast regions south of the Himalayah; the most fertile plains on earth, watered by the Ganges, and Brahma Pootra, inhabited by a people of the same old Aryan stock as ourselves. Long ago progress became lost in stagnation. The innumerable population seem to have drunk an opiate and to desire unbroken rest.

CHINA.

To the north, China furnishes another example. The people are destroyed by their geography.

TARTARS.

Father south, the Mongolian Tartar of the same race, roams the trackless Steppes, in the same state that he was two thousand years ago; but that portion which penetrated the south, captured Constantinople and by the force of the necessity of union in order to control the disjointed fragments of Turkish Empire, have become the most superior people of Oriental stock. The Asmauli Turk can still converse in his common dialect with the Yacut of Siberia, or a Tartar from Astrachan.

AMERICAN INDIAN.

The Indian of America felt the force of the laws I have pointed out. It was on the shores of New England, and the confined borders of Mexico that he commenced civilization. There he vastly exceeded the tribes spread over the illimitable forests of the central portions of the Continent, and in the South and Central America. Where he has felt this geographical compression with greatest force, he attained the greatest advance.

THE UNITED STATES

Seem an exception to the foregoing. It strides onward and at the same time extends itself over a vast area. It is not exceptional, however. Many new elements are introduced. The power of universally diffused education, the press, and easy communication by railroad. Annul these, and I ask you where would be the civilization of the West? Penetrate the less accessible portions of Tennessee, North Carolina or Kentucky, and you have an answer. Take away the newspaper and the car from this or any middle or western State, and you will in fifty years time observe an appalling retrogression. Do this, and only at the seaboard will there be a representative people. As it is, by telegraph we catch instantaneously the throb of the heart of Europe. We measure not distance by miles, but by hours. The Mississippi is 48 hours only from the Atlantic, only 10 days from Europe, and by the telegraphic nerve, the remote settlers beyond the rocky mountains are integral members of the world.

But we cannot wholly escape the influence of our geography. The compression early exerted by the red man and the forest is still felt, and New England leads American civilization. We are compelled to admit, much as it galls our western pride, that it is the brain of our continent. It is her sons that plan and grasp the major portions of the schemes of national aggrandizement.

When by the opening of the great national artery, the Pacific railroad, an emigration flows over the

mountains and floods the magnificent country beyond, we may expect a reversal of this order. California furnishes in intensified form all the conditions I have pointed out for progress. Its fabulous fertile valleys, its exhaustless mineral resources, are united with boundless commercial facilities. It fronts the eastern world, and when this road is complete, commerce will seek this new channel, St Louis will be the half-way house between New York and Asia, the central metropolis of the States. Confined, compressed, intensified, California will yield a civilization more grand than our wildest dreams.

Mills asserts and Buckley maintains that "of all the vulgar methods of accounting for differences of intellect or morals observed in mankind, that of race is the most vulgar," but history teaches the opposite. Race is the expression of preëdging conditions of growth, and when thus established becomes an element of vital consideration.

History in its finale is created by the contention of races. The law has been written broad and deep, and has never met a contradiction, that the race of men who best use the bounties of nature shall possess them. Whenever a superior has come in contact with an inferior race, which will not be absorbed, the latter has perished.

I need but allude to the illustration furnished by the Indian. He cannot be civilized; he will not enter our social structure. He wastes the bounties of nature. It is said 3,500 acres are required to support one Indian. A thousand whites can dwell on the same area, and every soul of them enjoy more than the monopolizing red man. Give him an equal share with the thousand and he perishes. Now, the question is which shall go to the wall?

Nature solves the problem. With the wolf, the deer and the bison the Indian becomes extinct. No legislation, no sham pseudo-philanthropy can avert his inevitable doom—no "Indian Reservation" can save him.

You say this is a heartless doctrine. I cannot help it. It is fixed in the constitution of things. The Anglo-Saxon with the pride of 20 centuries of constant advancement, scorns to unite its blood with the Indian—the latter cannot, will not unite his blood with him; as the weaker he must go out.

It is different with the Celt. In Mexico and South America the Indian has absorbed his conquerors. In those States we see the disastrous results. There exists a people robbed of all hope of prosperity.

We may palliate for a time, but it is like giving stimulants to a victim bound to the rack and only prolongs the hours of torture. Our safety depends on the perfect unity of our integral parts. The flood of emigration pouring on our shore must be absorbed as fast as it arrives. There must be no crystallization of nationalities; a Dutch, Spanish, French, or English State formed by itself. When the fugitive from the Old World steps on our shore, he is English, French, Spanish, German no longer; he is an *American*.

So long as these elements can be blended into harmony, so long are we safe, but if allowed to remain unabsorbed danger immediately follows.

ILLUSTRATION, THE NEGRO.

In the negro we had this unabsorbable element. Our climate confined him to a certain section, and I need only mention the disaster he has brought on us, by which we nearly went to pieces, and from which we have by no means yet escaped.

GREECE

Was wrecked because she could not unitize her Asiatic possessions, nor even harmonize the differences of her petty States—differences growing wholly out of the early isolation of her tribes.

ROME.

Was wrecked by the impossibility of uniting the diverse peoples she attempted to control.

OUR POSITION

Is different. Civilization came ready formed to this continent. All nations are invited hither on equal terms. All become American citizens with equal rights and privileges. We lose the old idea that a foreigner is an enemy. All that is asked is for them to join with us in the honorable strife of brother men.

Our safety depends in the universal diffusion of knowledge, in the free school and free press, in easy communication by which our population shall be constantly kept in circulation.

OUR GEOGRAPHY

is favorable to unity. Look at the map of our country. The great Lakes on the north, the Gulf on the South, on either side a great Ocean, placing us in communication on one hand with Europe, on the other with Asia; intersected by magnificent rivers, and our plains not broken by impassable mountain chains. North and South, East and West we run our lines of railroads without obstruction. Every river flowing to the sea, every line of rail, unites and binds our people into a closer brotherhood. Every steamer, every panting engine, like shuttles weave the inextricable web of our national unity.

OUR DUTY

As citizens of the grandest country on which the sun ever shone, is thus marked out for us. As such we are to know no North, no South, no East, no West—America, indissoluble; and forever.

General Sheridan never does things by halves, and consequently, having endorsed the Baker butchery, he goes the whole hog in a general order approving of that villainous business, of which he speaks as if it were a piece of heroism. He'll find the world against him. In Col. Baker's official report of the wholesale murder, not a word is said of women and children having been slaughtered by scores. He merely states that "We killed 173 Indians, capturing over 100 women and children, and 300 horses." He says, too, that the women and children were allowed to go free. The report is dated twenty-six days after the massacre.—*Boston Traveller*.

Man in Genesis and in Geology.

BY GEO. A. SHUFELDT, JR.

A book under this somewhat comprehensive title has been given to the world by the Rev. Joseph P. Thompson, pastor of the Tabernacle Church in the city of New York.

From the title of the volume and the position of the author as a scholar and a theologian, the reader would naturally infer that at least an attempt would be made to refute the current arguments of the scientific world, promulgated against the Bible as an infallible inspiration; but no such thing is done. The author asserts that he intends to reconcile the revelations of Science with the revelations of the Bible but beyond a somewhat confuse mass of theological generalities, he has not succeeded in producing anything which weakens the positions of modern physical scientists.

The comprehensive mind of Hugh Miller was shaken by the efforts made by him to reconcile the revelations made by Geology with the Noachian Deluge. There is no evidence in the present volume that the reason of the author is dethroned, but whether he has made as much progress in the desired direction as his illustrious predecessor, may be fairly questioned. And it may be also well questioned whether if Mr. Thompson should pursue the subject with the same interest and with the same depth of research that Miller did, he would not find himself plunged in the same slough of despair.

The Bible in its account of the Creation, confines the time of Creation to six days, and until a very recent period, this has been on all sides accepted to

mean six literal days, such as we understand to be the ordinary division of time; days of twenty-four hours each. Geology has demonstrated it to be a fact, (and we suppose a fact which cannot be gainsayed or denied), that the world was *not* created in six days nor in six years, nor in six hundred thousand years. In short, it seems to be a conclusion tolerably well understood by those who are familiar with the developments of this science, there never was any specific act of creation at all, but the processes of creation are going on just as much to-day as ever before, and are not finished yet, and at the time when Moses is supposed to have written his history, the Earth with all its flora and its fauna had been in existence millions of ages.

When these facts, in the infancy of Geology, were first put forth to the world, Theology raised its head hoary with age, and strong in its old bigotries and traditions, and pronounced Geology infidel to God and the Bible. The whole Christian world rebelled against this child of nature, and held up the facts to scorn and ridicule. "What," they exclaimed, "the world not made in six days? Surely those are infidel dogs who thus presume to deny the Word of God!" But little by little, and step by step, the facts accumulated. Strata after strata were unfolded, the stone book was opened, its pages were read in the light of a new revelation, and lo! the Earth came forth in the full maturity of millions of years of growth.

It made no difference to Geology that its facts were denied and its conclusions subjected to the ignorant ridicule of men. Graven on the porphyry, stamped upon the granite, and impressed in indelible characters upon the very earth itself, the truths which she revealed were direct revelations from God, and as indestructible and enduring as God himself.

The Christian world, no longer able to refute the facts, nor to crush the science by ridicule, virtually gave up the contest, by assuming a new position in which the effort was made to reconcile the demonstrated facts of science with the inconsistencies of the Biblical history, and on this particular point. The solution came that the days mentioned in the Bible were not mere days of twenty-four hours in duration, but they were certain long periods of time, Geological eras or epochs, and each of those days may have been of inconceivable duration, and only when the earth by its previous processes of creation became fitted for the habitation of man, that the specific act of creation referred to in the Biblical account, took place, and man came upon the scene of action.

Although this was a virtual relinquishment of the dogma of the infallibility of the Bible, yet it was a concession to the established truths of the new science.

Let us see through what a narrow place Theology wormed its way in this conflict with Geology.

It is fair to be presumed, if the Hebrew record be the inspired Word of God, that He should have the capacity to choose proper and apt words in which to express his Revelation. In other words, it is a fair presumption, that when God said the world was made in six days, he meant six days, and as he also uses the expression, "And the evening and the morning were the first day," we may rationally infer that he intended to convey to the mind exactly the idea which is expressed, and nothing else; that a day meant a day, and did not mean any long period of time, epoch or age. This thing is so plain to the common sense of men, that the only wonder is there can be any difference of opinion on the subject. Then, if the Word of God—the Divine Revelation—what right or business is it of finite man to put an interpretation upon the language of an infinite God? We suppose that when God says a day he means a day, and does not mean anything else, and any other explanation of it is a mere make-shift of Theology, designed to explain away the patent conflict between the Bible and the

natural revelations of God; for no man has any authority, human or divine, for charging upon the Creator the fact of saying one thing and meaning another, which this free interpretation certainly implies.

There is one plain fact which the author of this book, as well as other Bible commentators have either wilfully or ignorantly overlooked, and that is this—and it is a most incontrovertible argument in support of the assertion that where the word day is used in the Bible, it means our common, natural day of twenty-four hours, and not any Geological epoch: "Remember the Sabbath day to keep it holy; for in six days the Lord made the heavens and the earth, and on the seventh day he rested," &c. Now, it must be apparent to any person familiar with the English language, that the word day is used in this command in the same sense, and is subject to the same definition in the one part of the sentence as in the other; therefore, if the interpretation is that the six days are long periods of time, then the one day must be the same.

(Concluded next issue.)

Notes from J. H. Powell.

Editor *American Spiritualist*:

How do you progress? I learn from Brother Tuttle that the *SPIRITUALIST* still waves its banner on the "outer walls" of the citadel of Spiritualism. That is quite a satisfaction, although I could wish that the postal authorities were more reliable, if they are to blame, for the non-arrival of the paper for many weeks.

I am now lecturing on Sundays for the Spiritualist Society of Rock Island with enthusiasm unabated, and shall, when my work ends here, direct my feet wherever I may be called.

Sufficient for the day is the work thereof.

Mrs. Powell is with me, having developed as a "phenomenon" in dancing and calisthenics as well as healing. She devotes her time with acknowledged benefit to the sight-seers and the sick. We know not what a day may bring forth, but should circumstances favor us, or we be strong enough to compel them to do so, we shall mostly travel and work together.

I feel that I am now on good yielding ground, which is some pleasure to set against care and profitless toil.

I ought not to say "profitless" perhaps without qualification. No true work is barren of profit in some direction—I mean pecuniarily—which will be understood by most of our hard working speakers and mediums.

