

The American Spiritualist.

PHENOMENAL AND PHILOSOPHICAL.

VOL. V.

{ \$2.50
PER YEAR. }

NEW YORK, MAY 11, 1872.

{ SINGLE COPIES,
EIGHT CENTS. }

No. XV.

For The American Spiritualist.

The Wife's Appeal,

BY WILLIAM BRUNTON.

Ah! Fred., how things have changed about since first you came to court. Since first we saw each other's face and all our life was sport; I then was sixteen, sweet and bright, had health and rosy cheeks—A merry twinkle in my eye that told of fun and freaks. The lads would fuss and gather round, and try to win my heart, With jealous looks and sighs made known the depth of Cupid's smart. But you succeeded first and last, and won me then and there; And all the neighborhood was glad to see so good a pair. And we rejoiced much more than all, and loved each other well, And deemed it bliss beyond all thought in one dear home to dwell; It seemed to us the life of birds that live in field and sky, That sing the live-long day of love, till summer passes by. Ah, summer went, and things have changed—have sadly changed our lot: The light and joy have passed away, the pleasures all forgot.

You recollect how strong you were, and said you'd work your way, Preserve yourself from drink, and all that leads the mind astray; Inform yourself as workmen should, have books to read at ease, And make our circumstances such as could not fail to please. You'd win a friendly circle round our cottage hearth and home, That there you might enjoy yourself and never need to roam; Our sweet, sweet home we said should be as dear as earth had seen, Have household relics, here and there, to suit your little queen. All this was ours, and things were smooth and went on well and right, And home was home, the sweetest home, for you were there at night. Your mates, at times, might come and try to wheedle you away, But you ne'er went, save now and then we both would see the play. Ah, things were sweet and happy then, and might be happy still, But men forget their early vows, and cross their nobler will.

Our little darling came, you know, quite early in the year, And passed away like melting snow when warmer days appear; And we were drawn much nearer then, and lived in purer peace, Until our little Willie's birth, when love began to cease. He's got to live and fight his way, needs clothes and books, and such; And you are careless how he feels want's cold and chilling touch. It did not come on all at once; it grew from time to time, As winter fills the autumn air and brings the colder clime. I've wept for hours and hours at this, and tried to coax you back; In vain, however, for still you kept in sin and sorrow's track. It seems so strange to see you thus, it seems a dreadful dream; A something really false to life, some wizard's wicked scheme. But still 'tis true, alas, too true, for husbands change again, And women's hearts are daily broke on hard, unfeeling men.

I know things went awry in work and hitched in other ways, But courage takes you through the drift, and manhood ever pays. And what's the use to shirk your care till care subdues you quite? Ah, me! 'tis nobler, braver far to meet it all and fight. And me and Willie wished to cheer and help you in the way, And still desire the good old times that blest our wedding day. Come, Fred., and be a man indeed, forsake your lazy life, Do what a husband should and can to cheer his child and wife. And then, I know that things will change, and that the sun will rise, The birds will sing, the flowers will grow and summer fill the skies; For never yet was man so poor, but brave and earnest will, Would turn the tide of fortune's sea and make the tempest still; And I shall feel that wrong and woe have not been all in vain, Since they unite us more and more and bring us richer gain.

BOSTON.

Christianity.

BY LA ROY SUNDERLAND.

EDITOR AMERICAN SPIRITUALIST—Dear Sir: Ten years before the mystic rap was heard at Hydesville, New York, I had doffed the sectarian coat; pathetized into the belief of Methodism when quite a youth, I had only to become conscious of my true manhood, and, as I did so, the shad-bellied garment fell from my shoulders at once to the ground. For a score of years my "revival" career as a Methodist minister had been considered by the sect as a marvellous success. Thousands whom I had pathetized into the M. E. church were boasted of as so many Christian "converts," who were to be "seals" to my ministry, and as "stars in my crown of rejoicing," when "the Lord should come to make up his jewels," and to doom the unbelievers to the agony of an eternal hell.

See *The Methodist*, of New York, of April 8, 1871, in which its editor, the Rev. Abel Stevens, D. D., declares that his church now owes its present position on the subject of "theological seminaries" to the "heroism of a powerful young itinerant; and whose withdrawal from the church 'had been so much deplored by his once numerous friends.'" So true it is, that "all manner of sin and blasphemy, wherewith men shall blaspheme, shall be forgiven unto them, excepting the sin against" the sectarian principle by withdrawing from the church, such a withdrawal is much "deplored," and it "hath never forgiveness neither in this world nor the world to come." This same "young and powerful itinerant" inaugurated the movement in behalf of an educated ministry in the M. E. church, which this church now admits as having culminated in "great victory." And yet, when writing the history of Methodism, and giving an account of the origin of this very movement in behalf of theological seminaries, the Rev. Abel Stevens found it convenient to wholly ignore the name of this

"young and powerful itinerant," the reason for which was, that when Mr. Stevens wrote that history, LaRoy Sunderland had ceased to be a member of his sect.

And, as it was with me, so it would be with all other Christians, were they to do their own thinking, as I did. The moment I began to think for myself, and, to take nothing for granted, in respect to alleged revelations from another world, I ceased to be a Christian.

What, then, is Christianity? I answer, Christianity is faith in that form of mediumism found in the Bible. Its motive power is faith. "Without faith it is impossible to please God." And, as it claims Jesus, as the Christ, for its foundation, it was a failure when his faith failed him, as it did upon the cross. It is not provable that he did actually expire on the cross. And, whether, he did or not, his faith in God failed him, and in that failure Christianity failed.

But Judaism, the Bible, Jesus, the Gospel and Christianity, are all based upon the false assumption, that God's work, in the constitution of the human race was a failure; and to countervail the consequences of this default, we have preaching, praying, the Bible and the so called "means of grace." If it be said, that all the defects in man has occurred since the race began, this does not help the case for Christianity: for,

1. The race is now precisely what God made it. Hence Christianity meets no real need in humanity, and the only use which it can serve, is by meeting a factitious want in a fraction of the race, which want, ancient mediumism had itself created. And

2. The race had existed a hundred thousand years or more before Christianity was heard of; and, according to its dogmas the races, thus preceding the Bible, have all gone down to hell; that hell; the idea of which had not been formed during the millions of ages that the race had been living and dying without the slightest idea of "Jesus and the resurrection."

Here, then, we see the radical difference between ancient mediumism between God and man, and modern mediumism between the living and the dead of human beings. Christianity is faith in the mediumistic idea in history; that is, faith in the alleged faith of Jesus, whose faith failed him when he thought his own death was near. Moreover, Christianity assumed absolute authority over the human judgment, the human will and conscience; and, threatens an eternal hell of fire and brimstone as the penalty of unbelief.

But modern mediumship is faith in the mystic "rap" of today. This "rap" does not depend upon faith, while its occurrence is precisely what the Bible means by the term miracle. Jesus could perform no miracles without faith. While, therefore, faith in what is signified by the "mystic rap," is the motive power of modern Spiritualism, it assumed no authority over conscience, and teaches that religion is a matter wholly between you and your conscience, with which no other person, either has, or can have any right to interfere.

Now, Mr. Editor, with these views for more than thirty years past, it will hardly be supposed that I can feel any sympathy with the attempt I see now and then made (as by R. D. Owen, and Mrs. E. Hardinge Britten) to interpret modern Spiritualism into the endorsement of Christianity. Some who call themselves mediums, and mediumistic seem to think they are doing good service in the cause of unmixed truth, when they tell us that the "mystic rap" of modern times endorses the miracles of the Bible. Mrs. E. H. B. declares herself to be "under the direction and advice of the spiritual Intelligences most influential in inaugurating the movement known as modern Spiritualism."

This language smacks of ancient mediumistic authority, precisely as we find the God-appointed mediums, Moses, "Jesus and the prophets" of ancient times doing. Moses tells us he was none of the common sort of mediums. He was God-appointed, and was favored with a view of "God's hinder part," it is said. Jesus tells Peter that his own brains did not originate the idea he expressed respecting the mediumship of Jesus; but it was transferred into him by the Most High God. The Apostles were God-appointed, and so are all deacons, priests, elders, bishops and popes. So Methodism pathetized my own mind into the belief, that it was "under the direction and advice" of the Holy Ghost that I am a medium between God and humanity.

Swedenborg aspired to the same distinction, for he assures us that he was not a medium for spirits, but he was a medium "for the Lord alone;" and from whom his messages were received. And Mrs. E. H. B. herself has often expressed her doubts as to the authenticity of "messages" alleged to have come from Lord Bacon, Dr. Franklin, Demosthenes, or Theodore Parker. This aspiration for the highest authority is easily accounted for, and we need not be surprised when we find it cropping out in Mrs. Emma Hardinge Britten. Hence, she is anxious to have us believe that she, of all the mediums of the present age, is under the highest authority; she is controlled by spirits of "the third circle, the 'tenth degree,' and 'seventh

sphere," those "spirits most influential in the inauguration of the movement known as Modern Spiritualism."

Now, "thereby hangs a tale" respecting these "foremost spirits" referred to by Mrs. B., and for its full relation I must refer the reader to her huge book called "The Twenty Years of Modern Spiritualism in America." Speaking of the first spiritual paper issued (*The Spiritual Philosopher*, and afterward *The Spirit World*) and its editor whom she calls "the good Doctor," who had thus inaugurated this movement in Boston and the New England States in 1850, she goes on to tell how some of these pioneer spirits (to which she now refers) "laid a trap," which they sprung upon the unpracticed feet of this "good Doctor," and this "spiritual trap," we are left to infer, was the return which these "spirits most influential in inaugurating that movement" made to that "good Doctor" editor for all his services rendered them. To serve them he had abandoned a lucrative profession; he had purchased a house in the city; he had hired and fitted up a hall where he had given gratuitous lectures on Spiritualism for the space of four months. And more, for three years he published and edited this pioneer spiritual paper. He gave the first lectures on Spiritualism that were ever heard in Boston, Providence, Bangor, New York, Philadelphia, and Utica; and all these services gladly, willingly rendered, and at a cost to him of more than three thousand dollars, a snug little sum for a poor man to pay. And now, if we may believe Mrs. E. H. B. then the best return which these "pioneer spirits," which now control her, could make for all my services in their behalf was to spring a trap which they had laid for me in order to check any enthusiasm in their behalf! However, in behalf of the "invisible intelligences," let me add, that the first idea I myself ever had of any such such "spiritual trap" I obtained some twenty years afterward, in reading Mrs. Hardinge's book.

Now mark! Mrs. E. H. B. tells us that she is under the supreme control of these same "pioneer spirits" which sprung the "spiritual trap" upon one of the best friends they ever had; and now, in her case, these spirits having "projected" a new paper which she is to edit they "pledge themselves to uphold the moral, religious and scientific aspects of Spiritualism, free from all petty side issues, or narrow fanaticisms."

Ah, indeed! "Free from all petty issues, or narrow fanaticisms!" This is the estimate Mrs. E. H. B. places upon her own form of mediumship. She is no fanatic. And when she proclaims herself as "upholding the religious aspects of Spiritualism" "we understand her as using this term in the sense of *Christian*, in a word, the Bible, "aspects of Spiritualism." The religious element inheres in humanity, and is older than the Bible and all forms of mediumism. But, Mrs. B. goes for the Bible. All right. But in her Christian zeal she must not overlook the fact, that Christendom is indebted to Bible-mediumism more than to any other source, for some of the rankest forms of "fanaticism" that have ever cursed our world. Modern mediumism, with all its erudites, its contradictions, its extremes of folly, its fancies, and absurdities, cannot be made to compare with fanaticisms, "side issues," adulteries, and murders perpetrated by the mediumistic authors of the Bible. For we must bear in mind, that each writer of the Bible, and many of the personages named by those writers, are asserted to have been God-appointed mediums. And so of all ministers of the gospel at the present day, they assume, for themselves to be God-appointed, and the authority under which they profess to act is infinitely above that assumed, even by Mrs. E. H. Britten in her own behalf. And now I ask, what in the modern form of mediumship, can be referred to that will exceed in the "fanatical" that of Moses, or any other human being who assumed mediumship by the special appointment of the infinite God? Can fanaticism, in any case, go beyond this? For all these Bible-mediums there is an assumed claim to an authority from which there can be no appeal. Christianity says, "believe, or be eternally damned." And the mediumistic idea in history evinces this proclivity, to ascend to the highest authority, from which their can be no appeal. And, when this authority is vested in "invisible intelligences," strictly speaking, there cannot be any appeal except to human reason; because no "invisible" personage can either be cross-examined or held to any moral or legal responsibility whatever.

What, then, does it amount to, when Mrs. E. H. B. is found quoting an alleged class of "invisibles," whose authority she thinks will not be questioned throughout the rank and file of modern mediums, and from whose dictum, as reported by herself, there can be no appeal?

Thus, when Moses assumed himself to have been a God-appointed medium, he said, "I stood between the Lord and you, and God spake through me to you, saying so and so, and you must believe all I say about God, or be accursed." This was fanaticism and nothing else.

So of Jesus, when he called himself the Son of God, he added, "believe what I say or be damned eternally." He tells

us that he "saw the devil falling like lightning from Heaven." Now, it required the eyes of a fanatic to see the devil; as, indeed, it does to see the invisible God, and no less than seventy-four Hebrew mediums all said to have seen him in Exodus, xxiv., 9, 10, 11. And I venture to affirm that no excesses in credulity ever occurred under the auspices of modern mediumship that would compare with the Bible in this respect.

And what has Mrs. B. to say as to the fanaticism of that medium referred to in Revelations iv., 6, who says he saw a "calf giving thanks to God, and which had its eyes before and behind?"

David was a medium "after God's own heart," and he is reported as having practiced a few "side issues." He procured the murder of Uriah in order to make a prostitute of his wife, and he died with a murder in his heart. And one of his sons who was, also, a divinely-appointed medium, practiced a "side issue," even beyond anything yet reported of the Mormons; for he took to his bed seven hundred wives, and three hundred concubines. This kind of fanaticism we should call somewhat "broad." And if Mrs. Britten's new monthly is to advocate the religion for which such mediumship as this is quoted as authority, I could not say that I desire her success, as I have good reason for fearing that she had over-estimated the authority under which she has been acting.

My opinion is, that Christianity will, in no case, survive a fair fight with the mystic rap of modern times. No "revivals," no "triumphs in heathen lands" made by Christianity can begin to compare with the work done by this rap. And of all the chains ever fixed upon the human mind, there are none so hard to break as those forged by ancient mediumism. And these are the chains which the mystic rap of modern times has been far, very far, beyond all other means, the most powerful in breaking. Modern mediumship, fighting Christianity with its own weapons and upon its own soil, has well nigh made more converts in twenty years than Christianity had made in as many centuries. Hence it is not to be wondered at that we find Christians and Christian preachers everywhere shrinking from a contest with this "mystic rap." They, coward-like, ensconced behind their own pulpits, indulge themselves to their heart's content in ridicule; but, as to giving the issue an open ring and fair play, *they dare not do it!* Christianity and Christian ministers have, from the beginning, shown the white feather. These God-appointed mediums are daily shaking in their shoes; they are, in this behalf, "dumb dogs that dare not bark;" while, in the meantime, this "rap" is taking thousands—yes, uncounted thousands—from their flocks, and more and more each succeeding year. And here I repeat what I have so often affirmed, namely, that if there were no such existence after death as is assumed by modern Spiritualism, yet there is a combination in elements in this human movement which promise well for humanity, and which renders it a power in doing battle with the old theologies, such as this world has never realized until the advent of the "mystic rap." This new movement is humanitarian in this behalf, namely, that it joins hands with liberals of every class, while it falls readily into line, with all the progressive tendencies of the age, and its motive power is in no way dependent upon Christian aid for its success.

Nevertheless, a Spiritualist may, perhaps, now and then be found who, disaffected by some cause, or perhaps, with some leaning upon Christianity, may attempt an apology that the "mystic rap" of 1848 did not commence in the Christian pulpit, and these friends might make a similar apology for the oblique fall of a meteor, or the occurrence of an earthquake. Such erratic notions excite a smile, and their authors may, for aught I know, have been "entrapped," as Mrs. E. H. B. has affirmed some of these "foremost spirits" have been detected in setting "traps" for their friends a long time ago.

QUINCY, MASS., March 15, 1872

The Authorship of Shakspeare's Plays.

BY WILLIAM BRUNTON.

"When learning's triumph o'er her barbarous foes
First rear'd the stage, immortal Shakspeare rose;
Each change of many-colored life he drew;
Exhausted worlds, and then imagined new;
Existence saw her spurn him bounded reign;
And panting time toll'd after him in vain;
His powerful strokes presiding truth impressed,
And unresisted passion stormed the breast."—DR. JOHNSON.

There has been, and is still likely to be, considerable controversy about those deep satirical letters of Junius against the weakness and wickedness of the British government, and so it is with regard to some of the most noble works of the past, not those simply that have been written anonymously, and so were open to discussion; but some that even have well accredited names, investigation compel us to doubt. To-day, after the labors of German and British scholars, we cannot be sure that Moses has left us writings where by to identify him; nor can we be positive that the Homeric poems really belong to Homer, and we are almost sure that those of Ossian are other than they purport to be, and last, though by no means least, we are uncertain as to whom this William Shakspeare was, that has made it a pride for us to speak the tongue he knew.

Without doubt it is troublesome thus to be disturbed in our old loves and fond traditions; these upheavals of thought make some of us feel insecure and ill at ease. So do the volcanic eruptions in the ocean, and yet often are new islands thus formed, whereon the tropic fruits and flowers grow into a paradise for man. If any good like this ensues, let us not foolishly complain of the birth pangs.

The twenty-third of this month of April celebrates the nativity of this universal genius, and also his ascension to spirit life, taking him as the Bard of Avon. ?

It seems so pleasant to connect poverty and persecuted genius with such remarkable productions, such wonder-working scenes as these life pictures and plays of his are—something that we can sympathize with so much—that we do not like to break the spell anyway; and though it was some time ago, it was with anything but pleasure that we heard of the long and brilliant labors of Miss Delia Bacon to fasten the authorship on a club of the Elizabethan nobility, headed by my Lord Bacon.

I say we did not like it. It had the same effect upon us, though perhaps in a less degree, as the critical labors of Professor Strauss in his analysis of the gospels. But like a wise physician, she spared no pains in the cure of our ignorance; she did her work, and in such an earnest, devoted and witching manner as to gain hearers, admirers and adherents.

Later we have the subject pursued, and the examination of the works of the Goethe-minded Bacon with those of Shakspeare, proving the author of the one to be the identical author of the other.

We believe in inspiration, and the magical creative power of genius, and the possibility of the so-called lowly standing before kings and being monarchs in the realms of literature; but I think it is time we did away with the folly of supposing the sweetest roses grow in the poorest soil; for flowers we must have the good loam, and this is the great objection to the poor player of the "globe" being the author of such masterpieces of wisdom, learning, skilled ability and experience as the plays of Hamlet, Julius Cæsar and Macbeth are. He needed an acquaintance with classical love and life that the one "with little Latin and less Greek" could hardly possess. The common school learning of those days could not have given him the historical basis for his dramas. Look at them, and there is manifested a deep, wide and keen understanding both of the spirit and fact, of the times with which he deals, beyond the scope of any, but one devoted entirely to their study; and further an undefinable naturalness which could only come from moving in the atmosphere of kings and nobles.

Then these plays could not have been produced like a school boy's copy, as they are fabled to have been, and must have, if the William Shakspeare were their author. They show care, conviction and maturity, which forbid all such dreams.

Again, no man could have produced such works and been ignorant of their worth, and left them to the rude mercies of the world, careless of their fate, as this William is known to have done.

Looking at these things, and many others that might be adduced it seems highly improbable that the reputed author is such. Then had he nothing to do with them? Why, yes, that has been carefully and substantially proven, he was the mask behind which the real actor spoke. We must remember that liberty of speech was little allowed in those golden times, and more especially to the nobility, ever plotting treason against the crown, and therefore if they were to speak such clarion notes for freedom as Cassius and Brutus speak, it must be done under a mask as in the old classical plays. Good Queen Bess might enjoy them as the words of a poor play wright, but as the offspring of her court, why it could never be. Here is the reason for their true author, keeping in the shade and letting another reap the glory, caring not so that the great work of reform and progress is helped and aided thereby.

See what models of Republican rule and aspiration they are, how they make things tremble and the people rejoice! Here then was the outpouring of some great soul that knew the frailties of royalty and the needs of the multitude, as that free and generous mind of Bacon did—and spake what he knew in such a way as not to have it interdicted—knowing that the good seed must take root and bear a golden fruit.

Shakspeare did well thus to go between the Virgin's frown and the people's saviour. He did well to let freedom speak, like Marc Antony, and they not know it till all their blood was fired with its sympathy and heroism. Let us honor the beggar's garb that thus gave safety to our king in his hour of danger; but honor the king more, as being more honorable.

