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No. XI.

Truth.

BY JANE SENIER.

Out in the world's dark gloom and night,
I see a faintly glimmering light;
And farther still I see the dawn
Of the more glorious light of morn.
Truth, on its noble mission speeds,
And night, nor sleep its course impedes.

The star that shone o'er Bethlehem's plain,
Doth still its wondrous light sustain;
The "Martyred Christ" is living still,
Doing the great all Father's will—
The good and noble of our time,
Those who have made "their lives sublime,"
And valued truth for its own sake;
Firm, though thrones and kingdoms shake—
A stronghold in themselves, a power
Undaunted in the darkest hour.

The centuries may come and go;
The tides of ocean ebb and flow;
Spring usher in the flowerets birth
And all the vernal tints of earth—
And generations pass away;
But truth is truth, now and for aye.
Man cannot hide its light, or dim,
No matter what rude force he bring.

We need but turn to history's page,
To see the deadly strife and rage;
The fierce encounter, crime and death,
Nay, even the pestilential breath
Of calumny, and slanderous tongue,
And poisoned venom, that has stung
To the soul's depths, and from it wrung
Full many a bitter thought and tear;
Words are too weak to portray here.
But persecution cannot kill;
God given truth is living still.

There is no barrier that can stay
Its onward course; Lattle array,
The faggots blaze; the axe, the spear,
The dirges o'er its votaries' bier;
History no sadder tales disclose
Than the inhuman acts of those
Who have in opposition stood,
Poured their invectives like a flood,
Adown whose ruthless tide was borne
The victims of their curse and scorn!

MAZOMANIE, Wis., March, 1872.

Celebration of the Twenty-fourth Anniversary of Modern Spiritualism,

AT

APOLLO HALL, NEW YORK, SUNDAY, MARCH 31, 1872.

Notwithstanding the rain poured in torrents all day long, at 1 P. M., the Spiritualists of New York began to assemble at the above Hall, and at 2 P. M., the hour advertised for the exercises to commence, a large audience had gathered, not only Gotham, but Brooklyn, Williamsburg and other places being represented.

Dr. R. T. Hallock, of New York, was called to the chair, who announced the following

PROGRAMME.

SINGING—"Union and Liberty," - - - By the Choir.

ADDRESS—By the Chairman, - - - Dr. R. T. Hallock.

SOLO—"Sweet Star of Hope," - - - Mrs. J. E. Adams.

INTRODUCTION OF MARGARETTA FOX KANE, By Chas. Partridge.

ORIGINAL POEM—"Burden of the Ages," Mr. Warren S. Barlow.

SOLO AND CHORUS—"At Rest, or that City just over
the River," - - - Mrs. J. E. Adams.

ADDRESS, - - - Mrs. Victoria C. Woodhull.

SOLO AND CHORUS—"Softly rang the Bells of Heaven,"

Dr. O. R. Gross.

POEM, - - - Read by C. Fannie Allyn.

ADDRESS, - - - Mr. A. A. Wheelock.

ADDRESS, - - - By C. Fannie Allyn.

DUET—"Gently Sighs the Breeze," Mrs. J. E. Adams and

Ackerman.

THE CHAIRMAN'S ADDRESS: Dr. Hallock, who seemed to think he was called upon more especially to preside than to speak, did not give a lengthy address, as did none of the speakers who spoke extempore.

He said Spiritualism, the modern phenomena of which, we this day celebrate, is no new thing, either in philosophy or manifestations. And yet, the particular event we are here to commemorate, transpired twenty-four years ago to-day.

The little rap that so startled the world with wonder and inquiry continues to rap on, while a variety of manifestations have been developed, seemingly from that small beginning, each of which, in their appropriate sphere, are doing their part to convince the world of this great truth, and in the midst

of a blind faith, blindly taught, and as blindly believed, doing more than the whole orthodox world, in "bringing immortality to light," and proving that man has a future life.

Not only that my friends, but the influence of our grand philosophy, when once comprehended by the masses, will do more to elevate humanity in the scale of being, than all other systems that have ever been taught. Sweeping away the prejudices and bigotries, established upon the hoary traditions of the mouldering past, this new dispensation of the gospel of Spiritualism has come as the "new wine" which is to enter into each individual life, giving strength and courage to stand up for the truth, regardless of the great influence which King-Craft and Priest-Craft may bring to oppose.

This is seen most plainly in the social, political and religious agitations of the day. And nowhere is it more fully illustrated than in the great and onward movement, of that progressive sentiment of our time, constantly increasing, which proclaims woman the equal of man, not only in religious, but political rights and privileges. Spiritualism brought woman to this high estate, and the spiritual rostrum was the first place where woman found the free and untrammelled exercises of all her powers, and Spiritualists the first to welcome her to the full exercise of them.

And why not, my friends, since it was woman who first brought man in the Garden of Eden, to a realizing sense of his ignorance and degradation, and thence, by partaking of the fruit of the tree of knowledge, to an understanding of his true condition, by which, as the book says, he became as one of the Gods, "knowing good from evil." It was a woman who gave, according to orthodox teaching, a Savior to the world! And it was a woman, through whom modern Spiritualism made its advent to the world. In fact, from woman, the race has had its grandest lessons in the past, and by woman's intuition and higher inspiration, the world may receive its highest wisdom to-day. But there are others to speak, and I must not trespass upon their time. We celebrate a most important fact, my friends, more important than all other discoveries ever made! Thousands upon thousands rejoice to-day, in celebrating its discovery, as do we, and may we ever with reverent gratitude acknowledge our indebtedness to those bright spirits, who gave us the tiny rap twenty-four years ago, and who continue still the faithful, watchful guardians of our lives.

MARGARETTA FOX KANE NOT PRESENT.

After his able address Mr. Partridge stated, that Mrs. Kane, whom he expected to have the pleasure of introducing, could not be present. The audience were evidently disappointed, as many doubtless expected to see, at least, one of the world-renowned Fox girls, again, as well as hear the "raps" which twenty-four years ago, came to them in childhood, and still continue with them in advancing womanhood.

Katy Fox is at present in Europe, where her fine mediumship, is attracting great attention. As Margaretta could not be present, the audience could not be gratified thereby or with the truly wonderful and convincing phenomena still manifested with her.—[Ed. A. S.]

ADDRESS OF CHARLES PARTRIDGE.

MR. PRESIDENT, Ladies and Gentlemen.—Mankind in its earlier infancy and ignorance knew nothing, and would know nothing except what it obtained through the mere outward manifestations of physical life. Probably many centuries passed before mankind had the benefit of any other knowledge except what came through these manifestations of physical life. History gives us, notwithstanding, positive evidence of the life beyond the grave, and that continued efforts have been made to prove it to mankind. It has been the great labor of those who have passed through this physical degree, to teach us, that there was a life beyond. Now, I say, it has been a hardship for spirits to come back to tell us and to prove to us that there is a life beyond the grave. They made a great effort in the person of Khrishna, who lived 600? years before the time of Christ. The history of their lives is very similar, in fact, their lives were so much alike that history proves them to be one and the same person. His sayings are almost precisely the same as those of Jesus Christ. Now, in Jesus Christ was another effort made to do the same. He taught our unpopular doctrine, for truth is most always unpopular. We go to mediums, believe in their teachings, and when away from them, the doctrines they teach are so unpopular, that we deny them as Peter did of old. Then there was Swedenborg. Christ did a great deal to get people to believe in his doctrines, but Swedenborg knew too much to do any good with his knowledge, he knew so much of this world that he tried to make Spiritualism conform to his knowledge of the laws governing this world, and in that way tried to make it popular. Those that preceded him knew too little, he knew too much. In our own time, in 1847, a family residing in Hydesville, near Rochester, were troubled with noises that they could not un-

derstand. We are here to-day to celebrate the birth of the effort to build up the kingdom of God on the earth. There were raps on the door, the door was opened and no one was there, they went to the back room and the raps came again, the door was opened again, and no one was there. They closed the door, stood back and held the latch ready to spring out and catch the person who they supposed was knocking, and still the raps came so forcibly as to jar the door.

The door was instantly opened and a man ran around the house, but found no clue to the mystery. After that one of his children screamed out and said that a cold hand was laid on its face, the child was too young to admit of any deception.

The family left and John Fox moved into the house December 1847. They heard the raps and suffered the thing to go on without heed. They were good Methodists and didn't think there was anything bad in it. These manifestations increased so that the building itself would shake, and doors began to open and shut violently. Even that was not enough to arouse them to duty, so bed clothes and movables of all kinds were thrown about the room in the strangest manner. This was a very strange thing.

March 31st, the day we now celebrate, great noises were heard about the house, the whole house shook and caused great disturbance. They all got up and were very much alarmed, little Katie Fox, too young to be afraid, sat in the middle of the floor playing. The spirits took advantage of this and when she snapped her finger, they would make a response to the sounds that she made, showing that the raps were governed by intelligence. Her mother observed this and in answer to her request obtained correctly the number of her children and their ages respectively. That was a good deal of intelligence, and that was the way that the system of communication was inaugurated. She said to the spirit, "if you can rap in this way when you mean no, rap one; when yes, three." She then asked, "Are you a spirit?" one, two, three—yes. That is the way the information was obtained that the intelligence was a spirit.

Whether believers or skeptics—if anybody has asked who or what are you? the answer, "I am a spirit," has been given, and that answer is enough to explain the whole of this theory, in spite of the skeptic. The spirit has been made to declare itself a spirit.

After that Mrs. Fish and Kate Fox came to New York and stopped a short time at Barnes' Hotel where they gave sittings which created a great deal of excitement and interest, they, however, soon returned. On September 11, I went with them to Rochester, where we had very remarkable manifestations, which I have related on former occasions. I wrote down what I had seen and heard, and in company with Dr. Grey made arrangements to hold circles to privately investigate the whole matter. On December 30, 1850, Mrs. Fox and Margaretta came to the city and attended a circle organized at my house. The circle consisted of a number, two of which were appointed by the spirits themselves. The result was that we were satisfied of the fact that the spirits did communicate, and then gave the public an opportunity to come free, and investigate for themselves. Thousands came and were satisfied that they had held communion with their dear friends. Since then it has spread throughout the world until at the end of twenty-four years only, there is not a spot on the earth where modern Spiritualism has not been heard of. (Applause.)

I am sometimes disturbed as to whether we are not in error. I think we have been in error in spending our time and talent in constantly disputing with skeptics at conferences, etc., as to the facts of spirit communion, and minor matters, so that we are to-day in the same place, still disputing with skeptics, and in consequence those who are convinced have no opportunity to go ahead. I fear we don't come together to progress, but to dispute and to wrangle, instead of trying to strengthen each other. There are plenty of places for skeptics to go to argue and debate. I say there should be progress, or we shall lose. And secondly, we have erred in regard to our treatment of mediums. A medium is a very tender thing, if it were not so, it would be impossible for them to be mediums. Put these beautiful, but delicate and tender flowers before me into ice, or pour boiling hot water upon them, and you know they will suffer, so with our mediums; put a sensitively organized medium in the midst of these disputes and they suffer naturally. Everything has its conditions, and above all, mediumship between this and the other world is a very sensitive thing and not to be abused. We have not protected our mediums so we have few in consequence. We make them shrink from the public and afraid to make themselves known, from the shameful way in which they have been treated. I hope we will see to these things. As this is our anniversary let us make a fresh start, a departure if you choose to call it; let us therefore be up and doing.

The following poem, written for the occasion by Warren S. Barlow, was then read: he being in Cleveland, O., at the dying bed of his brother.

THE BURDEN OF THE AGES.

The burden of the ages e'er hath been,
What is the final destiny of man?
Is he endowed with an immortal soul?
And, if immortal, whither does it tend,
And what shall be its never ending aim?

The church hath sought these problems long to solve,
The more it solved the less the world believed;
In brief, its vague conclusions run this wise.

In regions quite unknown and far remote,
Where God on His majestic throne presides,
His few elect—the foolish, it is said,
Will find a vacant seat at His right hand,
And there with solemn faces most devout,
Will ever praise the Lord by singing psalms.
As few will ever join this doleful choir,
The countless millions of the unredeemed,
With noble men, and wise, the book declares,
Are foreordained from all eternity,
To feel the vengeance of an angry God,
With nameless tortures in His endless hell,
Prepared for them before the world was made,
Where devils feast on their calamities!

But ere the sentence shall be thus proclaimed,
Our mortal forms will sleep in calm repose,
Until the last great judgment day doth dawn,
When Gabriel, with trumpets awful blast,
Will summon man before his final judge.
All who had slept in death since Adam fell,
Whose dust comingles with the centuries,
Will then come forth to join their deathless souls;
That have somewhere been kept, (the Lord knows where);
Thus reunited every soul is doomed
To bear the cumbrous chains of flesh and blood
Through ceaseless ages of eternity!

But when that day will come, is not made known;
God kept the secret from His only son;
But as the Church declares that Christ is God,
It thus admits that God knows not the day!
Which grave conclusion we will not deny,
Hence, all departed souls are held in doubt—
In painful doubt, still waiting for their bones!

Thus have the ages borne their fearful gloom,
In one procession onward to the tomb.

But if that day should come to seal our fate,
As blind theology hath thus portrayed,
Eternal life would not be much to lose,
Their selfish heaven never much to gain!

But light hath dawned, the problem now is solved;
And millions chant a glorious jubilee;
For immortality is now made known,
And man's eternal destiny revealed,
While Heaven, at least, is worthy of the name.

The tiny raps which we now celebrate,
Were ponderous blows at the immortal door,
Which had so long been closed by priestly rule,
Its massive bolts and bars were cleft in twain;
The door, on rusty hinges, turned and groaned,
And souls immortal who had gone before,
Returned with messages of peace and love.

The church affrighted, sought to close the door,
But all in vain. It then proclaimed aloud
That only imps of darkness hither pass—
That every message was by Satan sent,
And yet the seal of love each message bore,
With truthful post-mark from that blissful shore,
Where friends at last will meet to part no more.

The raps continued, and the scales now fell
From eyes that never knew the joy of sight,
The chains of superstition were assailed,
And men once bound and bowed with slavish fear,
Now walked erect in freedom's holy light;
The pulpits trembled and the churches quaked
To their foundations; still the raps increased,
And multitudes of creed-bound souls were freed,
Then up was sent a wall throughout the land,
That Satan had appeared in divers forms,
And stole the fatlings from the sacred fold.

Thus came the oft repeated cry of old,
When men outgrow the age in which they live,
And rise above the common walks of life.
Such men have ever been with Satan leagued;
Are branded outcasts, or, forsooth, insane.
But thanks to God, these days will have an end,
And superstition yet will hide its head;
And Heaven, so dimly seen through ages past,
Will be revealed as men have eyes to see.
Then Heaven and earth will clasp each others hands,
While immortality will here begin.

As buds mature and open into flowers,
Invited by the sun's congenial rays,
So will our thoughts expand in freedom's light,
As angel friends imbue our souls with love.

These glorious truths are welcomed by the soul,
Sustained by science, and by heaven ordained;
And are as broad as nature's boundless laws,
And will yet warm and beautify the world.
Then why should man walk blindfold to the grave,
When heavenly light illumines his darkened path?

All true religion is the friend of light,
And welcomes science with fraternal love;
While arm in arm they scale the fields of thought.

Science is nature's true interpreter;
The voice unerring of Omnipotence,
Which ever speaks through every age and clime,
A universal language to the world.

Then let one common bond cement the race;
One common weal reanimate the whole;
One lamp illumine our pathway to the skies,
Our Heavenly Father then will be revered,
The brotherhood of man be understood,
And love fraternal fully realized.
Then man will learn to use, and not abuse
That freedom which awardeth unto each,
Whate'er the honest judgment doth approve,
Which is the heritage of every soul,
And highest truth that man can comprehend.

While each will seek with ever watchful care,
So to adjust that freedom to the whole,
That all will realize they have the more,
Thus moving with reciprocal delight,
Like waltzing planets in a starry vault.
Then will true marriage bless the wayward race,
And holy love make glad the passing years.
While mortal life too short for all its joys,
They plight their love upon the other shore.

Do not despond for truth, though slow, is sure;
Though oft it may be crucified and pierced,
And seeming death may claim its sacred dust,
Yet naught can stay the resurrection morn:
No stone can bar the dark sepulchral doors,
No night marauders steal its form away
For angels bright will guard their sacred trust,
And, as Aurora's golden light appears,
Will open wide the portals of the tomb,
And bid the flowers of truth, once crushed, arise,
And waft their fragrance to the morning breeze.

What though the early buds of hope are nipped,
And every tender shoot of truth seems checked;
Their vitalizing forces all descend,
To lengthen and invigorate the roots;
Which will, ere long come forth a mighty tree,
And vindicate its rightful heritage.
With eyes of faith I see its form arise
In atmosphere more suited to its life;
And by its sure and ever sturdy growth,
It now becomes the tree of all the earth,
Adorned with verdure of perennial hues;
From reason's fount it draws its vital flood,
To lubricate its strong and fibrous form,
And give rich flavor to its various fruits.
No thunderbolt can rend its massive boughs;
No arid winds can sear its foliage fair;
No blighting frost can chill its vital force,
Or nip the flowers expanding into bloom.
But golden morn and twilight's dewy eve,
While cooling breezes fan the noontide rays,
Will ever gladden its expanding arms,
Which kindly bend with their delicious fruit,
That all who hunger freely may partake.
Most noble tree, with fruit for all mankind,
Which yet will feed one church—the Church of God!