One pleasing fact of the times is the increasing interest manifested in many places for the facts, philosophy and religion of Spiritualism. This is of itself evidence of the "power behind the throne," to use an oft repeated phrase of our mutual friend, John Wetherbee.

Emma Hardinge's valuable work on American Spiritualism is most opportune, and cannot fail to weigh heavily on the side of our glorious movement, which means Individualism culminating in freedom of conscience, which lives only in the atmosphere of duty. I am also glad to note the scholarly and long needed works of Hudson Tuttle. I have seen and read a portion of his "God Idea," and am awaiting with some anxiety the receipt of his "Christ Idea," when I shall do something in the way of a notice, according as the work affects me.

I cannot but see, in the introduction of such works as Tuttle is now issuing, signs significant of great mental, moral, or religious revolutions. If the "Christ Idea," and the "Religious Idea," equal "The God Idea," I do not hesitate to affirm that nothing superior to Tuttle's library has appeared in the field of radical progress.

Spiritualism may be snubbed by savans, pronounced "a delusion," "an epidemic," "the liturgy of Dead Sea apes," or anything else in the way of contempt—still it cannot be said that it has nothing scientific and profound in literature to back it, whilst Emma Hardinge's and Hudson Tuttle's works remain out of the flames.

I hail with pleasure every contribution to the cause, and therefore felt it proper to say thus much.

Societies desiring my services will please direct to me—Box O.O., Rock Island, Ill.

April 19th, 1870.

Pious Assumptions.

The Rev. Gilbert Haven, editor of the organ of New England Methodists, in commenting upon what Rev. Mr. Brigham, of Ann Arbor says, concerning the forthcoming volumes of a scientific character from two Methodist Professors in the Michigan University—Messrs. Cocker and Winchell, thus takes the critic to task: "He mars his praises of the latter, by compliments he neither desires or deserves—that he allows no religious or biblical prejudice to hinder his scientific freedom. No Christian scholar does!"

Well and truly might Hood cry:

Alas! for the rarity
Of Christian Charity.

and truthfulness he ought to have added, in view of our common experience. Evidently, this Reverend "allows no religious or biblical prejudice to hinder" his regard for any statement of fact, seeing that the reverse of what he has here affirmed is much nearer the truth.

Again, in the same paper from which we take the above pious *morceau*, an abstract of the regular "Conference Sermon" is given, (usually an important feature on such occasions), delivered this year, at Springfield, Mass., by Rev. Fa'es H. Newhall. We find him reported as saying "That with all its acuteness, modern criticism develops no discrepancies upon which to build objections that were not throttled by the church, when in its cradle."

We were aware that the "Church," even from the first, and especially since the time of Constantine, have throttled many things beside objections; that it has laid its 'sacred' and sacriligious hands upon everything that designing and intolerant men conceived to be arrayed against its combined assumption, selfishness and power. This is so patent we did not think that any intelligent Protestant, much less a Methodist College Professor was fool-hardy enough to ignore or attempt to justify it.

Too oft, alas! has the "Church" succeeded in throttling, for its own vile purposes, that which was said and done, and those who wrought and worked for the good of all mankind; and this, too, on the principle that usually actuates the highwayman:

"Because the good old rule
Sufficeth them, the simple plan,
That they should take who have the power
And they should keep, who can."

A fuller history of the persecutions and the deprecations of the "Church" in all ages is yet to be written, which no other chapter in all the world's wickedness can surpass.

In the face and eyes of the well known fact that the Church has sought to block the way against every popular science; that as it has warred against the demonstrations of Astronomy, it is even now engaged in deadly conflict with the declarations of Geology; yet in the light of these facts, this man coolly asserts that "modern science or criticism develops no discrepancies upon which to build objection that were not throttled by the Church while in its cradle." Alas! and a lack! that the interest of any numerous class in our day should require as a *sine qua non*, an indispensable condition, such a distortion of the truth. B

Religious Theatricals.

A correspondent of the *Santa Fe New Mexican* says:

"The past week we had a grand *fiesta* at Duranes, with a theatrical performance by an amateur company of actors. The play was the great moral drama of the 'Fall of Man,' in which were personated God, Adam, Eve, Mercy, Gabriel, the Devil, Appetite, etc. God was represented by a well-known butcher of this place. The play went off to the satisfaction of all present, and the crowd was immense. We had horse-racing, dancing, and various other sports at the feast."

Send for Self-Contradictions of the Bible, which has already reached the extensive sale of the seventeenth thousandth edition—It is for sale by the American News Co., New York.

The Bible.

Alexander King writes from Americus, Ga: "I would like to have the views of the editor of the *American Spiritualist* upon the Koran; he has disposed of the Bible in a summary manner by saying that it is an obscene book, and that it is no more worthy of confidence than any other human production."

The editor of the AMERICAN SPIRITUALIST has no reserved views on this subject, and can state in a few sentences his opinion of what pass as the Sacred Books of Mankind. What the Bible is to the Christian world, the Koran is to the Moslem; the Vedas to the Hindoo; the Ovesta to the Russian. They one and all reveal clearly their human origin, and not one presents superior claims, or anything superhuman. If these sacred books presented anything which the human mind could not originate, then it follows that not having the organization to create, it would not have the capacity to understand the foreign creation. It would be addressed in an unknown tongue, and by no possibility could comprehend. Hence man first must have an organization to receive, and having such organization, it will of necessity develop the ideas said to be received only through and by means of a foreign revelation, which is thus uncalled for and unnecessary.

These sacred books are valuable as fragmentary histories of the earlier ages, and give us an insight into the spiritual development of the people that received them, but so far as having any binding power on us, they have not, more than the works of Herodotus or Homer. From whence is this claim made? Not from the Bible itself, for the scanty passages which set up this preposterous authority are held by the best critics to be evident frauds of interpolation. The infallible authority of the Bible is a claim made by its devotees, not by itself; and the idea of its being a revelation from God, never occurred to one of its host of writers. I said it was binding, as any other book, for the truth it contains, and no farther. Its texts, of themselves, prove nothing, and have no weight.

As for the Koran, it contains a great amount of verbiage and nonsense, mingled with an occasional glorious truth. Its claim of inspiration amounts to the same as Joe Smith's vision of the Mormon Bible. The Old and New Testaments will be found to contain their proportional share of incoherences. The Mosaic account of the Creation, the anger of God, the flood, the ark, the bow of promise, are the recorded vagaries of a savage, and only of value as they reveal the peculiarities of the development of the race at the remote age in which they were conceived.

The Bible is no more obscene than the other sacred books, and it is equally so. A great cry is raised because a certain class do not wish it read in schools by their children, when a score of chapters are readily recalled that no salary would induce a Gospel minister to stand up in his pulpit and read. We recall a published offer of one hundred dollars to be paid to any minister who would, before his audience, read a certain chapter in the Old Testament, and the offer never was accepted!

The atrocious slaughter of the Midianites is said to have been planned and executed under the direct guidance of Jehovah. He commands his "chosen" to kill men, women and children, but to keep the virgins "for themselves." He pronounces Solomon, a brutal debauchee, corrupt and pestilent, as a man after his own heart. We might fill this column with such revolting illustrations, in which obscenity mingles its coarse and brutal colors with the red blood of slaughtered innocence and the smoke of desolated provinces, at the dictum of this Jehovah. What are we to learn from these lessons? One of two things: God is changeable, or he adapts himself to the varying conditions of human advancement. The first involves a contradiction, for Infinity admits no change, and the second frees us from all binding connection with the past. †

The Twenty-second Anniversary of modern Spiritualism was duly celebrated in the principal cities of the United States and many other places.

The Investigator Once More.

Under the head of "Hypercritical," the editor of the *Investigator* has paid us another installment of his respects in the way of a sharp notice, to which we would have earlier replied had we not accidentally failed to see that particular issue at the time it appeared; though now as we write, a question arises as to the profitableness of this "gift of continuance" with our contemporary.

After quoting a convenient and liberal portion of our former notice, the *Investigator's* editor says: "We presume that 'B.' knew very well, before his hypercriticism, that we have no bodily immortality; and hence his assertion that we 'dodged the real issue' is only quibbling on his part, and amounts to nothing." Verily, because of our knowledge of his professed non-belief in immortality, did we notice this unusual lack of candor in answering a respectfully put question from one who evidently did not know what we did, but who was in pursuit of this very knowledge, namely, what the editor believed respecting his faith in future existence. Therefore the "quibbling" which he so freely charges us with is all on his part—because, instead of directly and plainly answering the question as propounded, which he could easily have done, negatively if so disposed—instead of this, "it suited himself" to tell the correspondent that he (the correspondent know not what he was asking; that, in short, the question as put was unanswerable, &c., and that he had better try his hand and head again.

This was why we properly characterized such a reply to the plain question, "Do you believe in the immortality of the soul?" as virtually "dodging the real issue," and which, after all that has been said on both sides, remains intact.

If this is being "hypercritical," we prefer it to being hypocritical.

It was a "silly" assertion to charge that certain skeptics of the *Investigator* school were accustomed to put on airs, whether true or not; though we think it is true of them notwithstanding, and we likewise think it true of a certain class of Spiritualists. But we should have made no allusion to this had not the aforesaid editor previously accused us personally as being guilty of this particular sin. He now sees, in its true light it is hoped, how "silly" he was to so charge us without warrant.

He asserts that our criticism "does not disturb him any." Apparently at least, not to say evidently, this cry is of the "stop thief" character. But really we wrote in no such spirit and with no such motive. Our only purpose was to offer a friendly comment and "make a point" on our contemporary when there was such a favorable opportunity.

We respect the *Investigator* and its editor all we can for what they have done these many years, and still are doing, for the pulverization and extermination of all sectarianism in their warfare against every form of bigotry, every vestige of intolerance; thus preparing the way for the inestimable boon of universal mental liberty.

In this conflict we have been engaged half our entire life time, and propose to continue in the service to the end, using all the weapons a high private is privileged to employ. B.

Was He a Spiritualist?

Glancing by chance, as it were, at a short obituary notice in a popular Evangelical religious newspaper the other day, we read among other virtues possessed by the deceased brother, "That the things of the Spirit were to him as much certainties as the things of eyesight."

Was he a Spiritualist and a seeing medium?

B.

A Warren Sunday school teacher promised his class, a few Sabbaths ago, that the best boy among them through the year should be rewarded at its close with a meerschaum pipe.

Self Examination.

BY A. C. ROBINSON.

Know thyself is a saying worthy of deep consideration and careful thought, taken in connection with our most beautiful philosophy. How few there are that can really say they know themselves. Are you a Spiritualist because you cannot help yourself? because the phenomenal has forced you to admit its truth? Do you find yourself as such against your wishes and desires? I think not; but still all is not right with you. You don't find yourself free to attend upon the meetings as you used to do; there seems to be a special mission for you to perform, aside from that of building up the cause in the general way. You have been blessed with quite a good share of the means to advance the cause, which in a quiet way you have been ready to admit was the best of causes. Yet what have you done pecuniarily to sustain the cause? You have been quite willing to sustain other systems which bear a religious name and which are doing what they can to break down and destroy the cause which you admit has been the greatest comfort of your existence. Dear friend, whoever you are, please examine the motives which actuate and govern you. Are you consistent? Let the light which is within you either approve or condemn you. I once attended a Universalist Conference Meeting, and heard an individual who was exceedingly anxious that people should understand that he was a Spiritualist, yet he said that he was going to do what he could to build up Universalism. If he built up Universalism with his influence and money, how could he at the same time advance the cause of Spiritualism? since they are opposed to the cardinal and fundamental points which characterize the Spiritualists as religious propagandists. "Render unto Cæsar the things which are Cæsars, and unto God the things which are God's," is an old saying, and a very appropriate one. In your intellect you pronounce in favor of the doctrinal idea which is set forth in Spiritualism, namely, that no one can find salvation through the merits and blood of another. I rather fear the affections need to be examined to find where they are interested. Whilst intellect has mounted the ladder of progress and pointed the way for the world's advancement, the affections have been influenced by the love of popularity and association with the so-called honored of the world.

The time, I trust, is not far distant when an examination into the motives which actuate in the affairs of life, and especially in the part we take in the spiritual cause, will certainly claim our earliest attention.

Let us not hoard up our gifts, but on all suitable occasions seek to let our light shine that others may see that we have been blessed by the angel-world. Have we not pandered too much to self esteem and with the natural ambition which we possessed, often pushed forward to the detriment of the cause we advocated, as well as retarded our own soul-growth? An examination of self in this particular, with a desire to profit by it, will do us all good. If Spiritualism does not occupy the place you desire it to, who is at fault?