Though let us remember the writer cared little for the dust of applause, and instead of wrangling over names, the embodiment of sentiment, and the practice of virtue would be more in accordance with his wishes, and a better testimony to his worth and power, come they from the Cottage of Avon with a rural simplicity, or the Court of London with its imperial splendor, genius, and renown.

The merits of the plays are untouched whatever may be our views of their authorship—they remain safe and sure. Safer and surer with the advance of time and a deeper study; but their production is explained more naturally as we connect the encyclopedic mind of Bacon therewith.

We think it misleading to suppose poverty is the best field for genius, or ignorance the best basis for spiritual inspiration and control, and are therefore glad to meet with testimonies that convince us to the contrary. "Chill penury" represses full many a noble soul, and the results of genius persuade some that idleness is the way to great success. But this is vulgar error, foolishly vulgar, and needs, even with a hard hand, to be destroyed.

What all the world has since praised was born through an acquaintance and sympathy with all the world, and not through idle dreaming and a folding of the hands.

Let us then honor them at their true worth, and study them as the result of study, bestowing labor where so much has been given; read, mark and learn them in our homes; love, admire, and sustain them on the stage, being as they are the highest results of art and the best photographs of men and things the world has ever known.

Thus will they mould our character to pure patriotism and

manliness of life, and their author, brave, good and true, as he certainly was, be seen and known as the inspirer and genius of a great and worthy people, that could do homage to a great and worthy mind, though his name were unknown.

Boston, April, 1872.

Mrs. Woodhull and her Critics.

BY LOIS WAISBROOKER.

I do not feel prepared to give an unqualified assent to Mrs. Woodhull's positions, but I must say that I have been particularly struck with the lack of logic evinced by her critics. In the *Banner of Light*, March 9, the New York correspondent says, "If all but the most ignorant of men are monsters, robbers, oppressors, and the like, to be got out of the way, some body must take the hint some day, and put such a theory to the test. The fact that Mr. Stewart establishes a business, and piles up millions of dollars, while his porters earn by hard work only enough to keep soul and body together, does not make the former a criminal, any more than the fact that Mrs. Woodhull by talking an hour and a half, and pocketing a half thousand dollars, is guilty of a criminal act, while her seamstress can earn in the same time only a few pennies." Now, if I understand Mrs. Woodhull, she is not blaming any one in the sense of counting them criminal above their fellows. She accepts all classes as the legitimate results of the past and present conditions, and aims to show that these conditions must be changed ere better results can be obtained. She simply asserts, that if the man who takes advantage of conditions to take—steal a dollar, is a thief, a criminal, then the man who takes advantage of conditions and manages to take a thousand from the hard earnings of others, is also a criminal; the desire to possess prompts both, and absolute need may prompt the one who is called thief. Mrs. Woodhull takes the ground that legal right does not make moral right. It is conditions that she denounces, not persons. She also sees, (or thinks she does) that there is power in the crushed masses which, if wisely directed, can so change conditions as to do away with said results peaceably; a power which will make itself felt some day, peaceably or otherwise. Should the people of this country build a railway, the ties of which were composed of human beings, the result of running trains upon that road would be an inevitable crushing of said human beings, and those riding in such trains would, ignorantly; or otherwise, aid in the death of those lying beneath the rails. What would you think of the justice that would take one of those human ties and hang him, because he had refused to lie still, be law-abiding, and had thus misplaced a rail and caused death to some of the passengers? Why, the one that was killed was such a good man; he had spent his whole time in making those around him happy; he was on his way to the hospital with food and clothing for the sick and suffering; he did not lay the track; he was not to blame for being on the train; he could not lift the rails and rebuild the road, and he was obliged to take advantage of that means of travel, or he would have been unable to reach those he wished to benefit! Will you call him a criminal? Yes, if you would call the other one so. Both are the victims of wrong conditions. The one who was riding looked upon suffering, felt sympathetic, grew benevolent, and tried which was legal to relieve the sufferer as far as was in his power; the other suffered, grew combative and under its influence threw the rail out of place, which was illegal.

Now society in its present construction is just that railway, and no amount of charity to the crushed sufferers, no amount of goodness and tenderness from those who ride, or of patient forbearance from those who are ridden over will mend the matter, make things as they should be. There must a new track laid, and upon entirely different principles, and the cars must be taken from the old and put upon the new as fast as possible, or there will be a long struggle, a strong struggle, and a struggle altogether from those who are prostrate, and all be involved in one common ruin.

But to those who cannot see that society so constructed as that railway in its business, its financial relations, it were well to give an illustration from every-day life. A few evenings since a gentleman in conversation made the following statement in reference to a friend of his who was connected with one of our prominent railroads. "His salary is seven thousand dollars per year, and he makes it by the aid of perquisites, opportunities thus thrown into his hands, as high as twenty-five thousand." But how does he do this? I asked.

Well, one way he has of making money is this: he has the consigning of all unconsigned freight going farther West, and the agents of the different roads come to him and offer him so much a ton if he will give it to their road; he divides it around, giving it, sometimes to one road, sometimes to another, getting his bonus upon the whole, and he makes as much as fifteen thousand per year in that way. This of one single road. And if this is true of freights going West, it must also be true of freights going East. All perfectly legal and honest; if the R.R. Companies choose to pay him for using his right as consignee in their favor, whose business is it? Ah, but who pays the bill in the last analysis? Whose are the ties upon which the rails are laid upon which the car admitting of such a transaction is run? The gentleman who made the above statement is not given to romancing; is a candid, straightforward man; but suppose that he made an over-estimate. Let us cut the sum down to ten thousand dollars per year, and let this be true of the different roads sending freight East from the cities of Chicago and St. Louis; ten thousand dollars is ten cents per bushel on one hundred thousand bushels of grain. Divide this equally, and the producer gets five cents less and the consumer pays five cents more. For, mind you,

Railroad Companies don't lose it. They make out their freight rates so as to include all such draughts and then leave enough for them to grow rich upon. Now, the producer who sends fifty bushels of this grain furnishes ten dollars and fifty cents of said ten thousand, and the consumer who buys the same amount, furnishes a like sum. Two thousand producers and an equal number of consumers furnishing the ten thousand from the pocket of this one railroad agent, and the machinery so adjusted, the track so laid, that they cannot help themselves. Nobody to blame; government cannot interfere with individual rights. No; but I will tell you what it can do. It can buy these roads and run them in the interest of the people, or it can build other roads and run them at a far cheaper rate than those roads now in operation, and still have enough left to aid paying the public debt, thus lessening the burden of taxation; and it can stop giving the people's land to railroad companies, thus aiding them in their grinding monopolies.

These are, as I understand the matter, some of Mrs. W.'s ideas of reform. I do not say that she is right, but I do say that something must be done, and it belongs to those who criticize Mrs. Woodhull to give us something better, if they can; for, though New York Correspondent does "not see the necessity of troubling ourselves about this apparent inequality," others do, and will until the railways of society are so built that human beings are no longer crushed beneath the ponderous cars.

I had intended to take up other points, but my article is sufficiently lengthy, and I shall wait for the spirit to move me at some other time.

BATAVIA, N. Y., March 20.

"Jesus a Sinner."

BY EDMUND YOUNG.

Notwithstanding christians of all shades and parties have taught that "Jesus was tempted in all points like, as we are, yet without sin," in an article in THE AMERICAN SPIRITUALIST, and copied in *The Shaker* as "a child of promise" from J. M. Peebles, has been conclusively shown by the "letter" of the record which "killeth," that He was a sinner, "our elder brother and fellow sinner;" that He showed his faith in carnal weapons by whipping the bankers and money-changers; that He cursed and swore at a fig tree; and was baptized with water by John confessing his sins to some one, and thus became Jesus Christ "our example."

This literal interpretation should be paralleled by another record from David Crockett, in substance thus: "David in his travels became weary, and rested upon a large stump for a nap with his head in the crotch of sapling. When he awoke an hungered his head was firmly wedged in. He too 'cursed and swore' till the tree shed its leaves and the sky turned yellow." In the old record the sky did not change hues but the "tree withered."

I have no objection to a reasonably figurative interpretation of ancient or modern sacred writings, but this "letter of the law" is hardly one step from the ridiculous. If there were no "beam" in my own eye, I would rebuke brother Peebles for the mote in his—for not following his highest ideal and "example."

Now, if our good brother, and we "fellow sinners," must be baptized with *aqua pura*, to what class of Ministers, Bishops or Popes shall we go "confessing our sins?" To whom were the keys delivered which will unlock the drawer that contains the through tickets from earth to Heaven? Shall we look to the Latter Day Saints who claim to have found the key by means of a "Spiritual manifestation?" Or the Catholics, who say they have the one Peter gave them; or shall we wander in a circle like a person lost, till we "fetch up" to the place from whence we started—the Protestant half-way house? I have heard a prophecy to the effect that some Spiritualists, in the trying hour of "Gethsemane," would again resort to the fold of "literal" authority. I know of no order of Spiritualists that baptize with the material liquid. Are there no saints among them? Who are saints if not "exalted Spiritualists?" Really, does Bro. Peebles and all other "exalted Spiritualists" need the sacrament of baptism and confession of sins? Nothing upon theological grounds could be more absurd than the baptism of a saint—an "exalted Spiritualist." If they don't need this sacrament, to what does all this literal rendering amount, but to make a literal creed door through which all must pass in order to come into "our fold" and become crystallized by "our thought?" What scientific and philosophic connection is there between baptism and confession of sins, and the opening of the heaven of principles? If we must have religious forms by which to gain the temple of principles, let us have them scientific and no hocuspocus. What but atonement, baptism, and confession and remission of sins, has kept the lever in the hands of religious teachers, giving them control of the millions, and the power to hold the brakes to the wheels of progress till reform comes by blood and revolution? Are there any demonstrative revelations in all modern Spiritualism to prove the road *via* "confession and remission of sins," any better than *via* "individual sovereignty?" These subjects smell of the musty ages, and need ventilating. I ask for able heads, like Bro. Peebles, to continue to shed on them the light of principles. They are to be settled in this great day of judgment by every soul in heaven, earth and hell. It strikes me that the trumpet has sounded in the camp of Spiritualism, come to judgment; and the response comes by leading Jesus on the stand as a sinner. Don't let us hinder the court, but help on the proceedings as each feels called, having love for, faith in, and giving thanks to *Eternal Principles*, "which giveth us the victory."

DIXON, Cal.

Life's Mosaics.

How insignificant all petty details appear when some great danger has been averted! We think to lose husband, wife, child, friend, and, almost per miracle, they are snatched from the grave. Flood, wind, tempest, fire come near our dwelling, and, as by a mandate, "departed from this region!" the currents are changed and we are spared. An epidemic is in our midst, when, just upon us, it crosses over and we escape. We do not hear the engine, and, barely across, we find that a second's delay would have caused our death. We suppose the ice is solid, and only leap to the shore in time to see it float down stream. We risk our all for a good neighbor, and it would have vanished like a dream save for a stroke of luck which came to one of his debtors. The labor of years is snuffed out like a candle, yet, beside precious lives, we count it all dross.

We detect the point of a needle when, but for that, it might have lurked in the system for years; we observe a small leak in a boiler, which, undiscovered, would surely have exploded; instinct or necessity forbid us to start on a certain voyage, and the vessel is never heard from; on the eve of a large company we are too ill to sit up, but rally at the appointed day with unwonted brightness; we have cooked for a week's store, and some half dozen guests arrive, otherwise they might not have had bread and cheese; with what celerity we improvise accommodations while they remove their garments; how little they suspect what makes us so mercurial. We might multiply facts till we girdled the earth with our details, so near are we to volcanic explosions. Very often our joy is in the ratio of our imminent overthrow. Horses run away and fill us with anxiety, when their extraordinary docility and affection repay us for our suffering—there is something so touching in the gratitude of dumb animals.

In leisure moments or amid household distractions we weave a story partly for amusement, and with some faint glimmer of gain; it strikes a sympathetic chord and traverses the globe; it finds its way into cabin, hamlet, palace and ship, and becomes the property of the race. We snap out poetry which the ages hold as pure coin; we put touches into painting which are the envy of our successors; we mould architectural forms which never grow old; we combine instrumentation which is the nonpareil of our contemporaries and future musicians; we perfect a method of talking under water and through the air, thus joining ourselves to millions unborn.

These achievements are crises to those who experience them—periods of supreme satisfaction; they reveal possibility and our relation to the unseen. We take what we find and photograph it to the world; we transcend ourselves; such occasions are untranslatable; we could not reproduce them by any might of determination—we caught what no riches could purchase.

We gather what we can of sweetness, patience and trust, travel short roads, and prepare for the awakening which shall repay us for all sacrifice, and re-furnish the wings so signally clipped. The transition made, how we shall rejoice; we might have remained in decrepitude, but now we are "clothed and in our right mind. No more such decay, but an unending march forward, and the courage and ability equal to all our needs. The former things have passed away, but their influence remains as so many rounds upon which we have mounted; loftier peaks precede us, and we can and shall ascend them. Was our earth-existence a failure? Let spiritual chemists reply.—*Commonwealth*.

The Spiritualism of Shakerism.

The Shakers are, and ever have been, Spiritualists. The childhood of Ann Lee was rife with spirit communications. By spirits she became the prepared subject of the Christ spirit, and the medium for its communication to other souls. From time immemorial in Shaker history, spirit communions have been active, operating like the seasons. In their spring, they affected the children and amused the adults; in the summer the adults became thoroughly affected; between summer and autumn there was a flood-tide of communications, when the very atmosphere seemed pregnant with spiritual influences, which affected nearly the whole of society in almost every conceivable manner—physically, and with great power; mentally, and with wondrous performance; spiritually, and with an irresistible conviction of sin; and then we have known of "the full corn in the ear" of Spiritism's first cycle, and are acquainted with its winter, though never bereft of spirit gifts and manifestations.

The association of Shakers with Spiritualists has been the cause of much comment by the press, and the expression of much regret on the part of those who have a deep respect for the Shakers, but who are avowed opponents of Spiritist and of the spiritual philosophy. We do not wonder at these fears and comments; we should wonder were they not expressed. Spiritualists—the *bona-fide* class—are now, in their theology, where we once were. The philosophy is doing for them what it has already done for us.

The church multitudes are quite familiar with our radical estrangement from the theologies of every other church; and of our adoption, on the earth, of a heavenly practice in life; which, while the churches are forced to admire, they well know would be the death to any other church than our own, should the same life be adopted and be generally enforced. The clergy and laity, generally speaking, are not aware of the elementary forces that are fledging all true Spiritualists for their flight into immortal, eternal life. Of these, we are aware, and are far more happy in the disenthralment of true Spiritists from erroneous theological bondage, than we have ever been at the emancipation of oppressed races from physical servitude; and equally happy for them as for our own freedom from obstacles in the way of spirit progress. Spiritualism impresses upon its communicants a thorough infidelity to the frame work of man-made creeds—non-communication with the departed; the physical resurrection; the Trinity and the vicarious atonement by Jesus! Upon these, and many other points, Shakers and Spiritualists are of one faith. What has Spiritualism given for what it has taken away? If it has built up nothing, we will still thank God for what it has knocked down. It has confirmed communications between the visible and invisible worlds; and these have broken

into myriads of pieces the erroneous theologies of the day. The Shakers have ever found the Books of Revelation open; so do the Spiritualists. In exchange for the physical resurrection, the Shakers and many leading Spiritualists have accepted the *practice* in life that elevates the soul above the earthly, pro-creative plane, up to the angelic. Both have exchanged the monstrous Trinity for the eternal duality of deity—Father and Mother God! while both are assured that their salvation will never be accomplished by another, but by their own efforts, aided by the reform circle of the spirit world. Both view Jesus as a Jew; made the medium of imparting very spiritual truths for the guidance of true Spiritualists' lives. Both see the possibility of other Saviours arising, as did Jesus, above the common lives of the multitude, to testify the necessity of advancement and against error in all that pertains to life, thus far have progressive Spiritualists followed and accompanied the Shakers. We love them for all the reforms they have made for the better.

Some in their illuminations of the heavenly relations of "the better land," have mistaken (purposely or otherwise) the fraternal unions there existing for the free-love tendencies of sensualists; thus abrogating the bondage of marriage by substituting something worse! With these we have no fellowship. Wherein do we differ from true Spiritualists? To answer this, necessitates a reference to the line of demarcation, beneath which we will not go; and above which we are certain every spiritualist who is true to his or her spiritual instincts will and must ascend. Very few Spiritualists will ever permit themselves to go back to the vomit of theological fooleries they have forsaken. To go forward is the only alternative left them; and so sure as the same causes lead to the same results, so sure are all true Spiritualists destined to be at-one-ment with all true Shakers; and all conjoined to the innumerable company of thoroughly spiritualized individualities—the angels. The difference between Shakers and Spiritualists exists in the degrees of spirituality attained to by each, rather than any difference in the principles of life—the Shakers being radically in the advance, having spiritualized strong points in life where Spiritualists are yet on the earth.

The time is near, has already arrived to some modern Spiritualist, when selfish interests, such as houses, lands, husbands, wives and children—all that is called *mine*—will yield to the pentecostal church. Here we yet differ in too great degree—we plead guilty to a little impatience. Again, Spiritualists, as a body, are not yet convinced how very unspiritual are the lusts of the flesh—how very much beneath the inspiration and aspiration of an angel to engage in it at all? The very name of spiritualist should signify one freed from the lusts of the flesh and of the mind—an elevation of character that despises sensual indulgence. Generally speaking, we differ widely here; yet more in practice than in convictions; and none are better aware of this fact than true Spiritualists themselves.

Spiritualism will yet present crosses of self-denial to the believing in its ranks; and then will come the test of sincerity, and moral courage. Many will decline to make the advances called for, while it is in their power to save their earthly, generative lives; while others will lose their unspiritual lives with pleasure, and on the earth begin a life that never needs change to be eternal.

Wherein must the Spiritualist change, here or hereafter, who is surrounded by or filled with the same affections for unspirituality that his neighbors, Methodist or Presbyterians engage in (excepting their theology), that he may be numbered with seraphims? Wherein must the Shaker change? As our aims are both heavenward, whose lives comport nearest with our convictions of the angel life?

Spiritualists will not, cannot ask the Shakers to participate with them in any unspiritual practice; nor need any, friendly to the Shakers, fear their demoralization by associating with those who alone have "despised the shame" of religiously comingling with the Shakers; and, excepting the materialistic infidels (who are not so far from the kingdom of heaven as the so-called orthodox churches), the Spiritualists alone have invited the Shakers to their pulpits, granted them unrestricted liberties to preach, and who have become ecstatic over their ministrations. In various reforms some Spiritualists are in advance of some Shakers; here those Shakers must advance or find themselves in the rear of advancing Spiritualists. We live in a day of theological revolutions—and these will never go backward—and the cry of the spirit is, "Forward, Shakers, forward!" and to the Spiritualists, "Be true to your convictions of right!" And then in yonder heaven—a condition attained unto here or hereafter, we shall be one in faith and in life. Until then we shall enjoy just that degree of fellowship that proceeds from self-denial to ourselves of erroneous, earthly, unspiritual condition; by which self-denial we may "walk in the spirit and not fulfil the lusts of the flesh."

In an addendum relating to this able paper from the pen of Elder A. Lomas, and published on the last page of the *Shaker* he says:

In our leader of this number we use the terms "Spiritist" and "Spiritualist." The suffixes are synonyms; but some Spiritualists, and nearly all eminent lexicographers, make a marked distinction between Spirit-ists and Spirit-u-alists. Spirit-ists are merely the sensational phenomenologists—who are content with table-tipping, raps, and all the physical movements made by spirit agency, but who do not strive to become *pure and heavenly* through its influence. In our leader we did not make this distinction as apparent as we might. Again, we intended to remark therein, that what is denominated modern Spiritualism, was, with us, a matter of prophecy thirty or forty years ago. Many eminent Spiritualists have, clairvoyantly, seen the Shaker Societies in "the better land," before they knew of their whereabouts on the earth. Spiritualists take great pride, also, in naming Robert Owen as one of their number; but the fact that he was converted to a faith in the unseen, by the mediumship of Daniel O'Farrell, of the Mt. Lebanon Shakers, is not commonly known, the details of which we hope to present at some future time. We give Spiritualism the largest credit for introducing Shaker theology to the attention of reformers, and we hope yet to admit that it has been the most successful medium for accomplishing the fruits that grow from real, Christian self-denial.—*The Shaker*.

To the terrible list of casualties from duelin, nitro-glycerine, gunpowder, tomato cans, sweet potatoes, and other terrible explosives, is now to be added the terrific tale of a town clock. The Jackson, Tenn., *Plainsdealer* informs us that "the town clock exploded yesterday morning about 5 o'clock. It seems that our friend, E. H. Kelly, ran a gas pipe into the clock to enable it to see how to do its work. This was kind, but it has proved serious. It is supposed that one burner went out, leaving the gas escaping, and both hands of the clock being in honor bound to serve the public without the loss of a moment's time, could not turn it off; so the box got full of gas, took fire, and puff—all was over—the clock's as dead as a herring. Loss, \$150." *Tempus fugit*, that time, with a vengeance.