ADDRESS OF VICTORIA C. WOODHULL.

In all great movements there is always a competent cause operating by certain methods to produce given results. All movements are parts of one common order of evolution, and are severally related to each other. One movement cannot be abstracted from all others and be considered as something specially belonging to the time in which it falls, and to the people through whom it is developed; since it not only grew out of something that preceded it, but it also leads to something that shall follow it.

It has always seemed to me that in the failure to recognize this oneness of purpose, this progressive chain of unfolding life which, link by link, interbound with each other, extends from an eternity backward to an eternity forward, comes the discords that grate upon our souls, from so many quarters, setting them on edge, one against the other.

This failure brings people to imagine that, as individuals, they are the movement in which they are engaged, while in fact, they are only the means of which use is made by the grand power which presides behind all movements, carrying forward the car of general progress. If this proposition be the true and accepted one, as against the reverse of it, personalities become merged in movements instead of their being merged into personalities.

And we see, wherever the reverse is accepted and practiced—where movements become personalized—they always sink to rise again upon the next tidal wave.

Spiritualism is the last great movement that has appeared in the religious department of humanity. It is, in fact, the beginning of the re-union of all that has gone before, with all that shall follow after; but it does not differ in essence, from those that have preceded it. It resulted from a cause, operates by certain means and produces given results.

It is not an invention made by and patented for individuals. Even the "Fox girls" are not responsible for, though in a great measure they ought to be, and justly are, credited with, its coming. Nevertheless it came in spite of them, and had it not been for them it would have been by some one else, or by others.

From the otherwise insignificant city of Rochester, within twenty-four years, it has spread all over the world, surmounting the most determined obstacles and the most formidable opposition that were ever cast in the way of a grand and great cause.

It has not spread thus and triumphed because of the great assistance individuals have done it, but in spite of them it has made individuals; it has done a great deal for them; they, nothing for it, and instead of people claiming so much honor, as some do, for the rapid growth it has made, it would become them much more to say, "I had been nothing except for what Spiritualism has done for me." The honor, if there be any such thing, lies with others; the benefit is ours who are counted worthy to labor in it—who are fit to be called within its mission.

Thus stands Spiritualism to-day, the wonder of the world—the most gigantic innovator of all the ages. To the living past, it unites the present and connects both with the unfathomable future, which under the inspiration it brings, becomes the Star in the East, to lead in straightest, smoothest, broadest paths—Spiritualism, then, is in the best sense, humanitarian—it embraces all humanity—past as well as present, and future also. In its first analysis, it demonstrates the fact of intercommunication between the spirit and the earth spheres. It presents the possibility of communion, between all who live in one, with all who live in the other. It is no respecter of per-

sons. It knows no high, no low, no rich, no poor. It comes alike to the king upon the throne, and to the poorest laboring peasant; to the most aristocratic virtue, and to the most despised woman of the town. In short it is grand enough; it is large enough, it is glorious enough to gather the whole human family in one great embrace, calling them all children of one Great Mother and Father, and recognizing that if one were lost, one place would be vacant, that humanity would be incomplete.

Spiritualism is something more than a mere name accidentally given to new phenomena. It has a signification excellent in poetic beauty, the sublimest imaginings of the loftiest tuned souls. But it has more than this. It has a divinely practical side as well, which reaches to all the common needs of life, as it ministers to all the higher requirements of the soul. As well attempt to confine the mighty ocean's swell, as to limit the sphere of Spiritualism. Apartments may be constructed to confine it to a respectable size, but it will escape them, and, if you please, descend where it is more needed—to the most degraded conditions, and minister there.

I am constitutionally opposed to all sorts of monopolies; and I do not believe in even attempting to monopolize Spiritualism, which has been given of God for all. Some people talk of constructing a measure by which to determine what is, and what is not Spiritualism; and who are, and who are not Spiritualists; and if perchance, they find any within it whom they can't measure, they propose to incontinently expel them; but if I am not at fault, such persons will soon learn that they have simply made the mistake previously referred to—of supposing their *ism* to be Spiritualism, which twirl and turn it as you may, will never admit of any other prefix. It is large enough to take in Tuttleism, Brittenism, Woodhullism, and all other personalisms and swallow them all in one grand mass. None of us have yet grown to the statue of a God; and until we do Spiritualism will remain larger than we are, and larger than any Constitution and By-Laws by which it may be measured.

Spiritualism, then, cannot be Sectarian. Spiritualists can, not be sectarians. Can the reverse be true? Yes! in so far as sectarianism and sectarians represent Spiritualism; but no farther. Everybody may form a part of Spiritualism; but it can never be a part of anything; since it is the whole of all things pertaining to humanity.

But the error is made in some quarters in attempting to deny others their proper sphere; forgetting there is room and need for all. There is a great principle involved in this proposition which I believe to be the one that should rule all human intercourse, and upon which all organic efforts should be based. And when I advocate it it ought not to be charged that I am advocating Woodhullism, or the *isms* of the American Association of Spiritualists. That principle is *Individual Freedom*, and it ought to be the rule and guide in all departments of human needs.

I said Spiritualism means humanitarianism, including all the needs of humanity, and these are of various kinds: first, material; second, intellectual; third, religious. Since there are religious, intellectual and material elements in every human being, neither of which can be ignored without doing injury to the others. But the world has attempted to reverse the order of necessity making religious needs the most important. But facts expose the error of this, since the intellect is built upon the material, while a consistent religion must be a result of intellectual comprehension; anything else is blind worship, or idolatry.

It is the mission of Spiritualism to begin at the foundations of society, and see that they are such as will support the structure. A society is an organization of individuals. A proper organization of individuals should include the Government, since the action of individuals, in organic form, is their government. All organization is government.

Therefore, if Spiritualism be indeed that which shall include all human needs, it must begin at the bottom and organize the government of the people upon the principles which should rule their intercourse; and unless this is first done all its endeavors in the higher departments of the intellect and the soul, will prove abortive.

Hence I say that it is the first duty of those who comprehend true reform, in its broad and general sense, to look after our government.

It is useless for them to stand indifferently by and see humanity groaning under the weight of physical bondage, and say they have nothing to do with the matter.

It is unnecessary for me to enumerate the various forms oppression takes. You all know them; and you also know that they result from a failure of government to recognize the true principles of organization—from the fact that the government is administered in the interests of the few, against the interests of the many. Thirteen million people constantly labor all their lives long, only to see its results aggregated in the hands of a select few who labor not at all except to devise schemes by which to make their success more certain and perfect.

Again; one half of all the people are subjects of the other half, who refuse to give them their liberty as members of the organization.

Is that good humanitarianism? Do you say that a man has the right to dictate to me the rules by which I shall conduct my intercourse with the world? If not, neither can it be said that all men shall do the same for all women.

And yet just that, do all men do, and women are powerless! Is that good humanitarianism? It may be for those who want to remain slaves, but it won't do for me; and I think there are many other women, for whom it will not do. We have had *Man-itarianism* long enough. We want in its stead a little *Humanitarianism*. But because I advocate this, I am accused

of wishing to degrade Spiritualism by politics. But how can the considerations of a human need degrade anything? How can it sectarianize Spiritualism or politics, to advocate correct principles of government? It seems to me, that even among Spiritualists, there is quite too much professing unaccompanied by practice. They cannot consistently advocate justice, and at the same time refuse to act justly, without subjecting themselves to the charge of hypocrisy.

It is true that Spiritualism has already done a mighty work; but a still greater remains undone. It has demonstrated the relations which exist between the spheres. But it has not even discovered those which *ought* to exist among the inhabitants of this. It has even failed to give a proper consideration to the most vital of all questions—that of the children—how they ought to be born and how educated; and because I have attempted to bring this important subject before the people, a great howl of outraged virtue has gone up against me. Even from this stand I have been denounced as advocating theories to excuse the immoralities of my own life. But for all that, Spiritualism will have to solve the question of the relations of the sexes.

It seems to me that Spiritualists ought not, cannot remain mere theorists any longer. If the principles of Spiritualism make it a good religion, why should not the same principles make a good foundation for organization? In other words, why should not Spiritualism be both a good religion, and a good government?

Spiritualism guarantees to everybody the right to individual belief; carried in to government it would guarantee to every one the right to the exercise of all individual rights and secure justice to all. If that can be called the union of church and State, I say the sooner it can be brought about the better it will be for humanity. The church and State are only enemies to human rights when they attempt to enforce despotism upon the people. Neither can ever be oppressive when it seeks to establish and maintain human rights. We have freedom of church. We also want freedom of State tempered with justice. And when we have both it will make but little difference about union or disunion, since, to all intents and purposes, they would be the same in principle and effect.

Hence, if people say, it means religious despotism, to advocate just political action for Spiritualists—for humanitarians, I must say they speak badly for their Spiritualism; since they say there are human interests that it does not include.

On the 9th and 10th of May, there is to be a Convention in this city of all the various branches of radical reform. It is to be a Human Rights Convention, and is called for the purpose of considering the steps that ought to be taken, that human rights may be secured to the people of this country.

I trust that Spiritualists everywhere will feel a deep interest in this question and the movement it is proposed to inaugurate; and that they will take steps to be represented in the Convention.

And I hope that the Spiritualists of New York have a sufficient interest in the general welfare of the people, to desire a government of human equity, in the place of the political despotism under which we now struggle; and that they too will be in the Convention, to give it the aid of their wisdom and influence, and thus pave the way for using their political strength in favor of the principles which they advocate, not as sectarian religionists, but as humanitarian Spiritualists; and by so doing, prepare the material frame work of the structure upon which intellectual and religious adornment will not afterward be wasted.

Mrs. Nettie C. Maynard not being present, Mrs. C. Fannie Allyn read a poem. She said:

I felt like introducing this because I have never seen it used in this connection. It is by one of your New York poets, C. G. Halpin, on the introduction of a bill, in the Massachusetts Legislature for the suppression of Spiritual Manifestations.

[We did not obtain a copy of this poem, and cannot present it now. However the sentiment was grand, and it was well read. Ed. A. S.]

ADDRESS OF A. A. WHELLOCK.

MR. CHAIRMAN AND FRIENDS: It has been well observed by the President of this meeting, that from woman we have learned the grandest lessons of the past. So for myself, would prefer to sit in silence and learn from woman, from this platform to-day; but the committee have kindly invited me to occupy a portion of the time this afternoon, and I respond. In the few moments allowed me I could no more than outline the great movement, to celebrate the origin of which, has brought us together. I confess I am happily dissatisfied, considering the weather, in seeing so large an audience. And may I not infer, that every individual present who could venture through this driving storm to attend this Anniversary meeting, is either a Spiritualist, or desires to be one.

It would seem somewhat singular, however, notwithstanding the weather, if Spiritualists are numbered by the million, as our learned friend Judge Edmonds has published to the world, that one small hall, (and that not full), should contain all that can be found willing in New York to join this happy throng in your rejoicings to-day! Instead of one hall, if Spiritualism was truly represented in this great city, ten times as many halls would be filled to-day.

But I do not so much wonder at it. I do not think Spiritualists so much different from other people aside from their special views. Humanity is very much alike in its primal, natural, normal condition, the world over. I have found that many who believe in Spiritualism, having the fear of hell removed; such weather as to-day, or a less excuse, is quite sufficient to account for vacant seats, even on such an occasion as this. And then, Spiritualists are so fearfully individualized, that they do not desire to meet, and if they should, as only

now and then one can agree, the meeting would necessarily be small.

We are here, tis true, to commemorate the advent of a great phenomenal fact, but there is a practical side to all this theorizing and talk, if there is not, of what avail is our theory? That little rap which so startled the world twenty-four years ago, and has kept rapping on, until it has been heard o'er all the earth, means something else besides talk! If it had not, it would never have disturbed the Fox family or any one else. Many of the Spiritualists of New York, must have failed to appreciate the truth of this, or this Hall would not hold a tenth part of those who should have been here with us.

The great scope of Spiritualism has been presented to you to-day, and I shall only attempt to direct your thoughts to that which is practical in what I may say upon this occasion. The first thought I have to present to you is, that the phenomena we to-day celebrate is a *fact palpable of demonstration*. Think for a moment of the influence of such a truth upon humanity! Here is something tangible at last. How eagerly conscious intelligence seizes hold of it. We mean, of course, seize hold of as *much* as is comprehended—no more.

Hence, phenomenal facts make the alphabet, which every child of Spiritualism *must* learn, they are the "Gates Ajar," through which alone we can enter the blissful abode where our loved ones have gone, and although this is palpable of demonstration to any intelligent person, there are those who will still cling to blind faith, mistaking orthodox chaff, for the bread of Spiritualism.

For almost two thousand years Christianity has only doled out chaff to humanity. In doing this it has deceived humanity. They continue to teach this deception. It is only by contrasting the *fact* of spirit communion, with orthodox teaching, that we discover its real value.

A man said to me to-day, on the street car, as I was coming to this meeting, "Do you believe in this humbug?" I replied, "No, Sir, I don't believe in Spiritualism, if that is what you mean by 'this humbug'; but I *know* something about it, and that its phenomena is true, and will be happy to enlighten you on the subject."

Our chief glory to-day, consists in our positive knowledge that our philosophy is supported by phenomena which all human beings can prove for themselves. We have been offering the incontrovertible proof for twenty-four years. The Spiritualist who can only say, "I believe in spirit communion" has not yet learned its alphabet.

Your chairman has said with truth, that Spiritualism is the most important discovery that has ever been made, and the most productive of beneficial results to humanity. If this is so, how does so important a fact effect you and me? Why do I ask? Because, just as we answer faithfully, this question, each one, we shall show how much practical Spiritualism we have. How do Spiritualists of New York show their appreciation of this great truth? What practical work are you doing? Are you educating even your children, in the beautiful teaching of Spiritualism, and thus saving them from the greedy clutch of orthodoxy?

Alas, not a single Lyceum in this great city, and not less than 20,000 Spiritualists here! The first duty of every Spiritualist is to assist in educating the children. The future of Spiritualism rests upon them.

Again, in a great city like this, if these 20,000, or 10,000, or 5,000 Spiritualists would but do their duty, instead of not having a single Hall to call your own, you would have a whole square upon which would be reared indeed, a "Spiritual Temple," where the educational, and all other interests of a practical character properly belonging to Spiritualism and its advancement, would be carried forward! No wonder the world looks on in derision, if this is the slipshod manner in which we treat our dearest and most vital interests. Are you *practical* in this? Is this the example you wish to show to the world of what Spiritualism does? Of what avail is your Spiritualism if you come to the Anniversary once a year—or once a week to lectures, and do no more? What avails the advocacy of these principles, if you only say,—I am a Spiritualist—I don't fear hell—there is no roaming devil seeking to devour me—because Spiritualism is true—glorious Spiritualism—glorious Spiritualism! and yet you don't do a thing to *make it glorious* to you!

Well, let me tell you, that a time is coming when you won't feel so glorious, for just in proportion as you do not *labor*, you shall not harvest, either in this world or the next.

Only as we take Spiritualism home with us in every day life, will it aid us to harmonize with each other. Have heard it said that Spiritualists do differ in opinion occasionally. Well, let them differ, it need not interfere with the general work. What is the general work? Does it mean to come and sit here and hear a lecture? You all know it means work—you must live it, and work together heart and hand. You all know this to be a plain duty. Don't be looking to your neighbor, look after yourself.

Spiritualists who have witnessed the phenomena for years, need not spend all their blessed time and means, searching for tests! There is something of more importance for you to do. Marvel and wonderment belongs to the skeptic and unlearned, not to you.

We do not run out every spring, and exclaim with surprise, why the flowers have come again. It is an old story. We know they will come with the spring time. We have reached this point in Spiritualism. We need not marvel at these things longer.

But if we do still sit and cry, oh wonderful, wonderful, just to that point will the law of compensation hold us, instead of going on, getting more and more every day. The interests of society demand that we go on. What can I do to benefit humanity is the great question, which comes to the true spir-

tualist. When we are willing to make personal sacrifice, and go forward to labor and work for the grand result, all opposition will pass from before us, or be crushed, and humanity will rejoice, because of the advent of this great truth.

Then will each and every one realize

That we are living, living,
In a grand and glorious time
In an age, on ages telling,
To be living is sublime.

ADDRESS OF C. FANNIE ALLYN.

I wish to thank you for the cordial reception that you have given me. New York is not one of my stopping places. I have work in other parts of the country. I remember it is said that the Oneida Community has a farm of so great extent that a shower may occur on one part of it, and still there will be room enough in other parts for all to work, the same applies to myself, there is plenty of room, and I ought to be thankful that I can work somewhere else, if not in New York.

You have been told many times to-day that Spiritualism needs to be practical, consequently we need only remind you of this as preliminary to what we are about to say.

Spiritualism existed long before the date which we now celebrate. Spiritualism to-day has become recognized by some and feared by others. Our theological fathers didn't like to have the railroad run through their property, forgetting that it would be productive of good along the country through which it ran, and be of profit to them as well as others. We do not mind when, we have heard people say, Oh yes, Spiritualism is true, its a very old thing; they had a communication in the Garden of Eden, in the form of a snake, and from that they call the devil the father of all mediums. We say we have got hold of a fact; its manifestations did not cease in the Garden of Eden or with the hand writing on the wall, or with later miracles, or with the Rochester rappings.

The Lyceum movement should be attended to, and the welfare of the children themselves; we know of no school where they are properly taught the evils of intemperance and kindred vices. Is it not time to attend to these things? Spiritualists are the only ones who dare to tell the truth, and they don't always do it.