The strength of our cause does not lie in the vast numbers which have nominally pronounced themselves as Spiritualists, but rather in the moral integrity and purpose which we may have in being true representatives of our philosophy. Let us all for the years which are before us, seek to cultivate humility, and each prefer his or her friend to any trust, position, or place of emolument. In all of our local societies let this be largely cultivated wherever needed, and a happy reform will be the sure result, the general cause will be strengthened thereby, and soul-growth be achieved.

If our societies languish, let us search out the true cause, find a remedy, and apply it.

We must select proper persons to represent us as officers and managers in our meetings, whose character and worth will make the society stronger in that moral power which will aid in the pulling down of error and superstition in our midst.

Let us, then, one and all, seek to know ourselves, and to so apply our wisdom, that we may be thoroughly prepared to discharge the responsibilities attached to us by virtue of the sacred name of Spiritualist.

Faith.

Thoughts originating from acting as Leader of a Group in the Children's Progressive Lyceum.

When, from feelings of deep interest in spiritual things, I am trying to interest a group of young men upon that subject, and upon a more perfect development of our thinking faculties—upon discovering that I fail to interest them and that some of them commence conversation among themselves upon trivial subjects, it produces in me feelings of sadness, of sorrow; sorrow for them in view of their condition in the scale of being, and sorrow for myself for not being able to interest and help them to a higher position.

I have had the same feelings when trying to get my friends and neighbors interested upon the same subject. When after talking for some length of time, and relating the most interesting incidents that I could think of, such, for instance, as the manifestations of spirit-power given through D. D. Hume in the presence of Lords, Nobles and crowned-heads of Europe—of his being taken bodily out of one window and brought in at another up in the third or fourth story of a building—of his taking live, burning coals of fire from the grate and holding them in his hands, and letting others press their hands upon them, and his taking a coal from the grate and placing it upon another man's head, and turning the hair up around it so that those present could see the burning coal through the hair. And what to me is still more interesting, spirits inform us of the means by which it is done, stating that they can apply electricity to physical matter in such a way as to prevent fire from having any effect upon it.

After exerting myself thus to get my friend or neighbor interested, and waiting a little for a reply, to have him or her commence conversation on another subject, I cannot otherwise than have feelings of sorrow; for I cannot help coming to the conclusion that they do not believe anything in it and that it is not in my power to make them believe, although I may feel sure that if they had the same evidence that I have, they could not help believing. I have thought had I had the same interest in spiritual things when young that I now have, with the same facilities for acquiring spiritual knowledge, I should have been able, ere arriving at my present age, by giving manifestations of will power, or in some other way, to have commanded their interest or attention.

For instance, I might have been able by will power to cause a chair or stool to change its position, or move to some other locality, or cause a book to be opened without any physical aid, and many other things which to the unthinking would appear miraculous. And yet we have reason to believe that such things can be done and explained upon equally scientific principles as when done by hand, or by any other physical force. In either case, I think that will is the motory power, and spirit the executive or operative power by which the act is performed. And if we could clearly see the *modus operandi* by which the act is performed, we should be equally interested in one case as in the other.

A gentleman who says that he is skeptical in relation to Spiritualism, related to me an incident not long since in relation to his wife, and a child they lost. He said that since the child's decease, which I think occurred some time last summer, the child frequently appears to his wife, and she sees it plainly by night or day; and that but a few nights since his wife was undressing another little child for bed, and as she took the clothes from the little child, the spirit child took them and laid them away in their place.

Is it not probable that the mother, when the clothes were taken off, desired them put away? and from some manifestation of the spirit she had some faith to believe that it could perform the act, and willed it accordingly; and that it was through the strength of her faith that the spirit was enabled to perform the act? Now the question is whether all will power, seen or unseen, is not carried out in the same or a similar way, even to the moving of a finger? The mind wills, and the spirit within us, acting through the nerves and muscles performs the act according to our faith. "Faith is the substance of things hoped for, the evidence of things unseen." It is impossible to have faith without evidence; and our faith is in exact proportion to our evidence.

Man's Free Agency.

BY CORA L. V. TAPPAN.

(Continued.)

"But," says one, "that is Universalism. It is simply the doctrine that Universalists preach." We are not aware, precisely, what are the views entertained by Universalists upon this subject. But, most certainly, it is our opinion, whether it be Universalism, or the belief of any other class of men. It is certainly our fixed belief. Not with Universalists would we proclaim that all men after death, are to be instantly placed in the enjoyment of perfect purity and happiness, however little they may be developed in their spiritual natures. But we will say that there can be no eternity so dark, no torment so dreadful, no hell so strong, no devil so infinite, that in God's infinity He cannot snatch His children away from them. We do say, that however deep may be the torments of man's conscience, however depraved he may have been while in this stage of existence, however great the evils consequent upon his depravity, however men may talk of Adam and Eve, and say that the human race is so fallen, we believe that God has not made one mistake since Time or Eternity began—that He has not committed such an error as to make an earth filled with love and beauty, and then place upon it a depraved being—as to create all the glories of the solar system, and all the laws of solar revolutions, and all the atomic life which throbs in that vast universe, and then, when at last, man, the acme of this creation, was placed upon the stage, to pronounce him unfit to fill his place, totally depraved. We cannot, in justice to Deity, to the Infinite God, believe it. We must believe that there is an object, an aim in man's existence, and that it is the perfection of his individual and finite nature, that God has not made a failure, that all the worst sins of nations, all the deep crimes, all the bloodshed, and all the oppression, when weighed in the balance of truth and justice, will not be found wanting. We believe that iniquity in its lowest and most debasing forms—that crime in its deepest haunts, where it stalks boldly by, and proclaims itself to be the master of the earth, that the devil, now said to be let loose upon the earth and to be tempting humanity—that all those powers combined, can never, never touch, in any degree, the perfect goodness of God—that man possesses these principles of Deity, that he is a free agent in his possessing, in a finite degree, the goodness of the Infinite, that goodness will lead him away from all darkness, that those who are so intent upon proving that men are running further and further from their God, that man has degenerated since the days of Jesus of Nazareth, will but wait until eternity is over, will learn that God triumphs over ignorance and error—that the Christ principle, taught by Jesus, will guide all men into perfect peace and happiness, provided they are allowed to exercise their free agency.

The Supreme Court of Ohio has granted the application for a writ of error to bring before it for review the action of the Superior Court of Cincinnati, upon the subject of religious instruction in the common schools. The case is not to be heard, however, till next December, which will at least give time for public discussion of the subject. The court having decided some years since that "neither Christianity nor any other system of religion is a part of the law of the State," must reverse either its own judgment or that of the court below. We do not believe the decision of the superior court of Cincinnati will be confirmed.—*The Independent*.

As God, who has given man Reason, has made some things higher than that reason, but nothing repugnant to it, every theory of authority in Church, in State, or in general philosophy, is, of right, to be examined by our reason, before we can accord to it our belief. Reliance upon authority, without a due understanding of its claims, is to treat our own moral constitution with injustice, and to stop the wheels of healthful progress, both of individuals and societies.—*Henry Coppee*.

Prof. A. N. Craft's Discussion.

Editors Am. Spiritualist :

The position of the above-named gentleman, before the public, by reason of the challenges for discussion which he has vaunted in the spiritual papers, makes him the property of the public in this regard, and justifies me in presenting him in his true character. If it shall present him in an unenviable light, upon him, not me, be the responsibility.

At the time of Mr. Wheelock's discussion with Prof. C., in this place, Mr. E. V. Wilson left with us a proposition for a discussion with him (Craft) which was duly submitted to him. This called forth from the Professor the celebrated "thoughtful dunghill" letter to Mr. Wilson, which was published in the *R. P. Journal*, in which he declined the proposed discussion. But it seems the subject was renewed again, and resulted in an arrangement between them for a discussion, to come off in Cleveland during the present month.

Noticing in the *R. P. Journal* Mr. Wilson's appointments for the whole of March in the State of New York, I wrote him, inquiring after his discussion with Prof. Craft.

He wrote me under date of March 23d, saying that he received a letter from Craft, dated Erie, Pa., Oct. 14th, in which he said, "The work given me by the last Annual Conference M. E. Church, being so unexpected and of such a character as to monopolize all my time, it will be impossible for me to meet you this season."

Now let the people take note: At and about the time he was writing this letter to Mr. W., we find him (Craft) in Jamestown, Pa., with plenty of time to follow Mrs. Warner's course of lectures there with his *shameless* and *wicked* caricature and perversion of Spiritualism; distorting facts and garbling books and documents to pander to public ignorance and prejudice, and thus get a little present notoriety at the expense as I firmly believe, of his own personal convictions of the truth in the premises.

And more: that he was "ready to debate this question with your Kelloggs, or anybody else."

Is it further from Erie to Cleveland than to Jamestown? And is a week of discussion with Wilson, longer than a week with Kellogg?

How is it that the Conference of the M. E. Church can impose such onerous labors on the Prof., that he can't discuss with Wilson, on an arrangement made, and yet not interfere with making an arrangement with Kellogg after these heavy labors had been imposed?

The fact is, there is not a person living, not excepting Prof. Craft, who *believes one word of this*.

The truth is, he prefers to discuss among his friends in Jamestown, Pa., and where Spiritualism is little understood; to going to Cleveland, where the people are better informed on the subject.

And then he may prefer to meet K. But I tell the Prof. *he has the angel-world to meet*, and a sad and sorry day shall it be for his vanity before he gets through with K. and "the power behind the throne."

I wish to say to the people that I do not go behind the Professor's back to prefer charges against him; I have made them all to his face here, and on the rostrum and in print.

Let no one think I owe Prof. C. any ill will. I would do him good if I had opportunity; in fact I seek to do it in this and other expositions of his duplicity.

I again ask you, Prof. C., as I have done before, *to be honest with yourself*. What avails the breath of praise from the rabble for a day, or a little money obtained at the expense of truth and your own honest convictions? As I told you once here, do not trust to the blood of Jesus to cleanse your soul from the effects of conscious perversion of facts; it can never do it—*No, never!* Long and wearily must you labor to overcome those effects.

You know in your own soul you are opposing vain sophistry and vulgar prejudice, to grand and glorious revelations from over the river. I say you *know* this, and I know what I say.

The world is starving—famishing for lack of this

"bread of life," spread out now "in the fullness of time," for the perishing millions; and you would keep them from this "feast of the angels." God pity you! What a terrible awakening is yours. Let me tell you, my dear sir, every thing you thus do to keep the people from this feast of love—this *demonstration* of life beyond, and which your own system does not present, you have got to atone for; if not till you have passed over, then are you a poor earth-bound spirit, and must labor through mediums to correct your influence, and get soul-growth for yourself. "Works meet for repentance" is the doctrine.

E. F. CURTIS.

WEST FARMINGTON, O., March, 1870.

Functional Life.

Every organ of everything is a function, receiving and giving what is needed for mutual profit. Whilst a root is a base of support to a tree, it is a function of nutrition. The blossom is not only for fragrance and beauty, but is its spiritual attainment incipient to fruiting. The leaf is not only for shade and ornament, but is an inspirational function—a breathing apparatus for every part. A lung in blessing itself blesses all the rest. The heart in refreshing itself with nutritive blood, refreshes all the system. Here is a perfect unity in diversity; hence a harmony.

If anything foreign, not adapted to incorporation, is introduced into the body, all the organs aid in its expulsion. A stone is poor food for the human stomach; but certain monsters of the sea need it, as do fowls for digestion. Parties and sects progress out of their policies and creeds, but their works are left; others, more conservative, when arrived at the plane of their emancipated predecessors, accept the cast-off garments as iron-mail of the right size. What is radical to-day, is conservative to-morrow. "Old fogies" were once persecuted as "seducers" and "infidels." So all get their deserts; have their mates and their group-life.

People fail in their undertakings because they are out of place, and hence out of use. What can a Feejee Islander do in a civilized community? But in his own tribe, in the far South Sea, he is a respectable cannibal, for he succeeds in killing missionaries and roasting them for breakfast. What can the wild Indian do managing a steam engine? Put him in his birch canoe, and give him space on a lake, and see how he scuds. What can a sailor do at farming? On the ocean he is a professor. First find for the "unfortunate" the right group where his loves center, and he is as useful as you in your group. So a man's greatness is not so dependent upon his profession as upon his functional relation to society. It is unwise and abortive to success to be incongruous in religion. Why attempt to unite repelling elements, error with truth, the old with the new? When a house gets leaky in the roof, patchwork makes it worse. An old coffin whose body is but dust, will remain whole in the grave a long while, even when rotten: but dig it up and expose it to the air, and how quick it crumbles! Let the dead be dead. When you build, build out of sound timber.