"Vindex" Unmasked;

OR, THOMAS PAINE WAS "JUNIUS."

"Nemo repente fuit turpissimus."—Quoted by Thomas Paine.

MR. EDITOR: In your issue of April 13, appeared an article signed "Vindex," and headed "A humbug unmasked; or, was Thomas Paine a hypocrite?" It is an attack upon E. V. Wilson and the work entitled "Junius Unmasked."

In regard to the statements of Mr. Wilson, I make no answer, save this: I never heard of his or any other man's affirmation that Paine was Junius till after I had published my work. In regard to "Junius Unmasked," I put in a general denial of each and all of the allegations of Vindex, and affirm that he cannot substantiate one of them. I thank Vindex for his allegations in regard to Junius, for it gives me this opportunity of answering them, and I shall do it in the spirit of brotherly kindness and with a knowledge of the facts in the case. Vindex says:

"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."

I answer: Nowhere can it be found that he avows himself a member of the established church; but he often inveighs bitterly against the church and the priest, and takes particular pains to put piety and religion in antithesis to morality. For example, speaking of the predecessors of George III, he says: "They were kings or gentlemen, not hypocrites or priests. They were at the head of the Church but did not know the value of their office. They said their prayers without ceremony, and had too little of priestcraft in their understanding to reconcile the sanctimonious forms of religion, with the utter destruction of the morality of the people." Let. 35. He also says in speaking of the Rev. Mr. Home of the established church, "The resentment of a priest is implacable, no sufferings can soften, no penitence can appease." Let. 53. He again says of him: "Let him go back to his cloister. The Church is a proper retreat for him; in his principles he is already a bishop." Let. 49. This was said after charging him with all sorts of meanness. In regard to the term "Christian," Paine affirms himself a Christian oftener than Junius does and in the same manner. For a complete statement of this whole matter see *Junius unmasked* with numerous authorities quoted and parallels under the head of Religious opinions, when it is fully shown that Paine and Junius are religiously one man.

Again Vindex says:

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.

The exact reverse is true. Junius says of Mr. Sawbridge, a member of Parliament: "It were much to be desired that we had many such men to represent us in Parliament. I speak from common report and opinion only, when I impute to him a speculative predilection in favor of a republic. In the personal conduct and manners of the man I cannot be mistaken. He has shown himself possessed of that republican firmness which the times require, and by which an English gentleman may be as usefully and honorably distinguished as any citizen of ancient Rome, of Athens or Lacedaemon."—(Let. 58.)

In regard to the stamp act, Vindex says Junius complained of the administration for its lack of vigor in enforcing it. Junius himself says he "considers the right of taxing the colonies by an act of the British legislature as a speculative right merely, never to be exerted, nor ever to be renounced."—(Let. 63. See, also, *Junius Unmasked*, p. 38.)

Again Vindex says:

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.

Junius says he was a plain, funlettered man, "one of the common people." And in writing the letter, he says: "To me, originally, they owe nothing but a healthy, sanguine constitution." He was not a peer, collegian, member of Parliament, nor army officer.

For the authorities on this, see J. U., pp. 44, 45. Also, Taylor's Argument in favor of Philip Francis.

Vindex again says:

"His letters in the *Public Advertiser*, under the various signatures of Junius, Lucius, Atticus, etc., all appeared between the dates of April, 1767, and May, 1771. 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 three years in writing the sixty-one genuine letters. This would make an average of two and a half weeks between letters. But nowhere can Vindex point to the "published letters" of Junius, or a single letter which reveals facts "which had occurred but a few hours previous." In a work entitled "Posthumous Works of Junius," the author remarks: "Junius, in the foregoing letter observes: the difficulty of corresponding arises from situation." This is the first time that Junius hints at his situation being at a distance from Woodfall's office. * * * Heretofore, when any delay occurred in his correspondence, he had been out of town; but the real act now appears evident that the country was his place of bode.

Lastly, Vindex says: "Junius was also a classical scholar, and often quoted the classics."

What does Vindex mean by "classical scholar?" Junius gives no evidence that he knows Greek or Hebrew. He quotes Latin and French only, and these sparingly. But this is the extent of Paine's knowledge of other languages than English. Vindex says: "We nowhere find Paine making Latin or Greek quotations." I might cite more than a dozen quotations to show that Paine had studied Latin. See *Age of Reason*, p. 142, where he throws the Latin *hic habet hoc* at the ministry, and also *Address to the Addressers*, p. 281, Mendwin's Edition, where he uses *hic jacet*. These are better proof that he understood the construction of the Latin language than any quotation used by Junius.

Here are the whole five allegations of Vindex proven to be false. Vindex no doubt is innocently in error, and writes more from enthusiasm than knowledge.

Very respectfully, the author of JUNIUS UNMASKED.

WASHINGTON, D. C., April 14, 1872.

What Lies Beyond.

BY SADA BAILEY.

The incident referred to in the following essay occurred in my girlhood days, when I was attending a school in which there was a rule requiring each student to attend church on the Sabbath. There being no liberal church in the vicinity, at that time, I told the principal of the institution that I could not conscientiously attend an orthodox church where natural depravity, and eternal punishment were preached.

"Do you not believe in worship?" he asked. "Yes, I believe just as our Pilgrim Fathers believed, that every individual should worship according to the dictates of conscience. The poet said: 'The groves were God's first temples,' there I can worship; then I can commune with nature and with my spirit friends." Then followed a lively discussion upon the doctrine above named.

The worthy teacher was himself a minister; a man of good intellect and education; he earnestly brought forward every argument he could command in favor of his views, but some good spirit friend must have assisted me, for the ideas, the language, the courage given me completely overpowered the good man. His wife and daughters, who were present, arose and left in disgust, and never after sought my society.

The minister exclaimed, "Stop! I was anxious for you to become a member of our institution because I thought you to be a lady of moral and intellectual worth, whose influence would be most salutary. I will warn your schoolmates against you. You are an infidel, and the next thing you know you will be traveling over the country a crazy and despised Spiritualist!"

Was not he a true prophet though? I presume I would have been expelled, but my father had a little too much stock in the institution for it to be good policy to expel me, so I was suffered to remain. My teacher lived up to his word; he warned the school against me, but in our literary exercises, and every opportunity that was offered, I expounded liberal views. I adopted W. Lloyd Garrison's motto, "I am in earnest, and I will be heard."

Some whose views were similar to my own thought me willful and foolish because I did not attend church, even though I did not believe in orthodoxy. Perhaps I was so; but my organization is such that I will generally do and say what I believe to be right, regardless of consequences. How imprudent! I sometimes attended church. On one occasion the minister described the orthodox heaven of rest, warning the young against those who would lead them astray from this heaven, etc. The next Sabbath day I wandered to the woods to study, to think, to commune. I presume I felt an inspiration akin to that which influenced our sweet poetess, Lizzie Doten, when she wrote:

"Grown weary and worn with the conflict of creeds,
I had sought a new faith for the soul with its needs;
When the love of the beautiful guided my feet
Through a leafy arcade to silvana retreat."

Some soothing spirit caused me to dream an answer to the sermon on the "heaven of rest," which I wrote, and delivered as an original declamation before the schools. I copy it verbatim from the old, worn original manuscript.

WHAT LIES BEYOND.

Far, far in the regions of illimitable space I wandered in a happy dream. Morpheus, with his deepening shades, his haunting phantoms and his various charms, came to guide me o'er the bright domains of fancy's fertile fields. Methought a spirit of the upper deep came gently down and lent to me its silvered fleeting wings, and as it spoke it kindly said, "Thou shouldst not be contented with the little travels of thy native land, go yonder o'er the scenes of other climes and learn what lies beyond."

In obedience to my spirit guide I pursued my investigations in foreign lands; at the end of each journey my question was, what lies beyond? I winged my flight o'er ocean's flowing waters, but to only gaze upon the surface I was not contented. I asked, What lies beyond? I dived into the hidden depths and gazed upon the inexhaustible treasure of the mighty deep. Then I arose and soared into the pure air exclaiming, Ah! now I know what dwells upon this little gravelly ball, but, oh, what lies beyond?

Then I plumed my brilliant wings and soared far, far amid the shining orbs which decked the expansive firmament. Many, many worlds of grandeur, glory and magnificence were opened to my view. I gazed upon their untold beauties, and with an insatiable desire for more, I asked, What lies beyond? Anon I wafted to the gentle moon, the queen of calm and lovely night, and next within my glorious dream appeared the magnificent sun, the mighty king of day. I traversed the countless

orbs which roll in majestic grandeur through the wide expansive heavens of our solar system.

Then I beheld the angel who had lent to me its bright and starry wings. I gratefully spoke and said: "My journey now is ended; I have spent all my life in seeking thus and now I rest. But the spirit replied: 'O, thou weak and incomprehensible mind, thou hast but begun thy glorious journey. To those who ever seek for truth there is no *ne plus ultra*; go on, and learn what lies beyond.'"

I awoke and found myself a student. An hour previous I had wandered to the woods to run my lessons o'er; around me lay my slate, pens, pencils, paper and books; before me was the wide spread fields of nature. Here was an unfinished task over which I had poured until my working brain, weary of its toil, had involuntarily lulled me into a gentle and dreamy slumber. I arose and exclaimed: "O, what a lesson I have learned from my dream." With renewed energy I will begin my studies. As in my dream, a spirit urged me to seek what lies beyond. So in real life, may I learn what lies beyond my present limits. As in my dream I was not content to gaze upon the ocean's surface; so may I not be contented here to merely look at the surface of things, but let me dive into all hidden treasures and seek for gems which lie in the great ocean of Truth. As in my dream, I soared afar amid shining worlds of grandeur; so may I travel up the lofty hill of wisdom, there gather never-fading flowers of virtue and love; there traverse the majestic worlds of glory which move harmoniously amid the mighty regions of thought.

And as in my dream, when I had spent my life in thus investigating, and thought to go to quiet rest, the angel said: "Thou hast but begun thy journey." So when my travels on this earth-sphere are ended, let me not rest in idleness, but let me ask what lies beyond? And as my freed spirit soars to the realms of a higher life, may angels guide me in the investigation of bright and new celestial truths.

Teachers and schoolmates, what lies beyond is the eternal question. To answer it, is the glorious destiny of a student's soul.

LA PORTE, Ind., March 1, 1872.

A Man of Experiences.

Traversing the country we meet strange persons, rich in wierd experiences. One recently called upon us in Washington by the name of John Thomas, recently from Menken, Vermont. He is a gentleman about sixty years of age, unassuming, thoughtful, eccentric and a genuine cosmopolitan, having circumnavigated the globe and passed through many severe hardships.

In 1838, with 165 other Americans, he was taken prisoner at the battle near Prescott, Canada West, tried by court martial and condemned to be hung at such time and place as the Lieutenant Governor, Sir George Arthur, might appoint. Twelve of his comrades were executed at Fort Henry, near Kingston, Canada West. But his sentence was commuted to transportation for life. He was firmly ironed, hand and feet, taken to Quebec, and from thence shipped on board a man-of-war around the Cape of Good Hope to Van Diemens Land. Sir John Franklin, the great explorer, was at this time the Governor. Remaining there five years at hard labor, constructing macadamized roads, the Queen of England granted him a pardon. He showed us the parchment. Two weeks after receiving the pardon he sailed by whaling vessel, stopping at many of the Islands.

He tarried a time in California, and then sailed for Valparaiso, South America. Remaining here a time, he shipped in a merchant vessel for New York via Cape Horn. He has spent some time in the regions of the Rocky Mountains, and visited or lived in nearly every State in the Union. Full twenty years since he became a spiritualist through sensuous evidences, and his own mediumship. He contributes the following, under the heading of the

UNIVERSAL STANDARD OF ALL CONDUCT:

Nature's laws are perfect and penalties inflexible. Philosophers have ever differed among themselves relative to the law of nature's God, and the nature of the law of conscience; and they continue to differ among themselves as to what is lawful and what is unlawful conduct, and will continue to do so till they discover the perfect law. And instead of confining themselves to the highest demands of the law of nature, they have been guided by the law of conscience. Accordingly we find them abject slaves to conscience. It is said that the voice of the people is the voice of conscience, and that the law of the people is the law of conscience. In this it is tacitly admitted that they are governed not by the natural law of God, but by the imperfect law of conscience. The law of God—that is, the law of justice, of strict equality—may be summed up in these words, to wit:

Give and receive an equal use of inherent properties. It is the law of equivalents; and law is inseparable from God. This is a universal standard—a rule, and rules the universe. It is manifest in the mineral kingdom, and all the departments of Nature. It precedes all, illumines the pathway of all, and guides conduct in the way of justice and equity.

When wisdom—when foreknowledge takes the place of conscience, then we are prescient slaves to the law of nature's God. Intelligent slavery and unbounded freedom co-exist in a state of justice, established by nature's God. Conscience to say the least, is but a fallible guide. When the voice of the people coincides with the voice of nature, then, by that coincidence, there is a state of justice established—that is, a Kingdom of Heaven, inaugurated upon the earth.

[TO BE CONTINUED.]

PEOPLE'S CONVENTION.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

For the American Spiritualist.

Forgiveness.

BY MARY D. MERRIAM.

Oh, don't be "too tender,"—your master once gave
His life for the precepts he taught;
Nor slander or poverty made him a slave,
To do as the Pharisees thought.

How meekly he bore persecution and pain,
How kindly he dealt with the poor;
Crying "Father, forgive them!" again and again,
While praying for strength to endure.

Does your brother denounce you? Who cares for his speech?
There are those who see clearer than men;
'Tis love which enforces the doctrine you teach,
That sends forth a light from your pen,

Can ye drink of his cup, persecution and scorn?
Then accepted are ye in his sight;
Though the thistles of earth may your forehead adorn,
Above is a halo of light.

LAWRENCE, Mass., January 14, 1871.

For the American Spiritualist.

My Sister.

BY ANDREW J. KING.

My dear sister, she has passed
To that purer, higher life;
She's freed from earthly toils and cares,
From sorrow too, and worldly strife.
'Tis true I miss her—oh, how much!
Sigh for the pressure of her hand—
Yet still, "God doeth all things well"—
She's happier far in Spirit Land!

I long to see her spirit form
And hear her gentle spirit voice;
Or if she would a message send
Through some clairvoyance, I'd rejoice!
That she can come, I do believe,
For though unseen, she's ever near;
That she will come, I fondly hope,
My poor and mournful heart to cheer!

A few short months, or years at most,
And I'll pass to the other side;
To join my darling sister in
That land where joy and peace abide!
This knowledge comforts my sad soul,
Gives consolation to my heart:
To know that we shall one day meet,
And from each other never part.

NEW YORK, March 27, 1872.

Ancient and Modern Mediumship.

THE STORY OF SAMSON—CONTINUED.

BY J. C. SMITH.

The history thus far has demonstrated Samson to be a murderer, thief and incendiary. He was also a violator of the Mosaic law, in marrying outside of his nation; a capricious husband, and general nuisance. His crimes were not palliated by adequate provocation, but appear to have been committed out of what the frontiersman called "pure cussedness."

But a real provocation arose. The Philistines, on learning the author of the incendiarism took his divorced wife and her father "and burned them with fire."

"And Samson said unto them, though ye have done this, yet will I be avenged of you and after that I will cease."—Judges xv., 7.

From the reading of this text the reader has a right to presume that Samson was pleased at the transaction, for he told the Philistines: "Though ye have done this," i.e. notwithstanding this act, etc. But the context goes to show that he was actually offended. It affirms that "he smote them hip and thigh with a great slaughter." No modern medium would be guilty of a "great slaughter" of mankind without first becoming a little angry, and hence I have a right to infer that the Hebrew medium was not pleased with the burning of the Timnite family.

It is a little remarkable, however, that the slaughter above referred to is the only one mentioned in Samson's cloudy story in which it is not stated that he was aided by the "spirit of the Lord." He appears in this case to have killed on his own account and by his own strength. I do not know what reason the commentators assign for this fact, but I think I have discovered one. If I am correct, the reason is this: The only slaughter ever committed by Samson for which there was any provocation, was this identical one. Whereas all the killing in which he had aid from "the spirit of the Lord," had not a shadow of justification, except possibly the very last, and in which he lost his life. But of this hereafter.

The next adventure was perhaps the most extraordinary one in his history. His friends bound him with two new cords and gave him up to the Philistines. This was done with his council and in accordance with his instructions. It is alleged quite often that no medium in modern times was ever delivered from bonds of cords through spiritual aid. And pray why not. By the aid of the spirit of the Lord, the cords that bound Samson "became as flax that was burnt with fire, and his bands were loosed from off his hands." Now if this could be done for Samson, why not for Fay? If, also, as is sometimes stated, the untying of ropes is too small business for a spirit in this day of ours, what should be said of the "spirit of the Lord" who performed the self-same feat for Samson in the older days of which I am writing?

"And he found a new jaw-bone of an ass, and put forth his hand and took it and slew a thousand men therewith."—Judges, xv, 15.

If this statement had been made in any book except the

"word of God, revised and corrected by order of King James," I should call it a tough story. But of course it must be true. Now let us see what a day's work was which this old medium performed. A man in peril of his life never stands to be killed; he runs. Suppose each man ran eighty rods before he was captured by that terrible bone. This would oblige Samson to travel two hundred and fifty miles. Aside from the killing, this was a huge affair. It is more than Captain Bobadil even promised. If Samson were living, I would match him against Dexter at the spring meeting. I give it up. Highly as I prize the gift of mediumship in modern times, it can present no parallel to this transaction. Modern mediums talk wisely, sing sweetly, and write harmoniously; but none of them are able to travel several hundred miles and kill a thousand armed men in one day. In running, killing, robbing, lying and incendiarism, the ancient mediums were our superiors.

An Hour With the Spirits.

BY N. M. STRONG.

On the evening of February 6, Mr. John Sherman and his son Henry,—aged seventeen years—as mediums, and Mr. William Hays of Cardington, held a seance at my residence.

The individuals composing the circle consisted of the above named persons, my family and two nieces living with me.

The medium, Henry, having his hands crossed and tied behind, and then secured to the back of the chair, the elder Sherman sitting at the right hand of Henry, and held by myself; Mr. Hays at the left, joining hands with one of my family, and the remainder arranged in as compact a circle as possible, joining hands.

The area inside of this circle would have measured about six feet, in which was placed a bell, violin and trumpet. All things being satisfactorily arranged, the light was extinguished and in about thirty seconds the manifestations commenced, in handling the instruments and lifting and carrying them to different parties. Then a spirit spoke through the trumpet while elevated high over our heads, the trumpet being carried up to the ceiling which is a very high one and cannot be reached by a person holding the trumpet with extended arm. Hands were then placed in mine, and in fact, nearly all in the room. They were of different sizes and felt but very little different from a person's of this life. They would give and receive pressure, patting the head and different parts of the body. The bell was brought to me and put in my hand, and when I asked if I should ring it, my hand was grasped instantly and shaken. The spirits commenced talking without trumpet, sometimes over our heads and then close to our faces as distinct and plain as mortals could speak.

The room from this time to the close of the sitting, seemed to be throbbing with magnetic influence of many spirits, and we were addressed almost constantly without the use of the trumpet; the voices being entirely different from each other.

My watch was taken from my pocket, the chain untied; after a few moments I could hear the chain rattling in the trumpet; it was then laid on my shoulder and the spirit said "listen," when I distinctly heard the tick of it; in a moment it was gone, and soon returned to my pocket, the chain tied as when taken, and done, too, in no bungling manner.

A face was then pressed against mine, and on my requesting to feel the hair, the back of the head was thrust in my face. I then asked if it could kiss me, when the lips were pressed against my cheek. I asked to feel the arm, when one was thrown around my neck, with a strong pressure. Several in the room had faces pressed against theirs.

Two rings were taken from the finger of my niece, when the spirit said: "guess what I have got?" We commenced guessing—my little girl guessing a book; the voice saying: "no, little one, you have not guessed it." Finally, some one said: "a ring." Instantly the response came: "right," and the rings were replaced on the fingers. A picture hanging on the wall was brought and balanced on my head, then on my shoulder, finally laid in my lap; after a while, by request, it was taken and set up against the wall.

I must now relate the crowning joy of the evening. A lady's hand was laid in mine, and on my asking who it was, "Sarah" was whispered in my ear—the name of my dear companion who not quite two years ago passed to the land of spirit life. She conversed with me in a low whisper, speaking of the beauties "over there," and that she had found that world to be such as we had often talked of. She passed around to her little ones, either pressing their hands or caressingly patting them, and when she came to the youngest, our darling little girl of four years, she caressed and kissed her so tenderly!

I cannot express my gratitude for this priceless boon, and from the depths of my soul, ask, "Oh! death where is thy sting? Oh! grave where is thy victory?"