I would say in communicating with a spirit, don't tell us whether you wear a white or black cap, or carry a cane, etc., etc., but tell us what we can do to progress, to be practical.

In the little verse, "Mary had a little lamb whose fleece was white as snow," &c., the whole secret is apparent why the lamb loved Mary so. Because Mary loved the lamb.

There can be no reform of temperance, Spiritualism, labor, etc., unless like little Mary you love it because, it is for somebody's brother, sister or mother. Love of Spiritualism would make you do the same as you would do for love of your children. If they were in a burning house, you would not sit there and say, "Well, yes, the house is burning." Some Spiritualists are in the sleepy, torpid condition of the old Dutch Judge, who, when asked, "Do you believe in God," said, "Yaw." "Do you believe in Jesus Christ, the Son of God?" "Well, you have got me there, I've heard about the old man, but I don't know anything about the boys." Interest, love of fellow men has saved Chicago. Practical Spiritualism can save the Chicago of Humanity. Your charity should begin at home. When I was lecturing at ———, I told them that Bro. Wheelock was ill, worn out with hard work in this cause—needed subscribers—did not want charity, but needed financial aid in his extremity. You don't know how much glory Bro. Wheelock had, but how little money he received. You say to yourself if any one is in need, if I don't take care of him, somebody else will, so that what is everybody's business is nobody's. This is as it is in the church, he who has the most money sits nearest the minister, and gets naturally a little more religion than his poorer neighbor.

"My country, right or wrong!" has been the watchword of the patriot, "but whether right or wrong, still my country?"

Spiritualists although patriots as well, have a higher aim, and since we know that our spirit friends have been manifesting their anxiety toward us, and laboring for us in such manner as has been apparent for the past twenty-four years, never deceiving us, but promising, and performing still greater things for us, shall we not say humanity, right or wrong, and gird on our armor to do battle for the cause, until the great work is done and love redeemed shall triumph in the earth.

The three men—Verdagner, Lagrange, and Herpin—who were found guilty by court-martial of complicity in the murder of the Generals Thomas and Lecomte, and were shot to death the other day at the Camp of Satory in pursuance of the sentence decreed against them, certainly faced their fearful doom defiantly. They came up to the execution-ground smoking cigars, and continued to smoke with all apparent calmness until the firing party shot them down. This was no ordinary trial of nerve when the line of shining rifle barrels gleamed only ten short steps—the length of a moderate-sized apartment—away from the doomed conspirators. One of them asked a bystander to feel his pulse. Its beat was perfectly tranquil. Verdagner alone knelt down, the others stood upright. A moment before the word was given to "Fire," Herpin spoke, and said, "I and my companions die innocent. The real murderers of Lecomte and Thomas are freely promenading the Boulevards, and are styled gentlemen." Then the line of rifles was emptied into the bodies of the three. The kneeling man died instantly, the others rolled around in hideous agony until two sergeants stepped forward close beside them, and saved them from further pain. It was a terrible scene. Innocent or not, these men, like several others accused of similar crimes, died with a terrible show of daring. No matter the cause which made them scorn the fear of death, the fact is undeniable, and so long as such men are found in France to recruit the army of disorder, so long will the safety of France be an uncertain good, and the Government of Frenchmen a work of special test and danger.

Victoria C. Woodhull. Free Love, Spiritualism, and Several Other Things.

BY S. B. M'CRACKEN.

Undeniably, the age in which we live is one of critical analysis—analysis of subjects as well as of substances—of systems as well as of creeds—of thoughts and theories—of persons as well as institutions. It seems indeed a general reckoning day, in which, turn as we may, we are confronted by reflex mirrors which compel us to see ourselves as others see us; a time peculiarly when the all-seeing eye is opened with special clearness as it is represented by the billion or more of human organisms that inhabit the earth in the visible form, and by the trillions, quadrillions, quintillions, septillions and octillions that inhabit the spiritual spheres—opened to search out and lay bare the hitherto hidden mysteries of the natural world, and the relations of persons to it, to society and to themselves. If the mind of every person in the world could be clairvoyantly illuminated, that they might perceive at the same instant the acts, the thoughts and the moral status of every other person, there would be some staring, some astonishment, some confusion, and some consternation. The shock would certainly be momentarily painful; the impression would be profound and lasting; let us believe also that the effect would be wholesome and salutary. We might then discover that what seem to us to be blemishes are really but beauties in disguise; that what appear to be errors, are no errors; and we might come to realize that—

"This world is not so bad a world,
As some would like to make it—
Whether good or whether bad, depends
On how you take it."

By being able also to perceive more clearly the latest impelling causes of human action, we would come to look with more charity upon the misfortunes of our fellows. But we do not invoke so complete a mirroring up as we have hinted at. The critical tendency of which we have spoken, comes sufficiently near to it for our day and age. From it, let us hope, men and women may come to understand each other better, and to take a fresher, freer start in the broad and broadening road of human progress, impelled by more kindly, cordial, and reciprocal feelings and purposes.

Among no class of persons is this critical tendency so sharply prominent, as among Spiritualists. Every person who accepts a position of any prominence among Spiritualists, must reconcile himself or herself to be subjected to the illuminating power of a thousand Drummond lights; to be gazed at, looked through, measured, weighed, gauged, picked, plucked, dissected, analyzed, distilled, resolved, retorted, precipitated, shaved, skinned, boiled, skimmed and strained. If, after the process, a residuum remains, it may be safely turned and deposited among the sacred relics in the spiritual temple.

Our dear friend and sister, Victoria C. Woodhull, is just now undergoing the interesting process. That she will emerge from the ordeal only the brighter and grander, I verily believe. I refer, of course, to the criticisms that have lately been made upon the position by the Spiritual papers and writers. Her lecture on "Social Freedom" forms the key note of the opposition to her. And this will in the future, however it may be regarded in the present, be the brightest jewel in the crown.

The system of marriage, as it has existed in the past, constitutes the stem upon which the social relations depend. It is therefore the most vital of the social problems. If attacked, it should be upon well-assured grounds of the justice of the attack. But to say that it must not be attacked because of its age and its dependence upon an ancient religious system, is to say what this critical age will not endorse. Ancient systems are on trial, the marriage system among the rest. It cannot plead age, divine right, nor the right of possession, in bar or abatement. It must face the issue squarely upon the merits. We arraign it as one of the most intolerable of despotisms inherited from the rude ages. We arraign it as the greatest bar to human happiness, and the fruitful source of human misery. We arraign it as destructive not only to the happiness, but consequently to the usefulness of thousands, and hundreds of thousands, of the best men and women in the land. We arraign it as not only despotic and destructive of the happiness and usefulness of men and women, but as the fruitful source of fraud, of deceit, of perjury, of infidelity, of insincerity. We arraign it as not only responsible for these evils directly affecting the parties to it, but as the cause of more permanent evils affecting their offspring.

Spiritualists and other reformers have hesitated to grasp the problem of the social relations. They have feared it, not because it was not demanded by the merits of the case, but because they have feared the frowns of those who worship the established order of things.

The popular heart and pulse beat responsively to the sentiment of social freedom rationally defined. All that is needed to call out this response is for the sentiment to receive such paternal recognition as to give it respectability. So soon as the nucleus is formed, the particles will adhere to it. Spiritualism as the great uniting force of the party of the future, is in a position to declare itself distinctively upon this subject. But if it is called upon to so declare itself from policy, it is doubly called upon to so declare itself because it is right.

In antagonizing the principles of social freedom to the existing despotism of marriage, it was necessary that the axe should be laid to the root of the tree. Mrs. Woodhull has done it stoutly, effectively, and heroically. All honor to her. She has laid down the abstract principle in its broadest and extreme aspect. There is no evasion, equivocation or reservation, or possibility of misunderstanding. Yet it does not follow that the principle thus broadly stated should be the

rule in all cases or in any case. Mrs. Woodhull herself would not advise that it be followed in all cases or in any case. As in all the relations of men, there is a golden rule which the better instinct will ordain as the standard. The consorting and cohabitation of men and women is as inseparable from their condition as it is essential to the perpetuation of the race. The relations of men and women in this respect should be monogamic. When they assume such relations they should, in some manner, advise society of the fact. This may be done by sending a crier through the streets to proclaim it, by newspaper publication, by a nuptial procession or banquet, by meeting in the church or other place of assembly and announcing it, or by advising their friends in some more quiet and nearest way of their intention. In order to guard the rights of persons and of property, the fact should be made a matter of public record. Some formalities should be observed in the dissolution of the relation, and this also should be made a matter of record. These would be simply social regulations, and they would be enforced by a wholesome social sentiment in the absence of statute law. They are regulations which are in fact involved in the theory of civil marriage. If left to itself, the civil law would settle the marriage question on a rational basis, and that basis would be similar to what has been indicated. It would leave every person free to form a marital alliance, and equally free to dissolve it. The civil regulation would be one of convenience merely, and in no degree an oppressive abridgment of personal freedom. But here steps in religious despotism under the lead of priestcraft, and claims the divine right to define authoritatively what marriage is. It declares it to be a sacrament which, once solemnized, is indissoluble. It invokes the aid of the civil law to declare fixed what it denies the power of the civil law to unfix. The civil law having, in the past centuries, surrendered to the bastard divinity all that it demanded, is now endeavoring to break loose from it, and hence, in Great Britain, and in many of the States of the Union, has liberaized its divorce laws, departing neatly from the church rule. The effort to make the two—that is, the civil and canon law, work together, has produced a strange hotch-potch medley. The civil and the ecclesiastical law are antipodal. The civil law is supposed to be the embodiment of common sense and to guarantee personal freedom, and to protect the person in its exercise. The ecclesiastical law is the embodiment of bigotry, and its aim is to abridge personal freedom and to enthrone its self as a despotic power. The confirmation of the two, like any unnatural mating, has produced a monstrosity. Among the monstrous features of this hybrid law of marriage is, that which presumes that a boy of eighteen and a girl of sixteen years of age, are capable of negotiating a contract, but that the same persons at the age of forty are incapable of dissolution of the contract. Further than this, every application for the dissolution of such a contract must be upon complaint of one party only, and this complaint must contain an express averment under oath that it is not by the private consent or conclusion of the other party; and no decree can be granted except upon such proof as renders the party defendant infamous in the eye of the law and of society.

If those whose marital relations are now happy and profitable, fear that national regulations on the subject of marriage would disrupt them—if their happiness depends upon the restraint which an arbitrary law imposes, and not upon mutual love, honor and respect—if they are happier under despotic rule than they would be under the rule of freedom—we pity them. If, again, there be those so basely constituted that they can think of nothing higher than a slavish subserviency to list, and who feel that a statute law is the only barrier between them and the common dogs of the street—we pity them also. But let us assure both classes that human dignity and self-respect form a much better security against the evil which they fear, than any statute law.

We stand in the attitude of reformers, and especially religious reformers. Spiritualism is the very antipode of the old theology. There is scarcely anything that is affirmed of Spiritualism that the old theology does not deny. That the more odious features of existing marital laws grow out of and are replaced by, and form a strong prop to the old theological system, is of itself a sufficient reason for placing them in the negative column of the issues with which Spiritualism has to deal.

Spiritualism should no longer exhaust itself in summer-land dreamings and moonbeam platitudes. These will do where there is nothing more important on hand. But there is a crisis approaching that will demand heavier shot than spiritual butter-cups culled from the mystical summer-land, and stronger breastworks than moonbeams. This very social problem will go forward with or without Spiritualism. The upheaval of the toiling masses and their demand for a more equal distribution of the proceeds of their labor, will go forward with or without Spiritualism. The demands of women for equality and justice will go forward with or without Spiritualism. The demand of the people to be released from the absurd restraints of custom and fashion which society has imposed, will go forward with or without Spiritualism. The demand of the people for national instruction in the practical affairs of life, in place of the namby-pamby stuff now furnished by our sectarian schools and churches, will go forward with or without Spiritualism. The demand of the people for that national amusement and recreation which the church has denied them, will go forward with or without Spiritualism. These are subjects which address themselves practically to the masses. Spiritualism, beautiful as it is in theory, and satisfying as it is to thousands as an ascertained fact, yet fails in these phases merely to address themselves to the masses. The several

forms of manifestation which we have enunciated with others, constitute the fermentive and revolutionary forces of the time, and which are not only destined to shake Christendom to its center, but rend it from base to dome. If Spiritualism comes marshaling them on, it will be accepted by the masses as the divine bride of a heaven-appointed marriage, because it is the proper mission of Spiritualism to stand as the spiritual counterpart of the more material forces that are converging to form the new dispensation. But if it fail to take this position, it will be lost sight of in the fearful struggle that is upon us, and some unnatural form of religious belief, some superstitious faith, will arise as the Spiritual element in the reconstructed social state; because some form of religion is as essential to the social state as is the spirit or soul to the person.

Human history is marked by epochs. As the developing stages of the earth are marked by geological strata, so analogously does the scene of human history lay in strata. As various forces combine to form a single geological stratum, so do various forces combine to form historic epochs. The forces that enter into the formation of physical strata require the cementing power of some single great agency to give them definitive form. So the moral forces that enter into the formation of historical strata that crystallize around some personality. The persons who hold the more prominent representative positions in historic periods are neither gods nor angels in any special sense, although it is quite the custom to deify them. They live by eating and breathing, like other persons, and it is difficult to discover any essential difference between them and other persons. Their position may be due to a fortunate combination of circumstances, which some would call accident, or it may be due to a fine mental and temperamental balance. Whatever it may be, two conditions are essential to the evolutions of marked periods either in the physical or moral world. These are, first, the elemental forces necessary to constitute them, and second, the combining force requisite to bring them together. We have enumerated some of the moral forces which we believe are to enter into the formation of the new historic era. At present, Mrs. Woodhull seems to hold the central position around which these forces may crystallize. She is the best representative of aggressive ideas on the continent. It is no argument against her to say that she is a woman. Divinity chooses its agents where it will, and so long as they are true to their mission it is not for us to challenge the wisdom that ordained them to their work. Nor is it any argument against her to say that she was comparatively unknown until within the past few months. Those who are prominent in the early steps of a movement, seldom carry it to fruition. As if in mockery of vain ambition, the generals who carry a campaign to a successful close, many times spring from the ranks, while veteran commanders are left without an occupation.

Unlike many other reformers, Mrs. Woodhull does not ally herself with a select parlor coterie and seek to move the world by a pretentious display of carpet benevolence. Having suffered herself, she knows something of the suffering of the millions of human kind. There is no great charm between her and them, nor would she have one. She appeals to the masses. She sympathizes with their sufferings and their wants. If the prescribed prayers in the Book fail to save them, she commends them to the great laboratory of nature for a savior. She would save mankind by appealing to the lowly upon their own plane of existence, and not by denouncing hell fire upon them because they do not wear broadcloth and sit in satin pews. In parliamentary history, Burke was known as the great Commoner in the British lower House, and Stevens in the American Congress. So may Mrs. Woodhull be aptly styled the great Commoner in the reformatory upheaval of to-day, as contrasted with the select but well-meaning few who fancy that fine clothes and fine speech are the only certain passports to Heaven.

DETROIT, March 1.

Kreigspeil, or the game of war. Prince Arthur of England has lately been delivering a lecture to the British officers at Dover, Great Britain, on the above amusement, which is played with little wooden soldiers and cannon, painted red and blue to represent opposing armies. It is a very entertaining game and just the thing for young princes to play at. It is not, however, interesting to our workmen, either here or in Europe, who have had enough of Kreigspeil, and in the near future intend to ordain the Jeanette system, viz:

"All the world shall be at peace,
But if kings must show their might,
Why, let those who make the quarrel
Be the only ones to fight."

Which agrees with the doctrine of the Internationals on the subject of war.

In spite of the following beautiful remonstrance of the worthy Chaplain, the Massachusetts House of Representatives has again refused to acknowledge the rights of women, who comprise more than half the citizens of that State:

The earth is thine, O Lord, and the fullness thereof, the world and they that dwell therein; and now another of the world's great questions presses into this chamber for an answer: What can we do for Women? and clamor answers, "Let her vote." Clamor answers again, "Don't let her vote." Clamor thunders, clamor whines, clamor prays, clamor jeers. Shall we hear the jeer of clamor? God forbid! If there be any stain of a right withheld from bright, blessed beings, those who as mothers, wives, sisters, daughters, companions, friends, make up so much of the happiness of the commonwealth homes, give us wisdom clear enough to see and will strong enough to expunge that stain from the records of our otherwise prosperous State.

It is evident that the unbelievers are yet too strong for the faithful in the above mentioned place. A body which but lately refused to limit the labors of women and children to ten hours per day, would, in the eyes of any but the most enlightened Christian, be considered as "past praying for."

PEOPLE'S CONVENTION.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In view of these conditions, which are a reproach upon our civilization, all persons residing within the United States, regardless of race, sex, nationality or previous condition; and especially Labor, Land, Peace and Temperance reformers, and Internationals and Woman Suffragists—including all the

various Suffrage Associations—as well as all others who believe the time has come when the principles of eternal justice and human equity should be carried into our halls of legislation, our courts and market-places, instead of longer insisting that they shall exist merely as indefinite, negative and purposeless theories—as matters of faith, separate from works, are earnestly invited to respond to this call and, through properly constituted delegations to join with us, and in concert with the National Woman Suffrage Association to help us to inaugurate the great and good work of reformation.