Many feeling the spirit of freedom, have espoused the new truth too soon. They have broken their shell ere the wings are grown, and are perishing in the cold. Not able to endure persecution they fall back. This is right, under the circumstances; but it is very foolish to go ahead ere you know you are right. You may convert your dwelling house into a hog-pen, but not your hog-pen into a dwelling house. No whitewashing can neutralize the stench of garbage. Why retrograde? Things to use are things in function.

These days, religious splicing is the necessary duty of the fence-ministers generally. Splice, patch and compromise is their Trinity. Out of "filthy rags" they are making theological garments for the naked. Poor souls! never were tasks so great as theirs. To blend oil and water without the medium of a spiritual alkali, is very difficult. When they have tried the experiment long enough, let them get into the radical mills, rags and all, and be ground over.

There are thousands in the church who ought to be out of it, and thousands out of it who ought to be in

it. Why be an Orthodox, if you do not believe in endless damnation? Your name damages your soul, as rust does the steel. Why eat from the flesh-pots of Egypt, when you can have manna fresh from heaven? Why be a Universalist, if you damn everybody to hell who differs, especially Spiritualists? Why be a Spiritualist, if you have not moral courage enough to say NO to Widow Rumor when she asks you to marry her? Why be a Ritualist, when your soul is starving for the meat within the hard shell? Why feast upon a pabulum which you are obliged to curse? If you would have reputation, take leave of reputation for the good of truth. If you would convert those who are tagging on behind, be brave for the right, and they will first admire, then aspire, then embrace the heavenly gospel. Liberty knows no reaction when souls are baptized into her spirit.

*

Law versus Justice.

We have received "A Full account of the Trial of S. M. Landis, M. D.," now in jail in Philadelphia, sentenced to pay a fine of five hundred dollars and suffer imprisonment one year. The indictment against him was the publication of a book charged to be obscene, called "The secrets of generation." The case was tried before the Hon. Wm. S. Pierce, Charles Gibbons, Esq., Dist. Attorney, and John G. Michenen, Esq., and D. Y. Kilgore, counsel for defendant.

We have carefully read the whole proceedings and the book upon which the indictment was based. Unwilling to make a statement upon legal points, from our sole judgment, we have laid the matter before the able legal firm whose card appears in our advertising pages, and find that our ideas of justice were in conformity with the principles of law. The book might have been differently worded, if Saxon speech had been discarded for Latin and its derivations; but in that case the decrease of plainness and directness would destroy the usefulness of the book for common readers, and thus defeat the evident intention of especial usefulness on the part of the author.

This book has been in circulation for four years and yet the prosecution has but just taken place. When the fact is known that Landis was in the habit of giving Physiological Philosophical and heterodox religious lectures to large audiences on Sunday nights to the depletion of Churches and prayer meetings, it seems evident the proceedings were quite as much a persecution as a prosecution. The Doctor, in his paper, "The Sharp Shooter," has been for a long time a sharp thorn in the side of the bigots, sectarians, monopolists, libertines and debauchees of Philadelphia. His words have been irritating and severe, and not always particularly well chosen. Yet we have never seen anything in the matter worthy of fines or prisons.

Authors are not liable to criminal punishment for their lack of suavity, or infringement of good taste. Had Dr. Landis inveighed against the sins of Adam and Cain, of the Israelites and Midianites, quoting Bible texts seven times as obscene as he could possibly have written, though utterly destitute of sense and pertinence, he would have been unmolested. But he let fall light in the very dark places, and the "Old Fogies" owls hoot, the bats scream, the snakes hiss in consequence.

The speech of Mr. Kilgore in the case was very exhaustive and for the first time "The Holy Bible" was quoted in Court, not as a *fetish*, but put in as evidence to prove that the most highly revered devotional books were as broad in expression as a physician had found necessary to make a private medical essay. The prejudice of the honorable (?) Court seems obvious. In Ohio, such ruling from the bench would be regarded as infamous. Landis could have been convicted by nobody but a judge and jury of the very Old Fogies he so bitterly denounced, and they are a peculiar kind of fossils only found on the shores of the Delaware River. §

We are born for a higher destiny than that of earth. There is a land where the rainbow never fades, where the stars will be spread out before us like islands that slumber upon the ocean; and where the beautiful beings that pass here like visions, will stay in our presence forever.—George D. Prentice.

THE AMERICAN SPIRITUALIST.

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The Editor-in Chief (†) will contribute exclusively to THE AMERICAN SPIRITUALIST.
"RESOLVED, That we are Spiritualists, * * * and that any other prefix or suffix is calculated only to retard and injure us."

Cropping Out.

We chanced to notice recently in a Boston paper, noted among other things for its blind opposition to Spiritualism, a letter from one of its foreign-correspondents wherein he speaks of Virgil's tomb, near Naples, as a place of pilgrimage to all lovers of poetical genius. After describing with much minuteness its approach and appearance, he says: "It is the poet's resting place. One may well imagine that he chose it with his eyes upon the beautiful bay and the opal tinted mountains, and that his spirit even now loves to linger among these favorite haunts."

Ah! despite the bias of education, the early inculcation of theological dogmas, despite the cherished conceit of many years, and independently of the human will, through every impediment, the native primal instincts of the soul forever seek to assert themselves. Behold how straight and clear are the intuitions of our nature, when its channels of communication are unobstructed, and liberty is given for its free and natural expression. Alas! how seldom is this permitted. Through ignorance of its divine use and beauty, ignorance of its power and method of manifestation, man has practically closed the avenues against the exercise of this best gift of his nature.

Unquestioningly accepting the popular though false teachings of the past, concerning his complex triune nature, and which find their origin in the false theories of the past—not the least of their accursed effects—he insists upon retaining and perpetuating these falsities with a pertinacity and consistency worthy of the cause of truth; but as they are falsities, he thus debars himself from the enjoyment of those higher spiritual blessings which his merely sensuous or material nature cognizes not.

In all this the necessity for inculcating the truths pertaining to our spiritual nature as revealed through Spiritualism, becomes so apparant that seemingly "a fool need not err therein," or fail to perceive it. The lesson forces itself upon every enlightened mind.—Reader, will you heed it? B

Organization.

Perhaps no phase of Spiritualism has caused more regret to those who have but partially emerged from the dominion of past ideas than the want of coherence in its recipients, and of a platform, well defined, whereon to stand. Such would at once drive the stakes and draw the lines, sharp and strong, that all the world might know whereof they are.

It is desirable when new positions are taken that they should be defined, in order to avoid misunderstanding, but wherefore need of this haste? Let us first agree among ourselves, what shall and what shall not be regarded as Spiritualism. To achieve this much desired result, we shall regain something in the shape of a creed! You wince! We pray you then not to find fault because Spiritualists do not organize as you desire. When a forced growth is required, a forcing process must be resorted to. If you are not willing to await the natural results of growth, artificial methods may assist for the time. Organization has been attempted from the first, and has not yet been successful: that is, Spiritualists have not yet become consolidated into a great body, having a central power. It

may or may not be desirable that they should, the fact is before us. Local organizations flourish here and there, and State associations have been formed, and a national body, but the latter has neither prestige or power. For the seven years of its existence, except the social gatherings or conventions it has held, what has it accomplished? Galvanized two years ago into spasmodic life, by the energy of a few individuals, an educational movement was commenced which promised good results, but through the antagonism awakened, just or not, we pretend not to say, the entire movement dropped cold and dead.

Our State Associations are necessarily weak and unable to go ahead. Everything done must be at the sacrifice of the individual. The same is true with the local societies.

And yet it is evident that all these societies are as firmly knit together as the mass of Spiritualists will allow. Their dread of arbitrary power, and creed, is too tenacious to admit of stronger lines, and the result is a series of societies, from local to national, destitute of the means necessary to accomplish any great work.

Now this is deplorable, but the process of growth must be allowed to go forward unimpeded. It is the desire for doing what should be left for the future, that has given us so many abortive attempts. These will be useful as experiments, and serve as steps to ultimate success.

There are many elements that enter in and form a part of associative effort, and there are many that should be avoided, which have always blasted as far as they have controlled.

So far, in its unexampled extension, Spiritualism has been leaderless, and the angel-world will never allow any individual, or group of individuals, to stand at its head. Whatever will be gained by association, we feel a deep conviction that nothing will be given to selfishness. Whenever any one sets out with this expectancy, he may assure himself of ruinous defeat. The examples in the past should warn him, that not to mortals is given the directing of this movement.

The difference between the New Philosophy and the Old has been entirely ignored in organization. The churches are united for the purpose of saving their members by foreign resources, and Proselytism. If Spiritualists unite, it is simply for consolidation and mutual support, that they may thereby forward needful reforms and other movements that require co-operative aid.

The tide is slowly drifting towards the accomplishment of such consolidation, and when the requirements are felt, and it is recognized that a platform or creed is useless, when freedom of opinion is granted, fear will give place to earnest zeal. †

Enlargement.

The many friends of this journal, as well as its now increasing list of readers, will, we are confident, share the pride and satisfaction experienced by its managers, in being able to present this number of the SPIRITUALIST greatly enlarged and improved. Our readers will remember that soon after we assumed the business management of the paper—then only eight pages and smaller in size—we promised that certain improvements should be made as soon as our Subscription List would justify us in so doing.

A few months since, under great difficulties, this paper was enlarged four pages, making it twelve. The response then made for more subscribers, to assist in sustaining the improvements made; the almost universal and prompt renewal of those subscribers who were taking the paper, together with a constant and steadily increasing patronage, has induced its managers to venture upon the experiment of another enlargement, without increase of price, giving our readers the benefit of a sixteen paged paper, larger than the *Banner of Light*, and at less than one half its cost.

It is the desire and intention of those conducting the AMERICAN SPIRITUALIST, not only to make it a

first class journal, but to afford it at the very lowest figure possible. In order to do this, our circulation must be increased. We have faith to believe that the thousands of Spiritualists and free thinkers who would gladly see this object accomplished, will take hold and aid us, not only by personal subscription, but by each one making it a business to get us one additional subscriber. It can easily be done.

Besides still further improvements contemplated, it is especially desirable that our subscription be sufficiently increased to justify the weekly publication of the SPIRITUALIST as soon as the commencement of the fourth volume, January 1st, 1871.

Will not our friends assist us to realize this expectation by a little practical effort on their part, as indicated above. Certainly it is a mere trifle for each of our present subscribers to send us a new one, and so surely as that is done, we shall be able to publish it weekly at the time we desire. Friends of the SPIRITUALIST and Spiritualism, shall we have your assistance? We wait your answer in names and greenbacks. ||

American and European Spiritualism.

There is a marked difference in the development of Spiritualism on the opposite sides of the Atlantic. In Europe, more especially in England, persons attend circles, become mediums, and thorough believers, and all the time retain their positions in the Established Church, attend meetings, engage in the service, conforming in every particular to the requirements of their religion. In consequence the Churches have taken small alarm, and Spiritualism has not assumed the attitude it has in America.

Ideas must take a practical form in the Western World, and that means become doctrinal and antagonistic to opposing systems. From the first Rochester Rappings, as by instinctive dread, the churches assumed a defiant, war-like attitude, which they have ever since held with wonderful consistency. From the first rap the utterances of Spirits began to concentrate around certain great statements and principles. A distinct system of philosophy, or religion, as you please, has grown from the numberless conflicting communications from the spirit world, and were martyrs demanded as of old, we have no doubt the Spiritualists of America would furnish multitudes equally as invincible and self-sacrificing as those early Christianity gave to the wild beasts in the Coliseum at Rome,

With this new and grand system the old cannot be carried. The child of light cannot be chained to the corpse of dead ideas. With the full inspiration of the present, that of the past is of little worth. As Judaism found congenial soil in the Hebrew race, and the mingled desert and fertility of Syria, Spiritualism finds its proper soil in the conflicting races, and broad expanse of America. As here enunciated it is most emphatically an American religion, and allows of no competition. Whoever can receive it fully, cannot be confined by a creed, a system of dogmatic doctrines, a church formalism, more than the free air can be held with bars.

Each of these phases is well, and evinces the deep foresight of the angel-world. They give to each the measure they can receive, and in the form it will be admitted. †

Methodism

A good Methodist Brother in Geneva, Ohio, having his partisan feelings very much roused up against the Children's Progressive Lyceum, declared he would rather see his boy reeling through the streets drunk than attend the Lyceum. A few days since the hopeful young son of this pious, godly Methodist, stole \$20 out of a store in Geneva! What is the matter with your religion, Brother, that it does not have a better influence on your child? Send him to the Lyceum and he will be taught better, and it will doubtless do for him what your Methodist christianity utterly fails to do—make him an honest man instead of a Christian. ||

The Massacre of the Indians.