The Sherman family are remarkable mediums, and long may they live to convince a doubting world that our loved ones, who have passed "within the veil," have not entirely fled from us, and their light has not gone out in the gloom that hangs with impenetrable darkness over the grave. They are living at Cardington, Ohio, where they can be addressed at the present.

Let the cavilers at dark circles understand that the above related phenomena took place under conditions that entirely excluded the chance of deception; in fact, it would have been impossible for mortal to perform, without mistake, in the dark, such manifestations. They seemed to be executed with the rapidity of thought, and without the noise that would have been caused if this clumsy, physical body had been brought into use. The hands that were placed in ours were felt of carefully, and found not attached to a body.

I have not related one-half of the phenomena that occurred during this eventful hour, and can only say to those that are not wrapt entirely within the coldness of this physical world, to investigate for themselves.

FREDERICKSTOWN, OHIO.

Christianity and War.

BY MICHAEL COLLINS.

"And Nathan said unto David thou art the man." It is often the case that writers on moral, intellectual or religious subjects resort to the Bible, the old and new scriptures for a motto upon which to found their theme. Thus acknowledging its appropriateness to the various circumstances of human life. The motto here selected was a severe rebuke to a man in high life, no less than a king, given by a man in the lower walks of life, yet possessing the inspiration of wisdom. David, though called "the man after God's own heart," in this case gave unmistakable evidence that he possessed the passions and propensities of other men, and only needed the opportunity and circumstances to bring them into uncontrollable dominion over his better judgment. The road to the gratification of his desires in this case lay through the dreadful crime of murder, "with malice afore thought." The wisdom and inspiration of Nathan enabled him to make David his own judge in this case, in which he gave judgment that the man who had done this deed should be put to death. As it is not my purpose to elaborate this particular tragedy, I pass to the theme which I wish to make some remarks upon, which is war in all its ramifications. I refer the reader to the text for further particulars of David's case. See 2 Samuel, chap. 12, verse 7.

This charge I prefer against the proposed Christian world as being responsible for the barbarities and indescribable horrors of national war, more than any other class of men, from the fact that if they were united fully against it, it would very soon cease to be. In looking over the past, we find the first quarrel that we have any account of, was upon religious matters. The first murder on record was on account of religious sacrifices to the God of all the earth. This example was followed through all succeeding generations under the Old Testament dispensation, portraying scenes of barbarous cruelty that would seem to outrage all principles of humanity that ever characterized a God of Love. But, thanks to an everlasting power, there was to be an end to these hellish practices, as far as proclamation and theory were concerned. In our time the wise Ruler of the Universe gave unto the race a new commandment in the beautiful words of inspiration and love—"A new commandment give I unto you, that ye should love one another." This commandment was made under extraordinary circumstances, while the peaceful shepherds in Jewry were watching over their flocks by night. "The angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And He said unto them, fear not; for behold I bring you good tidings of great joy which shall be to all people. And suddenly there was with the angel a multitude of the heavenly hosts praising God and singing Glory to God in the highest, and on earth peace, good will towards men." In this case "The arm of the Lord was revealed unto the peaceful shepherds on the plains of Jewry." Here is the declaration of the founder of Christianity to all his followers, accompanied by the most sublime demonstrations that ever humanity was favored with. How has this principle been carried out by those who pretend to be his friends and followers. Is it seen in garments rolled in blood upon the battle-field, or in human bodies paving the peaceful earth for beasts of the field to travel on? Is it seen in the hundreds of thousands of widows and orphans that meet us in all the walks of life, whose husbands and fathers have been sacrificed to gratify the ungodly ambition of a few aspiring men who claim to be the benefactors of our race? Alas! what kind of love is this that spreads gloom, suffering and death over the otherwise fair and beautiful earth? How different this from the teachings of this lovely Jesus, who said to those who went to defend him by force, "Put up thy sword, he that taketh shall die by the sword." "The son of man came not to destroy men's lives but to save them;" and yet men of high repute, eulogizing the beauties of Christianity, are among the foremost to sustain and carry on this horrible scene of war; and Honorable Senators are ambitious to have their sons educated at the Seminary of Destruction, West Point, and other places of like character, that they may be skillful in the art of war, and that they may stand high in the catalogue of destroying life by stratagem and otherwise; thus being on the road to that applause, that the damsels of Israel of old, gave to the victors of their time, when they met them returning from the slaughter, saying "Saul has slew his thousands, and David his ten thousands."

Indeed, this is the road to honor and preferment, and the man who has been successful in destroying life, is the one whom the people delight to honor. Verily, we sometimes find these honorable men publicly admonishing assemblies of men to come to Christ and become Christians, while their hands are dripping with the blood of their fellow-men (as far as the theory of war is concerned). Alas! this is a strange display of the principles of Christ, which are "Peace and Love and Good Will to Man." Well, who is responsible for this terrible system of war? I take the ground that the professedly Christian world is, for the following reasons, viz: That if the whole Christian population of the world were opposed to it, theoretically and practically, it would cease to exist in a very short time, and instead of glittering swords and deadly spears, they would be "beaten into plowshares and pruning hooks" for the useful purposes of life, and this beautiful earth would become the residence of peace and harmony. As I cannot expect to

be indulged in an elaborate detail of what I think can and ought to be done. I must, therefore, simply make some suggestions, and statements in this article, and leave the rest for a future communication, "if the Lord will." And first, all the evils that have hitherto come upon civilized society combined would not be a tenth of what war has done. The nations of the old world are "sweating drops of blood to pay the interest on their own debt," and we are on the same road with a multitude of men, from youth to old age, engaged in the profession of war for a living, and when, by reason of age, they become unfit for service, fall back upon the hard laboring, productive class to support them, where their only claim to sympathy is a life spent in the service of their country—as the claim is—but better characterized, in my opinion, by the simple word *destruction* of life, property and morality. Well, what is to be done? Why, we, as human beings, should "be just and fear not." If troubles occur, settle them as we do in towns and states. But, says one, these great powers will come and destroy our churches and nation. In reply to the Christian's question, "Where is your God you have been constantly telling me to trust in," have you forgotten that it is said, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee"? and again, "as the Mosaic laws are round about Jerusalem, so the Lord encompasseth about those that fear Him;" and yet again, "Trust in the Lord and do good, and verily thou shalt be fed, and inherit the Land." William Penn adopted this course, in the settlement of Pennsylvania, among a barbarous race, and peace and harmony characterized his whole life. "Who shall harm you if ye be followers of that which is good." There seems to me to be a thorough inconsistency in the Christian world, one of which is the sending of missionaries to the heathen world, with thousands of dollars of cost, to convert them from their little barbarisms to the Christian faith; for while they can destroy a thousand lives, we can destroy a hundred thousand. The Christian never knows how. War with them is a science standing high in the estimation of the literati. They (the heathen) may well retort upon us and say, "Thou hypocrite, first cast the beam out of thy own eye, and then thou shalt see clearly to cast the mote out of thy brother's eye." I have lived to see one form of war abolished—slavery—for which I labored from 1840 to its end, through evil report and good report, and for this act of justice to a helpless race, I thank God and take courage.

In conclusion, let me say to my brethren of the Christian world, for I, too, am a professed Christian, endeavoring to follow Christ in his excellent precepts and practices. If I have used at any time too strong language, pardon me, for I long to see this beautiful world what it should be, "the home of peace and harmony, where 'the lion shall lie down with the lamb, and there shall be none to hurt or destroy in God's Holy Mountain.'"

Brethren and friends, let us take courage. God is on the side of justice and peace. Holy angels will help this glorious era of patriots and wise men, who have passed over the River of Death on laboring for it. Our friends who have passed over in their friendly visits to us are assuring us that the happy time will come, if we will do our part, and shall we turn a deaf ear to their admonitions of love and kindness?

No, never, never! but press on, ever bearing testimony for peace and righteousness, remembering this: "our labor of love is not in vain in the land;" for "blessed are the peacemakers for they shall be called the children of God," and by perfect continuance in well-doing we are to seek for glory, honor and immortality, and for which the reward is eternal life.

Eastham, Mass.

Shall Spiritualists Organize?

Organization or no organization; that is the question of our day among Spiritualists. Let us organize, by all means; but for what purpose? For the defence of our faith, for the dissemination of truth like the various Christian sects? Nay; but rather for the embodiment in some great work for the good of humanity which shall be an unmistakable witness of the superior intelligence, increased philanthropy, and executive ability by those in communion with the spirit world.

There are great social problems to be solved by some order of philanthropists, and which are not likely to be touched by the Christian churches. They are too busy with their creeds and catechisms, and too void of the spirit of Christ to trouble themselves about reforms. The great problem of the establishment of industrial schools was found too difficult to be solved by the learned men who organized Cornell University, and they built on old foundations, and all the vices and extravagancies of aristocratic institutions are springing up in their institution. Young men may spend hours at billiards or base ball or at rowing, and it don't interfere with study; but if the same time was devoted to useful industry it would degrade the intellect. An eminent educator, who stoutly maintained the position that work and study were incompatible, keeping his own children at brain work, on the high-pressure principle, has seen two of them utterly exhausted of intellectual power, and a third just escaping insanity before reaching maturity. Some of us must, at some time, get together somewhere and work out this problem of attractive industry and industrial education. Is there genius enough among Spiritualized mortals to accomplish this and other needed reforms? Let us organize and see what can be done.

I became a Spiritualist through reading Lecky's "History of Rationalism," "Mountford's Miracles, Past and Present" and the works of Robert Dale Owen, being convinced that the manifestations of the present day are of the same nature as

those given in the days of the ancient prophets, and by Jesus of Nazareth and his Apostles.

That this truth is not more readily recognized and that the believers in the old and in the new do not find fellowship in the unity of the spirit, is not to be any more imputed to the bigotry of the conservatives than to the irreverence of the progressives, and I believe that there is no greater obstacle to the conversion of Christians than this same spirit of bitter denunciation which strikes them as blasphemy. When I began to investigate the subject, I was so much disgusted with this irreverence in the Spiritual journals, that I have never dared to put one in the hands of an inquirer. When we become as little children, willing to sit even at the feet of Jesus, to learn of him by whom was wrought such mighty works in Judea, we may receive of the same spirit, and be enabled to perform the same works, and even greater, as he promised to his followers; and we may also be able to discern that he opened a way from the highest heaven and may, indeed, be regarded as a mediator between God and man.

MORTON.

Spiritualism and Co-operation.

BY FRANCES E. HEYER.

The hackneyed phrase, "What is Spiritualism?" is so often asked, and so carelessly answered, that by no means does the development spiritual of the present time, occupy the position in the estimation of the people which it might. By no means does the emerging of spirituality out of mere sensualism, clothe itself in the habiliments becoming to the beautiful transformation. In fact the transformation being as yet incomplete, we have been unable to adjust the proportions of this heavenly garment. We must grow into its perfect fitness.

For more than twenty years our spirit friends have in millions of ways, given us millions of tests of the truth of the power of those who have passed through death's golden door, to communicate with those still inhabiting the earthly form. And more, having reduced this to science we rise out of the absurdity of supposing for a moment that special interposition of providence, miracle, has been necessary to render an interview with our dear departed possible. The unlearned may experimentally receive the conviction of this sublime and comforting truth (for a long investigation of spirit intercourse has led me to believe that nearly every person assuming proper conditions is mediumistic; literature have set out their ideas, thoughts and explanations in shining array in the many books published within that period (without which now, no scholar's library is complete,) and the many periodicals which are continually issuing from the press, give opportunity for all to learn, by applying the same means as would be necessary in acquiring knowledge of any other science.

Having arrived at this period in Spiritualism, farther progress in this heavenly love would seem to demand a change of programme in its manifestations.

It has been whispered into the ears of the few that, having finished the primary course, the time has arrived for further knowledge upon the subject to be disseminated. A brother expressed the conviction that "we have had tests enough (publicly given); we want now the religion of Spiritualism; we want to learn how to act the new gospel, rather than to argue upon it."

And when we consider that spiritual development comprehends all progress, all reform, we see the propriety of entering at once a higher class in the school which the angels teach.

When Spiritualism first aroused the world to wonder by its so-called physical manifestations, those who conducted the circles endeavored to reduce each meeting to order; and the first lesson taught by controlling spirits was the necessity of proper surrounding conditions. The same necessity exists in the higher lessons which angels propose to teach.

We are told, and we understand, that in order to become harmoniously, spiritually developed our physical life must be harmoniously ordered. To build up beautiful spirit bodies, we must partake of only healthful, fine and nourishing food. To be capable of entering the higher spheres of beauty and love, we must be loving and cultivate an appreciation of the beautiful.

Now, in the case of by far the largest part of the community, how is this to be done, when the struggle to maintain earthly life, occupies its whole vital force, amid uncongenial surroundings, where the spirit is fettered, and rasped down to a condition forced upon it by circumstances not of its own choosing? Is it not wiser to devise some means to liberate souls so circumstanced, than to fall into a rhapsody about the beauties and glories of a higher sphere? How is fitting food to be obtained which will nourish into excellence the imperishable spirit body, when the first principles of the natural demand of the physical is unknown, or in the press of labor to procure this needful sustenance for the body of earth, how can the natural demands of the spiritual be supplied?

We may listen to eloquent theories upon this subject. In our inmost souls we may long for a higher state, while we loathe the necessity which imprisons us in inharmonious conditions, until forsooth, the little usefulness which we possessed, in the sphere of life in which we have been placed, is wasted in useless repining.

A Woodhull may tear in pieces the marriage covenant (the imperfection and abuse of which is but an outbirth of domestic wrongs behind it). A Hardinge may smooth off its angularity by timely application of love and good will. A Tuttle may object to all innovation. But the masses are still imbibing the poison of discord.

It is said that the more developed spirits in a higher sphere, are at home in every place which their presence blesses. Some in earth have aspired to the same condition. Have they found it? The truth is there are few in this sphere) I believe

not one, who actively fulfils the duties of his station (who is independent of social surroundings).

A well ordered harmonious home is as much a necessity to the spiritual development of men, women and children as the atmospheric air, to the development of animal and vegetable life.

When all idea of life beyond the earth, was shrouded in darkness and death, when man was content to dig and delve, happy and rich in the creature comforts he obtained, a reward of his labor: when woman's highest ideal was the neat arrangement of these goods, and household gods, then isolated families could live consistent enjoying as much happiness as was attainable on that plane. We begin to understand what Jesus meant when he said "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospel's but shall receive an hundred fold now in this time, and in the world to come life eternal." The awakening spirituality of men and women of the present time, demands something beyond and above that which fully satisfied while moving on a lower plane.

The angels call "come up higher." But alone we can not scale the wall which our affections and our highest wisdom of the past, has built. Conflicting duties confusion and misapprehension have entered our holy precinct, the two conditions can not exist at the same time.

The angels have seen our difficulty and kindly have placed for our acceptance co-operative association, have even given us in detail a plan which will meet the needs of those who have not yet reached the altitude of Shaker purity and universal love, but who prefer that their private family circle should be bound by the natural ties of consanguinity. Therefore the family, after it is built and stands inviolate upon the privacy and independence of an isolated household, while co-operation in all other departments, renders it possible for those comprising this experimental circle of homes, to enjoy elegancies and literary advantages which can only be attained by the rich, with leisure and opportunity for that soul culture which all so much need, and which the progress of the age peremptorily demands.

I would like to lay before your readers this spirit-given plan but fear that I have already exceeded the bounds of what should be the length of an article of this character. I will therefore only add that at Altier, Louisiana, sixty miles from, and three hours' journey to New Orleans, we will locate this embryonic association. Nature has here spread out the pleasant land in right proportions for the proposed circle of homes; has provided salubrious atmosphere, pure water, and a climate which allows strawberries to ripen, and roses to bloom all the year round. Who will join the enterprise?

Further particulars may be obtained by addressing N. F. Hyer, Independence, Louisiana.

"In the elder days of art
Builders wrought with greatest care
Each minute and unseen part.
For the Gods see everywhere.
Let us do our work as well
Both the unseen and the seen,
Make the house where gods may dwell,
Beautiful, entire and clean."—LONGFELLOW

Yours, for universal brother and sisterhood.

New Orleans, La.

The Rev. Percy Painter, of Springfield, Mass., who came near having the greatness of polygamy thrust upon him, has narrowly escaped that fate, and will now sink into oblivion again. He succeeded, however in getting entangled in very complicated matrimonial connections. He married a widow Lawrence while his former wife was yet living, but the former wife proves to have been no wife to him, as she, too, had been previously married to one Robinson. Now Robinson had married the first Mrs. Painter while he, too, had another lawful wife, but he subsequently obtained a divorce from that obstacle, and then remarried the woman who afterwards married Painter, who then married Lawrence.

RIGHTS IN CHURCH PROPERTY.—The Supreme Court of the United States has recently given a decision in a case coming up from Kentucky, the points of which are stated in the New York *Evening Post*, as follows:

When a building is held in trust for the purposes of a defined creed or form of worship, the courts will see that it is not diverted from these purposes, and will, with this view, inquire and determine which of two bodies claiming to represent that creed or form of worship is its true representative. But when there is no definition of a creed or form of worship in the trust, but the property is simply held for the religious uses of a church organization or congregation, the courts will inquire, which claimant is the true church organization in question or the rightful successor of it? An independent congregation, of course, controls itself; and here the enquiry is easily made. But when the congregation is part of a church organization or denomination, the court will look to the highest ecclesiastical tribunal in that church, to which the case has been carried, and will regard its decision as final.

This decision is henceforth established law in the United States. Had it been made a generation ago, the result of a large number of the disputes on church property, which have been settled by arbitration or otherwise, would have been different. But it is likely to be strictly adhered to hereafter, by both civil and ecclesiastical tribunals. It is important to have a general rule on the subject, and yet any rule will, of course, seem to work hardship in some cases. The present decision is that to which the courts of this country have steadily tended, and probably could not have been different without confusion.

THE AMERICAN SPIRITUALIST

IS PUBLISHED EVERY SATURDAY

By the American Spiritualist Publishing Co.

CENTRAL OFFICE--NEW YORK.

Terms of Subscription--Payable in Advance.

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

FOREIGN SUBSCRIPTION.

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

SPECIMEN COPIES SENT FREE.

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

Rates of Advertising.

Per line (according to location)	\$1 00 to \$1 50
--	------------------

Column advertisements by special contract.

Special place for advertisements cannot be permanently given.

Bills for advertising will be collected from the office of the paper, and must invariably bear the signature of A. A. Wheelock, Managing Editor.

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

A. A. WHEELLOCK, Managing Editor.

Spirit is causation.—"The spirit giveth life."—PAUL.

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

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

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

Christian Teaching, Past and Present.

The time was when the instructors in the wonderful art of refining the nature of sinful man with "grace divine," interspersed their teachings with the flames of hell, perfuming them with the unmixt odor of brimstone. Not so with the teachings of to-day.

But that our readers may contrast the theology of the past with the present, we give the following "samples" of past teaching and presume there is no orthodox Christian sufficiently heterodox to deny they are of the most approved orthodox pattern:

We will give our readers but four or five of these extracts from a past and passing theology:

"The happiness of the elect in heaven will, in part, consist in witnessing the torments of the damned in hell. And among these, it may be, their own children, parents, husbands, wives and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of those miserable objects, will say, 'Amen, hallelujah, praise ye the Lord.'"—Emmons's Sermons, xvi.

"The Rev. Thomas Boston, an orthodox divine, in his 'Four-fold State,' page 336, says: 'The godly wife shall applaud the justice of the judge in the condemnation of the ungodly husband. The godly husband shall say amen to the damnation of her who lay in his bosom! The godly parent shall say hallelujah at the passing of the sentence of their ungodly child. And the godly child shall from his heart approve the damnation of his wicked parents who begat him, and the mother who bore him.'"

"The Orthodox Ambrose, in his sermon on 'Doom's Day,' says: 'When the damned have drunken down whole draughts of brimstone one day, they must do so another day. The eye shall be tormented with the sight of devils, the ear with the hideous yellings and outcries of the damned in flames; the nostrils shall be smothered as it were with brimstone; the tongue, the hand, the foot, and every part shall fry in flames!'"

"Dr. Jonathan Edwards says: 'Reprobate infants are vipers of vengeance, which Jehovah will hold over hell in the tongs of his wrath, until they turn and spit venom in his face.'"

"And John Calvin disposes of juvenile sinners without ceremony. He tells us: 'Children bring their condemnation with them from their mother's womb, being liable to punishment, not for the sin of another, but for their own; for although they have not yet produced the fruits of their iniquity, they have the seed inclined in themselves; nay, their whole nature is, as it were, a seed of sin; therefore it cannot be but odious and abominable to God.'"

Dr. Watts sings:

'There is a never-ending hell,
And never-dying pains,
Where children must with demons dwell
In darkness, fire and chains.
Have faith the same with endless shame,
To all the human race;
For hell is crammed with infants damned
Without one day of grace.'