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

- Victoria C. Woodhull, New York City.
- Horace H. Day, New York City.
- Anna M. Middlebrook, Bridgeport, Conn.
- L. E. De Wolf, Chicago, Ills.
- Ellen Dickinson, Vineland, New Jersey.
- Theodore H. Banks, New York City.
- Mary J. Holmes, Memphis, Tenn.
- Ira B. Davis, New York City.
- Laura Cuppy Smith, Cal.
- E. H. Heywood, Princeton, Mass.
- Ellen Goodell Smith, Philadelphia, Penn.
- Hon. J. D. Reymert, New York City.
- Marilla M. Ricker, Dover, N. H.
- Horace Dresser, New York City.
- Marie Howland, Hammonon, N. J.
- A. G. W. Carter, Cincinnati, Ohio.
- Addie L. Ballou, Terre Haute, Ind.
- Hon. H. C. Dibble, New Orleans, Louisiana.
- M. S. Townsend Hoadley, Lynn, Mass.
- R. W. Hume, New York City.
- Martha P. Jacobs, Worcester, Mass.
- John M. Spear, San Francisco, Cal.
- E. Hope Whipple, Clyde, Ohio.
- J. K. Ingalls, New York City.
- C. Fannie Allyn, Washington, D. C.
- John Brown Smith, Philadelphia, Penn.
- Col. Henry Beeny, New York City.
- Elvira Hull, Vineland, N. J.
- Dan'l W. Hull, Hobart, Ind.
- E. G. Granville, Baltimore, Md.
- Jonathan Watson, Titusville, Pa.
- Mrs. S. H. Blanchard, Worcester, Mass.
- Newman Weeks, Rutland, Vt.
- John Beeson, Chapinville, Conn.
- Mrs. B. W. Briggs, Rochester, N. Y.
- George R. Allen, New York City.
- J. H. W. Toohey, Providence, R. I.
- Belva A. Lockwood, Washington, D. C.
- Jonathan Koons, Taylors Hill, Ill.
- W. F. Jamieson, Chicago, Ill.
- Dyer D. Lum, Portland, Me.
- Thomas W. Organ, Yellow Springs, Ohio.
- Mary A. Leland, New York City.
- B. Franklin Clark, Brooklyn, N. Y.
- Dr. E. P. Gazzam, New York City.
- William West, New York City.
- Hon. C. C. Cowley, Boston, Mass.
- L. K. Coonley, Vineland, N. J.
- Moses Hull, Vineland, N. J.
- Hon. John M. Howard, New Orleans, La.
- Prof. E. Whipple, Clyde, Ohio.
- Harvey Lyman, Springfield, Mass.
- L. Bush, Jamestown, Tenn.
- G. W. Maddox, New York City.
- Mrs. J. H. Severance, Milwaukee, Wis.
- T. Millot, New York City.
- Cornie H. Maynard, Buffalo, N. Y.
- B. S. Brown, Buffalo, N. Y.
- S. J. Holley, Buffalo, N. Y.
- Harriet B. Benton, New York City.
- Frances Kingman, New London, Conn.
- Hannah J. Hunt, Delta, Ohio.
- Fred. S. Cabot, New York City.
- T. C. Leland, New York City.
- S. J. Fowler, Brooklyn, N. Y.
- John Orvis, Boston, Mass.
- Carrie Lewis, Cleveland, Ohio.
- Jane S. Griffin, New York City.
- Michael Scanlon, New York City.
- Joshua Rose, New York City.
- Louise B. Flanders, Malone, N. Y.
- William Hanson, New York City.
- Jane M. Wilson, Brooklyn, N. Y.
- John Little, New York City.
- J. T. Elliott, New York City.
- Thomas Haskell, West Gloucester, Mass.
- Mrs. A. E. Mossop, Sturgis, Mich.
- D. B. Marks, Hallsport, N. J.
- J. H. Severance, Milwaukee, Wis.
- Josiah Warren, Princetown, Mass.
- Jane Case, Oswego, N. Y.
- Frances Rose McKinley, New York City.
- Danvers Doubleday, New York City.
- Dr. J. H. Hill, Knightstown, Ind.
- Geo. R. Case, Norwich, Conn.
- Alfred A. Smith, Council Bluffs, Iowa.

NOTE.—All who wish to unite in this great movement and who, in good faith, approve this call, will address in writing, with full name, to either of the above—who will immediately verify and forward to the undersigned for the Committee of arrangements in New York.

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

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

NEW YORK, March 30, 1872.

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The Angel Future.

BY BISHOP A. BEALS.

Oh, the world has distant gleaming
Of a beautiful beyond,
And the light of love is streaming
With a bright and holy bond.

And the skeptic heart still doubting,
Trembles at the open door,
While the angel world is shouting:
Lift thy heart and doubt no more.

Off to earth with message tender,
Comes the loved ones gone before;
Good for evil here to render,
Like a halo evermore.

And so sweetly, gently weaning
All our weary hearts above,
We are lost in heavenly dreaming
By the magic of their love.

And we see the cross uplifted,
Symbol of our weary cares;
Strong of heart and worldly-gifted,
Fall a prey to evil snares.

But the strength of love immortal
Stays the tide of sorrow's sea,
And at last each weary mortal
Feel the powers of life to be.

Oh, the blissful future ripens
'Neath the blasts of bitter storms
And the crush of anguish heightens
Sweet affection into forms.

And the dawn of beauty deepens;
Pulses quicken at its birth;
Angel censurs burn and sweetens
All the glory of the earth.

Correspondence from St. Petersburg, Russia.

Nevsky, Prospect 6.

MR. J. M. PEEBLES.—My Dear Sir: I forward you the enclosed article upon Spiritualism in Russia, which will also give you some idea of the progress of the question in Germany. This information will be more ample and correct than that you could collect from the year-book.

1. Relative to the progress of Spiritualism.

I have undertaken the edition of "a German library of Anglo-American Spiritualism," consisting of good translations of the best American and English scientific investigations of the subject. I began with Prof. Hare, some of whose writings I have caused to appear under the title—"Experimentale Untersuchungen über die Geister-Manifestationen," Leipzig, Wagner, 1871: (Experimental Investigation of the Spirit-Manifestations.)

I am just now publishing in German a pamphlet entitled "Spiritualism and Science": a full account of the investigations made by the Fellows of the London Royal Society, Messrs. Varley and Crookes, with corroborating citations from Hare, DeMorgan and Wallace; also the original documents drawn up at the seance of D. D. Home with our scientific men.

In the programme of the "phenomenal part" of this library are to be included: 1. The Report of the Dialectical Society of London, on Spiritualism; 2. A. R. Wallace's, "The Scientific aspect of the Supernatural," and other articles; 3. Prof. DeMorgan's "From Matter to Spirit, the result of ten year's experience in Spirit Manifestations," London, 1863, (in extracts); 4. Judge Edmonds' and Senator Talmadge's investigations, etc.

As to the philosophical side of the question, I continue the publication of Davis' works in German. "The Principles of Nature," "The Reformer," and "Magic Staff," have already appeared. The "Physician" is now printed, waiting only for the prefaces, and will appear during the Summer.

2. To complete the chapter on *Spiritualism in Russia*, I call your attention to an article in *Human Nature*, July, 1871, entitled "Spiritualism in Moscow," and to an article of mine headed "Mr. Home's visit to St. Petersburg, in the *London Spiritualist*, May 15, No. 21.

I have the intention to print here, in Russian, the same pamphlet—"Spiritualism and Science," the translation is now ready, and I hope the Committee on Censure will allow it to pass on consideration of the purely scientific contents.

My Russian editions of Hare and Swedenborg, printed in Leipzig, are prohibited here; but the German edition of Hare has been suffered to pass, which first success gives me the hope that the other volumes of my German "library of Spiritualism" which treat of the phenomenal side of the subject, will be permitted also. As to Davis' works (in German), they are all formally prohibited here, so that I am even deprived of the pleasure of circulating my own editions, which can only be spread in a strictly private manner.

The best reward I have received as yet for having undertaken the German edition of Davis, is to have found in the Dean of the Moscow University, the Professor of Philosophy, Mr. Yourkevitch, a sincere and profound appreciator of the Harmonical Philosophy. He intends delivering, this winter, to the students of the Moscow University some lectures upon the three leading philosophers of our days—Schopenhauer, Comte and Davis; and judging from the brief sketch the Professor had the kindness to give me of the plan of these lectures, I perceive that he has placed Davis in several instances above the other philosophers. I much regret not being able to assist at these lectures, to hear a representant of science speak in praise of Davis, whose character and writings I so deeply sympathize with, and whom I consider to be the greatest psychological phenomenon of our age. At the same time, I regret not to be present at what I consider an heroic act of moral courage on the part of Professor Yourkevitch, the courage of speaking unpopular truths, *ex cathedra*, here, in Russia, at the university! To speak up for Davis now, in our country, requires a degree of moral fea-

lessness, which can only spring from the confidence a man has in his own intellectual strength and knowledge.

Besides this, I wish to communicate to you, dear Mr. Peebles, a little incident, which took place at the house of one of my friends in Moscow. You can see on page 368 of the number and article of Human Nature, I have mentioned (July, 1871) that the Rev. Mr. Conway was in Moscow, at the house of the person who wrote this article, a spirit purporting to be T. Parker rapped out, "Conway, you will remember this hour till the last day of your life." On the 21st of September, passing through Moscow, I assisted at a circle at the same house where Mr. Conway had received this communication. The spirit addressed me and said he was Parker. When asked what he had to say, the raps spelled the name of "Peebles and Conway," and gave a brief communication relative to Spiritualism and Mr. Conway's investigation of the subject. I remembered that Mr. Conway was present at your receptions in London, making an interesting speech. * * * I then inquired of the spirit why he addressed himself to me (and not to the lady acquainted with Mr. Conway)? The answer was, "I want to help Aksakof in the task he has begun."

I beg you, my dear sir, to accept the assurance of my deepest sympathy and esteem for your devotion to the cause that unites us, and so permit me to salute you most cordially.

Yours most truly and sincerely,

ALEXANDER AKSAKOF.

Letter from A. Briggs Davis.

A. A. Wheelock, Esq., Editor American Spiritualist:

DEAR FRIEND: I have been looking over the last numbers of the SPIRITUALIST, and noticing your need and your appeal for support, I felt impelled to pen some encouraging sentiments, which the reading of the SPIRITUALIST, during the three months past, has inspired in my mind. It has seemed to me that the SPIRITUALIST has the elements which should, at any cost, make its continuance desirable, and its suspension a positive calamity.

In asserting that it is managed with signal ability, I but echo the opinion of those whose good judgment is acknowledged. There is, just now, a demand for a Spiritual journal uncompromisingly loyal to the extreme view of certain questions agitating human society to its depths, and the SPIRITUALIST nobly meets that demand. My whole soul rises up in reciprocal zeal to sustain you, Brother Wheelock, in your bold utterances. This is no time to trundle to the apostacy of some who have hitherto acted in the ranks of Spiritualists. I realize the herculean efforts put forth by the managing editor, and I would that every patron of THE AMERICAN SPIRITUALIST could realize to the full extent how much sacrifice your position involves.

Be assured I shall do all in my power to aid you in all ways that I can. Very truly your friend in the cause of progress,

A. BRIGGS DAVIS,
Late Editor *Crucible*.

CLINTON, MASS.

Correspondence---Mobile, Alabama.

[The following interesting letter from our special correspondent, sent in January, has just "turned up." What "Uncle Sam" has been doing with our mail matter all this time is more than our "clairvoyant" powers can determine; but it is fortunate for our readers that our correspondent's matter is of such a character that it would not "spoil" by keeping, nor does the fact of its not being published sooner, detract from the interest of the letter, as our readers will ascertain by perusing it.—A. A. W.]

BRO. A. A. WHELOCK: J. M. Peebles, our distinguished co-laborer, lectured at Franklin Hall to a fair and select audience, on the general topics of his travel East and West. His lecture was appropos and well received. His designated hour was, as usual among the Spiritual lecturers' hours, met with a most wondrous Monday night display of orthodox sounding bell metal. As is usual elsewhere, Mobile's Psalm singing, practical pietists, are the leading hypocrites of popular time and occasion, merely laboring for the maintenance of Othello's occupation.

Bro. P. addressed some of the more liberal thinkers of Mobile on the leading points of the Spiritual philosophy, in an instructive as well as suggestive and satisfactory manner.

By the way, Friend Wheelock, what is all this anti-Woodhull restiveness about? What has poor Victoria done but as Prometheus and Christ, and all good that dies in the flesh for the benefits, they, in the wisdom of fundamental purpose, have been called upon by their surroundings to confer upon others?

Though I may not favorably comprehend the exact manner of the Troy transaction, my sense of the onward course of revolutionary purpose, recognizes the ultimate necessity of taking modernism's self-complacent "Bull by the Horns," and if poor Victoria is the sacrificed offering of the Arena—we are rather called upon to sympathize with her in her personal misfortune, than to scout at the purpose, using her as the offering on the revolutionary altars of "unity and diversity" for the more direct and bloodless achievement of a reformatory end.

Though all is right, save a conscientious wrong, which, localizes it (the wrong; where it belongs), and though "we" *big ones* may consider ourselves snubbed and compromised by the go-aheadative, earnest souls who did not stop to consult us, while we were enjoying the leisure of do-nothings. I cannot see the use of stretching our blankets out of all reason, nor tearing our India rubber enthusiasms about it.

Our esteemed and distinguished friend TUTTLE charges, in the *Religio Philosophical Journal* of the 16th ult., that the *Woodhull and Claflin's Weekly* states that "Vic" is divorced from her husband, and lives with him in defiance of

marriage laws. That wonderful paragraph has thus far escaped my leather specs! No doubt, most of those who understand the questions involved in her personal misfortunes, and sympathize with her, as well as those who read *Woodhull and Claflin's Weekly* are in the language of "what you call 'em'" much obliged for the *Illuminator*. If friend Tuttle was down in "these here neck of woods," with "we uns," we would give him a little cat-nip and "Pantigruel," as a counter irritant, to settle the extreme nausea of his upheaving stomach.

The New Departure is the most decent and hopeful sign I have caught sight of.

"We 'uns" down here, have weighed anchor for the trip, and are ready for any reform demanded by the exigencies of the occasion.

Modern revolution has pulled all hell up by the roots, and has, like the magician's devil, already attained a headway that is going ahead on a functional reform mission, irrespective of all the fanatical or bigoted religio-God "doodles," or "Te de ums" of modernisms, Church and State. These who may attempt as Bro. T., and others of distinction, to pitch into the restive Locomotive of onward revolution, may, like the little bull that pitched into the flying Locomotive, show wonderful courage, but very questionable judgment. We of the South had the "big head"—were restive under the common-sense pressure of prudential restraint, and having been served on the first table, have since been successively rehashed after the Republic's mushroom feast was over, because the rehashing cook could use us over to advantage, and though we, in the language of "Artemus," think we have been rehashed a little too "durned much," we are doubtless to be used as the chief dish in the rehash of the sober, second thought, that is yet to follow the blow out to do, of the inharmonious marriage of insubordinate, self-importance to the law hell-hounds of human ambition, who now, in their funny moon period, look down from the position of hollow-hearted estate, upon the passing present, which, as the coming future of an only half "played" revolution, shall rise up in the vindication of ultimate right, and their utter ruin.

Women have rights which barbarism has denied, and now that she has proclaimed them, the South under the circumstances, which would have formerly been the first and most vindictive to oppose, will now be ready as maturing circumstances, time and occasion may call, to give a heeding ear, and helping hand, well realizing in her present untold suffering, that if women's hearts and instincts as a ruling force, had been consulted, we of the South, would not now be breathing the very atmosphere of wretchedness and crime. History repeats itself, and soon will come a reform crusade over the ashes of all opposition. *So mote it be.*

A Slight Skirmish.

Every Spiritualist has heard of Uriah Clark. He is now trying to make the Methodist hear from him, and although they are fully competent to forgive all the sins he ever has or will commit, provided they are not committed against the M. E. Church, they are somewhat afraid to take him in their confidence lest he might become converted, and turn against them.

He did, however, succeed in raising quite a stir in Plymouth, Mass. He ought to; for he had the "Praying-Band," the "Praising-Band," and "Young Men's Christian Association" from pious Boston to help him, and between the three—one tugging away "at the Almighty's skirts" and teasing the very life out of him to accomplish their purpose,—the other flattering him and telling him what a good fellow he was—was a little more than he could stand—he had to "give in." Besides there was the third, the Y. M. C., aiding and seconding both.

Unfortunately, however, the saintly Uriah dropped a few words about Spiritualists—their free love sentiments which being picked up by one of that fraternity, was hurled back at him. Thereupon the whole M. E. church hissed him on—patted him on the head, and called him "good dog." The excitement became intense. Telegrams poured in upon Mrs. Sussie A. Willis at Lawrence for two days, to come to Plymouth and bring the writer with her.

Veni, vidi, vici, when we reached the place we found the excitement intense. We went into the discussion. Clark touched on the social question. We replied, now if there is anything in the world said Christian Uriah, is tender on, it is this. We showed that if Spiritualists had had their reputation injured was it by having such men as Uriah Clark and others whose names were mentioned among us. But now they have left us, and we shall be able to redeem ourselves—they have gone where these precious sins may be shouldered upon their Jesus, instead of making us responsible. Clark threatened law, spiritual debaters trembled.

The result of the discussion is that the "Lord" has concluded to wait ten or twelve years before he commences the work of saving the descendants of our Pilgrim Fathers, as the tide is going the other way at present.