With a sense of outraged justice beyond all formal expression, we feel it our bounden duty, to the fullest extent of our influence, both in private and public, to repudiate the action of General Sherman and General Sheridan, in their infamous approval of the murderous guilt of Colonel Baker and his command, in their worse than savage butchery of a whole camp of Piegan Indians, including old men, women and children.

The details of this horrible massacre are doubtless familiar to most of our readers, and we only refer to it now that they may not forget to place the everlasting stigma and responsibility where it justly belongs, directly upon the government itself, and indirectly upon all those who seek to justify such heartless, fiendish conduct.

As a native citizen of the country, with a voice in the making of its laws, which profess to incorporate therein the highest civilization of the nineteenth century, we protest with all the righteous indignation of which we are capable, against compromising our humanity by such barbarous action. Nothing less than this must be our constant and consistent testimony.

Though one of the humblest citizens of the Republic, we have a vital interest, personally and generally, in the formation and maintenance of a public sentiment, based upon the immutable law of Justice, and pervading every community, which shall be so quick to signally rebuke every like outrage, whether sought to be perpetrated by the Nation at large or through its official representatives, that its occurrence will be forever rendered impossible.

If every man and woman throughout the country, who, in their heart of hearts, have condemned this action of our military in stealing upon a peaceful camp of Indians, who were a long distance from our lines, totally unconscious of any attack, and therefore wholly unprepared, while many of them were fatally sick with malignant small-pox, and for three hours indiscriminately slaughtering until no more were left to be killed, save a few helpless squaws and children, without a living male protector,—we say, if all those who have felt to repudiate this wholesale murder on the part of our soldiers, claiming to represent a Christian Nation, were to publicly express in some unmistakable form their reprobation of this damning crime, the aggregation of such an expression would effectually prevent its repetition.

Certainly our Government cannot claim exemption from the responsibility of inaugurating a general Indian war, the ensuing season, which even now is doubtless in preparation—at least this ought to be expected—for most assuredly by its action, through our highest military representatives, it has sought to create and intensify the spirit of retaliation on the part of the unfortunate red men, which even among the whites ordinarily seeks an outlet in the destruction of those who from the first have acted toward them as bitter and persistent enemies.

The lessons which through our boasted civilization we have taught the "untutored Indian," have been returned to us. Of the merit and potency of these lessons we can now satisfy ourselves. They fatally reflect our conduct.

Verily, as ye sow so shall ye reap.

B.

A Card from Theodore Tilton to the American People.

I am commissioned to procure the name and address of every person in the United States who takes a friendly interest in woman's enfranchisement. In order to complete this roll of honor, I hereby request every such person, immediately on reading this announcement, without waiting long enough to forget or neglect it, to take pen and ink, write the name and address legibly, and forward the same to me by mail, postage paid—a trifling cost, which you will not begrudge to so good a cause. Anybody sending in one envelope all the names in a family, village, or association, will render a helpful service. Three thousand American newspapers will oblige a brother editor by generously printing this card in their columns. The purpose of this registration is to know to whom to send important documents. Friends of the cause are urged to respond so simultaneously that their letters shall fly hither like a snow storm. Sign at once; and the day will come when your children and children's children will be proud of the record.—*Theodore Tilton.*

MASS CONVENTION

OF THE

OHIO WOMAN SUFFRAGE ASSOCIATION,

April 27th and 28th, 1870.

A Mass Convention of the friends of Woman Suffrage in Ohio, under the auspices of the Ohio Woman Suffrage Association, will be held in the city of Dayton, on Wednesday and Thursday, April 27th and 28th, 1870.

The following among other prominent speakers will be present: Mary A. Livermore, of Boston; Susan B. Anthony, of New York; Lizzie M. Boynton and Mrs. Dr. Haggart, of Indiana; Miss Redelia Bates, of New York; and Mrs. H. M. T. Cutler, Mrs. M. M. Cole, Mrs. M. V. Longley, Miss Rice, Mothers Stewart and Graham, and others of Ohio.

All persons, whether friendly to the movement or not, are cordially invited to be present, and the friends of the cause throughout the State are requested to take part in its deliberations. Let every local society in the State be represented.

By order of the Executive Committee.

H. M. T. CUTLER, M.D.,

President O. W. S. A.

M. M. COLE, Cor. Sec'y.

Mrs. Bristol.

This lady, who has contributed several beautiful Poems to our columns, is engaged in lecturing on Woman's Enfranchisement.

She is a Poetess of high order, of a keen, intellectual, enthusiastic temperament, of superior culture, and is an acquisition to any cause. Her lecture on "The Ideal Woman" is represented by the press as a superior effort. The *New Era* thus speaks of her lectures at Carbondale, Ill.:

"She based her plea for woman on the true ground. She claimed her enfranchisement on account of what she was as woman. She did not claim that woman was identical with man, or that she could or would be like man. We never heard the mental and spiritual differences of men and women more broadly, clearly and accurately defined. She clearly marked out woman's mission, her own regeneration and elevation, and as a woman, wife and mother, she gloried in it. She spoke as only a true woman can. Avowing all this, she then claimed enfranchisement for woman, because she possessed these characteristics. Every sphere of human activity needed woman's elevating influence, and woman needed their influence for her perfect development and for the perfection of her mission. The lecture was clothed in beautiful language, and all must have felt elevated and purified by the clear and beautiful thoughts of the speaker."

Personal.

Bro. C. B. Lynn is again in our State, speaking this month for the friends in Norwalk. He reports the Society there in a flourishing condition, with bright hopes for the future. Bro. L. returns to Mass, to fill engagements for May and June, after which we hope to welcome him back to the West again. Health and success attend him, is our prayer.

By mistake was laid aside our notice of the really fine and instructive lectures, delivered in March, before the Spiritualist Society of Cleveland, by Judge Barlow, of Canastota, N. Y. Judge Barlow has the reputation of being a ripe scholar, a talented lawyer, and an able jurist. Having generously refused pay for his able lectures, the Society, at a meeting a few evenings after, unanimously passed a vote of thanks to the Judge for his entertaining lectures.

Also, the name of Bro. D. King was unintentionally left out of the notice of the Twenty-second Anniversary exercises at Cleveland. Bro. King was one of the earnest speakers on that occasion, his remarks abounding in original and instructive suggestions. He is a practical speaker, an earnest soul, and a true man. ||

In another part of this issue will be found a most interesting article from the able pen of Geo. A. Shufeldt, Jr., wherein the "Man in Genesis" is compelled to "go to the wall" under the heavy geological blows from the "Man in Geology." Read it carefully. The logic is as solid as the rocks upon which the argument is based.

The Spiritualists of the country will be glad to know that the Dialogues and Recitations for Children's Progressive Lyceums, written by Mrs. Shepard, of the Geneva Lyceum, are to be published in book form. Some of these Dialogues were read before the last National Spiritualist Convention, by Mrs. S., and so well received and so highly thought of, that the Convention appointed a Committee to confer with their author for their publication. Arrangements have now been made and they will soon appear, and we have no doubt be of great service to our advancing cause. ||

SWEET RUTH.

BY JAMES G. CLARK.

The author of the following beautiful poem, has no superior and few equals in this or any other country, as a ballad writer and singer. He has elevated this department of literature by his numerous contributions, and purified its standard. The finest spiritual perceptions run like golden threads embroidered on a web of silver through all his poems. They are of the new order of thought, and highly appreciated as they are in the present, will receive far higher praise in the future: †

The summer will soon be here, sweet Ruth,
For the birds of brighter bowers
Are singing their way from the balmy South,
To the land of opening flowers;
But the summer will fade, and the flowers will die,
And the birds, from bank and plain,
Go mourning back to a warmer sky,
While I wait for thee in vain.

O! many a heart and many a hand
I have pressed in pain and bliss,
Have found that rest in a better land
Which they never knew in this,
And of all the forms that fled with thee,
From a kingdom fraught with tears,
There are none that seem like thine to me
Thro' the golden mist of years.

But I have never wished thee back, sweet Ruth,
In the years that since have rolled,
And I guard the memory of thy truth,
As a miser would his gold.
The loneliest glens of my being know
How the birds of peace may sing,
And the darkest waves have caught the glow
From a guardian angel's wing.

ARTHUR'S HOME MAGAZINE.—This interesting Monthly for May comes to us with its "Fixing for Grandma," so natural and truthful, that we felt like exclaiming with Florence Percy,

"Backward, flow backward, oh Time, in your flight,
Make me a child again, just for to-night."

The series of articles in this excellent Magazine, entitled "Woman's Work and Woman's Wages," "by an American Woman," are well worth its subscription price for a year. We wish every mother in the land could read them and fully comprehend their worth. ||

THE CHILDREN'S HOUR.—A Magazine for the little ones, by T. S. Arthur, for May, has also reached our table. It is a neatly printed and beautifully illustrated little Magazine, and cannot fail to please and interest children. T. S. Arthur's productions at 809 and 811 Chestnut Street, Philadelphia. ||

Married.

ROOD—TILLINGHAST.—At the residence of the bride, April 10th, by A. A. Wheelock, of Cleveland, O., Mr. Joseph W. Rood and Mrs. Emily W. Tillinghast both of Fredonia, N. Y.

Obituary.

Passed to Spirit Life, April 11th, 1870, Mrs. Naoma Russ, aged 39 years and 9 months.

She was the widow of James C. Russ, whose earthly life closed by a fatal accident four years ago. Her residence had been at South Pass, Union Co., Ill., but her bright and hopeful spirit parted from the body, at the residence of her father, Mr. Jesse Tarbox, of Geneva Ohio. When she reached her father's, consumption had nearly finished its fatal work, and the frail body soon yielded to its never-satisfying demands. Father, mother, sisters, brothers and five children, mourn her absence (not loss), for they know that in accordance with the irrefutable truths of Spiritualism, she still lives, and will gladly welcome each loved one now left behind, to the glorious realization of spirit-life, when time invites them to join in the "march of souls."

A. A. Wheelock of Cleveland, O., delivered a truly Spiritualist discourse, full of hope and consolation to the relatives. The services were held in "Spiritual Hall," Geneva, Ohio.

Departed from the earthly tenement, April 13th, 1870, Mrs. Ellen Reed, aged 27 years.

She leaves an infant not old enough to be conscious of its irreparable loss, besides a large circle of relatives and friends who mourn her absence.

The funeral services were held at the residence of deceased's father, L. Beebe, Esq., North Ridgeville, Ohio. A. A. Wheelock, of Cleveland, was called to officiate, and to a large concourse of people, (far more than the house could accommodate), the Spiritual Philosophy, in which alone can be found evidence of a future life, was truthfully presented as the most satisfactory and consoling thought for mourners as well as full of the sunlight of hope for all. [Com.]

Opening Lyceum Song.

INVOCATION.

BY EMMA TUTTLE.

O, ye who once were mortals
 Enrobed like us in clay,
 Come down from Heaven's blue meadows,
 And be with us to-day!
 Instruct us, loving angels,
 The way your glory came,
 And wreath about our foreheads,
 Truth's glowing ring of flame.

Bring down a breath of Eden,
 And let us breathe it in,
 Till its surpassing sweetness,
 Makes us forget to sin.
 Our hearts are mounting upward
 Like singing larks in Spring,
 And every soul is willing
 To learn the truths you bring.

Come down, oh, blessed angels,
 Make Earth and Heaven one,
 And when our paths are shadowed,
 Be ye our rising sun.
 Unfold us in God's wisdom,
 His beauty and His love.
 And may the Earth-life fit us
 To be like you above.

DIALOGUES AND RECITATIONS

FOR

CHILDREN'S LYCEUMS,

BY MRS. LOUISA SHEPARD.

WHAT ARE WE LABORING FOR?

Henry.—Brother John, what are we all laboring for?

John.—All minds agree upon one question, namely: mankind ought to be better than they now are; to this end all institutions of government and religion are established.

Henry.—What does the Christian preacher labor for?

John.—The Christian preacher claims this to be the end and aim of his life's labor, and that God gave the Bible, and Christ to die on calvary to make mankind better.

Henry.—Why are so many costly churches built all over the land, and clergymen employed to preach in them every Sunday at such high salaries?

John.—The same answer comes, to make mankind better.

Henry.—Ask the lawyer the aim and end of the law.

John.—He takes the priests' words in his mouth, and says, to make mankind better.

Henry.—Ask the Reformer why he so untiringly labors to tear down these time-honored institutions.

John.—He returns the same reply, to make mankind better.

Henry.—Ask the spirits why they turn back in their upward flight from this world, to give us lessons of love and charity and mercy.

John.—Still comes the same response, to make mankind better.