If the choice sentiments here expressed by Rev. Emmons, Boston, Ambrose, Edwards and Calvin was ever true Christian teaching, why is it not now? Why do not the ministers of popular Christianity preach this doctrine? If these men were called of God to preach and put forth this teaching, by what authority do modern Christians ignore what is here clearly set forth, and proclaim that as Christian teaching, which is just the reverse of this?

If there was saintly melody in the "never-ending hell fire" psalms of Dr. Watts, why don't Christians sing them now? Why are these Godly "songs of Zion" exchanged for the latest popular quartette, or selection from the last and most ravishing opera, perhaps heard in a theatre by most of the "congregation of saints" the night before?

A person has only to witness the costly parade and show, made every Sunday in our fashionable churches, to prove conclusively that the Christian teaching of the past is no more like the present than black is like white. We find an excellent illustration of this, in the gaudy exhibition made at the "consecration" of a certain Bishop McTierney in New York. We find a description in the New York Herald, of April 22, of the "solemn and important event." Speaking of this Godly man, the Herald says;

Having proved himself worthy in that, which was least, he has been called to higher duties and greater responsibilities, which we have no doubt he will accept and perform with the same ability which has marked his past career, and in the same spirit of reliance upon the Divine Saviour who has thus called him to feed and watch over the flock which He hath purchased with his own most precious blood. Sixteen bishops and more than ninety priests from different parts of the United States and Canada assisted the veneral Archbishop McCloskey in the consecration ceremonies. From the very full report of those ceremonies, which appears in our columns to-day, the readers of the Herald, who could not attend, or who, having tried to gain admittance to the sacred precincts, failed in their efforts, will get an excellent idea of the imposing pageant, the gorgeous panorama, as it were, of bishops and priests and acolytes, and other servitors, which passed up and down the broad aisles of the Cathedral, awing and inspiring the worshipping assembly with the richness of their vestments and the variety of their costumes.

"The imposing pageant, the gorgeous panorama of sixteen bishops and ninety priests, marching up and down the broad aisles, amid the worshipping assembly with the richness of their vestments," is decidedly rich! and to our own mind smacks more of Wall street, than it does of piety. There is also a suspicion in our mind, notwithstanding Mr. McTierney's "past career," that his "reliance" is more upon the above described "richness," without which "gorgeous panoramas" of "Bishops and Priests" would be exceedingly small, than "upon the Divine Saviour!" Especially are we impressed with this idea when we reflect that this "Divine Saviour" was once the companion of poor, ragged fishermen—and so poor himself that he had not where to lay his head—besides this, if we can believe the story, he had no admiration for "imposing pageants" or "gorgeous panoramas" of "Bishops, Priests" or anybody else.

No better, plainer evidence is needed, to show what a stupendous fraud upon humanity, the so-called "Christian teaching" past and present has been, and still is, than to compare it with itself, both in theory and practice.

A. A. W.

Who Was He?

With what avidity and delight, full twenty years ago, we remember reading Junius—that series of anonymous letters which a century ago so aroused the English mind as to form a wonderful history in itself, and which to-day stands unpreceded in the annals of literature.

These letters, written in the interest of the people, from their boldness in attacking the abuses of government, sparing neither king nor priest, and from their universally acknowledged ability, will forever form an important chapter in the world's thought and literary history of mankind.

The author, to preserve his life, hid himself behind an impenetrable covert, from whence, at irregular intervals, shot after shot was fired, and always with comparatively fatal effect.

The authorship of Junius has ever been shrouded in mystery. At different times a score or more of the most brilliant contemporaneous minds were each charged with it, but upon none could it be proved. On the contrary, it was clearly shown in every case that they were not and could not have been the author.

Recently, a book has appeared in this country which claims to furnish all-sufficient proof that Thomas Paine, of immortal memory, was the veritable writer of the "Letters of Junius." We can believe it. An undefinable feeling which arises from our inner self, and which from past experience claims our highest respect, assures us not only of its probability but its certainty. At any rate we are glad of the discussion which is taking place with reference to this matter. All the old, together with the new objections which are raised against Thos. Paine being identical with Junius, are met in a spirit of fairness and candor, argued with clearness, and answered with data, which furnishes to unbiased minds additional evidence of a satisfactory or conclusive character that the aforesaid claim is a just and true one, and that the objections are entirely overruled.

But let the discussion go on to the end, that justice may be done, though ever so tardily, and truth be established to the discomfiture of error forevermore.

G. A. B.

Putting God in the Constitution.

Our old friend John Wetherbee recently attended the Sunday evening meeting in Tremont Temple, Boston, where Prof. Seelye, of Amherst College, gave his reasons for recognizing and inserting God, Jesus, the Bible and orthodoxy in the Constitution of the United States, and from an account which he furnished the Commonwealth, we extract the following characteristic bit of Wetherbeeism—usually the synonym of wisdom.

"It has always seemed as if the chief object of man has been to make God in his or our image, and the worse the man the worse the God; this being so unmistakeably true, it would seem a pity, if not a blasphemy, to make the subject explicit or recognized in the constitution of the nation. It occurred to us while waiting for the speakers to appear that it would be a better idea to try and put more of God in our own human constitutions, and the national one would speak for itself. But that, after all, is a matter of genesis. One must be born with God, or good, in his constitution. It is an up-hill work to acquire it afterwards. A man to be religious, must be so in his blood; and then, whether he is in the church or out of it, all hearts pay tribute to him."

The Convention at Utica.

In this issue will be found a very full report of the interesting quarterly convention of the Central New York Association of Spiritualists held in Utica. It was truly an interesting gathering in more respects than one. Some of the more timid were fearful, because of the deep seated prejudice in this city, against our cause, that the meeting would be too small to be of interest or of any use. All those fearful souls must have been happily disappointed in seeing the increasing interest of the meeting supplemented by increasing numbers, to the end.

We were highly pleased to greet, on the first day of the Convention, among the speakers present, our Bro. Cephas B. Lynn, who had just come from the sad duties of attending to the burial of his dear, darling mother. Fearfully keen, as this unexpected stroke was, inexpressibly great as is the loss of a mother's watchful care and companionship, here in the form, our young brother is strengthened in this sore heart-trial by the conscious knowledge that his sainted mother, now an angel, with the same deathless, changeless love, watches o'er her darling boy. What a joy it must be to her to be able to become his watchful guardian. Cephas, dear brother, with such an inspiration you cannot fail to perform life's duties, every one, so that the radiant face of your darling mother shall be first to welcome you in "the sweet by and by."

Bro. Lynn's speeches in the Convention were characterized by more than his usual earnestness and good sense.

Mrs. Nettie C. Maynard, who attended the convention as one of the speakers, is an unconscious trance speaker, and gave the utmost satisfaction in both manner and matter presented in her addresses. Her controlling influence has evidently that broad and cultivated intelligence which gives expression to ideas in a calm, dignified and impressive manner.

Lois Waisbrooker was in attendance with her excellent books for sale, and a word in the right place during the interesting discussions in conference.

Mrs. M. A. Campbell, who as chairman of the committee, and who presented the excellent resolutions to the convention, made several short, commendable speeches, which were well received, as was her poem read to the convention and published on our sixteenth page. Mrs. C. is a lady of refinement and culture, a pleasing and impressive speaker.

Sister Williams is an earnest, enthusiastic worker, whose inspirations call her to speak and labor in the Spiritual cause. She addressed the meeting several times most acceptably.

We were especially pleased to make the acquaintance of our young Brother Oles, of Mexico, N. Y.

His addresses to the convention were marked by deep thought, and reflection, expressed with a fairness, candor, and earnest sincerity that won the hearts of all. Spiritualists of Central New York, this young Brother should be kept constantly in the field. We bid him a hearty welcome to the Spiritualist platform, and an earnest God speed.

Bro. Wilson, who addressed the convention several times, under influence, is a candid, earnest soul who has passed through persecution from the church, and knows what it is to be a Spiritualist, where Christian intolerance is so great that it would take the bread from the mouths of this struggling poor man's children if it could, and feed it to the dogs. We hope to meet this worthy Brother some day in better circumstances. He is a fine inspirational speaker.

Sister Kimball, of Sacket's Harbor, with her enthusiasm and zeal was the spice and life of the meeting. Her generous proposition to be one of a hundred who would give \$5 to place the Association in funds was received with shouts of applause.

We wish there were a few thousand Spiritualists as practical as Sister Kimball. Spiritualism would not be despised and sneered at long, if there were a few thousand as ready to unite their efforts.

Bro. Beals makes an excellent presiding officer, and Bro. Smith an attentive and able secretary. We made many pleasant acquaintances at this meeting, and feel that Spiritualism in central New York is in good hands, when we can count such earnest, intelligent friends in its support as we met at Utica. The fourth quarterly meeting of this progressive Spiritualistic Association will be held at Oriskany Falls, August next, and we shall make an especial effort to accept the kind invitation we have already received to be present.

We cannot close our notice of this interesting Convention without paying a deserved tribute to the proprietor of the "Mansion House," where we, with many of the friends from abroad, attending the Convention were accommodated. The attention and kindness received from all connected with the house was fully appreciated.

A. A. W.

Notice to the Subscribers to "The Crucible."

Arrangements having been made with "The Cosmopolitan Publishing Co.," of Baltimore, Md., by which the subscription books of *The Crucible* have been transferred to THE AMERICAN SPIRITUALIST, we hereby give notice, that the subscribers to that paper will be notified by a circular, sent to each one, of the terms upon which we propose to furnish THE AMERICAN SPIRITUALIST to the subscribers of that paper.

A branch office of this journal, will be established in Baltimore.

A. A. W.

A certain revivalist states that he has heard over two hundred people speak in a prayer meeting in the space of thirty minutes. There is room for reasonable doubt as to whether a remark less than eighteen seconds long can be greatly to the "edification" of a meeting.

Third Quarterly Meeting of the New York Central Association of Spiritualists.

AT UTICA, NEW YORK.

The meeting convened in City Hall, at 10½ A. M., April 27. Dr. S. F. Beals, of West Winfield, N. Y., President of the Association, called the meeting to order in a few well-timed remarks.

Although the attendance was not large, there was a lively interest manifested by those assembled, in the short and pertinent addresses which occupied the forenoon session.

The afternoon session of Saturday was opened by the reading of the minutes of the last meeting, by Mr. L. D. Smith, Secretary of the Association, which were adopted.

The following committees were then announced by the Chairman: On Resolutions—Mr. D. L. Russel, Mr. Warren Woolson, and Mrs. Campbell. On Finance—Wm. Britt, Mrs. Gibbs and Dr. Gardner. On Exercises—Mr. D. L. Russel, Mrs. C. C. Crandall and Mr. Wm. Maynard.

While the Committee on Exercises were arranging for them, Cephas B. Lynn and A. A. Wheelock presented, respectively, the *Banner of Light* and *THE AMERICAN SPIRITUALIST*, assuring those present what a pleasure it would be to receive their subscriptions.

Short speeches being the order of exercises reported for the afternoon, A. A. Wheelock spoke upon the importance of organization, and was followed by Cephas B. Lynn, Lois Waisbrooker, Mrs. Kimball and Mrs. Williams.

Franklin Oles, of Mexico, Oswego county, N. Y., a young man of excellent ideas and delivery, and a most promising young speaker for our cause, also addressed the convention.

The evening session was opened by appropriate, harmonizing music, from an impromptu choir of members of the convention. After a short conference, the address of the evening was delivered by Mrs. Nettie C. Maynard of New York. Mrs. M. is a most pleasing trance speaker, combining soundness of logic with elegance of diction in her utterances upon the rostrum. Opening with a beautiful invocation to the Father of life and light; and our angel friends, her controlling influences analyzed the important subject—the religion of Spiritualism. The audience was much larger than at any previous session, and gave the most appreciative attention.

Sunday morning the convention assembled promptly at 10 A. M., when Mrs. M. A. Campbell in behalf of the committee on resolutions read what had been prepared to the convention.

The report of the committee was received, and the resolutions considered *seriatim*. There was earnest discussion upon the adoption of the resolutions, participated in by Lynn, Wheelock, Campbell, Oles, Waisbrooker, Wilson, Kimball, Williams and others.

The hour for the regular address having arrived, after music by the choir, A. A. Wheelock of New York, addressed the convention, presenting the basis upon which Spiritualism rests, giving it a most comprehensive definition, and elaborating the grand principles of its philosophy.

Afternoon session was opened before a largely increased audience by a continuance of the discussion of resolutions. At the appointed hour, Cephas B. Lynn, of Boston, addressed the convention, clearly setting forth the spiritual influences of Spiritualism upon the world, and drawing a graphic contrast between its inspiring, ennobling result upon humanity and the binding, degrading, soul-crushing tendency of other so-called religious systems. The address was full of earnest enthusiasm, showing a depth of thought which belongs only to sincere conviction, and was listened to with the closest attention and evident satisfaction.

Sunday evening the last session of the convention was opened by discussing the remaining resolutions, which called forth spirited remarks from Mrs. Campbell, Mrs. Kimball, Lois Waisbrooker, Dr. Beals, Wheelock, Lynn, Wilson, Oles, and Mrs. Williams. The excellent and well-expressed resolutions, as given below, were unanimously adopted. They give no uncertain sound.

It was decided to accept the kind invitation of the Spiritualists of Oriskany Falls, New York, and hold the next quarterly convention of this Association there the 17th and 18th of August, 1872.

The audience listened with marked attention and due appreciation, to a very spicy recital, through the mediumship of Mrs. Kimball, of Sackett's Harbor, New York, by a spirit, giving his name as J. W. Babcock, formerly of New York City, detailing his own personal experiences in earth-life, many of which showed he drained the cup of poverty and sorrow while in the earth form.

The resolutions being disposed of, the large audience, which now nearly filled the hall, were favored with some excellent music, at the conclusion of which, Mrs. Nettie C. Maynard gave another beautifully expressed lecture; after which, A. A. Wheelock took the platform and with logical precision, analyzed the following statement which he had previously made: "Wherever there is individualized conscious existence, here in form, the certainty of that existence in the future, the rational evidences of Spiritualism clearly demonstrate."

He declared this to be the basis of future life with man, and not belief in a mythical God or any interposition by such a power, either by "faith and belief" or the senseless, useless sacrifice of blood! If we examine closely the manifestations of life and the laws of human existence, we shall find that all power and intelligence belong to spirit, as shown by the external expressions of it in man, and though matter elsewhere.

The philosophy of life, growth and development of spirit and matter, in a human form, were traced from infancy to old age,

and through the change called death—from the physical to the spirit body—in a most interesting manner.

Spiritualism was broadly asserted to embrace all there is of life, principles, spirit and matter, in the universe. That matter is as eternal as spirit, being as essential in its multitudinous variety of form, to spirit, for its expression, as spirit is to matter for intelligence and power, to provide motion and direction.

The evidences of the truth of Spiritualism were given with great earnestness and force, and both philosophy and phenomena and their holy, sacred uses, were presented in all their true, exalting and ennobling influence upon the race. Spirit photographs, taken by Mr. Mumler and other mediums, were exhibited by the speaker, among other evidences presented and were objects of much interest. He also gave a very interesting and minute account of personal observation of spirit materialization through the mediumship of Dr. Slade of New York. Spirits in form had there appeared to him and others and were fully recognized, as also at Moravia and other places.

RESOLUTIONS.

Resolved, That the only proof, ancient or modern, of a continued conscious existence is evolved by the return and manifestation of the disembodied.

Resolved, That those who have accepted such proof, and the blessings it confers, should freely devote time, talent and means to the dissemination of such knowledge, and withdraw all support from opposing errors.

Resolved, That as the churches of eighteen hundred years have failed to christianize the world on the basis of vicarious atonement, we, as Spiritualists, accept the universal diffusion of truth and the law of cause and effect as the basis of all improvement.

Resolved, That spirit and matter are co-external—one the actor, the other acted upon, the results of which are the development of nature, physical, mental and religious. Hence, the principles of Spiritualism underlie all reformatory movements.

Resolved, That the attempt to introduce any reference to any God, Jewish, Christian or otherwise, into the Constitution of this republic, is an outrage upon its boasted religious freedom.

Resolved, That woman is entitled to the right of ballot and all its accompanying rights and privileges.

Thus closed our third successful and most interesting quarterly convention, and one long to be remembered by all who participated.

L. D. SMITH, Secretary.

Lecturers' Co-operative Union.

We urge on the attention of lecturers and societies the propositions as presented in the circular of the secretary as deserving the serious consideration of all interested as making the rostrum a practical educator in all useful subjects. We need the best thought of the most practical minds to aid in reducing this lecturing business to something like order. It is now at loose ends and loses much of its power—wastes it in vague and indefinite effort. The lecturers should themselves meet and discuss not only a plan, but should discuss the methods of treating subjects, and by mutual interchange and instruction qualify themselves to treat their subjects exhaustively and practically. We have had too much theory, too little practical truth.

Then again there is a great damage done by *starring lecturers*. Over and under estimate, over and under pay; feast and famine are the fruits. An aristocracy of privilege and enjoyment is created, a monopoly of brains and compensation, and thus instead of mitigating the evils descanted on in many of these broad moral platitudes performances, they are actually aggravated by running the rostrum on the same plan that converts all other economies into curses.

We think that there should be an interchange of thought and some plan devised such as is suggested, and adopted for common use. Let the friends write us, or the secretary freely, and thus we shall know whether it meets the popular idea of a good article for a fair price.

A. A. W.

Progress of the Lyceum Work.

The business of organizing a Children's Lyceum in New York is progressing as fast as could be expected, and, in fact, much faster than some prophesied it would.

Bro. Thomas Gales Forster called for a collection in his Sunday Lecture for funds to purchase books for the lyceum, and over fifty dollars was promptly and generously donated.

A meeting was held by the friends interested in the lyceum at Apollo Hall, April 28. Mr. Forster was called to the chair and Mr. Cozeno acted as secretary. Speeches were made by Mr. Forster, Mr. Barlow, Mrs. Schriber, Mr. Winch, Dr. White and Mr. Higgins, after which the meeting adjourned to meet at the residence of Dr. Gross, Wednesday evening May 1.

WEDNESDAY EVENING.

The friends gathered at the place of adjournment in goodly numbers, where Bro. Forster acted as chairman, and A. A. Wheelock secretary of the meeting.

The committee were authorized to purchase Manuals, and Lyceum Guides to have them in readiness for use the first Sunday in May.

Bro. C. I. Thatcher formerly conductor of the Cleveland Lyceum was present, and gave encouraging words in favor of the enterprise. After a full and free consultation in regard to the situation, and a unanimous decision in favor of organizing the Lyceum at Apollo Hall, at 2 P. M. the first Sunday of May, the meeting adjourned to meet at that place and time.

A. A. W.

A motion for opening the art gallery and library of Birmingham on Sundays has been carried amid cheers, in the Birmingham Town Council. The proposition was put forward on religious grounds, assuming that the moral and spiritual welfare of the people would be as much furthered by this method, as their physical condition was by opening the parks. It was strongly opposed by those who contended that the proposal would have the effect of emptying churches and chapels as well as public houses.

A Chat with our Visitors.

SCRIBNER'S MONTHLY: Scribner & Co., N. Y.—This journal has reached Vol. IV., No. 1, for May, and though it always was good from the beginning, has progressed to that point where it need not fear rivalry. Its illustrations are always new, timely and interesting; and for variety of subjects, quality and quantity of matter, its equal can scarce be found for the price.

THE HERALD OF HEALTH: Wood & Holbrook, N. Y.—A journal of physical culture, conducted with great taste, is always well filled with subjects of the liveliest interest to human health and happiness, and ranging from "grave to gay, from lively to severe."

THE AMERICAN ODD FELLOW: 37 Park Row, N. Y.—This is a capital journal and ought to be in every family, as it contains something for everybody, and some of the most important things to be known. It is really able, interesting, and lively, and our only disappointment is in finding nothing particularly odd about it.

ARTHUR'S LADY'S HOME MAGAZINE. By T. S. Arthur & Sons, Philadelphia. Devoted to choice literature, fashion and music, and by the chasteness of its character has acquired a reputation second to none of its compeers.

THE LADIES' OWN MAGAZINE. By M. Cota Bland, of Chicago. A progressive, literary, household and fashion monthly. A very tasty and well conducted journal, always up to the times, and worthy of the support of the class it seeks to benefit—woman.

THE LAWS OF LIFE. A Journal of Health. By H. N. Austin, Dansville, N. Y. As usual is filled with the teachings that point the way to health. Its subjects are well selected and written up in a terse, vigorous and commanding style.

HANDICRAFT. By John Phin Esq., 37 Park Row. A popular, progressive journal of the industrial arts, designed as an aid to artisans of all classes, it is filled with articles of scientific, philosophical and mechanical import, and is in itself a paragon of the typographical art.

THE GOLDEN AGE, by Theodore Tilton, is decidedly a paper for the people, containing a greater diversity of matter, more attractively arranged, than any of its competitors that comes to us.