I cannot close this without saying a word in behalf of Mrs. Susie A. Willis, as a debater. She is witty, shrewd and logical, and fully competent to meet any opponent in the field. If Mr. Clark's challenge is accepted the next place he goes, please do not tell him that Mrs. Willis is to be his opponent, as he may have to go home on account of sickness. D. W. H.

We understand that Mrs. Jenkins, who is quite well known to the readers of the *Leader*, and who has taken a prominent part in the woman's rights movement in this vicinity, has consented to deliver her lecture on "Woman's Mission" in some of our neighboring towns. Mrs. Jenkins is a lady of culture, talent and eloquence, and her heart being in the cause she makes it her mission to advocate, will, we doubt not, be attended with the best success wherever she goes.

A correspondent of the Boston Mass., *Congregationalist* says:

A wonderful work of grace is in progress in Lawrence, Kan., under the direction of Rev. E. P. Hammond. Two thousand less six were present, by actual count, the first Sabbath he preached there. For three days, the afternoon sessions of the schools were suspended, to give the children of the city an opportunity to attend the meetings. From ten to twelve hundred embraced it, and already not less than three hundred are rejoicing in the hope that they have found Jesus. A large number of adults give evidence of conversion. At one meeting five hundred and eight rose to express the hope that they had recently found Christ or were anxiously seeking Him. Prayer-meetings are thronged, and nearly all the ministers and churches in the city are heartily engaged in the work. United prayer and personal effort are the chief human instrumentalities.

An epidemic of revivals is prevailing in the West at this time. Lawrence, Kansas, is just now the beneficiary of the Divine afflatus. They are finding Christ at a wonderful rate. This revival mania, occurs now at long intervals. Thirty years ago revivals were possible during the Summer months. Souls could find Christ during harvest in the agricultural districts. But soon He was allowed to rest during the Summer season, while business was brisk, only to be sought with more eagerness during the Winter months, when both the friends and enemies of Christ had more leisure. Of late years the periodical Winter protracted sieges of the throne, have ceased, or ceased to be successful; and hence the epidemic has become sporadic.

Notwithstanding all this, the churches are not keeping pace with the increase of population; they are making little impression on the outside world. Their chief increase is from their own children—only a smart part of whom join the church, and a much smaller part became active Christians.

The people who preach and find Jesus at these exciting revivals, know very little about Him, and have very little regard for his teachings. They compass land and sea to make proselytes, who when made are not the followers, but the haters of Jesus.

Every minister and church of the orthodox persuasion, (and we are not sure that we should except anyone), and every towering steeple in this city are monuments of the truth we utter. There is no more resemblance between these sacerdotal vicegerents and the meek and lowly Master, than between a dove and a hawk. The Son of Man had not where to lay his head—not so much as the birds and beasts. But Henry Ward Beecher has an income of \$20,000 to \$30,000 per annum; other ministers from \$1,000 to \$10,000. Then contrast the architectural display, the costly finish, the gaudy trappings, the exquisite appointments of one of our fashionable city churches, with the manger, the upper chamber, and grove meetings of the Nazarene.

The Christianity of this age is a sham and hypocrisy. If they ever found Jesus of the manger, Jesus of the poor, Jesus of the maimed and halt, and blind, the ideal Jesus of all perfections, of all virtues, all attributes of goodness, of self-abnegation, of voluntary sacrifice for the good of others, they have lost him long ago, just as the Kansas finders will lose him.

We suggest that our Christian ministers institute a rigid search and see if they cannot again find him, and when found, let us know, and we will cheerfully pray the father to kill them instantly, as the only means of rendering their salvation assured.

Music from Invisible Musicians.

That devoted English Spiritualist, James Burns, of London, forwards us the following: "My friend, Mrs. Morris, of Hammersmith, has informed me of a phenomenon in connection with the death of her brother-in-law, the late Bishop Morris, of the Roman Catholic hierarchy. She writes: 'On the morning of the 18th inst., between four and five o'clock, while lying awake from pain, not having taken any of my morphia for two days, I heard music as of a choir singing a jubilate. It was glorious. I heard it as distinctly as I ever heard any music in my life. The words 'Hallelujah! Hallelujah! Hallelujah! Hallelujah!' were sung chorally and magnificently. The air was glorious indeed. I noted it down that I might not forget it, having writing materials at my bed-side. When my nurse came to me at her usual hour, I said to her, 'The poor Bishop has, I am sure, gone to his rest, for I heard the angelic band which awaited him between four and five this morning.' Two hours afterwards a mounted messenger from Roehampton, his residence, brought the intelligence to me that Bishop Morris had passed away at the time I had heard the music.

I would notice that there was nothing in common between the Bishop and myself in faith, in thought or in sentiment. When his brother, my dear husband, died, music was also heard in our house, but on that occasion not by myself. My maid Jenny, who had lived with us a long time, and who had helped much in nursing him, was awakened out of her sleep by music as if from, she said, a fine band. Knowing how much we both loved music, she fancied at the moment that I must have caused a band to come, and rushed into the hall, and then into the library, and so from one part of the house to another in search of it. No one heard it but herself, but that she heard it I am as sure as that I heard this of yesterday morning. She was a medium, and has since gone to her rest. This is not my own first experience of the kind. I heard music at the moment of the death of my dear cousin, William C. Stewart (nephew of Robert Owen, the philanthropist). How are such phenomena to be accounted for? How far are they subjective or objective?"

The present writer had once reported to him the phenomenon of such music being heard by more persons than one in a house, in which case it must be inferred that it was objective. It was related to him by two of the hearers of it—Mr. Mullins and his wife, known as truthful people. Mr. M. was a hair-dresser near Rathbone Place, and had for lodgers a carpenter and his wife. The latter was advanced in consumption, and not expected to live. One day Mr. M. while in his back shop heard music as if played at the open street door or in the passage, and, thinking of his sick lodger, came out to put a stop to it, at the same moment his wife, as she was coming up the stairs from the kitchen, called out, 'Do, William, stop that noise: think of poor Mrs. —.' But now the music seemed to be coming from above, Mr. M. and his wife following it, as

they thought stopped at the sick woman's door, which was partly open, and heard the music, as if in her room; entering, they saw that she, lying alone, was also harkening to the same music. Making a gesture for silence with one hand, with the other she pointed upwards, her eyes fixed in rapt attention; and so she passed away, the music ceasing only as she ceased to breathe.

Perhaps some of your readers may know of other instances of the kind, so interesting to psychologists. J. D.

Letter from Elder Prescott.

NORTH UNION, CLEVELAND, OHIO.—Elder J. S. Prescott writes: J. M. Peebles—DEAR FRIEND,—We felt a special gift to drop you a line, although absent in body we are present in spirit with you. How can it be otherwise, since we are now recognized as the oldest organized body of Spiritualists in America? How can it be otherwise than that there should be a growing union and sympathy between the roots, i. e.—radical principles, and the "branches" of the "tree of Life," and the "leaves" of the tree, i. e., science, going before, preceding fruit, which we already see "are for the healing of the nations." Witness, Dr. Newton, and a thousand other healing mediums at the present day, and these signs following those that believe that "life and immortality are brought to light in this day through the glorious gospel of Spiritualism. How can it be otherwise than that the most advanced Spiritualists should be in deep sympathy with the Shakers? Seeing their eighteen communities formed, containing seventy-five families, so many "batteries," spiritually, each one a nucleus, a basis of angel operations throughout the world? America being far in advance of old England in this respect, whereas there the glorious *Sun of Spiritualism* is just rising, witness the *Medium and Day Break*, which comes to us weekly. A band of angels approaching the *Sun*, etc.

In answer to the question, "Will spiritual phenomena cease soon?" We answer, never! Never! until it has accomplished its mission. It will increase to the ends of the earth, and to the islands of the sea. It may cease with certain individuals and in certain localities, but it will break out in other places. This prediction was given to us in the following stanza:

"The work of God has now begun,
No power on earth can stay it,
It will throughout every nation run,
For lo! the Lord doth say it,
And never! never! shall it cease,
Until the works perfected,
As God is true, it will increase,
His standard is erected."

We received your reply to Mr. Walk, published in the *Avalanche*. We read it in our meeting at New Union. It was most admirable; also your success in New Orleans, for all of which please accept our united thanks.

Recently we had a good visit from Mr. Thacher. He staid over night. We had a sitting in which he was entranced, and for the first time controlled by spirit power. With proper surroundings he will yet make a splendid public speaker; on the rostrum we predict for him a glorious future. Receive our love. Come and see us.

The Alarm in Europe.

The following significant circular, proposing a combination of all the European governments to suppress the International, was issued by the Spanish Minister of State to all Spanish representatives in foreign countries:

THE INTERNATIONAL.

PROPOSED COMBINATION OF EUROPEAN GOVERNMENTS TO SUPPRESS IT—IMPORTANT CIRCULAR FROM THE SPANISH MINISTER OF STATE TO ALL FOREIGN COUNTRIES.

The Spanish Minister of State, Senator De Blas, has addressed the following circular to the Spanish representatives in foreign countries, England included, on the Internationals:

YOUR EXCELLENCY,—A grave debate occurred in the Spanish Congress during the last Legislature, which was one of the most important ever sustained in any legislative assembly. Its object was to define, from the political, and, consequently, eminently practical, point of view the real condition of the International Association of Workingmen. The powerful and formidable organization, and the rapid development it has attained in a few years, invite the serious attention of all who are interested in the preservation of social order. The latter is menaced in its very foundations by the Internationals, which break up all the traditions of humanity, erases from thought the very name of God, of the life of the family, and of inheritance, which also erases that of nations from the civilized world, and aspires to increase the prosperity of the working classes on the basis of equality. It was, therefore, necessary to examine and decide how far we could tolerate, even under the most liberal of political institutions, the existence of an association which commenced by declaring itself the enemy of every political school, and incompatible with all existing forms of government.

We submit to the Congress the question whether the respect due to liberty and to the rights confirmed by the Spanish Democratic Constitution should be extended to its abusive exercise, permitting those to avail themselves of it who struggle to destroy it, or whether, to defend this very liberty, properly understood, we ought to ally to the encounter of the disturbing and revolutionary tendencies of the International, declaring it inimical to the security of the State, and therefore included in the prohibitions of article 10 of the Constitution. You will doubtless have followed, with the same interest that it created everywhere, this long and brilliant discussion, sustained so loftily by our principal orators. It is, therefore, unnecessary for me to remind you of the point of view under which the Government of his Majesty have looked upon the question. They obtained by a solemn vote in the Parliament a declaration favorable to their intentions.

From this preface you will have no doubts as to the ideas of the Government respecting the International. The circular of my colleague, the Minister of the Home Department, to the authorities of the provinces will have made known to you the conduct they decided to pursue.

The Government, resting on the declarations of the representatives of the country who have passed judgment on the International, and voted it outside of the constitution and liable under the penal code, are resolved to repress all its manifestations and all its other ostensible acts which might alter the public peace; and are also resolved, if circumstances require it, to submit to the Cortes a project of law dissolving the said association in conformity with the constitution.

The Government do not direct themselves to you to-day through me with any other object than to explain to you their ideas, already well known, respecting the International, and the rules by which you ought to guide your conduct in this

question. As regards the interior administration of the nation they have other views. Knowing that you are entirely identified with them, they hope that in the discharge of the high mission confided to you, you will contribute efficaciously, in your relations with the government to which you are accredited, to procure that the measures necessary to arrive at a satisfactory result may be taken by common accord. This accord is required by the very nature of the association, for its character of universality is exactly that which makes it the more dangerous.

It will not suffice that one Government alone shall take respecting it separately the most severe dispositions, neither will it suffice that its sections should be made to disappear from one single nation by means of its laws, nor by the co-operation and individual initiative (the importance of which, nevertheless, cannot be overrated) of all classes interested in the conservation of society. There will always remain some fanatical adherents, who, on the first favorable occasion, will serve as the nucleus for its prompt reorganization, toward which the General Council will powerfully aid with the extraordinary publicity the newspaper press affords in our days, and the rapidity of communication between all civilized people. The Commune of Paris is an eloquent example of this. A large part, and perhaps not the least influential, of those who directed the events there was composed of foreigners who were not resident in France at the fall of the Empire.

To put down the evil it is necessary that all governments labor at once to the same end. All are equally interested—may, the others are even more interested than Spain, where the International has not taken such profound root and does not count such a great number of adherents as in other nations of the two continents. The administration of each nation permits it to adopt legislative disposition, which, however different they may be, will be equally efficacious to preserve them from the cataclysm of a social revolution.

The imminence and gravity of the danger are powerful motives to induce statesmen to devote their serious attention to this object. This was claimed of them last year by the circular of the minister of Foreign Affairs of the French Republic. That nation has just passed through a terrible crisis. It is possible that the severe blow inflicted on the agitators of Paris after the victories secured by the troops of Versailles has an ill-founded confidence in the other governments of Europe. Nevertheless, the organs of the International, and the declarations of its friends in the clubs, and even in State Parliaments, quickly proved that the defeat suffered was considered by them as a merely transitory contretemps; and so far from condemning the horrors of the Commune of Paris, they proclaimed with pride their share in the responsibility, and manifested themselves disposed to reproduce those horrors anew, by working to extend the sphere of their action with more perseverance than ever.

It is therefore to be hoped that, in view of the gravity of the circumstances, every State will benevolently and sympathetically lend its aid to the work of defense against the International. This will be all the more easy if one of the great powers undertakes to sketch the basis of a common agreement and of a universal and simultaneous action.

It is also to be desired that the nations who have not yet concluded a treaty of extradition with Spain should enter into a special agreement as to whatever relates to the International.

You will please let me know whether the Minister of Foreign Affairs is disposed to take these suggestions into consideration, and I beg you to read this dispatch to him and leave a copy with him.

"Convinced of the zeal of your Excellency in the service of the State, I am sure you will avail yourself of the good relations which exist between the Government of — and that of his Majesty, to obtain the most prompt and efficacious support the latter needs abroad, in respect to the measures it judges prudent to adopt.

"Receive the expression of my deepest consideration, etc.,
"BONFACIO DE BLAS,
"Minister of State (Foreign Affairs).
"MADRID, February, 1872."

Woman Suffrage.

We shall have to espouse the cause of Woman's Rights. Mrs. M. M. Ricker of this city, went to the polls in Ward 3, on Tuesday, and voted the straight Democratic ticket. The Moderator took her vote and we suppose he counted it with the rest. At any rate he ought to have done so. If he didn't, it follows that he isn't true to woman.

Mrs. Ricker is a first rate Democratic Brick. She went the day before election and demanded of the selectmen to have her name put upon the check-list. They refused and ought to be consigned to the realms of eternal celibacy instantler. Mrs. Ricker owns a large amount of property and pays large taxes in this city, and these selectmen undertake to say that she has no rights which they or any other niggers are bound to respect. They will see their mistake if we women's rights fellers and gals know ourselves, and we think we do. It's inevitable that women are going to vote, and we are not the snaggy, crotchety, shrivelled up old Benedict to say that we won't fight for and defend the women to the best of our ability, so help us Melchisedec.—*Dover (N. H.) Democrat*.

The New York *World* devotes a couple of columns to "Women in Journalism," sketching the lives of Jane Swiss-helm, Emma Brown, Laura Redden, Nellie Hutchinson, Middle Morgan, Sara Hubbard and Margaret Buchanan. It also mentions Paulina Wright Davis, Fanny Fern, Gail Hamilton, Elizabeth Stuart Phelps, Helen Hunt, Mrs. Whitney, Mary Clemmer Ames and Grace Greenwood. The proprietors of this WEEKLY are not enumerated in the list. *N'importe*, as long as the people crowd in thousands to hear what we write, and as long as the "real world" admits our claims as journalists, we can afford to be forgotten by the "paper *World*."

Room for an article from the New York *World* of the 27th ult:

"A bill to prohibit waiter-girl saloons has been virtually tabled in the Assembly. Let the mover try it again on the principle of regulating such establishments. Many things which cannot be absolutely prohibited may yet be readily made susceptible of sanitary rules."

If the "Gentleman in black below" reads the New York dailies, it is surmised that when he peruses the above it will make him grin."

The New York *Standard* of the 28th ult., reports that there are five unrecognized corpses at the Morgue. It is no wonder the House of Commons in Great Britain objects to Sir Charles Dilkes' republicanism; some folks don't like such proofs of a high state of civilization.

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J. M. PEEBLES,
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A. A. WHEELOCK, Managing Editor.

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

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Conference of Spiritualists and Shakers.

The Society of progressive Spiritualists of Troy, N. Y., passed a resolution several weeks since inviting the Shakers in different localities to meet them in a joint Conference. The invitation accepted; nearly forty Shakers were present besides the speakers. Among these were Elders F. W. Evans, New Lebanon; Charles Greaves, Canaan; Wm. Leonard, Harvard Mass; J. B. Vance, Alfred Maine; J. Whitely, Shirley Mass; Henry Cummings, Enfield N. H.; and also several elderesses. The first meeting was a Conference, for a full and free expression of opinion. Mr. Benj. Starbuck in a short speech welcomed the Believers, as they denominate themselves, to Troy.

Elder Evans responded, expressing his gratification at seeing the great work of expansion going on in the public mind, and thought it was an evidence of the increase of religious feeling. The Elder said that all good came from one fount, one main source, and that although Christ—that is, the Christ principle was our Saviour yet we all might be helping each other—be savior's in a certain sense one to the other. Progress went on in the next world. Those who did not become Shakers in this, would have to come to it in the future world. At the conclusion of Elder Evan's remarks the Shakers sang that grand old Shaker outburst; "God is infinitely able to sustain the weak and feeble," with such enthusiasm and effect that every one of the audience would have joined if they could. As it was there were many other voices heard, among them.