WHAT MAKES US BEAUTIFUL?

Jane.—What a homely little creature!

Katie.—She will be beautiful in heaven, I'm sure.

Jane.—Will she, indeed! I would like to know how you can tell that?

Katie.—In the other life, the good are beautiful, and the evil are deformed and homely.

Jane.—How do you know that?

Katie.—Any one that opens their eyes, may see and know that it will be true; is not the most beautiful face rendered disagreeable when any bad passion is exhibited, and does not the homeliest face become pleasant to look on, when goodness makes it beautiful? And she will be beautiful in heaven, for she is a good little girl, homely as she is.

WHAT DO WE WANT?

Susan.—Mother, where do the christians say we must look for salvation?

Mother.—The Christian sees in the Bible with Christ as a savior from and sacrifice for sin, the only way whereby mankind can be made better.

Susan.—Where does the Rationalist look for salvation?

Mother.—The Rationalist sees the cultivation of knowledge, and the exercise of reason, the only means of salvation.

Susan.—Where does the Moralist look for salvation?

Mother.—In the daily practice of good works.

Susan.—Where do the Spiritualists look for salvation?

Mother.—The Reformers including the Spiritualists, look for the world to be regenerated, only through the clearing away of all the old beliefs, creeds and institutions, that a new universal system may be reared which will meet the wants of all humanity.

Susan.—What do the Spirits from the other life seek to do to elevate humanity?

Mother.—They seek to tear out from beneath our feet the old platforms, laid down years ago, and compel us to step up higher.

Susan.—What does the church say to that?

Mother.—The church says, not one step can you take from this infallible platform, the Bible, lest you fall into hell.

Susan.—What does the Intellectual Student require?

Mother.—The Intellectual Student requires something more than imagination or faith on a subject of such vast importance, and not finding any rational philosophy taught in the schools, he graduates an Infidel.

Susan.—What do we all want?

Mother.—We want something more rational, than dreams, something more philosophical than the alleged physical resurrection of Christ, and something more reasonable than a blind faith in the theological dogmas for evidence of a future life.

WHEN I see a boy in haste to spend every cent of money he can get, I think it a pretty good sign he will be a spendthrift and a poor man.

GOODNESS.

Mary.—Mother, are all things good?

Mother.—Yes, my child, they are surely good and precious gifts, and we should improve them for the general good, as the great giver has given them, believing that nothing was ever created in vain.

Mary.—Did that power that formed me and gave me reason, give it to lead me astray and then punish me forever for it?

Mother.—No, my child, I cannot believe such inconsistencies. Nature, or whatever it may be, must be just and good, and would not do such cruel deeds.

Mary.—Must we all do our own work?

Mother.—Yes, every man and woman has his or her own work to perform, and we must work it out single-handed.

Mary.—Are we all different, and is our work different?

Mother.—In a greater or less degree we see and feel differently, we think differently, and we judge differently of what is our duty.

Mary.—Have we a right to do so?

Mother.—Yes, so long as we do not trespass on the rights of others.

Mary.—Should we try to teach others?

Mother.—Yes, we may help one another, do good to one another, teach one another in all things, but we should first be sure that we are right, before we undertake to teach others; there should be no beam in our own eye when we undertake to cast the mote out of our brother's eye.

Mary.—Should we learn to love all men as brothers and sisters?

Mother.—Yes! be kind and charitable to all, for we do not know of their birth, their education and moral training and their susceptibility to surrounding influences which make up the moral character.

Mary.—Do all influences attract as the needle to the pole?

Mother.—Yes! we cannot see why the needle points northward, or southward, but we know it does. Neither do we know why a man is led to get drunk, or to steal when he has plenty of everything he needs.

Mary.—Does the power within them lead them on?

Mother.—It leads all differently; and that should teach us charity.

Mary.—Is lightning and thunder, though terrible at times, needful?

Mother.—Yes! they bring a healthy condition to the atmosphere; so are all of what we call evils; they are only relative or comparative good, though we may not see it.

Mary.—Is the great life power and good of all things God, and does it fill all space?

Mother.—Yes, it pervades all space, everywhere, throughout all extent.

It is in all things, giving life to all things, all seeming evils are only parts thereof, and should teach us truth, charity and wisdom to forgive the short comings of all.

Mary.—Should we investigate all things before receiving them as truth, or rejecting them as falsities?

Mother.—We should investigate, seeking for truth earnestly, wishing to know and do what is right in all things, truthful to thyself, truthful to the great spirit, and just to all men.

Mary.—Should we learn these truths?

Mother.—Yes, let us know these things; how elevating the tendency. While the beloved Angels are sending forth messages of divine love to fill our souls with light and love for humanity, all selfishness, lust, pride and hate must sink before the clear-seeing eye of heaven.

Sarah.—Who beholds us?

Mother.—A sainted father or mother, brother or sister, child or friend, stands by us, like an ever present sentinel of God.

Sarah.—Will such a belief prepare us better for the future?

Mother.—In view of the eternal destiny, opening in the future, who can squander the priceless moments of time, or prostitute to base purposes the God-like energies of our being.

Sarah.—Will that teach us to value time?

Mother.—Yes, we shall see that this life is too short for its discipline to be lost, and its opportunities too brief and precious to be exchanged for cheating baubles. Oh, ye messengers from the land immortal lend us your aid, that each soul, conscious of its eternity, may rise with higher, holier aspirations.

WHAT IS GOD?—PART 1ST

Rose.—Who, and what, and where is God, and how can we worship him?

Mother.—My child, God is everywhere, there is no place where he is not; there is nothing that has not the seal of Divinity upon it.

Rose.—Is God a being, or is he a principle?

Mother.—God is impersonal. The God-power or life-power is everywhere. I believe in worshipping all that is worthy of worship; if it is the flower let us worship that; if it is a lofty thought let us worship that; if it is a human soul let us worship it; wherever we see anything that seems to us divine, that we should worship.

Mary.—What is progression?

Mother.—Progression to me is simply change. The soul progresses in cycles, as does all life. It regenerates itself again and again, ever revolving around its centre, God, and at each revolution takes on newer life, exhibits more perfect attributes, stretches out farther into infinity, and becomes wiser and holier.

Mary.—Is temptation necessary to progression?

Mother.—Yes, because temptation, when rightly

understood, is the propelling power by which intelligence of all grades must progress.

Mary.—How came the idea into the world that sin could be removed by sacrifice?

Mother.—Minds in an undeveloped state know that sin must be removed; there must be some power by which wrong can be atoned for. The old method was by sacrifice, either human or otherwise.

Mary.—How can Jesus be the sacrifice for all sin?

Mother.—When Jesus came he was said to be the sacrifice for all humanity, that all might be saved through him. They mistook the letter for the spirit, the body for the inner life.

Mary.—How can this idea of sacrifice be removed from the minds of the people?

Mother.—By natural and spiritual growth, and in no other way; an idea that is forced into the mind before it has grown large enough to receive it will never bear any fruit. Remember, "he that is convinced against his will is of the same opinion still."

Mary.—Have we the power to be good enough here, in this world, to be always happy?

Mother.—Certainly not; nor would it be well for us always to be happy; the soul needs the discipline of unhappiness in order to know what happiness is.

Mary.—Is there a sphere of knowledge outside and independent of organized minds, into which we may enter and receive knowledge and instruction?

Mother.—All the wisdom that belongs to the mental sphere belongs to the human sphere, the wisdom of God is the combined wisdom of all intellectual life.

Mary.—Is there as much evil existing in the spirit world as there is here?

Mother.—Death does not change us, it only takes away the external shell and leaves the man precisely the same; the spirit world finds you precisely where this lays you down; you do not become a saint on entering the spirit world when you have left this world a sinner.

PART 2D.

Mary.—How can we find God?

Mother.—Whatsoever is, is God, and ever must be Spirit and is above all external form, as right is above wrong.

Mary.—What is evil?

Mother.—What we call evil is only our limited conception of what is embraced in universal good. It is a limited or lesser good, as there cannot be light without darkness, heat without cold, summer without winter, so there cannot be good without evil, all is good, but all is not yet fully understood.

Mary.—Must we always be learning?

Mother.—We are made to learn, and when we shall have so learned as to know what to do, and do what we know, we need not be afraid of any evil.

Mary.—Are we always subject to conditions?

Mother.—It is an absurdity to expect to attain any good without complying with conditions.

Mary.—How is it that persons living in this world can communicate with those gone to the spirit world?

Mother.—Spirit is a positive force, matter negative. That being true, spirits can just as well communicate after leaving the form, having made themselves acquainted with the law as persons can communicate with those that have changed their earthly homes. The soul possesses unlimited power, but it does not know of its possession, only by degrees can it control the forces which belong to itself.

Mary.—On entering spirit life does the soul possess all wisdom?

Mother.—Only step by step can the soul climb up the ladder of eternal wisdom. Just so far as the soul understands itself, and its relation to its surroundings, can it control those surroundings, and no farther.

Mary.—How can we pray best?

Mother.—Beecher says the best prayer for a poor man is a loaf of bread and a few kind words.

Mary.—What is justice?

Mother.—Justice is a basic element of infinite life; it is divinest law, mightiest power, purest love, highest wisdom, tenderest mercy, the essential, God.

Mary.—Is there any infallible rule of right and

wrong, by which all can be governed alike?

Mother.—There is no special rule of right that will apply to every individual alike; there are no two blades of grass exactly alike, no two leaves alike, all the petals of the flowers differ, all the stars differ, then how can we expect to erect one general standard of right for all? It cannot be done.

CONVERSATION BETWEEN A SABBATH SCHOOL TEACHER AND A PUPIL.

Teacher.—Henry, I want you to remember the Sabbath day to keep it holy.

Henry.—Is the Sabbath better than other days?

Teacher.—Yes! the minister says it is God's day.

Henry.—Aren't all days God's days? Whose days are they if that is God's day more than the rest? Why didn't he make it different, so we may know it when it comes?

Teacher.—The Bible says God rested that day from all his work.

Henry.—Didn't God make all things?

Teacher.—Yes.

Henry.—Then why don't he have the things which he has made, rest; the grass grows, the water runs, the birds sing, the lambs play, and I can't see any difference in the days?

Teacher.—The Bible says it is God's day, and it is holy time.

Henry.—But who made the Bible, where did we get it?

Teacher.—God's inspired ministers.

Henry.—Then it is the ministers' Bible, and the ministers' day, is it? Don't they work? What day do they earn their living if it isn't that day.

Teacher.—The ministers preach that day to save souls.

Henry.—But their Bible says, "Work out our own salvation."

Teacher.—The ministers say that the Sabbath is the clergymen's working day; that it was given to Christians that when they receive Christ into their souls they receive the Sabbath.

Henry.—Then all who do not receive Christ as their Saviour are not bound to keep the Sabbath.

Teacher.—That day is peculiarly adapted to our growth in grace. We all want to do what we can for Jesus.

Henry.—Does Jesus progress for us? If he does it would be wise to keep that day; if not, then we have no time to lose, for every moment is precious to labor for ourselves and the best good of humanity, in the way that will do the most good to the greatest number.

Teacher.—Then you don't regard the Sabbath as holy time?

Henry.—Not more than other days. All days are holy time to me, for all days are precious to prove all things, and hold fast to that which is good, seeking earnestly for wisdom to know and do what is right to myself and all humanity.

Norman.—Charley, why don't you get married? you are old enough, and it is a kind of duty we owe to the world, to do something for humanity and help to elevate our species.

Charley.—I tell you how it is, Norman, I have been seriously thinking of it, but I hardly dare risk it; there is such an enormous expense to keep up a family, and then it would drain one's bank to get ready to go to house-keeping—in these days there is such an everlasting amount of things to be got—carpets, and wringers, and napkins, and sewing machines, and carpet-brusher and an untold amount of things which our mothers never thought of; and then, a young lady is not expected to have anything but a silk dress or two, a piano and a few birds, and all that won't keep a man from starving or buy a child a dress. Then, there is a Bridget to be hired if a man has anything to eat or any work done; because it is not expected a wife will work these fashionable times, and she must be a superior one if she makes her own clothes or oversees the work. And there is such an uncertainty of getting one of the good ones, it makes one nervous to think of it. Then you know, when once we are bound there is no

reprieve; I like my own way, and perhaps we should not harmonize, she pull one way and I the other. And then the property. I believe in women's rights, and men's rights too. I, disposed to be very prudent, and she very lavish; and then governing the children; one coax, and the other drive; and she claiming the best right to govern, and I disputing it, claiming as man, my superior right. Then, she and I scolding at one another, the children looking on. What a jargon life would be.—For when a woman will, she will, and you may depend on it, when she won't she won't, and that is the end of it. So you see it is rather a risky game.