THE ORANGE CHRONICLE, F. W. Baldwin, editor, is one of the best papers published in New Jersey. Frank is ever on the alert for news that interests, and spice that stimulates, while a vein of progress and moral reform pervades the general character of this welcome visitor.

BANNER OF LIGHT, William White & Co., Boston. This paper maintains its old-time character as a standard exponent of the Spiritual philosophy, being always well freighted with food for those who hunger for the bread of Spirituality.

THE PLANTATION, Atlanta, Georgia, is a lively quarto, sixteen pages weekly, devoted to the agricultural and other interests of the South. It urges study, improvement, and diversified industry as the true policy of the South, to all of which we assent. But the idea of sending abroad for capital to monopolize their lands, and labor to cultivate them, is hardly in keeping with the policy of home effort. It is not just brave or sound.

THE AKRON CITY TIMES, Akron, Ohio, an excellent newspaper of the liberal school; devoted to the interests and general improvement of the State, and the advancement of the general good.

THE TABLET. By Elizabeth Avery Meriwether, Memphis, Tenn. Devoted to the elevation and enfranchisement of women, and is conducted with a good deal of commendable energy, spiced with a sprinkling of political vituperation, which might be dispensed with to the improvement and profit of the paper.

WOODHULL & CLAFLIN'S WEEKLY: a journalistic wonder. By Victoria C. Woodhull and Jennie C. Claflin. Devoted to Woman Suffrage, Free Love, Internationalism, and all the progressive so-called isms of the day, which, in spite of volumes of opposition and unmerited abuse, has steadily advanced to a commanding position in the world of literature.

THE WESTERN RURAL, By H. N. F. Lewis, Chicago, a journal devoted to the interests of the farm and fireside, and containing a vast array of useful and entertaining matter for the household, and treated according to the ideas of the present progressive age.

THE EASTERN ADVOCATE, Prince Edward's Island, devoted to the advancement of every progressive movement of the age; as such we bid it welcome.

THE LYCEUM BANNER, By Lou H. Kimball, Chicago, is the organ of the Children's Progressive Lyceum movement, always teeming with beautiful engravings, original stories, poetry and a thousand other things suited to children of mature as well as tender years.

THE BOSTON INVESTIGATOR of May 1, comes to us with the announcement, that this day commences its forty second year and looking quite as spruce and vigorous, as on the day it attained its majority. *Vive l' Investigator*.

THE RELIGIO PHILOSOPHICAL JOURNAL, S. S. Jones Chicago since the "burning," has greatly improved in typographical appearance and with energy, backed with wealth may reasonably hope for ultimate success.

PERSONAL AND LOCAL.

J. M. Peebles, lectures in Philadelphia during May. Address him at his home, Hammonton, N. J.

Cephas B. Lynn is attending Spiritualist Conventions and meetings in the West, reporting spicy "locals" for the *Banner of Light*. His permanent address is Sturgis, Mich.

We were favored with a call from a couple of our old Cleveland friends recently, Mr. C. I. Thacher and Charles Thompson, who are in the city for a few days. They were looking hale and hearty.

Laura Cuppy Smith, lectures through May in Worcester Mass: Address No. 3 Lynn street (through June). Potsdam and Ogdensburg, N. Y. Address, care J. B. Armstrong, Ogdensburg, N. Y. (through August) in McLean Tomkins Co., N. Y. Permanent address, 179 Temple street, New Haven, Conn.

Our old friend, Thos. Lees, of Cleveland, called on us on his way to Europe. He sailed in the "Cuba" May 1st, returning to his "native heath"—England—after an absence of years in this stirring, busy "Yankee land." Bro. Lees is an earnest, intelligent Spiritualist, having become so since leaving the old country, and may possibly carry some new ideas to his conservative friends and relatives over there. We heartily wish him a prosperous journey, a pleasant visit, and safe return.

A. A. W.

Mrs. Sarah A. Byrnes.

Without any special invitation on the part of the amiable hostess, but more by mutual agreement, and concert of action among themselves, a goodly number of the friends of this excellent lady and well-known spiritual speaker, took possession of her pleasant home at Manhattan Heights, one of the suburbs of Boston, on the evening of April 23, and passed several hours in a very agreeable manner. The occasion of this convening together was to commemorate the no less than eighteenth anniversary of the spirit control of Sister Byrnes—an event, it will readily be conceded, of a most unexceptional character.

At the signalled hour, the writer, most unexpectedly to him, was requested to act as master of ceremonies. Overcoming, in part, his modest scruples, he, by way of explanation called the attention of those present to the interesting and suggestive occasion of their assembling together, namely to celebrate their sister's subjection to spiritualistic purposes. It was fitting that over this fact they should congratulate themselves, as well as her, through whose gifts of organization they had all been blessed. The identical spirit friends, who eighteen years ago, announced themselves through her medium powers, and whose personal attendance has been as faithful as it had been welcome, were doubtless present and would speak for themselves.

Mr. Charles W. Sullivan, leader of the Boston Lyceum Choir, then sang, with fine effect, "Will You Be My Angel Guide?" after which, Bros William Brunton and Cephus B. Lynn made short, but pertinent addresses, replete with sense and sentiment. Mrs. Byrnes being called up, felt the inadequacy of words to express her sense of obligation to her friends whether visible or invisible, and so would allow another to speak for her; when she, who was known to the older Spiritualists as Rosa J. Amedy, and who since her ascension had used the physical organism of her sister Sarah to help instruct the children of earth in matters pertaining to spiritual life and truth, then took control, and thrilled all present by her words of angelic ministration. Mrs. B.'s familiar Indian spirit "Ceo," afterwards announced himself, and entertained the company with his sharp sayings and sallies of wit and wisdom.

Thus, as the evening wore away, with social and spirit converse ruling supreme, the Boston friends were obliged to take the cars for home, envying those who were privileged to remain and enjoy the continued season of good things. The recipient is every way worthy of such an occasion, being an ornament to her sex and an honor to her profession. B.

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

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

L. K. COONLEY, Pres.

ELLEN DICKINSON, Sec'y.

VINELAND, N. J., April 10.

Indiana State Association of Spiritualists.

To the Spiritualists of Indiana, Greeting:

We hereby announce to the friends of Spiritualism in Indiana and elsewhere, that the Sixth Annual Convention of the "Indiana State Association of Spiritualists," will be held in Westerfield's Hall, in the city of Anderson, Madison county, Indiana, commencing Friday, May 24, 1872, at 10½ o'clock A. M., and continue in session over Sunday. Each local Liberal Society and Children's Progressive Lyceum in the State will be entitled to three delegates and one additional delegate for each ten members over twenty, and each county where no society exists will be entitled to three delegates. All friends of the cause are cordially invited to attend. Everything possible will be done to make the convention both pleasant and profitable.

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

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

By order of the Board of Trustees.

(Attest.)

J. R. BUELL,

Secretary of Indiana State Association of Spiritualists.

INDIANAPOLIS, Ind, April, 1872

VOICES OF CORRESPONDENTS.

MCCONNELSVILLE, O.—Dr. W. A. Hambleton writes us: You probably remember my writing you last fall, a brief account of the pictures appearing on the windows of Mr. Daniels' house near Amesville, Athens county, Ohio. Well, they still continue to attract the attention of many visitors, and other houses in the same neighborhood are embellished with like artistic representations.

But the most remarkable case of the kind that I have ever yet heard of, is that of a Campbellite church on Greens Run, about ten miles from Daniels' every pane of whose windows contains a picture of some kind, including a large variety of men, animals, trees, flowers, etc.

Our angelic friends seem determined that Christ's folks shall heed and observe their presence, and acknowledge their power in those "latter days."

SPARTA, WIS.—Esteemed Brother Wheelock: A true mind, constructed and operating on the principle of justice, like a balance, will pay their debts. I am very well aware that dollars and cents are inseparable from the bodily necessities of even spirit mediums, and may heaven grant you the means necessary to guide you through your struggles. I hope you are better in health ere this. You have my sincere sympathy and heartfelt gratitude for waiting so long and patiently for your just dues, that should have been forwarded to you long ago. We have kept thinking, and as often saying, money must be raised for the AMERICAN.

Our dear, good, honest, true and pure Pa Thayer, has really passed from our mortal vision, and yet, really, I don't know why any of us mourn. We who loved him ought not to, for we believe he has gone where brighter scenes and purer joys awaited him—has gone to receive his crown made up of jewels of good deeds, pure thoughts and motives, sound principles and doctrines, which he preached and practiced, and where the crowning demands of his nature will be more fully supplied.

ELMIRA, N. Y.

Prof. J. V. Mapes writes: Rev. J. M. Peebles,—your note directed to any Spiritualist, Elmira, N. Y., fell into my hands, containing T. K. Beecher's sermon on Spiritualism.

I was not present on its delivery, but on seeing it in print I considered that Mr. Beecher had planted and reared a fine *Spiritualistic Tree*, and had it all covered over with green leaves and variegated flowers, but it was barren and unfruitful.

I concluded, therefore, to engraft a variety of prolific scions upon it and make it bear fruit, such as his sister Mrs. Stowe, Rev. John Wesley, Dr. Adam Clark and others, and the effect was like magic throughout this entire country, the people considering the two articles together as making a very fine and prolific tree.

My early life was spent in the Methodist Itineracy, but I withdrew from the church, and have been engaged in secular business most of the time since; lecturing on Spiritualism, liberal Christianity, social life, rural affairs, and agricultural interests, and at the same time writing for the press.

We are having a very extensive excitement here by great cures of disease among the most prominent citizens, and it is likely to increase. Tape-worms have been removed from three prominent business men who have been great sufferers for many years, and the rooms of the medium, an ignorant country lady of no pretensions, are now daily thronged with the diseased of the first-class and the probability is that it will result in the establishment of Spiritualism upon a firm basis.

I design to go to Moravia, near Auburn, next week, where the most remarkable phenomena are witnessed, it is said, of any place in the world; such as seeing spirit persons recognizing and conversing with spirit relatives and friends. I shall stay there probably ten days or more, and write the subject up for the press.

Richard Walker writes:

HOPEDALE, MASS.—Dear Bro. Wheelock: I subscribed for THE AMERICAN SPIRITUALIST last August, at the Walden Grove camp-meeting, to aid you to advance the glorious truths of the spiritual philosophy, not that I thought I should want your paper to read, as I was then taking two other Spiritualist papers, and other works, as much as I could find time to read; but lately, as your paper has come every week, and in so enlarged and nice a form to read, and is filled with such useful and efficient matter, uttered in so bold and fearless way, I feel it my duty to send you one dollar more for this year's subscription, and if I was half as rich as many Spiritualists are, instead of sending you one dollar I would send ten to send THE AMERICAN SPIRITUALIST to many hungry souls that are unable to pay for it, but I am an old man—in my 76th year—and I have no means to get money but by my daily labor as a mechanic. If I stay in the flesh until this year's subscription runs out, I shall renew it.

I have rejoiced for many years in the knowledge of an immortality (not a belief), brought to light through modern Spiritualism, and it has made a happy old age for me. I am ready to go, whenever the summons comes, and among the many deaths (new births) I have never known or heard of one who was afraid to pass the river.

They want no smirking priest to pray for them in that hour, but in many instances their eyes are so opened that they see their departed loving ones waiting with outstretched arms to lift them across, so that they are able themselves to give their weeping friends, the consolation that the old theology has never been able to give. And now when I look abroad and see the suffering in the world and the lacerated and bleeding hearts caused by the death of the loved ones, and know by sad experience how inefficient the theology of the day is to give the comfort needed, I feel to pray, O, life of all things, do stir up the professed Spiritualists to launch out the means to send the light they so much rejoice in, to heal such lacerated and bereaved feelings. They well know that all the light the old theology affords with all its salaried priests is unable to do it. They know those things are of little avail, and that the old theology is trembling to its foundation, so much so that its votaries have and are attempting to apply to the United States government to sustain it. Why not put the hand to the plough and let there be a mighty earthquake such as there was not since men were upon earth, and let old Babylon fall? But God will do it in his own time, in the mean time let Spiritualists do all the good they can and thus prepare the way.

Lecturer's Co-Operative Union.

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

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

1. Systematic, practical education on all the great political, social and moral subjects now under consideration.

2. To furnish a good article at a reasonable price, and thus place the benefits of this source of pleasure and profitable instruction within the reach of the poor.

3. To equalize the compensation of those engaged in a common work.

4. To provide a contingent or insurance fund for the benefit of those who may need extra help in cases of sickness or misfortune.

5. To provide in cases of necessity the data necessary to the exhaustive study of the subjects to be discussed, so as to offer in every case the most practical solution of the question under consideration.

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

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

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

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

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

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

Reform papers are earnestly solicited to copy the above.

Principles and Platform of the Internationals.

1st. The total abolition of all grants and privileges to classes and monopolies.

2nd. A reduction of the hours of toil, so that every able-bodied adult may perform a just share of the work required by the Society.

3d. The issuing of currency by the Government alone, to be a legal tender and bear no interest.

4th. Nationalization of Land and the implements of Labor, Railroads, Canals, Gas Works, Telegraphs, Expresses, &c., and the organization of every department of production and distribution; supplying the necessities of life at cost, and guaranteeing direct employment to the people, on the basis of equal compensation; thus superseding the fraudulent system of contracts furnishing a remedy for strikes and dealing a death-blow to monopolies.

5th. Officials to receive their commissions direct from the people, thereby abolishing the corrupt system, Executive appointment; and the names of competent applicants for Government employment to be drawn by lot from a wheel.

6th. Every facility for the acquisition of useful secular knowledge, to be guaranteed by the Government, and free to all.

7th. Complete Political and Social Equality to all, without regard to nationality, sex or condition.

8th. The abolition of standing armies, as provocative of war.

9th. No interference with, or preference for religious opinions.

10th. The right of the living generation to an equal inheritance of the products of past generations.

11th. Special privileges, grants and class laws being abolished, and the interests of the people united, but few general laws would be required; and in order to prevent centralization of power and monopoly on the part of Government officials, the law of the Referendum must be established, whereby the people shall be convened semi-annually to ratify or reject the acts of their public agents.

To Those in Arrears.

Every reader of our paper must understand by this time that our terms are

\$2.50 IN ADVANCE.

The reason is obvious. We can't publish a paper without MONEY.

We WANT every cent due us. Will not our friends look to their accounts with us and ACT PROMPTLY.

Those owing us will find on the margin of their paper, until paid, these significant words in blue,—“PLEASE REMIT AT ONCE”

A. A. W.

To All Whom it May Concern.

We are occasionally in receipt of a letter from persons who requested *Woodhull & Claflin's Weekly* sent according to our advertised club rates, when they subscribed for *THE AMERICAN SPIRITUALIST*, who have not yet received the *Weekly*, or do not get it regularly.

To all those friends and subscribers we would say:

1. As soon as any such name has been received at the office of the A. S., and entered on our books, it has been sent to the office of the *Weekly*, 44 Broad street, N. Y.
2. We have nothing whatever to do with the mailing of the *Weekly* to subscribers.
3. It will be seen, therefore, that if the *Weekly* is not received by those whose names have been sent in by us, the fault is not in the office of *THE AMERICAN SPIRITUALIST*.
4. To remedy the difficulty, however, and save labor and expense, we respectfully ask those of our subscribers who are entitled to the *Weekly* and do not receive it, to drop a line to that office, 44 Broad street, New York, informing them of the fact, when, without doubt, the matter will be attended to promptly.

A. A. W.

Special Notice.

Liberal and progressive books kept constantly on hand at the office of *THE AMERICAN SPIRITUALIST*, 144 Seneca street, Cleveland, Ohio, at publishers prices. Also the world-renowned Positive and Negative Powders, on the same terms as at New York. Address,

CHARLES M. NYE,
OFFICE AMERICAN SPIRITUALIST,
144 Seneca Street, Cleveland, Ohio.

MEDIUMS AND MAGNETIC PHYSICIANS.

Special Notices in this column will be inserted at Twenty-five Cents per line, each week.

NEW YORK MEDIUMS.

DR. SLADE, Clairvoyant, is now located at 210 West Forty-third street, New York.

JAMES V. MANSFIELD, Test Medium, answers sealed letters, at 361 Sixth avenue, New York. Terms, \$5 and four three-cent stamps.

MRS. GADE, 599 Broadway, office 18, New York. Clairvoyant and other Manifestations of Spiritualism; Medical Examinations and Treatment.

SEALED LETTERS answered by J. William Van Namee, Box 5120, New York. Terms, \$2 and three stamps. Money refunded when not answered.

J. WILLIAM VAN NAMEE, M. D., will examine by lock of hair until further notice for \$1 and two three-cent stamps. State full name, age, and one leading symptom. Address, Box 5120, New York.

SEALED LETTERS answered by R. FLINT, 34 Clinton Place, one block west of Broadway, New York. Terms, \$2 and three stamps. Money refunded when not answered.

Healing by Spirit Power, MRS. KNIGHT, 128 E. Forty-first street. Ring second bell.

MRS. J. T. BURTON, Test and Writing Medium, 114 W. Nine, tenth street, New York city.

MARGARET FOX KANE, Test Medium, also Writing and Rapping Medium, S. E. cor. Forty-sixth street and Seventh ave New York city.

MRS. ANNA KIMBALL, Trance and Writing Medium, 157 W. Fifteenth street, New York city.

SARAH E. SOMERBY, Clairvoyant and Physician, 749 Sixth avenue, between Forty-second and Forty-third streets, New York city.

MRS. FRENCH, Test and Writing Medium, 1,583 Thirty-second street New York city.

MRS. NETTIE C. MAYNARD, Test and Business Medium, 860 Sixth avenue, New York city.

MRS. S. A. SWEET, Clairvoyant, foretells the changes in life examines the sick, operates magnetically, 431 Eighth avenue, between Thirty-first and Thirty-second streets New York city.

MISS BLANCHE FOLEY, Medical and Business Clairvoyant. Ladies \$1, gents \$2. Seances Monday and Friday evenings at 8 o'clock. Admission 50 cents. 275 Sixth avenue, between Seventeenth and Eighteenth streets, New York city.

MRS. TOWNE, Magnetic and Electric Physician, and Medical Clairvoyant, 14 Clinton Place, (West Eighth street), New York. Chronic invalids treated with care. The diseases of women treated with great success.

IMMORTALITY DEMONSTRATED, by CHARLES H. FOSTER, Test Medium. A future life clearly proved to eyes and ears, by the most wonderful and convincing tests. All evidences of the presence and positive existence of spirits given in the strongest light, and every requisite examination permitted. Those desiring to communicate with the dead, either for advice or to test the truth that we live again, can do so by applying at 16 East Twelfth street, New York.

C. H. FOSTER.

WASHINGTON MEDIUMS.

MRS. HATTIE J. FRENCH, Trance, Test, Inspirational and Medical Medium, is stopping in Washington, D. C., where she can be consulted at her rooms 819 E. street N. W.

MRS. H. F. WRIGHT, Magnetic Physician, 819 E. street, N. W., Washington, D. C.

NEWARK (N. J.) MEDIUMS.

SPIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. CASSIEN, Newark, N. J.

MRS. S. A. R. WATERMAN, 67 Mulberry street, Newark, N. J., will answer letters, sealed or otherwise, give Psychometric Delineations, or Reading of Character, from writing, hair, or photograph. Terms from \$2 to \$5 and four three-cent stamps.

BROOKLYN (N. Y.) MEDIUMS.

CHAS. B. KENNY, Magnetic Treatment, 35 Fort Green Place, between Fulton and DeKalb avenues, Brooklyn. Dr. Kenny will be at 26 Clinton Place, New York City, the afternoons of Monday, Wednesday and Saturday of each week.

MAGNETIC MOVEMENT CURE, a powerful and delightful method of cure. Drs. E. D. Babbitt and L. Maud Clarke, 326 Degraw street, near Court, Brooklyn, N. Y.

Mrs. Caroline Tibbets, Magnetic and Clairvoyant Physician, 289 Smith street, between Sackett and Union.

LECTURER'S REGISTER.

[This list is published gratuitously. It will be extended as fast as those interested notify us of its reliability. Will those concerned keep us posted?]