Rev. O. L. Sutliff, of Albany, Antoinette Doolittle, Elisha Waters and others.

The meeting was formally organized by the election of Benjamin Starbuck President, and Elisha Waters, and J. M. Peebles; Vice Presidents, also Elder G. H. Lomas, Dr. J. E. Briggs, John McDonald; Secretaries.

The morning session was interesting and spirited. Some of the utterances were marvellously radical, especially those relating to the abuses of marriage, and the prevailing licentiousness of the age.

O. L. Sutliff, Spiritualist lecturer, gave an interesting and eloquent discourse upon "progress," illustrating his ideas by scriptural passages, and figures drawn from nature. Asking the Shakers to more fully define their ideas, and communistic principles generally, he dwelt upon the necessity for more human kindness. He expected to see the day when all denominations will mingle together in these love feasts. When that day comes we shall have peace on earth, good will to men.

Elder Wm. Leonard, of Harvard, Mass., a large, solid, portly, jolly-looking man, said he was pleased that the tie of good will between the Spiritualists and Shakers was getting stronger. Shakers consider Spiritualism the offspring of their faith. The hand of God is in Spiritualism, and there is to be more of it. He related some extraordinary manifestations of spirits occurring long before the Fox family, and expressed surprise that Spiritualists did not understand, and had not understood all along, that Shakers were Spiritualists, who had made their Spiritualism practical, by crucifying the "flesh and living in the spirit." Considering the professions, the world was asking to see the fruits. His anecdotes were apt and amusing.

Elder Henry Cummings, of Enfield, N. H., had been thinking of one of the Shaker songs, "Let us grasp the hands of the angels, they are telling us to come up higher." We have believed that the angel world is far away from us. We are learning to be angels one to another. In the world of trade we get very little for which we do not give an equivalent. This law runs through spiritual things. We do not get love unless we give something for it. Love was not lust, nor was liberty

license to violate law. Shakers have been taught that all have their life work to do, and that neither Jesus nor God himself can do the work for an individual. We may be helped, we may be helps unto each other, but the work must be done by ourselves. Shakers have cast aside the idea that they are to be saved by the merits of another. They, and every other class of persons, are going to be saved by their own merits. Our work is to grow the spiritual part of our being and to subjugate the natural. Purity opens the gate of Heaven. Salvation was a gradual process of interior spiritual growth.

Eldress Antoinette Doolittle, Harriet Bullard and other Shaker sisters made excellent speeches. One sister who had been a long time an earnest Spiritualist in the world, related her experience, and gave some of the reasons why she had joined the Shakers. She was still a Spiritualist in the holiest sense of the word, and was blessed with visions and foregoings of the soul's destiny. At the close of each speaker's remarks, the Shakers sang an inspirational song. Our Troy quartette sometimes united with them.

The second day Elder G. H. Lomas, editor of the *Shaker*, addressed the audience, taking as a sort of text the words, "the morning dawns." After continuing some time on subjects more intimately connected with the text, he said that there was no greater theme for contemplation presented by Spiritualists than that relative to every person standing on his own foundation, relying wholly upon himself. "We believe," said he, "in a day approaching, whose dawn has been already proclaimed. The Spirit of inquiry has now unfolded itself in a more peculiar manner than ever before. The call of the spirit is progress. We may use the revelations of the past to stand upon, but other bases must be employed to enable one to properly proceed. Souls have grown since our Bible was written, and equally so have their necessities. God speaks to us as prominently now as he did to the great prophet of old, and with as much significance and effect. Give us the life living power of the spirit and we need no more. When we yield ourselves to spiritual motives we are less liable to entertain those of a sensual nature." Then referring to his text, "the morning dawns," the speaker said that therein he saw many great revelations. The fact as to whether woman has a soul is now evident, and the question would most certainly be decided in the affirmative. The speaker said that it would result in more good not to send missionaries to foreign countries, for the reason that the inhabitants of those countries were far more intelligent than the missionaries, and that it was a great pity for these persons to go to heathen nations and fill the minds of the inhabitants with such theological evils. The elder's remarks were attentively listened to, and no doubt produced the desired result.

After some singing by the Shakers, Elder John B. Vance, of Alfred, York County, Me., spoke in relation to the law of progress, the necessity of chastity and celibacy, and the divine beauty of having "all things common." It has been said that this age was not one of a religious nature, but probably scientific. The Elder called attention to the Bible, particularly to the New Testament, where we find that God had a certain chosen people, Pentecostal Christians who understand Jesus, saying, "I am the resurrection and the life." The Shakers were now that chosen body, and he went on to show how other sects were not. The Jewish nation wholly ignored the law of progress and were, according to Elder Vance's views, a dead nation. The churches too, were dead institutions full of "dead men's bones."

We regret we are unable to give more of this able address, but we are, for want of space, obliged to be brief. There was no more smooth and eloquent speaker present than Elder Vance.

Elder Evans following, expressed himself as utterly opposed to cities, and recommended that all Troy move into the country where they would be out of the danger of sin and lust. He said cities were the very places for breeding bad men and women, and exciting great interest in such spectacles as the "Black Crook." Where so many people were congregated together it was natural for vice to seize upon the masses and to affect badly the spiritual advancement of the race. He was in favor of doing away with cities and establishing Shaker villages. The Shakers then joined with the Spiritualist choir under the direction of Mr. Marble, in rendering a fine hymn. The meeting closed by singing the beautiful tune, "Sweet Bye and Bye."

The evening session was highly interesting. The Hall, gallery, doors—stairs, every available place was densely packed, and hundreds failed to gain admittance. After a lively, thrilling Shaker song, Eldress Antoinette Doolittle said she considered it a great privilege to be enabled to attend such a union meeting, and she knew that the results would be of great profit. It has been said, and truly too, that all theology is not religion. Theology points in many different directions; it is diversified. But true religion is the language of the soul; pure aspirations when poured forth give life to it and bring it in close communion with happiness. There is nothing that is needed more to-day than an increase of this holy baptism. Let us advance and embrace this given opportunity. Spiritual philosophy alone, is nothing. We want it to affect the soul. We are complex beings and have two natures. The love of truth belongs to the higher nature and the power of lust to our inferior qualities. When we turn from low desires to the spiritual state then can we realize that spiritual saying, "Blessed are the pure in heart for they shall see God."

At the conclusion of her remarks, the Shakers gave the audience one of their best tunes, after which Elder F. W. Evans made an address. It was able and radical, politically, socially, and religiously. We make no report as we understood that it is to be published in full.

Some more music and then Hon. J. M. Peebles made the closing address. "Spiritual progress" is, in Mr. Peebles' mind, really "salvation." He intimated that many were anxious to become angels, but the query was whether they were willing or not to pass through the process fitting them for the condition to which they aspired. They must humble themselves, break away from bad habits, bear the Cross—endure hardships, persecutions and other trials, in order to become angels and reach the Crown. "We have had," said Mr. P., "a joint meeting of Shakers and Spiritualists, and we have had a most harmonious meeting. The angels have been with us. Love has pervaded our souls. Not a jar has occurred to mar the harmony. We are sorry that our friends from other denominations have been unable to come in and join us in our meetings." Our platform has been free to all, whether Catholics or Methodists, Universalists or Unitarians, Spiritualists or Shakers. The genius of the age tends to liberality, and breadth of opinion. Principles rather than men or women, were to be leaders in the coming years. Mr. Peebles thanked the Shaker brothers and sisters for their fraternal visit, and the Spiritualists of Troy who had entertained the Shakers during their short stay, and he felt assured that all would finally meet in an eternal resting-place "over there." The heavenly kingdom of progress, where such union meetings of love and good will would never end.

Elder Evans returned thanks to the Press and other newspapers of Troy for their kindly notices of the proceedings, and, after one or two tunes by the Shakers, the meeting closed. It has been largely attended at each session and will undoubtedly result in great good. The enthusiastic interest manifested by all in attendance is certainly indicative of this. A. A. W.

Bro. Peebles and The Troy Society.

This worthy Bro, and our associate in editorial labors called upon us a few days since, on his way from Troy, N. Y., to his home in Hammonton, N. J. He witnessed Dr. Slade's manifestations, and the public may expect to hear something about that seance, and we can assure them, that upon this, as every thing else of which he writes or speaks, the "trump" of this "Spiritual Pilgrim" "will give no uncertain sound."

Bro. P. is suffering from ill-health, caused by too great mental labor, and yet, with a will indomitable, he continues the double labor of writing and lecturing. Oh, will the time ever come when these poor half-paid, over-worked pilgrim lecturers on Spiritualism, will be sufficiently appreciated, to enlist the active sympathy and co-operation of those wealthy Spiritualists, who might make their now stormy pathway one of sweet delight, strewn with the flowers of generous deeds? We hope that day is included in the sweet song of "The Good Time Coming." We shall look for the millenium the day after that "good time" arrives!

Meantime, our faithful Bro. and others, sick or well, work on, trusting to time and the future, to even all in their faultless balances. Societies in Cincinnati, Battle Creek, and other localities, have invited Bro. Peebles to speak for them for a year as their settled speaker, while the Troy Society, where he has just finished a most successful two months engagement, leaving the Society in a more prosperous condition than it ever has been before, are urging him to accept a *nine months* engagement, to commence as soon as his present engagements will admit.

How do the opponents of "settled speakers" like that? We suppose it will be admitted that those Societies have the good of Spiritualism at heart, if they have not the fear of E. V. Wilson before their eyes, who prophecies "failure and ruin" to every Society who dare presume against his warning, to engage a speaker over two months consecutively! Well, Bro. Wilson, the Troy Society have *dared*, presumptuous though it be, to utterly disregard your warning voice, and have plunged headlong into the "settled speaker" business, the result being, in the past year of its trial, up to the present, a greater prosperity than the Society has ever before known! We suggest to Bro. Wilson also, that if he is still as much opposed to "settled speakers" as ever, that he make a trip to Troy—inquire of Benjamin Starbuck, and others, the condition of things—and then write up the *failure* of the Troy Society and Lyceum, for his department on *Religio-Phil. Journal*. It might amuse the Spiritualists of Troy to see how easy Bro. Wilson could do that, as he did once before, when *all the facts proved conclusively* the opposite! But no matter—hammer away against "settled speakers," Bro. Wilson, the more you do it the more Spiritualists will see the *necessity* of "settled speakers," and the calls for them will increase.

We hope Bro. Peebles will accept the invitation of the Troy Society, as there seems to be a natural and reasonable appreciation of his effective and satisfactory labors with the Spiritualists in Troy. A most favorable and healthy symptom, we noticed his labors seemed to have upon the public, as the *Daily Press* of that city published his lectures entire, almost every week, a very uncommon thing for a Spiritualist lecturer to experience.

Bro. Peebles has always been noted for a hearty enthusiasm in the Lyceums, and wherever speaking, has invariably attended and taken part in the exercises! That the Troy Lyceum, (one of the best and most prosperous in the country) hold him in most friendly regard and esteem, is evinced in the fact, that last Sunday one of the larger groups presented Bro. P. with a splendid gold pen-holder. He was also presented with a magnificent Album filled with the pictures of the officers, leaders, and members of the Lyceum—a most appropriate and valuable keep-sake, truly. Success to the Troy Society and Lyceum, and all speakers whether "settled" or unsettled. A. A. W.

Thomas Gales Forster.

This eloquent brother, though still feeble in health, was in the desk last Sunday morning, at Apollo Hall, and gave to those who had the courage to venture out in such a severe storm, one of the best of the most able lectures it has been our good fortune to hear from his lips.

In the evening, though looking, physically, more like a fit subject for the bed than a speaker's rostrum, he was in his place, and it must have astonished all who were in attendance, to see the able manner in which his control presented their views, with the medium so feeble physically. It is wonderful how spirit power will enable a person, mediumistic and susceptible to the influence, to perform most successfully a laborious effort, without which it could not be done.

Bro. Forster's very able discourse on Sunday was a fine illustration of spirit control, not only in speaking, but of spirit power in sustaining the physical. How little even some mediums realize their indebtedness to their kind and loving spirit friends in this respect.

We expect to publish those discourses of Bro. Forster's soon.

A. A. W.

"Go, and do thou Likewise."

[LUKE 10, 37.]

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

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

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

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

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

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

We say there are many wealthy farmers, artisans and merchants, cherishing spiritualistic views, and indebted to spiritualistic manipulations, who are interested in manufactories, engaged in commercial, industrial and mercantile pursuits, who from out the abundance of their respective storehouses are fully able to give material sustenance to our few worthy spiritual journals, those struggling yet most efficient organs for the promulgation of this gospel of gladness to all humanity; and which only by sacrifices that are unknown to the great outside world, are furnishing their readers with a year's amount of valuable matter and spiritual information for a stipend that barely covers the actual cost of the raw material. We say there are many wealthy friends within our ranks to-day who can give of their surplus funds without inconvenience to any one, and thus render an aid that will ever afterwards bless the donor more than an hundred fold; and not only journals, though in the order of enumeration of those ever widening influences for good, they are of the first importance, as without the newspaper all other educational means are measurably shorn of their proportion; but there are also languishing societies, humanitarian institutions, etc., that need the lifting help of our liberal and enlightened Spiritualists, well nigh as much as do our faithful public journals.

From those who acquire much, or to whom much is given, much shall be required, is a principal in spiritual ethics as it is in political equity. If the accumulation of material means is considered great gain in this world, is it not within the compass of reason and sense as well as conformable to spirit teaching, that it pays a far larger per centage to one's stock of essential wealth to lay up treasures in that realm where rust doth not affect, where thieving hands cannot falsely appropriate, nor raging fires consume it? As is permanent and true, of more

value than the perishable and evanescent, are we proportionately admonished that spiritual riches are not only to be intellectually perceived and preferred, but must be practically sought and earned, even while adding to our personal prosperity here by multiplying the number of our greenbacks.

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

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

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

G. A. B.

Catholics Confess the Facts.

It is worthy of remembrance that the Romish church as a body, has never denied the reality of modern spirit-phenomena. Admitting the facts they test both media and spirits by the dogmas of the church. The Rev. Father Giessen delivering a sermon recently in New Orleans, La., upon the "Marvelous ways of Providence," gave the following testimony. We copy from the New Orleans *Picayune*:

Dreams were sometimes a means of salvation. A whole family were once united to the Catholic Church by the husband and father seeing the inside of a church with a priest officiating at the altar. He entered the church from curiosity and saw all that he had seen in his dream.

Sometimes the devil himself would be instrumental in saving a soul, but none but Catholics could understand this in its true light.

In Virginia there was once a haunted house, occupied by a family called Livingston. None could enter the house without having their clothing torn and cut to pieces. Property was destroyed by no perceptible means. Dreadful noises were heard in every direction. One lady entered from curiosity, but took care to take from her head a fine lace cap that she wore and place it, for greater security, in a pocket-handkerchief. These she placed in her pocket. When she took them out the cap was in ribbons.

Mr. Livingston applied to a Lutheran minister, who came and prayed, but this only seemed to increase the horrors that surrounded the family. A Methodist minister was invited next. He brought a number of Methodists to sing and pray with him, but they could not sing and pray loud enough, for the devils were sending the furniture flying over their heads and yelling in fiendish accompaniment. A conjurer was next called upon, but he would not move a step toward the house without receiving his money in advance, and Mr. Livingston was only willing to pay provided peace and order was obtained and secured.

At last a poor Irish peddler came along and slept in the house. The bed moved under him, the dishes clattered and flew around, and it seemed to Pat as if pandemonium had broken loose. The peddler said that only a priest could "lay" the foul spirits of discord. A priest was sent for. He blessed the house and the noises ceased for four days, when they commenced again. The priest was sent for a second time. He said the family must join the Catholic church in order to insure a peace. The advice was followed, and the Livingston family had never been troubled since.

The Battle of a Thousand Years.

BY J. O. BARRETT.

Religion is the world's property. It is Nature's dowry. All have rights here, as to air. It cannot long be canned up; it ferments and bursts. Let us credit where it is due.

Humanity cannot afford the loss of a single idea of truth. The poor Indian falls a prey to the depredator; but he is *spiritually* rich, for he owns the Great Spirit. Says the Persian prophet, "God is lighter; the soul is a flame from among the flames of the fire of His residence of sovereignty." Says Plato, "Of good there is one eternal, definite and universal cause—infinite soul." Says Mahomet, "Allah is one; every good act is charity." Says the Hindoo, "Vishnu resides in the heart of all creatures." Says Jesus, "God is a spirit; and they that worship Him must worship Him in spirit and in truth." Says John the beloved, "God is love, and he that dwelleth in love dwelleth in God and God in him." Says Ann Lee, "God is Father and Mother, too." Says Parker, "Every violet blooms of God; every city is fragrant of the presence of Deity." Say the Spiritualists, "God is the inner soul of the universe."

Definitions all true, we have here the broad gauge of charity, that of "believing all things." Buddhism, Mahomedanism, Hebrewism, Christianity; these are heart, lungs, brain and mind. Buddhism is the mother of them all. Strange how the "tree of life" branches out. The Hierophantic religion of Egypt; the fire-worshiping of Persia; the Druidic of Europe; the orgie of Indian mythology; the Hebraic of Palestine; the Catholic of the Christian; the Protestant of the Catholic, are but outgrowths of a common root, planted far past in the tropical soul of the Hindoo seer.