Norman.—I acknowledge, Charley, it is very much like a lottery; there are many blanks to one prize, but then you know we have to cut and try in this world, and blunder along in the dark and take the world just as it is; there is always some brightness if we try to make it bright, and then we need some bitter that we may know how to prize the sweet, for everything is known by contrast, we cannot appreciate joy without having known sorrow. I regard marriage as an institution sacred and divine, but it is too often degraded by unhappy marriage relations, but we must work to bring the world into a better state of harmony before these relations will secure happiness to all, as they are designed. You will remember Jesus performed his first supposed miracle at a marriage feast, inspired writers point to marriage as a symbol of union between God and his people, fitting them for companionship above. Marriage is a powerful incentive to virtue. Conjugal love is capable of high and holy culture; a divine light ever shines where kindred hearts dwell together in purity and conjugal love. Love is a delicate plant, but will bloom eternally.

We know that heaven is a state of mind, both here and hereafter, thus each couple can make or mar this divine institution and sacred relation.

Charley.—Henry, what do you think of it?

(Continued.)

CIRCULAR.

The Year-Book of Spiritualism.

Friends of Spiritualism:

The efficiency of an army is immeasurably enhanced by individuals knowing the numerical strength, and the capabilities of the officers in command. This thought has induced the subscribers to undertake the publication of a *Spiritual Annual*, or Handbook of the Progress of Spiritualism throughout the world for the present year, containing original contributions from the leading Spiritualists of Europe and America; statistical information relating to Spiritualistic and reform books and periodicals, mediums, seances, lecturers—normal, inspirational and trance—organizations, number (or approximate) of believers in Spiritualism in all portions of the world.

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

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

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

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

J. M. PEEBLES. HUDSON TUTTLE,

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

Editor *Am. Spiritualist*,

BERLIN HEIGHTS, O.

THE AMERICAN SPIRITUALIST.

PUBLISHED EVERY TWO WEEKS BY
The American Spiritualist Publishing Company,
Only

One Dollar a Volume.

ADDRESS "THE AMERICAN SPIRITUALIST."
OFFICE 47 PROSPECT STREET, CLEVELAND, O.

BUSINESS NOTICES.

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

A. A. Wheelock, Managing Editor.

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

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3	2.50	3.56	5.70	7.82	9.96	12.10	14.24	16.38	18.52	20.66	22.80	24.94	27.08	29.22	31.36	33.50	35.64	37.78	39.92	42.06	44.20	46.34	48.48	50.62	52.76	54.90	57.04	59.18	61.32	63.46	65.60	29.16
4	3.25	4.56	7.21	9.83	12.48	15.13	17.78	20.43	23.08	25.73	28.38	31.03	33.68	36.33	38.98	41.63	44.28	46.93	49.58	52.23	54.88	57.53	60.18	62.83	65.48	68.13	70.78	73.43	76.08	78.73	81.38	36.24
5	4.00	5.56	8.72	11.85	15.00	18.16	21.31	24.46	27.61	30.76	33.91	37.06	40.21	43.36	46.51	49.66	52.81	55.96	59.11	62.26	65.41	68.56	71.71	74.86	78.01	81.16	84.31	87.46	90.61	93.76	96.91	43.32
6	4.75	6.56	10.23	13.86	17.52	21.19	24.85	28.52	32.18	35.85	39.52	43.18	46.85	50.52	54.18	57.85	61.52	65.18	68.85	72.52	76.18	79.85	83.52	87.18	90.85	94.52	98.18	101.85	105.52	109.18	112.85	50.40
7	5.50	7.56	11.74	15.87	20.04	24.22	28.39	32.57	36.74	40.92	45.09	49.27	53.44	57.62	61.79	65.97	70.14	74.32	78.49	82.67	86.84	91.02	95.19	99.37	103.54	107.72	111.89	116.07	120.24	124.42	128.59	57.48
8	6.25	8.56	13.25	17.89	22.56	27.25	31.93	36.62	41.31	45.99	50.68	55.37	60.06	64.75	69.44	74.13	78.82	83.51	88.20	92.89	97.58	102.27	106.96	111.65	116.34	121.03	125.72	130.41	135.10	139.79	144.48	64.56
9	7.00	9.56	14.76	19.89	25.08	30.28	35.47	40.67	45.86	51.06	56.25	61.45	66.64	71.84	77.03	82.23	87.42	92.62	97.81	103.01	108.20	113.40	118.59	123.79	128.98	134.18	139.37	144.57	149.76	154.96	160.15	71.64
10	7.75	10.57	16.27	21.90	27.61	33.31	39.02	44.73	50.44	56.14	61.85	67.56	73.26	78.97	84.68	90.38	96.09	101.79	107.50	113.20	118.91	124.61	130.32	136.02	141.73	147.43	153.14	158.84	164.55	170.25	175.96	78.72
11	8.50	11.58	17.78	23.91	30.13	36.34	42.56	48.77	54.99	61.20	67.41	73.62	79.83	86.04	92.25	98.46	104.67	110.88	117.09	123.29	129.50	135.71	141.92	148.13	154.34	160.55	166.76	172.97	179.18	185.39	191.60	85.80
12	9.25	12.59	19.29	25.92	32.65	39.37	46.09	52.82	59.55	66.28	72.91	79.54	86.17	92.80	99.43	106.06	112.69	119.32	125.95	132.58	139.21	145.84	152.47	159.10	165.73	172.36	178.99	185.62	192.25	198.88	205.51	92.88
13	10.00	13.60	20.80	28.00	35.20	42.40	49.60	56.80	64.00	71.20	78.40	85.60	92.80	100.00	107.20	114.40	121.60	128.80	136.00	143.20	150.40	157.60	164.80	172.00	179.20	186.40	193.60	200.80	208.00	215.20	222.40	99.96

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Announcement of Lectures.

A. A. Wheelock will lecture in Birmingham, Sunday, May 1st, at 10 A. M. and 2 P. M.

O. P. Kellogg will lecture at West Richfield, April 24th and May 29th.

At Akron May 22nd.

At Cleveland, May 8th and 15th.

At Jamestown, Mercer Co., Pa., commencing Tuesday, May 3d, in debate with Prof. Craft, of Erie, Pa., on the following subject:

Resolved, That the spirits of departed human beings have and do hold communion with mortals, and that Spiritualism gives us a better idea of a future life, and is entitled to as much respect as any other system of religion.

Mr. K. will attend to calls for funerals, except on days of his appointments.

LYCEUM HALL, CLEVELAND.

Sunday, Monday and Tuesday Evenings, April 24, 25 and 26, and the evenings of May 1st, 2nd and 3d, Prof. J. W. Pike, will give a Course of Chemical Lectures, with numerous illustrations and experiments.

That sprightly sheet, *The Lyceum Banner*, comes to us with a change of form and a new dress. We are glad to note this indication of success, and heartily wish it that measure of prosperity in the future it so richly merits. Its energetic publisher makes the following request, and we hope conductors and guardians will comply with it:—"Will each Lyceum in the country send a statement of its numbers, officers and place of meeting to the LYCEUM BANNER, Chicago, Ill., for publication?"

Solomon W. Jewett cures nearly every case of Paralysis and Deafness, by Vital Magnetism; will be at Columbus, O., after the 12th April.

Those who may unfortunately require legal services in the matter of obtaining divorces, or counsel in reference thereto, will do well to consult the able attorney, M. House, Esq., of New York city, whose card may be found in another column.

Read the card of Dr. J. P. Bryant, the renowned Healer, located at 325 West Thirty-fourth street, New York city. It is said by those who have tested the Doctor's power, that he has few equals in magnetically treating the sick.

The adoption of the Fifteenth Amendment has been generally celebrated by our fellow citizens of African descent. Now let Congress give us the Sixteenth Amendment, so the women can have a parade and burn some gunpowder.

Read the advertisement of Davis' Pain-Killer in our columns. We omit all mention of catch-penny mixtures. "Time tries all things," and Davis' Pain-Killer has triumphantly stood the test. "Imitation is the sincerest flattery," and there are many counterfeits. Secure the genuine and you will have a good thing.

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

Tickets \$1. Dancing commences at 8 o'clock.

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The Children of the Progressive Lyceum, Toledo, will have **Regular Sociables, at Lyceum Hall,**

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AT AKRON.

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

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(Continued, Page 109.)

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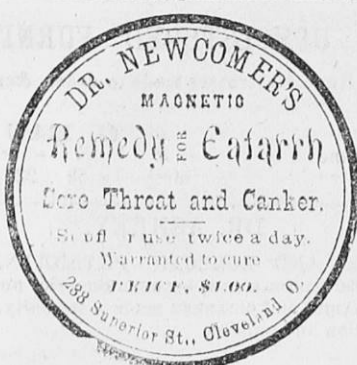
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nov 6

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TIME TABLE, November 14th, 1869.

WESTWARD.

	Accommodation	Special Ex-press	Ex-press	Mail	Sandusky	Ex-press	Pacific
	A. M.	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.
Leave Cleveland,	5.00	8.15	2.30	4.05	7.35		
Arrive Toledo,	10.10	12.40	7.45		11.55		
" Detroit,		4.20	11.20			A. M.	
" Jackson,		4.10	11.15			3.45	
" Kalamazoo		7.55	8.00				
" Grand Rapids,		11.00	11.30				
" Chicago,		10.20	6.50			9.25	
		P. M.	A. M.			A. M.	

EASTWARD.

	Atlantic Ex-press	Day Ex-press	Ex-press	Conneaut Accom'dn	Spec. N. Y.	Ex-press	Pacific
	A. M.	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.
Leave Cleveland,	7.45	11.30	4.00	4.15	9.35		
Arrive Erie,	10.55	2.55	7.05		12.40		
" Dunkirk,	12.30	4.55	9.00		2.20		
" Buffalo,	1.55	6.30	10.30		3.40		
" New York,	7.00	1.00	4.00		8.00		
" Boston,	11.00	3.50	5.00		11.45		
	A. M.	P. M.	P. M.		P. M.		

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At Monroeville, with Sand. M. & Newark Railroad.
At Clyde, with Cincinnati, Sandusky & Cleveland Railroad.
At Fremont, with Lake Erie & Louisville Railroad.
At Toledo, with Toledo, Wabash & Western and Dayton & Michigan Railroads.
At Laporte, with C. C. & L. Railroad.
At Salem crossing, with L. N. A. & C. Railroad.

TRAINS WESTWARD.

Leave Boston 5.00 a. m.	8.30 a. m.	3.00 p. m.	9.00 p. m.
" N. York 8.00 a. m.	10.30 a. m.	6.30 p. m.	11.00 p. m.
" Buffalo 1.00 a. m.	6.15 a. m.	12.00 noon	8.45 p. m.
Arr. Cle'nd 7.50 a. m.	2.05 p. m.	7.15 p. m.	4.45 a. m.

TRAINS EASTWARD

Leave Chicago 8.20 a. m.	5.05 p. m.	9.20 p. m.	
" G. Rp'ds 6.15 a. m.		4.00 p. m.	
" Jackson 1.30 p. m.			7.00 a. m.
" Detroit 2.00 p. m.	10.40 p. m.		7.00 a. m.
Arr. Cleve'd 9.20 p. m.	7.15 a. m.	11.20 a. m.	3.30 p. m.

CONNEAUT ACCOMMODATION,

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Leaves Conneaut 6.00 a. m.	Arrives at Cleveland 9.10 a. m.

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SUNDAY TRAINS.

Leaves Cleveland 7.45 a. m. going East.
Leaves Cleveland 7.35 p. m. going West.
Trains are run by Cleveland time.

jan14 CHARLES F. HATCH, Gen. Supt.

A NEW WEEKLY PAPER,

THE INDEX,

Was Published on Jan. 1st, 1870, at Toledo, Ohio.

The Index is edited by Francis Ellingwood Abbott, minister of the First Independent (recently Unitarian) Society in that city.

The Index is devoted to the spread of Free Religion and its practical application in society. Each number will contain a Lecture or Discourse by the Editor; and a certain space will be regularly appropriated to the use of the President and Secretary of the Free Religious Association.

The publication of the paper is guaranteed for one year. Prospectus sent on application to the editor.

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jan14

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tlv

(Continued from page 108.)

Time passed on and Mr. — married again, and four more children were born unto him. For several years all was quiet. The children only knew the living mother, and she was devoted to them all equally. They grew up together loving and gentle. But latterly there have been some very singular and mysterious occurrences about the house. They are not startling, but baffling to all material speculation as to their origin. The household was so well organized that several of the old servants have continued at their posts during all the intervening years since Mrs. —'s death, and are staunch and true to the interests of the house.