Allyn, C. Fannie, permanent address, Stoneham, Mass.
Brown, Eli F., Richmond, Ind.
Barrett, J. O., Glen Beulah, Wis.
Ballou, Mrs. Addie L., Chicago, Ill., care *R. P. Journal*.
Beals, Bishop A., Versailles, N. Y.
Brown, Mrs. H. F. M., Chicago, Ill., care *Lyceum Banner*.
Byrnes, Mrs. Sarah A., Mt. Wolloston, Mass.
Brigham, Mrs. Nellie J. T., Colerain, Mass.
Baker, Joseph, Janesville, Wis.
Burnham, Mrs. Abby N., address Boston, Mass.
Bailey, Dr. James K., Box 394, La Porte, Ind.
Carpenter, A. E., care *Banner of Light*, Boston, Mass.
Chase, Warren, 801 No. Fifth street, St. Louis, Mo.
Clark, Dean, address, care *Banner of Light*, Boston, Mass.
Child, Dr. A. B., address 50 School street, Boston, Mass.
Child, Henry T., M. D., 634 Race street, Philadelphia, Pa.
Cooper, Dr. James, Bellefontaine, Ohio.
Cowles, J. P., M. D., Ottawa, Ill.
Currier, Dr. J. H., 39 Wall street, Boston, Mass.
Cummings, Lewis F., inspirational speaker, address care of *Religio-Philosophical Journal*, Chicago, Ill.
Cowlles, Mrs. L. H., semi-conscious, trance, and inspiration lecturer, Clyde, Ohio.
Clark, Mrs. J. J., 155 Harrison Ave., Boston, Mass.
Chaney, Prof. W. H., Portland, Oregon.
Dinkelspiel, Levi, box 299, Decatur, Ill.
Davis, A. B., Box 144, Clinton, Mass.
Daniels, Mrs. E. L. 10 Chapman street, Boston, Mass.
Doten, Miss Lizzie, Pavilion, 57 Tremont street, Boston, Mass.
Denton, Prof. William, Wellesley, Mass.
Davis, Mrs. Agnes M. cor. Ellery & Harvard streets, Cambridge, Mass.
Dewey, Dr. J. Hamlin, 200 Eliot street, Boston, Mass.
Dunn, Dr. E. C. Rockford, Ill.
Doty, A. E. Ilion, Herkimer County, New York.
Dutton, George, M. D., West Randolph, Vt.
Forster, Thomas Gales No. 117 W. 20th street, New York City.
Foss, Andrew T. Manchester, N. H.
Foran, M. D., James, Florence Heights, N. J.
Fishback, Rev. A. J. Sturgis, Michigan.
Fish, J. G. Address Avon, N. Y.
Fletcher, J. Wm., Westford, Mass.
Fairfield, Dr. H. P. Ancora, N. J.
French, Mrs. M. Louise, Washingtonville, South Boston.
Gordon, Laura DeForce.
Graves, Kersey. Address Richmond, Ind.
Greenleaf, Isaac P. 1061 Washington street, Boston.
Greenleaf, N. S. Address Lowell, Mass.
Guild, John P. Address Lawrence, Mass.
Griggs, Dr. I. P. Norwalk, Ohio.
Hardinge, Mrs. Emma, Address 251 Washington St., Boston.
Hinman, E. Annie, Falls Village, Conn.
Hoadley, Mrs. M. S. Townsend, Fitchburg, Mass.
Houghton, Dr. Henry M. Stowe, Vt.
Hull, Moses, Vineland, N. J.
Hull, D. W. Hobart, Ind.
Hodges, Dr. J. N. No. 9 Henry street, East Boston.
Holt, Charles, Warren, Warren County, Penn.
Howe, Lyman C. Box 99 Fredonia, N. Y.
Jamieson, Wm. F. Lake City, Minn.
Johnson, Susie M. Permanent address, Milford, Mass.
Kayner, M. D., D. P., St. Charles, Ill.
Kellogg O. P., East Trumbull, O.
Knowles, Mrs. Frank Reed, Breedsville, Mich.
Leys, Jennie. Address care Dr. Crandon, Tremont Temple, Boston.
Logan, Mrs. F. A. Address Genesee, Waukesha Co., Wis.
Lynn, Cephas B. Address care AM. SPIRITUALIST, 29 Beekman street, New York City.
Matthews, Sarah Helen, Quincy, Mass.
Mayhew, Dr. John Box 607 Washington, D. C.
Maynard, Nettie Colburn, White Plains N. Y.
Middlebrook, Anna M., Box 778 Bridgeport, Conn.
Mossop, Mrs. A. E Permanent address Dayton, Ohio.
Mansfield, J. L. Box 127 Clyde, O.
Peebles, J. M. Address care AM. SPIRITUALIST, 29 Beekman St., N. Y. City.
Pierce, G. Amos, Box 87 Auburn, Maine.
Randolph, Dr. P. B., 89 Court St., Room 20 Boston.
Robinson, A. C. Salem, Mass.
Rudd, Jennie S. 4 Myrtle Sq., Providence R. I.
Ruggles, Elvira Wheelock, Havana, Ill.
Sutcliffe, O. L. Wooster, Ohio.
Seaver, J. W. Byron, N. Y.
Severance, M. D., Mrs. J. H. Stillman Milwaukee, Wis.
Smith, John Brown, 812 N. Tenth street, Philadelphia, Pa.
Slade, Dr. H. 210 West 43d street, New York City.
Smith, Fanny Davis Brandon, Vt.
Simmons, Austin E. Woodstock, Vt.
Stiles, Joseph D. Dansville, Vt.
Storer, Dr. H. B. 69 Harrison avenue, Boston.
Stowe, Mrs. C. M. San Jose, Cal.
Thwing, Mattie, Conway, Mass.
Thompson, Sarah M. 161 St. Clair street, Cleveland, Ohio
Toohey, John H. W. Providence, R. I.
Tuttle, Hudson, Berlin Heights, Ohio.
Underhill, Dr. A. Akron, Ohio.
Van Namee, J. Wm. 420 Fourth avenue, New York.
Warner, Mrs. S. E., Cordova, Ill.
Waisbrooker, Lois, Box 159, Ravenna, Ohio.
Wheeler, E. S., care Present Age, Chicago, Ill.
White, N. Frank.
Willis, Mrs. N. J., 75 Windsor st., Cambridgeport, Mass.
Woodruff, D. C. and Eliza C., Eagle Harbor, N. Y.
Wilcoxson, Mary J., care *R. P. Journal*, Chicago, Ill.
Willis, Susie A., address 249 Broadway, Lawrence, Mass.
Wilson, E. V., address Lombard, Ill.
Wilson, Hattie E., 46 Carver street, Boston, Mass.
Wright, N. M., care *Banner of Light*, Boston, Mass.
Whipple, Prof. E., Clyde, Ohio.
Yeaw, Juliette, address Northboro', Mass.
Young, Fanny T., Strafford, N. H.

CASH PREMIUM LIST

OF

THE AMERICAN SPIRITUALIST.

We make the following very liberal offer for

NEW SUBSCRIBERS.

A careful reading of the list must convince all that

The Inducements we Offer are Unequalled.

The demand for Spiritual Literature is CONSTANTLY IN-

CREASING. Will not our friends make an effort to

EXTEND OUR CIRCULATION

AND

Secure a Prize.

For	10	new	Subscribers	at	\$2.50	each	.....	\$	5.00
"	15	"	"	"	"	"	.....		7.50
"	25	"	"	"	"	"	.....		12.00
"	50	"	"	"	"	"	.....		25.00
"	75	"	"	"	"	"	.....		35.00
"	100	"	"	"	"	"	.....		50.00
"	150	"	"	"	"	"	.....		75.00
"	200	"	"	"	"	"	.....		100.00
"	250	"	"	"	"	"	.....		125.00
"	300	"	"	"	"	"	.....		150.00
"	400	"	"	"	"	"	.....		200.00
"	450	"	"	"	"	"	.....		225.00
"	500	"	"	"	"	"	.....		250.00

THE

AMERICAN SPIRITUALIST

WILL BE

SENT FREE FOR ONE YEAR

To those getting up Clubs for our Premium List

It must be acknowledged that our

CASH PREMIUMS

are an undeniable improvement over the old system of offering PIANOS, SEWING and WASHING MACHINES, cheap jewelry, etc., etc., as premiums to those obtaining subscriptions. There is no possibility of disappointment or deception in this manner of doing business.

In obtaining Subscribers, the getters-up of Clubs can deduct

the amount of premium from the amount for Subscriptions, forwarding us the remainder,

which they should be particular to send

in REGISTERED LETTER, DRAFT

on NEW YORK, or by POST

OFFICE ORDER.

Address,

A. A. WHELOCK,

29 Beekman Street, New York

Are You Going to New York?

IF SO, AND YOU WISH TO STOP WHERE

YOU WILL FEEL AT HOME

AND GET

Good Food

Healthfully

Prepared,

AND

PLENTY OF IT.

GO TO THE

HYGIENIC INSTITUTE

Nos. 13 and 14 LAIGHT STREET.

Horse Cars pass near the door to all parts of the city,
making it a very

CONVENIENT STOPPING PLACE

for persons visiting New York, either upon business or
pleasure. Open at all hours, day and night.

Board by the Day or Week, at Reason-
able Rates.

Rooms can be secured in advance by writing.
Address

WOOD & HOLBROOK, Proprietors.

Nos. 13 & 15 Laight street, New York

A REMARKABLE WORK

JUST PUBLISHED

BY

ROBERT DALE OWEN.

THE DEBATABLE LAND

BETWEEN THIS WORLD AND THE NEXT.

By Robert Dale Owen. Author of "Footfalls on the
Boundary of Another World," etc.

A large handsome volume, beautifully printed and
bound. Price \$2.

CONTENTS:

Prefatory Address to the Protestant Clergy.
Book I. Touching communication of religious
knowledge to man.

Book II. Some characteristics of the Phenomena.

Book III. Physical manifestations.

Book IV. Identity of Spirits.

Book V. The Crowning Proof of Immortality.

Book VI. Spiritual gifts of the first century ap-
pearing in our times.

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

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

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

Finally, the author gives his conception of the founda-
tion-motive of Christian morality and spiritual prog-
ress, as set forth by Christ himself.

It is a book eminently suited to an era like the pres-
ent, when the Debatable Land of morals and religion is
freely explored, and when the men are disposed to
prove all things ere they hold fast to that which is good.

For sale at the office of THE AMERICAN SPIRIT-
UALIST, and sent by us to any address, postage free, on
receipt of the price, \$2.00.

T. C. EVANS, ADVERTISING AGENT, 106 WASH-
ington street, Boston.

\$375 A MONTH—HOUSE AND OUTFIT FUR-
nished. Address NOVELTY COMPANY
Saco, Me. 23-13t

A. F. MANNERS,

ARTIST, IN FRENCH ILLUMINATING, COL-
ored and Relief Stamping,

61t 735 Broadway, NEW YORK.

BROWN & LOUN,

Attorneys and Counselors at Law,

Office corner Bank and Superior streets, op-
posite Weddell House, Cleveland, O.

A GREAT CHANCE FOR AGENTS.

Do you want an agency, local or traveling, with
a chance to make \$5 to \$20 per day selling our
new strand WHITE WIDE CLOTHES LINES? They
last forever; samples free, so there is no risk.
Call on, or address, C. M. NYE, 144 Seneca
Street, Cleveland, Ohio.

BANKRUPT.—FROM AUCTION

a lot of Ladies' Solid Gold Hunting Case Watches, full jeweled, detach-
able lever movements, \$28 each, usual price \$45. More
expensive Ladies' Hunting Watches and Elegant
Chains, from auction, at proportionate prices. Goods
sent C. O. D., privilege to examine. F. J. NASH, re-
moved to 712 Broadway, New York, May 1. "Worthy
the fullest confidence."—Christian Advocate, N. Y. All
that Mr. Nash says may be relied upon.—Christian at
Work. "We have the utmost confidence in the above
goods."—Liberal Christian. "Certainly cheap and the
quality reliable."—Christian Intelligencer. "Just
what he represents them."—Christian Union. "Re-
liable."—Moore's Rural New Yorker. 11

Mrs. HARDY,

TRANCE MEDIUM,

4 Concord Square,

BOSTON.

TERMS—For Private Sitzings, Two Dollars.

HOURS FROM 9 TILL 4.

Public Circles Sunday and Wednesday Ev'gs.

ADMITTANCE 25 CENTS.

7-11

N. P. CHIPMAN,

J. C. SMITH,

A. A. HOSMER,

E. W. ANDERSON,

C. D. GILMORE.

Chipman, Hosmer & Co.,

SOLICITORS OF PATENTS

AND

COUNSELLORS AT LAW.

PRACTICE IN THE SUPREME COURT, COURTS OF

THE DISTRICT, AND COURT OF CLAIMS.

Special Attention Given to Litigation

Appertaining to Patents.

Any person desiring information as to the stand-
ing and responsibility of the members of this firm will,
on request, be furnished with a satisfactory reference
in his vicinity, or congressional district.

632 F Street, Washington, D. C.

EXETER HALL.

A THEOLOGICAL ROMANCE.

BY WILLIAM McDONNELL.

One of the most Powerful, Seething and
Startling Books of the Age.

For sale at this office. Sent free on receipt of
price, 75 cents.

THE HAHNEMANN

MAGNETIC MOVEMENT CURE,

COMBINING

Vital Magnetism, Electricity, Baths, &c.

A NEW, POWERFUL, DELIGHTFUL AND SCIENTI-
fic method of eradicating disease without stimu-
lants or drugs. No drunkards or cripples made here,
and the high and pure standard of Nature adopted.
Our institution tested for a quarter of a century. Thou-
sands of patients from all the States and several foreign
countries, given up by other physicians, but thorough-
ly cured here. Clear-sighted, searching diagnosis
given.

On May 1, 1872, a department of this institution will
be opened in a commodious building beautifully located
and overlooking the Hudson, at Tarrytown. Patients
wishing accommodations in the building should apply
soon at the New York Branch, No. 8 West Forty-fifth
street. The following Doctors of Magnetics (D. M.)
will officiate at both places: Caleb C. Dusenbury, Mrs.
Phoebe A. F. Dusenbury and E. D. Babbitt. Send for
circular. Address

DRS. DUSENBURY & BABBITT,
8 W. Forty-fifth street, New York.

JUST PUBLISHED,

—A—

NEW AND INTERESTING WORK

ENTITLED THE

SPIRITUAL PILGRIM.

A BIOGRAPHY OF

JAMES M. PEEBLES.

BY J. O. BARRETT.

PREFACE: BY EMMA HARDINGE.

"My name is 'Pilgrim'; my religion is love; my
home is the Universe; my soul-effort is to educate and
elevate humanity."

"PERHAPS NONE OF THE PHENOMENAL PER-
sonages of the spiritual movement can furnish
a more striking, instructive and interesting theme for
the biographer than J. M. Peebles. His early educa-
tion and connection with the ministry in phases of re-
ligious belief utterly opposed to the great modern revela-
tion; his long, patient and self-sacrificing labors for
the promotion of Spiritualism, when Saul-like, he be-
came inspired as its apostle; his admirable and
scholarly contributions to its literature, and the vast
geographical areas over which his experiences have
been extended in both hemispheres—all contribute
to render this biography at once one of the most inter-
esting and important that the movement can furnish."

This book will contain A Fine Steel Portrait
of Mr. Peebles, engraved in London.

Price \$1.50, postage 20 cents.

For sale at the office of THE AMERICAN SPIRIT-
UALIST, 29 Beekman street, New York.

CANCERS OR TUMORS,

LOCATED IN ANY PART OF THE SYSTEM, PER-
manently cured without drawing blood, and with
very little pain by

MRS. A. E. CUTLER, M. D.,

No. 72 ESSEX STREET,

BOSTON, MASS.

Advice by Letter, - - - One Dollar.

OFFICE HOURS—From 9 A. M. till 6 P. M.



AMATEUR Cultivator's Guide

TO THE

Flower and Kitchen
Garden.

WE ARE PLEASED TO
announce that the 26th
Annual Edition of this well-
known work is now ready, en-
larged and improved, and con-
taining a magnificent new col-
ored lithograph, besides hun-
dreds of engravings in addition
to its full descriptive price-list of 3,000 varieties of
choice Flower and Vegetable Seeds, Rare Gladioli,
Lilies, Tuberoses, &c., with full directions for their cul-
ture. This is without doubt the most perfect work of
the kind before the public. Sent Free to ap-
licants upon receipt of two stamps. Address WASH-
BURN & Co., Boston, Mass. 6-21

THE

World's Peace Jubilee CHORUS BOOK.

Is the book to be used at the coming Great Festival.
It is now in the hands of 20,000 singers who are to com-
pose the choir.
The music was carefully selected by the Music Com-
mittee, and the book will be a popular and useful book
for use in all MUSICAL SOCIETIES, and should be in
the hands of all in the audience at the Coliseum. It is
the very best kind of Libretto.

175 Octave Pages, - - - Price, 75 cts

Exquisite Song and Chorus.
THE BEAUTIFUL DAYS THAT ARE PAST.
Howard, 35 cts.

The Hour of Singing.

By L. O. EMERSON and W. S. TILDEN.

Has been adopted promptly, on examination, by a
large number of teachers of

HIGH SCHOOLS,

for which its happy arrangement of Theory, Exercises
and 1, 2, 3 and 4 part songs, admirably adapt it.

Price, \$1.00.

Capital Songs for Young Singers.

MAUDIE AND THE BLUE BIRD. Hackleton, 30 cts.

The above Books and Songs sent, post-paid, on receipt
of retail price.

OLIVER DITSON & CO., Boston.
CHAS. H. DITSON & CO., New York.

14

Agents Wanted \$75 to \$250 per Month, everywhere
male and female, to introduce the GENUINE IMPROVED
COMMON SENSE FAMILY SEWING MACHINE.
This Machine will stitch, hem, fell, tuck, quilt,
cord, bind, braid and Embroider in a most superior
manner. Price only \$15. Fully licensed and war-
ranted for five years. We will pay \$1,000 for any
machine that will sew a stronger, more beautiful,
or more elastic seam than ours. It makes the
"Elastic Lock Stitch." Every second stitch can
be cut, and still the cloth cannot be pulled apart
without tearing it. We pay Agents from \$75 to
\$250 per month and expenses, or a commission
from which twice that amount and expenses
can be made. Address,
SECOMB & CO.,
Boston, Mass.; Pittsburgh, P., Chicago, Ill., or St.
St. Louis, Mo. 11

A Book for the Times!

"THE CLERGY A SOURCE OF DANGER TO THE
AMERICAN REPUBLIC."

Sold by subscription only. Agents wanted. Address,

W. F. JAMEISON,

10 North Jefferson street,

11

Chicago, Ill.

HEADQUARTERS

FOR

Emblematic Signs,

For every trade and profession, including:

WATCHES,

MORTARS,

HATS,

BOOTS,

GUNS,

GLOVES,

SPECTACLES,

GILT EAGLES,

BLOCK LETTERS,

&c., &c. &c.

Particular attention paid to

SPECIAL DESIGNS,

SIGN AND BANNER WORK,

FANCY AND ORNAMENTAL

GLASS SIGN WRITING,

COPPER WEATHER VANES

IN EVERY VARIETY.

Indian Clubs for Physical Development

PRICES TO SUIT.

Illustrated Catalogues sent free.

W. L. WASHBURNE,

No. 4, Courtland Street New York,

11

A FIRST-CLASS NEW YORK SECURITY AT A LOW PRICE.

The Undersigned offer for sale the First Mortgage Seven Per Cent. Gold Bonds of the Syracuse and Chango Valley Railroad, at 95 and accrued interest.

This road runs from the City of Syracuse to Smith's Valley, where it unites with the New York Midland Railroad, thus connecting that city by a direct line of road with the metropolis.

Its length is 42 miles, its cost about \$40,000 per mile, and it is mortgaged for less than \$12,000 per mile; the balance of the funds required for its construction having been raised by subscription to the capital stock.

The road approaches completion. It traverses a populous and fertile district of the State, which insures it a paying business, and it is under the control of gentlemen of high character and ability. Its bonds possess all the requisites of an inviting investment. They are amply secured by a mortgage for less than one-third the value of the property. They pay seven per cent. gold interest, and are offered five per cent. below par. The undersigned confidently recommend them to all class of investors.

GEORGE OPDYKE & CO.,

No. 25 NASSAU STREET.

THE LOANERS' BANK OF THE CITY OF NEW YORK

(ORGANIZED UNDER STATE CHARTER.)

"Continental Life" Building,

22 NASSAU STREET, NEW YORK.

CAPITAL..... \$500,000
Subject to increase to..... 1,500,000

This Bank negotiates LOANS, makes COLLECTIONS, advances on SECURITIES, and receives DEPOSITS.

Accounts of Bankers, Manufacturers and Merchants will receive special attention.

FIVE PER CENT. INTEREST paid on CURRENT BALANCES, and liberal facilities offered to our CUSTOMERS.

DORR RUSSELL, President.

A. F. WILLMARTH, Vice-President.

HOME INSURANCE COMPANY, No. 135 Broadway.

Branch Office... No. 586 Sixth Avenue.

Capital . . . \$2,500,000
Assets, over 4,000,000

This Company having provided for all its Chicago Losses, without borrowing a dollar or disturbing a single Bond and Mortgage, invites the attention of the public to the following Certificate of Hon. George W. Miller, Superintendent of the Insurance Department of the State of New York, that the Capital has been restored to the full amount of Two and One-half Millions of Dollars.

CHAS. J. MARTIN, Pres.

J. H. WASHBURN, Sec.

INSURANCE DEPARTMENT,
ALBANY, N. Y., Dec. 27, 1871.