Trace a single stem—the Protestant of more modern date. See man in his child-state. He hears the thunder overhead where the dark cloud is; is it not a mystic voice—God speaking? He sees the lightning shivering down, stabbing his rude hut; is not God angry? Heaven's artillery, earthquakes, tornadoes, floods, conflagrations, are forebodings of divine displeasure to the ignorant and superstitious.

If God is implacable, we must do something to oppose him. Here buds the idea of hell, and with hell comes its offspring, a devil to superintend it. And then what? An atonement to defeat the devil that God may be God.

What form shall this atonement assume? Exactly what an animal mind naturally conceives. Is not the wild beast satisfied when it drinks the blood of its prey? Is not the warrior satisfied when he has slain his enemy? So God's anger, says the sensuous mind, is opposed by blood, the sacrificed blood of the cross. It would be well for the church to study this moral ratio, and find the origin of their bloody atonement.

Calvinism grew out of this animal idea; the father of it was iron-clad. Being organically cross and angular, John Calvin said, "We are all depraved by nature; even infants are reprobates." But he and his disciples were good enough to be saved. The aristocratic always think they are better than the rest of mankind—"We are the elect." Reprobation and election, a splendid conception. God from all eternity elected

some, and turned the rest over to be damned. What for? To vindicate divine justice. So Christ died for the elect only.

All forces have their antipodes. The more human could not see the justice of God in electing some to be saved, and leaving the rest to be damned. Feeling the spirit of independence, these said, "Man is a free agent, have we not a power to choose or refuse? We may be saved or damned, just as we choose." This is the voice of individual sovereignty. What did the Free Willer say? "Christ died for all 'whosoever will let him take of the water of life freely.'"

There are strange nuptials in our world. With some fighting is a species of courting. At any rate Calvinism and Free Willism betrothed—got married; and the first born son was Universalism. It was a ruddy child.

The amalgamation of these two Protestant ideas, produced this new compound. Calvin said, "All for whom Christ died—the elect—will be saved." Free Will said, "Christ died for all." "Then all will be saved," replied the Universalist.

Universalism is not a positive, but a resultant force—a compound. But it was new to its age, and therefore must be battled against.

The new idea involved a resolution. If all must be saved, hell must get out of the way. If hell goes, the devil goes; if the devil goes, depravity goes; if depravity goes, where is vicarious atonement?

The pioneer Universalists battled away till at length the walls of hell were battered down, when they rushed and took possession. It was the greatest victory the world ever heard of. That old fort had stood for thousands of years, but the Universalists conquered it and the devil! Opening wide the gates, entering the satanic territory they set to work at once, quenching the fires, cleansing the brimstone pits, repairing the place generally, till it has become quite a respectable residence.

To this victory the orthodox yielded. They are conquered. They know it. Total depravity is exploded; hell is lost; the devil losing prestige, and the last link holds vicarious atonement, but that is doomed. So the darkness is fuel for the light.

What of the situation now? Subsidiary forces have also contributed to inaugurate the "new religion." Quakerism instituted the worship of the Spirit; Shakerism the life of social chastity; Congregationalism the right of Democratic government; Episcopalianism the step between Catholic and Protestant stories; Methodism the land of missionary zeal; and, among these and others, a little giant stepped forth—the Radical Unitarian, scholarly and rationalistic. "Reduce things to reason," he said, "and let us dispense with miracles;" and miracles went by the board—the audacious Unitarian! What next the battle and victory? "Christ is a man! the Bible is a fallible book! the heathen have a religion, too; let us get their truth and be free!"

What next? Universalism became a subject of criticism. The right she gave us to reason, we have improved till her own theology is in the prisoner's box. Strange that the chariot of liberty we construct for others should carry us captive to a liberty we dread. We are all in a religious whirlwind now. There is an awful questioning. Creeds are questioned; the Bible questioned; Christ questioned; God questioned! Perilous times these for the church.

But note the drift of religious thought. In abandoning their monstrous dogmas of Total Depravity, a personal Devil, and a *literal* Hell, and the preaching of more liberal sentiments, the Orthodox are coming to Universalist ground. They meet here—both wings attached to the same theological body—an infallible Bible, an infallible Christ, and an atonement reconstructed to suit the times. Universalism is orthodoxy grown to seed; orthodoxy to-day is universalism in embryo.

Is this amalgamation again? It is in the sense of running the whole of theology into the ground! Both sects reject the dogma of total depravity, and this rejection undermines the atonement of Jesus; for if we have by birthright a capacity for salvation; if by culture we can be saved, what is the need of the "blood of the cross?" "But the atonement is *not* literal blood; not substitutive," say these brethren now; "it is the example of Jesus, His precepts, His life, that saves." Exactly, and your atonement is a dead letter. It falls with your other dogmas. The atonement left out with the rest, what is the basis of the church? Nothing but its own beggarly pride; nothing but a dead body of practical atheism dressed in silks. 'Tis well; let it be buried out of sight.

Death is God's hour of emancipation. "He taketh away the old that He may establish the new." When the church has ceased to be inspirational; has despised the angels' oracles; has sunk into a blank, protestant rationalism; cold, fashionable; laid out to-day like a mummy—and it is nearly that now—be sure God means it shall die and give place to a more vital religion. As well mourn over ancient Babylon as mourn over this fatality. God's law is, that the fresh and new shall supplant the old and dying.

All these collisions, compromises, revolutions and reconstructions, evolving the fires of intellect, breeding a rationalistic skepticism, lessening the reverence for Bibles and ordinances, diminishing the sacredness of the ministerial office, inaugurating an era of science, have fitted the enlightened world for a more interior and spiritualistic analysis of man's religious nature and destiny.

Spiritualism is the outburst of these conditions. It is the flower of centuries. All religions will center. Catholicity has given it a maternity; Congregationalism a democracy; Methodism a warmth of soul; Universalism a breadth of scope; Unitarianism a rationalistic bias; Infidelity a habit of close analysis. These have been the nurseries for this flower which the sunlight from the angel republics has developed to bless the world with beauty and love, immortality and peace.

Standing now where there is no fear of loss or gain, before the crucifying reason, under inspiration, Spiritualists are enabled to "prove all things and hold fast that which is good." With the Bible in hand they are willing to credit then only what is due. Having no credal commitment, no finalities to discovery of truth, they find in scripture testimony parallels of personal experience, and therefore respect it for what it is really worth. As regards the atonement, for instance, they discover a natural beauty in what the Bible says about it when viewed in the Spiritual light in which it was substantially written. Consider one simple law, by way of application:

In the healing art by the laying on of hands, the sphere of health is exchanged, or substituted, for the sphere of sickness. It is life for death. The healer takes on sometimes the disease, ere a cure is effected. "Himself took our diseases and bore our sicknesses." Spiritually, healthfully, this is "the forgiveness of sins." Jesus said to the sick, "Thy sins be forgiven thee; be thou whole"—physically and spiritually restored or harmonized.

The apostles beautifully coupled this law of atonement, or spherical substitution, with the cross or martyrdom of Jesus. They remembered that it precluded his angelic reappearance after crucifixion, whereby they were quickened in the inner life. It was therefore the opening up of Spiritual forces. "Father forgive them, for they know not what they do," was the voice of the loving angel world coming closer to human

hearts through the simple mediumship of that heroic martyr to his truth. There is no wonder, then, at the apostles' significance attached to the cross. It was the symbol of self-denial; it concentrated the mind to the one great divine reality, and thus brought them into higher conditions of inner life.

It is the privilege of the thinker of our age thus to occupy a position *outside* the bible students of nature, where God is and where we can honestly listen to what our ancient brothers said, weighing their words in the scale of human experience. The Bible need not interpret us, we should interpret it. We should bring the measure of our seership to comprehend its seership. So may we say of all other books recognizing Truth, wherever spoken as the "word of God." We should notice the weaknesses as well as virtues of Jesus, the prophets and apostles, rejecting what is impractical, accepting what is good, but we should be willing to hear what they have to say to-day through a living humanity.

The heathen, too, may teach us. If we are pure enough to enter so august an assembly, we should listen as pupils before the Solons, the Aristotles, the Platos, the Galens and other enlightened sages of the past and present, that we may construct from all thought a world's eclecticism of science, art and religion. We claim the right of appropriating the good of every church, of every government, of every oracle in every age. Whatever God reveals, man inherits. This good is quickened into lofty purpose, endearing to all our walks by virtue of ever present inspiration from ministering angels.

And by such light we have learned some of the relations and responsibilities of the spirit world that is found in conditions real as the strata of our earth; that the inhabitants of our world gravitated thither just where they belong, organizing and selecting their own associates on a plane with their affections; that there are schools, asylums for earth's unfortunates, temples of music and fine art, bands of industries, healings for the mentally and morally sick, love for the famished in heart, mercy for the once lost, joy for all that have sorrows, peace for the warring, forgiveness for the erring, united souls for the misunited of this life, redemption for all, blessed forever more. "Break forth into singing! Shout aloud for joy, O pilgrims! Let all things be glad, for, behold, all things have become new!"

"Brothers, step forth in the future's van,
For the worst is past;
Right conquers at last,
And the better day dawns upon suffering man."

A Humbug Unmasked; or, Was Thomas Paine a Hypocrite.

Editor American Spiritualist:

In the *Banner of Light* of the 21st of October, 1865, the following statement was made by A. W. Pugh, Esq., at that time Secretary of the Executive Board of the Religious Society of Spiritualists of Cincinnati:

"E. V. Wilson occupied the desk last Sunday, October 1. * * * He gave us one of those powerful discourses peculiar to himself, on the subject of Diabolism, under spirit influence, the controlling intelligence purporting to be Thomas Paine; and he affirmed the letters known as the 'Junius Letters,' he was the author of; and if the curious would get the manuscript of the 'Common Sense' and 'Age of Reason,' they would find that the style and writing were the same."

In the *Religio-Philosophical Journal* of February 24, is a lecture of Mr. Wilson's, delivered in Philadelphia, in which occurs the following:

"He who hated slavery, opposed the king, and wrote Junius Letters, says, with sudden shock, I cease to live—expecting nothing and found much. He returns declaring 'that life is an eternal fact; and I, in the fullness of the infinite elements, stand erect doing my duty as heretofore.—Thomas Paine."

Mr. Wilson, on numerous other occasions, as is well known, has claimed to be "controlled" or "inspired" by Thomas Paine, and while thus inspired, claims for Paine the authorship of the Junius Letters. And the writer of this has more than once heard Mr. Wilson relate, under the claimed influence of Mr. Paine, how the latter escaped the guillotine in France in a manner far different from what he related it in his writings before he left the earth.

The extract above, from the Philadelphia lecture, also misrepresents Paine, if it means to say that he left the physical body without hope in the future life: "He expected nothing, and found much" found life to "be an eternal fact." All familiar with Paine's life and writings know that he lived and died recognizing a future life.

But the most absurd of all statements is that Paine was, or could have been the author of the Junius Letters. It would probably be impossible for "the curious" at this late day to follow the suggestions of Mr. Wilson and get the manuscript copies of "Common Sense" and the "Age of Reason." But I have before me *fac similes* of the hand writing of Junius, and did have of Thomas Paine at the time of the statement quoted from the *Banner* of October 1865, and compared them carefully, and I venture to say that no expert in deciphering or examining manuscripts would claim that they were at all similar. But the claim of authorship in this case, is not to be proved or disproved by comparing penmanship.

I have an authentic life of Thomas Paine, and also a copy of the Junius Letters, complete in two volumes, "including," as reads the title page, "Letters by the same author under other signatures, to which are added his Confidential Correspondence with Mr. Wilkes, and his Private Letters addressed to Mr. H. S. Woodfall, with a Preliminary Essay, Notes, etc. etc."

These volumes were published by Walker, Arch street, Philadelphia, 1836—a reprint, evidently from a London edition, and have been in the writers possession thirty-four years.

Mr. Woodfall was the printer of the *Public Advertiser*, the paper in which the Junius Letters originally appeared. At his death, his private papers fell into the hands of his son, who, I presume, was the editor of the volumes in my possession. From these volumes I glean the following facts, and I will make quotations in a future paper to verify them if it becomes necessary:

Junius was a christian upon the most sincere conviction, and

an avowed member of the Established Church. One of his chief objects, as he declared, was to defend the religion established by law, and to denounce and give up to public contempt and indignation every man who should be capable of uttering a disrespectful word against it.

He was a monarchist opposed to republicanism, and in favor of the famous British Stamp Act, and of taxing the American colonies, and complained of the Administration for its lack of vigor in enforcing the stamp act instead of repealing it.

He was a man of "rank and fortune," according to his own declaration, and was in habits of confidential intercourse, if not with different members of the cabinet, with politicians who were most intimately familiar with the court and entrusted with all its secrets,

His letters in the *Public Advertiser*, under the various signatures of Junius, Lucius, Atticus, &c., all appeared between the dates of April, 1767, and May, 1772. During this period it was impossible, from the very nature of his letters, that he could have resided, except, perhaps, during an occasional absence of a few days only, in any other place than London. In his private correspondence with Woodfall, and in some of his published letters, he often mentioned facts connected with the court and ministry, which had occurred but a few hours previous.

Junius was also a classical scholar, and often quoted the classics, as can be seen by reference to his private letters to Woodfall, his letters to John Wilkes, his Miscellaneous Letters, and the letters bearing the signature of Junius.

From Thomas Paine's Life I glean the following:

He was a Deist in the true sense of that word; an unbeliever in written revelation, and religiously opposed to the established Church of England. From his earliest youth he doubted the truth of the Christian system, and never believed in what is called redemption by the Son of God.

He was a Republican in politics, and opposed in principle to a monarchical government, and consequently opposed to the Stamp Act, and the measures taken by the British Ministry to tax the American Colonies. It was for holding these sentiments that he was induced by Dr. Franklin to come to this country in the fall of 1774.

He was a man of humble birth, and instead of enjoying a fortune, such as would have brought him into familiar associations with the English nobility, it is known that his pecuniary means were very limited during the period the Junius letters were being written, and that his goods were sold to pay his debts just prior to his sailing for America.

And, what ought to be entirely conclusive with every one, during the entire period in which the Junius and the Miscellaneous Letters of that author were being published, and longer, to wit: from 1767 until the spring of 1774, Thomas Paine held the office of Exciseman, first, in his native town of Thetford, Norfolk County, and afterward, commencing in the spring of 1768, in Lewes, Sussex County—both places somewhat remote from London.

Paine, while he was a clear writer, and wrote good English, was not a classical scholar, and I believe we find him nowhere in his known writings making Latin or Greek quotations, or showing in any way that he was familiar with the classics.

From a comparison of these facts the reader will come to the conclusion that Mr. E. V. Wilson, or his "controlling intelligence," is in the habit of making an egregious blunder in attributing the Junius Letters to Thomas Paine.

And now comes another "sell" from Washington city, which I find noticed in a stray copy of the *Boston Investigator* of January 31st. It comes in the shape of a book entitled "JUNIUS UNMASKED; OR THOMAS PAINE the author of the Junius Letters, and the Declaration of Independence!"

The controversy over the claim set up, and the desire on the part of interested parties to make it appear plausible, will give the work a deal of gratuitous advertising.

Those who are trying in this way to add to Thomas Paine's reputation, and to make "his name head the roll of fame among all who speak the English language," are really belittling his good name, and making him out, if their claim for him is good, a falsifier and hypocrite—traits which no well-informed and honest persons will at this day attribute to him. He never could disguise his sentiments; or at least he was too frank to give utterance to sentiments he did not heartily endorse.

It does seem to me, Mr. Editor, that the time has come when this wind-bag flying all over the country, ought to be punctured. What has Spiritualism to gain by permitting such preposterous claims to go year after year unchallenged? The credulous and ignorant are imposed upon, and the well-informed turn away in disgust.

A few years ago a trance speaker, as reported in the *Banner of Light*, gave a lecture in the city of New York under the influence, as was claimed, of Thomas Jefferson; and the said Thomas defined, in a very elaborate manner, what he meant by the word "free" when he penned the sentence, in the declaration of independence, "all men are created free and equal." Well, where does the joke come in? inquires the reader. Why, in the fact that the word free does not occur in the declaration in any such connection. It simply reads, "all men are created equal, and a few subsequent sentences define what that equality is.

Now comes up another spiritual cry, this time from Washington, that Jefferson never wrote the declaration—it was Thomas Paine!

But enough. When good taste and solid facts are at a discount, and ignorance under the guise of "inspiration from the heavenly spheres" bear the highest premium, it will avail but little to presume to criticise,

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PERSONAL AND LOCAL.

A. E. Doty, of Ilion, N. Y., is lecturing in that part of our State, we learn, very successfully.

Our venerable friend, Dr. Samuel Underhill, is at present in Athens, N. Y., lecturing as usual.

Mrs. Nettie C. Maynard is still at 860 Sixth Avenue, giving great satisfaction to all who call, with the most convincing tests.

A new paper is to be started in New York city; it is to be called *The New Lines*. Mrs. L. D. Blake is to be one of the editors.

See interesting letter from our special correspondent, Prof. Carr, of Mobile, Ala. He has decided to enter the lecturing field. We are glad to hear it.

J. M. Peebles speaks for the Spiritualists in Washington during April. His address is, care of Col. W. Miller, Pension Office.

Dr. E. C. Dunn has returned west. His home is in Rockford, Ill. His lectures in Troy and Albany were well received.

A. Briggs Davis is prepared to speak on any question of the Social Relations, on Health Reform, and on Spiritualism. Permanent address, Box 144, Clinton, Mass.