Not long since the familiar tread of their former mistress was heard about the house, on stairways, in the halls and drawing-rooms. This step was peculiar in life, and the peculiarity observed was an exact counterpart, though nothing could be seen. Doors were opened and closed by an invisibility. The rustle as of a dress was frequently heard in the passages. These things were not confined to those hours supposed to be especially devoted to the promenades of disembodied spirits. At all hours, except when honest people and respectable ghosts ought to be abed, this presence is to be heard and felt. It makes itself known at the table, in the parlor, and particularly in the early evening, or when the children by the first Mrs. — retire for the night. Then there are demonstrations of so peculiar and impressive a character, that one's sympathies are quite as much enlisted as one's wonder is excited. The children feel unseen hands caressing them. Their bed-clothing is tucked about them with care. In many ways there is shown a solicitude for their comfort indicative of the loving presence of a mother. There is little to add to this plain statement of these singular phenomena. The construction the servants put upon it all is, that it is the ghost of the mother of the first brood of children, as they alone are the objects of the manifestations. Of course the servants are extremely frightened, and probably exaggerated the instances of the peculiar and mysterious influence at work. The entire matter is the wonder of the neighborhood, and the principal gossip in the kitchens of the first families.—*Buffalo Express.*

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"When a fact comes, I am prepared to welcome it," says William Denton; and it is in this spirit he raps with the Geologist's hammer at the gateways of the world.

The mists of morning detain the Locomotive, as much as the theologies and creeds enchain his intellect. He revels in the sea of facts, swimming to the shores of law and truth, from whence his "audacious yawp sounds o'er the rooftops of one half the world!"

Mr. Denton is dead in love with truth, and has little sympathy with those who endeavor to put stopples in volcanoes, for fear their lava may shrivel a leaf of Genesis, or take out injunctions against earthquakes, knowing they will upheave the rotten foundations of some popular Church. His heresy fortunately expatriated him from England in early life, and by closing one after another minor employment, forced him into his present legitimate profession as a Lecturer and Author. He has produced a number of concise critical pamphlets, which do him honor and the world good; but it is in "Our Planet" that he condenses the substance of his scientific researches and travels, and fully develops the interesting style which has made him popular as a speaker from Maine to the Mississippi. The fact is, Mr. Denton brings to the details of science the aspiration and expression of the artist and poet and all the inspiration of a seer and devotee.

Thus without exaggeration he uses the language of enthusiasm, and psychologizes the attention of the reader by the infection of his own earnestness. He charms others because he is charmed himself, and popularizes science because he loves, at once and with equal fervor, knowledge and the people.

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TABLE OF CONTENTS.

AUTHOR.	SUBJECT.
Henry J. Raymond,	To the New York Public
Margaret Fuller,	Literature in Spirit-Life.
Lord Byron,	To His Accusers.
Nathaniel Hawthorne,	Apparitions.
Washington Irving,	Visit to Henry Clay,
W. M. Thackeray,	His Post Mortem Experience.
Archbishop Hughes,	Two Natural Religions.
Edgar A. Poe,	The Lost Soul.
Jean Paul Richter,	Invisible Influences.
Charlotte Bronte,	Agnes Reef—A tale.
Elizabeth B. Browning,	To Her Husband.
Artemus Ward,	In and Out of Purgatory.
Lady Blessington,	Distinguished Women
Professor Olmstead,	Locality of the Spirit-World.
Adah Isaacs Menken,	Hold Me Not.
N. P. Willis,	Off Hand Sketches.
Margaret Fuller,	In Spirit-Life.
Albert Stuart,	Conversations on Art.
Edward Everett,	Government.
Frederika Bremer,	Flight to my Starry Home.
Rev. Lyman Beecher,	The Sabbath—Its Uses.
Prof. George Bush,	Marriage in Spirit-Life.
Junius Brutus Booth,	Acting by Spirit Influence.
Rev. John Wesley,	Church of Christ.
N. P. Willis,	A Spirit Revisiting Earth.
Anonymous,	Alone.
Baron Von Humboldt,	Earthquakes.
Sir David Brewster,	Naturalness of Spirit Life.
H. T. Buckle,	Mormons.
W. E. Burton,	Drama in Spirit Life.
Charles E. Elliott,	Painting in Spirit Life.
Comedian's Poetry,	Rollicking Song.
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The Massacre of the Piegans.

BY SHENANDOAH.

Author of "Sheridan's Last Ride," and "Moke-ta-va-ta, the Martyred Chieftain."

As rendered at the close of a lecture upon the subject of 'Moke-ta-va-ta, or The Nation and its Wards,' in Masonic Temple, Washington, D. C., March 30th, 1870, by Cora L. V. Tappan.

Stern winter flashed its frozen bars
Across the fiery belt of Mars;
The mountain brow was crowned with light,
The valley robed in spotless white;
Calm Justice bending from the sky,
Looked o'er the battlements on high,
Her shining balance downward hung,
All solemnly and still it swung,
To weigh the deeds of shame and worth,
At that hour passing on the earth;
On one side was a nation's ban,
The other held the poor Piegan.

Great was the power, wealth and pride
Piled mountain high upon one side,
The prowess and the strength of years,
The triumphs over doubts and fears;
The conquests sometimes gained o'er wrong,
With Freedom's name to make them strong;
The other side held want, distress,
The children of the wilderness,
Feeble and faint, in numbers few,
The wintry winds could pierce them through;
A nation's army—Sheridan,
Against the outlawed, poor Piegan.

On one side glittering steel and fire,
To do the work of death so dire;
Steeds prancing, banners waving high,
Strong men to conquest drawing nigh,
Such victory as might could gain,
With none their weapons to restrain;
The other but a few souls brave,
Who fought their helpless ones to save;
Women and babes shrieking awake
To perish mid the battle smoke!
Murdered, or turned out there to die
Beneath the stern, grey wintry sky;
Here, a great Christian warrior's plan,
There, Pity, and the poor Piegan.

Far o'er the seas, Columbia's hands
Uplift the fallen of all lands;
To Ireland's stricken sons, her voice
Speaks, bidding them awake, rejoice;
From England's pride and wealth of State,
She bids the paupered millions wait;
Wakes from her dismal, dreary trance,
The sleeping liberty of France;
Salutes across the golden sea,
Brave Garibaldi's Italy;
Pleads every where for rights of man,
Why not for her own poor Piegan?

The summer fields of flowery Spain
Give promise of bright Freedom's grain;
Far to the distant Orient
A flash of fiery thought is sent,
The dark Mongolian is stirred
With every potent, piercing word;
To all the races 'neath the sun
She welcome gives; even the one,
So lately bound to shame and toil,
Enslaved, enfranchised on her soil;
For whom her own fair sons were slain,
To wash away foul slavery's stain;
Oh, in this splendid perfect plan,
There is a place for the poor Piegan.

Justice still bends above the earth,
To mark the deeds of shame or worth;
Each in the balance shall be tried;
Oh, not upon the nation's side
Of shame, let us our tribute lay,
But on the side of truth alway;
Remember, "Whatsoever is done
• Unto the feeblest little one,"
The loving Master once hath said,
That do ye unto me instead,
I look, behold the Son of man
Bears in His arms the poor Piegan.

The *New York Express* gives this rule for testing a Christian: "Set him to putting up an old mismatched stove-pipe, and keep him at it an hour. If he don't swear, he's seasoned."

A Prophecy and its Probabilities.

BY C. C. HAZEWELL.

A correspondent thinks we are too sanguine when we say that a woman will have been inaugurated President of the United States eleven years from this time. Perhaps we are, but we think we are not. There's a deal of change in eleven years, if women and men will but work to bring it about. History is full of proofs of the sweeping revolutions that can be accomplished, or that can accomplish themselves, in eleven years, a section from the great sum of time that seems large when we look forward, but which, looking backward, seems no more than the sleep of a night. Who that saw England in 1474 could have thought that the Plantagenet dynasty would be extinct in 1485, after reigning for eleven generations, and the Tudor line there established? Who that saw Charles of Burgundy in 1466 (he did not become Duke, however, till 1467) could have thought that in 1477 he would be found dead by the side of the road along which he had been flying from defeat, that he was to find burial from the hands of victorious enemies, and that his mighty power, which had threatened to change the world's destinies, had passed away, like the shadow of a dream? Who that saw Henry VIII, writing against Martin Luther in 1521, and receiving therefor from the Pope the golden rose and the title of Defender of the Faith, could have thought that in 1532 he would secretly marry Anne Boleyn in defiance of Papal authority, and so put England on the Protestant track, the most momentous of actions during the Christian era, and pregnant of changes that are inexhaustible in themselves and in their consequences, inasmuch as they arrayed the most go-ahead, progressive part of the human race on the anti-Romish side in the grandest of those contests that have divided humanity in modern times, or rather of all times? Who that saw the despotic rule that Charles the First and Wentworth and Laud had established over England at the beginning of 1638 could have thought that in eleven years the King would have died on the scaffold, Wentworth and Laud having preceded him years earlier on the same bloody way to the grave? Who that read the "report of the condition of the province of Canterbury, delivered by Laud to his master at the close of 1639," and which represented the "Church of England as in the highest and most palmy state," could have thought that in eleven years the dissenters would have overthrown that church and beheaded both King and Archbishop? * * *

In 1650 the very party that had no existence in 1639 had overthrown the only party that appeared to exist only eleven years before, and then ruled England, and ruled it ably and well too. Who that saw the execution of Charles I. in 1649 could have thought that in eleven years his son would ascend the throne, and that the rejoicings over the Restoration (1660) would be so loud and so strong that their echoes have not yet died out of history? Who that saw the thirteen British-American colonies in 1764, and knew how loyal their people were to England, could have thought that in eleven years they would be at war with that country, and that a twelvemonth later they would have declared themselves independent and a nation? Who that noted the old French monarchy in 1781, and saw Louis XVI apparently about to revive the greatness of Louis XIV and helping avenge Blenheim at Yorktown, could have thought that in eleven years that monarchy would be no more, and that Louis himself would be in prison awaiting his trial, a trial that led to his execution by the guillotine, an instrument of death that was unknown eleven years before? Who that saw Napoleon's coronation in 1804 could have thought of the great Emperor at St. Helena in 1815, eleven years making rather more than his entire imperial career? Who that saw Louis Napoleon a baffled adventurer and an exile in 1837 could have thought of him as Prince-President of the French Republic in 1848? Who that saw him a prisoner in the Castle of Ham in 1844 could have thought of him as Emperor of the French in 1855, and as chief of that alliance which tore the European hegemony from Russia at the Mal-

akhoff, and gaining it for France, and becoming the foremost man of all the world? Who that saw the Southern slaveocracy rampant in 1854 and repealing the Missouri Compromise in the mere wantonness of its insolence, could have supposed that it would be crushed in 1865, and slavery be abolished in eleven years from the date of the attempt to open up all the territory of the nation to the spread of that curse? When we remember these things, and many others of a similar kind, we do not think it would be so very strange a result of the women's rights movement were there to be a woman placed at the head of this nation, in 1881, eleven years hence. It is characteristic of all great changes that they go on slowly at first, but gathering strength all the while, till at last that which was but a rill becomes a mighty stream, which sweeps all before it, doing more in twenty weeks than had been done in twenty years before. It may be so with "the woman question," which already has assumed respectable proportions, and is making steady steps to supremacy over the political mind. It is no longer ridiculed, and in a few communities it has been accepted as something that demands the gravest attention, and has been acted upon. Let it "progress" as much in the next decade as it has in the last, and the women can put up one of their number in 1880 for the Presidency with fair prospect of success; and the result, not impossibly, would afford new evidence of the truth there is in the time-worn sentiment—

"Chance and change are busy ever,
Man decays."

For there would be a great falling off in that masculine power which hitherto has done pretty much all the direct government of the world, should a woman be elected to the highest place in the government of the freest of nations, and which is also one of the greatest of nations. Such a triumph would be doubly valuable, because it would be the effect of the deliberate action of the most intelligent of peoples, a people accustomed to political action for ages. So we "stick" to our prediction, and we hope the women will remember us when they come into their kingdom—we mean the Presidency. We shall be with them—with the majority, that is—if we are alive; and if we are dead, why, we shall have "gone over to the majority" in another sense, in the sense that those tiger-cats the old Romans put upon the words, the dead being ever the majority—which is perhaps the reason why dead men's ideas and dead men's wills, and dead men's past deeds always have had so much to do with the ordering and the disordering, the directing and the misdirecting, the governing and the misgoverning of the world.—*Boston Traveller.*

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