Sealed letters are answered still by J. V. Mansfield, test medium, at 361 Sixth avenue, when they are not gobbled up by "mail robbers."

Sarah E. Somerby, Clairvoyant and Physician, still continues to heal all who favor her with a trial of her powers. Her number is 749 Sixth avenue.

Mrs. Towne, magnetic healer, 14 Clinton Place, is one of the most successful healers we have ever met in New York. She gives great satisfaction to all she treats.

O. L. Sutliff, after a most successful lecturing tour in Central New York, a month's engagement in Albany, discussion in Troy, N. Y. has returned to his home in Wooster, Ohio.

A. A. Wheelock speaks in Springfield, Mass., Sunday, April 21, and at the two days meeting of the Central New York Association of Spiritualists, to be held in Utica, N. Y., April 27 and 28.

Dr. Slade's manifestations, spirit forms appearing, continue with increasing power, at 210 West Forty-third street. We do not wonder *certain Spiritualists* are beginning to feel rather mortified about the sad "case" on their hands! Never mind, "let the galled jade wince." Facts are worth more than newspaper blarney!

C. Fannie Allyn speaks in Worcester, Mass., April 7. She expects to take a trip to California about the first of September. She is certainly an entertaining speaker, her inspiration truly wonderful, as was evinced in her eloquent addresses, at the Anniversary meeting, Apollo Hall last Sunday. Especially was this the case in the evening, when, after Bro. Forster's thrilling address, she gave a dialogue poem, on twenty-six different subjects, these furnished by skeptics and others in the audience. The effort so grandly successful, was fully appreciated by those, who for an hour listened with wrapt attention. Success to this constant worker and sister wherever she goes.

Young Peoples Spiritual Association.

This is a complete organization working under a constitution and by-laws, equally as systematic as any organized lodge, all the business done according to parliamentary law. Meetings every Thursday evening, a large number of ladies and gentlemen join each meeting. The Association employ the lecturers (commencing April 1, 1872) Moses Hull addresses us during April, we are desirous of corresponding with first class talent, address us for one year, commencing May 1, 1872, address Nannie Dingman, Corresponding Secretary, 283 E. Chestnut Street, Louisville, Ky.

The Bible Responsible.

Leonard Marguardt, near Dayton, Ohio, read a chapter in the Bible to his family, after which he accused his wife of witchcraft. Then they stripped naked—prayed fifteen minutes; rose from their devotions, and slaughtered their children. This done, they returned to bed as though they had done a pious deed. But the husband, still intent on increasing the inhabitants of the celestial regions, told his wife that he wanted to send her to heaven; which laudable purpose he accomplished by gently obstructing her breath. Now, if there were no Bible, or if Moses had never taught the doctrine of witches and witchcraft—and if he had made no law to kill such—or had said: Thou shall respect a witch, witches would have been popular, and this horrid murder would not have made newspaper gossip.

By the way, we wish to furnish an item of news to the theological world. Moses believed in necromancy, or he would not have denounced witches to death. Any body had a right to kill them. He could not have ordered the death penalty where there was no crime. But this is only the argument. The real question is: Why did Moses order the witches killed? Moses killed an Egyptian and buried him in the sand. The witches told on him. Moses was afraid of the clairvoyant powers of the witches and the ghost of the murdered Egyptian, and for this he made the decree.

Now it occurs to us that Moses was the cause of those murders in Ohio; of the barbarities of Cotton Mather, and all the brutalities inflicted by Christians on mediums.

Meeting of the Central New York Association of Spiritualists.

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

L. D. SMITH, Secretary.

The 31st of March.

We notice with pleasure that the anniversary of this "natal day" of modern Spiritual phenomena, was very generally observed by Spiritualists, in their own way, throughout the country. We give a considerable portion of our space this week, to present the exercises at Apollo Hall in this city. We have received addresses and poems delivered at other places, which we shall publish in due time. Meanwhile, let man rejoice and the earth be glad, for now we know that "old death is dead," and life eternal reigns for all.

Ann Lee.

A. J. DAVIS' GREAT HARMONIA, VOL. 5, P. 189 TO 198.

Ann Lee, eighty-five years ago, (now ninety-eight) or 1774 years after Jesus, began her practical era. Her advent and labor move before me with importance and magnitude. I behold in her position and aspiration, something great and revolutionary. In the exemplification of typical spirituality, and as a sign of advancing tides in the ocean of divine ideas, she is gloriously useful and indispensable. As her birth is chronicled in the midst of a modern civilization which exceeded that of origin, Luther and Calvin, so is her religious development more than theirs, startling and important to mankind. The reasons are:

I. Because she was a woman. II. Because she was an inspired woman. III. Because she enlarged the scope of religious experience. IV. Because she unfolded principle, an idea, which no man, not even Jesus, had announced, or perhaps surmised.

Abraham, Isaac, Jacob, Jesus, Paul and other inspired persons were illuminated on many integral principles, but never sufficiently to perceive the plenitude of woman's nature and the equality of her destiny. They had a God of almighty force, of infinite intelligence, of inconstant temper, of love for the lovely, of hate for the hateful, with a heaven for his friends, with a hell for his enemies, but in the out reachings of these minds towards a comprehension and presentation of their God, you will detect a one-sided dependence confessed, a short-sighted obligation and responsibility, and a semi-civilized acknowledgment of the divine personality and character. It was all *manish*; God was a "he" God, and woman was supplemental, Paul, therefore, permitted the woman to speak in meeting with certain insulting restrictions and by-laws affixed. The Jews kept women in the background if not in the tented kitchen; and nowhere does their God disapprove the custom. Luther entertained and expressed almost savage sentiments respecting the woman nature and function. His royal and indignant antagonist, the polygamist, Henry VIII., did not disagree with the doctor of Wittenberg concerning woman; neither did the fiery hail of Calvin's logical cannon destroy the ranks of prevailing prejudices against woman. In fact, woman was not seen by religious chieftains to possess more than secondary value in the universe of "men" until the event of the good, the just, the inspired George Fox; after him we derive a higher typical revelation of the woman nature from the miraculous-minded Swedenborg of the North; then John Wesley, by the light of his inspired talents, recognized woman as a divinely valuable agent in the home mission work, also a voice "persuasive in prayer," as the song of the morning stars, but we wait and watch, and supplicate during all these 1,700 years of religious concussion and progression for such a revelation of God's character as came unexpectedly through Ann Lee.

Of this excellent personage, and concerning the quality and effect of her teachings, the German, English, Scotch and American churches have published libellous accounts. Priests are transparently unjust. No error, no untruth is so immoral as that of the pulpits. It fears a new revelation. But shall mankind hang reverently upon the neck of inspiration? Will men shut their eyes to stellar light and open them in the darkness of earth-born theology? From a limited finite stereotype conception of God, the better part of mankind will soon depart. The council of Nice, in 325, was no more than a congress of prejudiced and wrangling religionists; yet do Catholics, Protestants, Dogmatist and Progressionist, fear to openly repudiate that council. Ecclesiastical tribunals are where justice is impossible. Prayers dissipate the soul's reliance upon integral principles. The very pious are the fashionably immoral; that is, true "faith" under Jesus is more effectual than good "works" under Moses, so that when one's "faith is right according to the orthodox standard of judgment, "works" may promote selfish and wicked ends with impunity to the worker. On this ground, or with this infallible security, priests could and can fabricate falsehoods against Ann Lee, and arrest the investigation of her experiences "all for the glory of God and the salvation of souls." But the end of all this is at hand. Among the just of the earth there is springing up a river of consuming fire, red hot with whole centuries of smothered indignation, and "the whited sepulchres of dishonest minds will be deluged and utterly destroyed. For 1,650 years the "Apostles creed" has been received as changeless gospel; but even that is being deserted by hundreds of spiritual and philosophical minds whose ancestral dignitaries worshipped it as everlasting truth.

"The world moves." Her crime was "she was a woman with a claim upon mankind by Heaven's inspiration." She could not be forgiven. Her sin was unpardonable. Gracious heaven! A woman inspired? What a blemish on the masculine fraternity. Forbid it, Abraham, Isaac and Jacob! Moses, Jesus, Paul, Councils of Popes and Bishops, cast the seven devils out of this new Magdalen! God of masculine quantities infinite; the eternally isolated "he" of the prophets and apostles, down with this ambitious Nenus in religion; scare her fanatical followers and confound the people who listen at her meeting. But she would not down at their bidding. The "He" God of the churches lived as completely and essentially in this "she" incarnation as in the expanded universe. And here comes one great good out of this Nazareth. Ann Lee demonstrated the idea, the impersonal principle, that inspiration and revelation are not confined to China, India, Persia, Judea, Greece, Germany, France, England, Australia or America. That qualitatively and quantitatively the celestial streams flow just as surely through woman's soul as through man's, fertilizing and equalizing the sexual hemispheres as they flow. She broke down the partition wall which custom had built between the woman spirit and its celestial fountain source.

Of the doctrines and thoughts of this inspired one I have nothing to say; it is only her central idea of the principal through which inspiration flowed to mankind.

If there is any just men and women on earth, any minds sincerely Christian, any person conjugally disengaged, any exact followers of the Master and his first apostles, any who endeavor to live and do righteously and peacefully in the love and fear of God, with opinions in the advance of the evangelical establishments, either of America or Europe, they are the Shakers, the people who congregate about the "thoughts" of Ann Lee, the friends who, as brothers and sisters, live in the spiritual glow of the resurrection.

LITERARY NOTICES.

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NOTICES OF THE PRESS.

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

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

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

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

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

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

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

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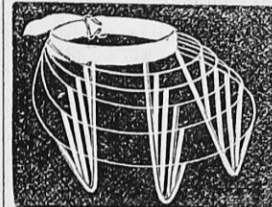
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Fair and sweet as the cloudless moon,
And clear as the azure sky,
Bright as the sunbeams which adorn
Day until eve draws nigh.

So should the days of our childhood,
And the rising years of youth,
Gleam in the stainless purity
Of the glowing light of truth,

'Till crystalized within the heart,
Shall jewels be of worth;
And the radiance which they impart
Will dim the gems of earth.

'Tis not a sensual life of sin,
These beauties will unfold;
But only souls refined within,
Immortal treasures hold.

My soul breathes forth a prayer to-day
To bless this little band,
That angel friends may guide your way
On to the better land.

Up the eternal hills of truth,
With purpose strong ascend;
Turn not aside, Oh, precious youth,
Nor yet one step descend.

Below is darkness, light above,
Your path with peace shall fill;
And blessed ministers of love
Shall lift your spirits still,

Heed not when worldly pleasures call;
Her syren voice may cheer;
The life she masks the soul appals,
Whene'er it doth appear.

The blackest crimes she often shields
Beneath her gorgeous dress;
The heavy sceptre that she wields,
Her votaries oppress,

But linked to all the spheres divine,
Is virtue's simple life;
And those who bow before her shrine
Are free from every strife.

Her jewel casket is the soul,
Her treasure realm the mind;
And where her powers gain control,
The spirit is refined.

Her pearls are goodly deeds of love,
True offerings of the heart;
Wrought in the spirit of the dove,
Sweet solace they impart.

And in my home, that quiet place
Upon the mountain's height,
Fair Virtue walks in sweetest grace,
In heaven's glorious light.

A band of trusting hearts I claim
As my relation dear,
Who bear in truth the Christian name,
And dwell in Love's bright sphere.

The bliss I share I would extend
To all who seek the truth;
My heart's best feelings oft ascend
For children and for youth.

And when they hear the angels call,
To come up higher still,
They'll walk with us the heavenly way,
Up Zion's holy hill.

A STATEN ISLAND TRAGEDY.—Edward D. Waltz, the gardener of Staten Island who was shot on Thursday night by his slighted sweetheart, died yesterday morning. The girl had sued him for breach of promise, and the Richmond County Court on Thursday decided against her. The same day Waltz crossed to Elizabethport in a row-boat, and on his way back in the evening was met by a boat containing a man and woman. When the boats came together, the girl, who proved to be Waltz's discarded sweetheart, fired six balls at him from a revolver, several of them striking him. After the shooting, the boat containing the girl was rowed back to Staten Island. Waltz, after three hours of suffering, got back to Elizabethport wharf. He was then rowed back to Staten Island.

Witness, judge, and executioner. Verily, the old claim of "superior force" is extinct, a girl with a Derringer is master of an unarmed Sampson. What will be the sequel?

A NEW HAVEN GIRL FOUND DYING IN A SOUTH FIFTH-AVENUE HALLWAY.—One night last week Officer Scanlon, of the Prince-street station, heard groans in the hallway of No. 193 South Fifth-avenue. On searching the dark and narrow passage he found, in a corner, doubled up and writhing with pain, a young woman scantily but respectably clad, who, in answer to his questions, would only reply, sobbing and groaning: "Oh, God! Oh, God! am I to die? Frank! Frank!" with the assistance of some citizens he took her to the police station, and the sergeant telegraphed for a surgeon and ambulance and made her as comfortable as possible. As she lay tossing on her temporary couch in the main room she kept repeating: "Oh, God! Frank! Oh, God! am I to die?"

When somewhat relieved by the attentions of the kind-hearted sergeant, and Mr. Rogers, the doorman, she described herself as Nellie Randall, aged 24, of New Haven. Further than this she refused to give any particulars.

Within half an hour the ambulance arrived in charge of Doctor Beach, who, on being informed of the case, and the treatment given by the sergeant and doorman, expressed his approval. Had she not been as promptly cared for she must have died before his arrival. After the doctor had examined the girl and relieved her pain, she was taken on a stretcher to Bellevue.

Frank—who is Frank? What a plaintive cry? She is Nellie Randall—the rest is silence. Faithful even unto death. What wretch, on the broad earth, would exchange places with Frank?

Paragraphic---Rational.

COMPILED BY GEORGE A. BACON.

No author can be as moral as his works, and no preacher as pious as his sermons.—*Jean Paul*.

A personal God is not thinkable consistency with philosophical ideas.—*Fichte*.

There is no less invention in aptly applying a thought found in a book, than in being the first author of the thought.—*Bayle*.

When the press is the echo of sages and reformers, it works well; when it is the echo of turbulent, cynics, it merely feeds political excitement.—*Lamartine*.

Of actual creation, of origin, of beginning of existence from non-existence, we have no experience, and can therefore form no conception.—*Humboldt*.

He that will determine against what he knows, because there may be something which he knows not, is not to be admitted among reasonable beings.—*Dr. Johnson*.

My life is for itself, and not for a spectacle. I much prefer that it should be of a lower strain, so it be genuine and equal, than it should be glittering and unsteady.—*Emerson*.

Wrongly do the Greeks suppose that aught begins or ceases to be; for nothing comes into being or is destroyed, but all is an aggregation or secretion of pre-existent things.—*Anaxagoras*.

"As there is an abecedian ignorance which precedes knowledge, so there is a doctoral ignorance which succeeds it—an ignorance which knowledge begets at the same time she destroys the first."—*Montaigne*.

"This constant daily self-asserting literature of newspapers and periodicals is acting on us tremulously for good or ill. It has access to us at all hours, and gets itself heard as a preacher cannot."—*Mrs. Stowe*.

He who fears death, either fears that he shall be deprived of all sense, or that he shall have different sensations. Now, in the extinction of all sensation, there can be no such thing as subjection to pain or deprivation.—*Antoninus*

Time is the cause of what we call Past, Present and Future. Space is the cause of what we call East, West, etc. Both Time and Space being eternal substances and eternal only, it follows that they are never perceptible by the organs of the sense.—*Max Muller*.

There are periods when the judgment ought to remain in suspense, the data on which a decision might be based being absent. This discipline of suspending the judgment is a common one in science, but not so common as it ought to be elsewhere.—*Tyndall*.

What the sceptic demands, and has a perfect right to demand, of the Church, is, not any probable or tentative, but some most assured knowledge of God; that is to say, he demands, and has a right to demand, a revelation of the divine name ample to conciliate, not merely the spiritual, but the rational, and even the sensuous homage of mankind.—*H. James*.

Wrapped in the darkness of superstition, and consequently of ignorance, it is not difficult to persuade a people that it is for their interest and happiness, present and future, that the voice of the sceptical reasoner should not be heard in the land; and passive obedience and unreasoning faith become elevated to the rank of virtues.—*Emma Martin*.

Neither the Catholic principle of church authority, nor the Protestant principle of scriptural authority, are any longer competent to subjugate the sceptical temper of the age, and therefore if we are to continue regarding Christianity as a veritable divine institution, we must find an enduring basis for it in the acknowledged truths of human nature and science.

To whose guidance shall I commit my mind? Must I be a Christian because I happened to be born in London or in Madrid? Must I be a Mussulman because I was born in Turkey? As it is myself alone that I ought to consult, the choice of a religion is my greatest interest. One man adores God by Mahomet, another by the Grand Lama, and another by the Pope. Weak and foolish men! Adore God by your own reason.—*Voltaire*.

Nothing can be more unphilosophical than to be positive or dogmatical on any subject; and even [if excessive scepticism could be maintained, it would not be more destructive to all just reasoning and inquiry. When men are the most sure and arrogant, they are commonly the most mistaken, and have then given views to passion, without that proper deliberation and suspense which can alone secure them from the grossest absurdities.—*Hume*.

No one need expect to be original simply by being absurd. There is a cycle in nonsense which ever and anon brings back the delusions and errors of an earlier time. The follies of the present day are transcripts, unwittingly produced, and with, of course, a few variations, of follies which existed a century ago.—*Hugh Miller*.

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