Having on the 10th day of November, 1871, made a requisition, directing the officers of the Home Insurance Company, of New York, to require the Stockholders of said Company to pay up the sum of One Million Five Hundred Thousand Dollars deficiency then existing in the Capital of said Company, and upon due examination made, it appearing that the said amount of One Million Five Hundred Thousand Dollars has been duly subscribed and fully paid in, in cash, I hereby certify that the capital of said Company has been fully restored to its original amount of Two Million Five Hundred Thousand Dollars.

In testimony whereof, I have hereunto set my hand and affixed my official seal on the day and year above written.

GEORGE W. MILLER,
(L. S.) Superintendent,

WORKS OF J. M. PEEBLES.

FOURTH EDITION. JUST PUBLISHED.

Seers of the Ages:

Ancient, Mediæval, and Modern Spiritualism.

A BOOK OF GREAT RESEARCH.

This volume of nearly 400 8vo pages traces the phenomena of Spiritualism through India, Egypt, Phœnicia, Syria, Persia, Greece, Rome, down to Christ's time.

TREATING OF THE MYTHIC JESUS,
" " " CHURCHAL JESUS,
" " " NATURAL JESUS.

How begotten? Where was he from twelve to thirty? Was he an Essenian?

Mediæval Spiritualism.

Gymnosophists, Hierophants, Magicians, Prophets, Apostles, Seers, Sibyls, &c.; Spiritual Mediums; Their Persecutions by the Christian Church, and frequent Martyrdom.

Modern Spiritualism.

The Wave commencing in Rochester; Its Present Altitude; Admissions from the Press in its Favor; Testimonies of the Poets; Testimonies of its truth from the Clergy; Beecher, Chapin, Hepworth, &c., &c.

Its Doctrines Systematized.

What Spiritualists believe concerning
God, Inspiration, Punishment,
Jesus Christ, Heaven, Salvation,
The Holy Ghost, Hell, Progression,
Baptism, Evil Spirits, The Spirit-World,
Faith, Judgment, The Nature of
Repentance, Love.

THE GENIUS, TENDENCY, AND DESTINY OF THE SPIRITUAL MOVEMENT.

DEDICATED

To AARON NITE, a Spirit, with Horoscope,

By REV. J. O. BARR

Bound in bevelled board

JESUS:

MYTH, MAN OR GOD;

—OR—

The Popular Theology, and Positive Religion Contrasted.

DEDICATED TO HENRY C. WRIGHT.

THIRD EDITION.

This book of one hundred and eight pages, treats of the proofs of Jesus' existence; of his manhood and "miracles;" of the wicked and baleful influence of Christianity, and the superiority of the spiritual philosophy. Price Fifty Cents.

The Spiritual Harp.

COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION, AND SOCIAL CIRCLES.

BY J. M. PEEBLES AND J. O. BARRETT.

E. H. Bailey, Musical Editor. Fourth edition. Culled from a wide field of literature with the most critical care, free from all theological bias, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritual Philosophy, set to the most cheerful and popular music, (nearly all original), and adapted to all occasions, it is doubtless the most attractive work of the kind ever published. Its beautiful songs, duets and quartets, with piano, organ or melodeon accompaniment, adapt it both to public meetings and the social circle.

Spiritual Harp.—Abridged edition. A fine collection of vocal music for the choir, congregation, and social circle; is especially adapted for use at Grove Meetings, Picnics, etc. Edited by J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Price \$1.00; postage 15 cents.

LYCEUM GUIDE.

A COLLECTION OF CHANTS, READINGS AND RECITATIONS; MARCHES AND CALISTHENICS.

With illustrations. Together with programmes and exercises for special occasions. The whole designed for the use of Progressive Sunday Lyceums. By J. M. Peebles, J. O. Barrett and Emma Tuttle. The Musical Department by James G. Clark. Paper, illustrated cover. Price 60 cents, postage 8 cents; boards, 75 cents; cloth, extra, gold-lettered sides \$1, postage 16 cents.

THE SPIRITUAL PILGRIM,

A BIOGRAPHY OF JAMES M. PEEBLES.

BY J. O. BARRETT.

"My name is 'Pilgrim'; my religion is love; my home is the Universe; my soul effort is to educate and elevate humanity."

The book contains A Fine Steel Portrait of Mr. Peebles, engraved in London. Price \$1.50, postage 20 cents.

For sale wholesale and retail by the publishers, Wm. White & Co., at the "Banner of Light" Bookstore, 158 Washington street, Boston, Mass., and at the different offices of THE AMERICAN SPIRITUALIST.

MRS. C. TIBBITS,

Natural Magnetic and Clairvoyant

PHYSICIAN.

Rooms 289 Smith street, between Sacket and Union streets, Brooklyn.

Miss T. heals all curable diseases by LAYING ON HANDS, and by the external and internal use of magnetism and non-poisonous medicines.

Office hours from 9 A. M. till 9 P. M. Examinations, treatments and medicines reasonable. Consultations free. 14

MRS. C. A. DeLaFOLIE'S Clairvoyant Remedies,

FOR THE CURE OF

Catarrah, Throat Disease, Morbid Liver, and all Blood Impurities.

Sent to any part of the country on receipt of two dollars, with stamps.

All letters of inquiry must contain four postage stamps to warrant an answer.

Mrs. DeLaFolie will examine and prescribe for general diseases at her residence, Fort Lee, New Jersey.

Steamers leave the foot of Spring street for Fort Lee at 10 A. M., and 2 and 4 P. M., every day. Distance, about ten miles, a pleasant sail up the beautiful Hudson.

All communications addressed to Fort Lee, New Jersey, or 382 Rleecker Street, New York city, till May 1.

MRS. DeLaFOLIE, Eclectic Physician.

TWELVE MUSIC BOOKS

WHICH CONSTITUTE A

COMPLETE MUSICAL LIBRARY.

1200 or more Songs and Pieces for Pianoforte or Reed Organ. Worth from \$300 to \$400. Sold in book form for \$30.00!

THE MUSICAL TREASURE. Vocal and Instrumental.

The most recent work. Very popular.

THE SILVER CHORD. Vocal.

Large number of the best Songs.

GEMS OF GERMAN SONG. Vocal.

The very best Songs of Deutschland.

GEMS OF SACRED SONG. Vocal.

A choice selection.

GEMS OF SCOTTISH SONG. Vocal.

Selected from a large number. The best.

WREATH OF GEMS. Vocal.

Popular Songs. More recent than Silver Chord.

OPERATIC PEARLS. Vocal.

Comprises most of the favorites of Standard Operas.

SHOWER OF PEARLS. Vocal.

Completely filled with the best Duets.

PIANIST'S AID. Instrumental.

Is the same as Home Circle, Vol. 3.

PIANOFORTE GEMS. Instrumental.

Is the same as Home Circle, Vol. 4.

HOME CIRCLE. Vols. I and II. Instrumental.

These fine books gave a name to the whole set, which is often called The Home Circle Series, all the books being of uniform binding and size, and filled, not with the most difficult or the most severely classical music, but with that which is genial, bright, popular, and fitted for the entertainment of the happy "circle" at home.

Price of each book, \$2 50 in Boards; \$3 00 in Cloth, and all gilt, \$4 00. Sent, post-paid, for the above prices.

O. DITSON & CO., Boston.

C. H. DITSON & CO., New York. LYON & HEALY, Chicago.

THE BALTIMORE & OHIO R. R.

Is an Air-Line Route from Baltimore and Washington to Cincinnati, and is the only line running Pullman's Palace Day and Sleeping Cars through from Washington and Baltimore to Cincinnati without change.

Louisville in 29½ hours.

Passengers by the Baltimore and Ohio Railroad have choice of routes, either via Columbus or Parkersburg.

From Cincinnati, take the Louisville and Cincinnati Short Line Railroad.

Avoid all dangerous ferry transfers by crossing the great Ohio River Suspension Bridge, and reach Louisville hours in advance of all other lines. Save many miles in going to Nashville, Memphis, Chattanooga, Atlanta, Savannah, Mobile and New Orleans.

The only line running four daily trains from Cincinnati to Louisville.

Silver Palace Sleeping Coaches at night, and splendid Smoking Cars, with revolving arm chairs, on day trains.

Remember! lower fare by no other route.

To secure the advantages offered by this great through route of Quick Time, Short Distance and Low Fare, ask for tickets, and be sure they read, via Louisville and Cincinnati Short Line R. R.

Get your tickets—No. 87 Washington street, Boston; No. 229 Broadway, office New Jersey R. R., foot of Cortlandt street, New York; Continental Hotel, 828 Chestnut street, 44 South Fifth street, and at the depot corner Broad and Prime streets, Philadelphia; S. E. corner Baltimore and Calvert streets, or at Camden Station, Baltimore; 485 Pennsylvania avenue, Washington, D. C.; and at all the principal railroad Offices in the East.

SAM. GILL,

General Supt., Louisville, Ky.

HENRY STEFFE,

Gen. Ticket Agent, Louisville, Ky.

SIDNEY B. JONES,

Gen. Pass. Agent, Louisville, Ky.

CALDWELL & CO., BANKERS, 27 Wall St., New York.

Order for Purchase and Sale of United States Securities, Stocks, Bonds and American Gold promptly executed at the usual commission.

Collections promptly made in all parts of the United States and Canada.

Interest, 4 per cent., allowed on deposits, subject to sight draft.

78 to 103.

A NEW

Progressive Era in Spiritualism.

UNDER THE DIRECTION AND ADVICE OF THE Spiritual Intelligences most influential in inaugurating the movement known as "Modern Spiritualism," a

NEW MONTHLY MAGAZINE,

of the highest possible literary tone and interest has been projected to be entitled

"The Western Star."

The principal features aimed at in this undertaking will be: To establish a record of the deeply momentous events connected with Modern Spiritualism in the most unexceptionable literary shape, and to gather up and preserve such material as cannot be included in the columns of ordinary weekly journals devoted to Spiritualism.

SECOND AND THIRD VOLUMES OF "MODERN AMERICAN SPIRITUALISM." The projectors of this magazine attach especial attention to their design of securing from Mrs. EMMA HARDINGE BRITTEN, the exclusive right to publish in successive numbers, all the voluminous and deeply interesting material she has prepared for the compilation of two additional volumes of her great work, "MODERN AMERICAN SPIRITUALISM."

In this wonderful assemblage of facts, records of special phenomena and biographical sketches, Mrs. Hardinge Britten, is possessed of MSS and other unpublished matter, as well as literature now out of print and unattainable to any but herself, which renders the treasures she has been collecting during many past years, priceless and more than equivalent to the worth of the yearly subscription.

Attention is solicited to the following synopsis of subjects sketched out by the immortal projectors of the work, and order in which the several articles will stand:

1st. Leading Article to be written by a competent and acceptable writer, on the Spiritual Philosophy.

2d. Biographical sketches of the leading mediums speakers and writers connected with modern Spiritualism.

3d. Sketches of Sybils, Prophets and Ecstasies of the Ancient and Middle Ages.

4th. Examples of varied and marvelous Phenomenal Facts and the philosophy of their production.

5th. Foreign Spiritualism, Trans-Atlantic correspondence, etc.

6th. Communications from Spirits.

7th. Summary of passing events.

8th. A short essay on Politics, Religion, Popular Reforms, or other leading topics of the day, by the Western Star Circle of Spirits.

9th. Reviews and answers to correspondents.

The projectors of the "Western Star" propose to conduct their work in the broadest and most fearless spirit of truth, yet pledge themselves to uphold the moral, religious and scientific aspects of Spiritualism, free from all petty side issues or narrow fanaticisms.

As the human co-operators selected to carry out this great work, are rich only in the particular qualities which fit them for its conduct, they are compelled to inaugurate the first principle of justice in its establishment, by requiring that it shall be self-sustaining—Hence, the first number of the magazine (though entirely ready in a literary point of view) will not be issued until a sufficient number of subscriptions are guaranteed to ensure its expenses for one twelvemonth.

Wealthy Spiritualists sympathizing with this movement are hereby earnestly solicited to contribute donations of such sums as will represent a large number of subscribers and thereby hasten the first issue of the work. Every donor of sums which exceed the price of a single subscription, will be furnished with copies to the amount of their contributions.

Each number will contain from sixty to eighty pages of reading matter on fine paper in large type, and so arranged that the several articles can be bound up in separate volumes.

TERMS OF SUBSCRIPTION.

Per year, (postage 24 cents extra) - \$4

Single copies - - - -

The names of subscribers, donors and sympathizer with this movement are solicited with the least possible delay. Address by letter only,

MRS. EMMA HARDINGE BRITTEN,
251 Washington street, Boston, Mass.

THE NEW DISCOVERY

In Chemical and Medical Science.



Dr. E. F. GARVIN'S SOLUTION & COMPOUND ELIXIR OF **TAR**

FIRST AND ONLY SOLUTION ever made in one mixture of **ALL THE TWELVE** valuable active principals of the well known curative agent,

PINE TREE TAR.

UNEQUALED in Coughs, Colds, Catarrh, Asthma, Bronchitis, and consumption.

CURES WITHOUT FAIL

A recent cold in three to six hours; and also, by its VITALISING, PURIFYING and STIMULATING effects upon the general system, is remarkably efficacious in all

DISEASES OF THE BLOOD. including Scrofula and Eruptions of the skin, Dyspepsia, Diseases of the Liver and Kidneys, Heart Disease, and General Debility.

ONE TRIAL CONVINCES!

Also, A **Volatile Solution of Tar** For INHALATION, without application of HEAT. A remarkably VALUABLE discovery, as the whole apparatus can be carried in the vest pocket, ready at any time for the most effectual and positively curative use in

All Diseases of the NOSE, THROAT AND LUNGS.

THE COMPOUND

Tar and Mandrake Pill. for use in connection with the ELIXIR TAR, as a combination of the TWO most valuable ALTERATIVE Medicines known in the Profession, and renders this Pill without exception the very best ever offered. The SOLUTION and COMPOUND ELIXIR of

TAR

is without doubt the Best remedy known in cases of

CHOLERA AND YELLOW FEVER.

It is a Specific for such diseases, and should be kept in the household of every family, especially during those months in which

CHOLERA AND YELLOW FEVER

are liable to prevail. A small quantity taken daily will prevent contracting these terrible diseases.

Solution and Compound Elixir, \$1.00 per Bottle Volatile Solution for Inhalation, \$5.00 per Box Tar and Mandrake Pills, 50cts per box.

Send for Circular of **POSITIVE CURES** to your Druggist, or to

L. F. HYDE & CO.,
SOLE PROPRIETORS,
110 E. 22d St., New York.

Sold by all Druggists.

S A F E S.

MARVIN & CO.'S
ARE THE BEST.
265 BROADWAY.

NATIONAL SAVINGS BANK.

THE FREEDMAN'S SAVINGS AND TRUST COMPANY.

(Chartered by the Government of the United States.)

DEPOSITS OVER \$3,000,000.

185 BLEECKER STREET, NEW YORK.

SIX PER CENT. interest commences first of each month.

Four per cent. allowed from date of each deposit for full number of days, not less than thirty, on sums of \$50 and upward, withdrawn before January.

DEPOSIT CERTIFICATES, as safe as Registered Bonds, and promptly available in any part of the United States, issued, payable on demand, with interest due.

Accounts strictly private and confidential.

Deposits payable on demand, with interest due.

Interest on accounts of certificates paid by check to depositors residing out of the city if desired.

Send for Circular.

Open daily from 9 A. M. to 5 P. M., and MONDAYS and SATURDAYS from 9 A. M. to 8 P. M.

JOHN J. ZUILLE, Cashier.

"THE BLEES"

NOISELESS,

LINK-MOTION,

LOCK-STITCH



Sewing Machine

Challenges the world in perfection of work, strength and beauty of stitch, durability of construction and rapidity of motion. Call and examine. Send for circular. Agents wanted.

MANUFACTURED BY

BLEES SEWING MACHINE CO.,
623 BROADWAY, New York.

JOHN J. CISCO & SON, BANKERS,

No. 59 Wall Street, New York.

Gold and Currency received on deposit, subject to check at sight.

Interest allowed on Currency Accounts at the rate of Four per Cent. per annum, credited at the end of each month.

ALL CHECKS DRAWN ON US PASS THROUGH THE CLEARING-HOUSE, AND ARE RECEIVED ON DEPOSIT BY ALL THE CITY BANKS.

Certificates of Deposit issued, payable on demand, bearing Four per Cent. interest.

Loans negotiated.

Orders promptly executed for the Purchase and Sale of Governments, Gold, Stocks and Bonds on commission.

Collections made on all parts of the United States and Canada.

6-tf8

SAM'L BARTON.

HENRY ALLEN

BARTON & ALLEN,

BANKERS AND BROKERS,
No. 40 BROAD STREET.

Stocks, Bonds and Gold bought and sold on commission

CHICKERING & SONS' PIANO-FORTES.

The Best Pianos at the Lowest Prices.

And upon the most favorable terms of payment.

We invite the attention of persons intending to purchase Pianos to our New Illustrated Catalogue, giving full description of Styles and Prices, and the terms on which we sell to those desiring to make

EASY MONTHLY PAYMENTS.

SEND FOR A CATALOGUE.

CHICKERING & SONS,
NO. 11 EAST FOURTEENTH ST., NEW YORK.

HARVEY FISK.

A. S. HATCH.

OFFICE OF

FISK & HATCH,
BANKERS,

AND

DEALERS IN GOVERNMENT SECURITIES,

No. 5 NASSAU STREET, N. Y.,

Opposite U. S. Sub-Treasury.

We receive the accounts of Banks, Bankers, Corporations and others, subject to check at sight, and allow interest on balances.

We make special arrangements for interest on deposits of specific sums for fixed periods.

We make collections on all points in the United States and Canada, and issue Certificates of Deposit available in all parts of the Union.

We buy and sell, at current rates, all classes of Government Securities, and the Bonds of the Central Pacific Railroad Company; also, Gold and Silver Coin and Gold Coupons.

We buy and sell, at the Stock Exchange, miscellaneous Stocks and Bonds, on commission, for cash.

Communications and inquiries by mail or telegraph, will receive careful attention.

FISK & HATCH.

89-tf

PATENT STOCKING SUPPORTER

AND

LADIES' PROTECTOR.

NO MORE COLD FEET—NO MORE DEFORMED LIMBS.

MRS. DANIELS takes pleasure in offering the above articles to ladies, with the assurance that they will give satisfaction.

The trade supplied at a discount.

No. 63 Clarendon Street,
BOSTON.

OR MRS. C. A. GAYNOR,
824 Broadway, New York.

SYMPHER & CO.,
(Successors to D. Marley.)

No. 557 BROADWAY, NEW YORK,

Dealers in

MODERN AND ANTIQUE

Furniture, Bronzes,

CHINA, ARTICLES OF VERTU.

Established 1826.



A BEAUTIFUL

SET OF TEETH,

With plumpers to set out the cheeks and restore the face to its natural appearance. Movable plumpers adjusted to old sets, weighted Lower Sets, fillings Gold, Amalgam, Bone, etc.

TEETH EXTRACTED WITHOUT PAIN

With Nitrous Oxide Gas.

No extra charge when others are inserted.

SPLENDID SETS, \$10 to \$20.

L. BERNHARD, No. 216 Sixth Avenue,
Between Fourteenth and Fifteenth streets east side

WM. DIBBLEE,
LADIES' HAIR DRESSER,
854 Broadway

HAS REMOVED FROM HIS STORE TO THE
FIRST FLOOR,

where he will continue to conduct his business in all its branches TWENTY-FIVE PER CENT. CHEAPER than heretofore, in consequence of the difference in his rent.

CHATELAIN BRAIDS,

LADIES' AND GENTLEMEN'S WIGS,

and everything appertaining to the business will be kept on hand and made to order.

DIBBLEEANIA for stimulating, JAPONICA for soothing and the MAGIC TAR SALVE for promoting the growth of the hair, constantly on hand. Consultation on diseases of the scalp, Mondays, Wednesdays and Fridays, from 9 A. M. to 3 P. M. Also, his celebrated

HARABA ZEIN,

or FLESH BEAUTIFIER, the only pure and harmless preparation ever made for the complexion. No lady should ever be without it. Can be obtained only at

WM. DIBBLEE'S,
854 Broadway, up-stairs.

MRS. H. F. M. BROWN'S

Postoffice address, till February, will be 132 Woodland avenue, Cleveland, Ohio.

IN PRESS.

The Life, Speeches, Labors and Essays
OF

WILLIAM H. SYLVIS,

Late President of the Iron-Moulders' International Union; and also of the National Labor Union.

BY HIS BROTHER—JAMES C. SYLVIS,
Of Sunbury, Pa.

"We must show them that when a just monetary system has been established there will no longer exist a necessity for Trades' Unions."

—WM. H. SYLVIS.

PHILADELPHIA:

CLAXTON, REMSEN & HAFELFINGER,
819 and 821 Market street.

LEO MILLER,

OF NEW YORK.

Will present to the public

THE WOMAN QUESTION IN A NEW LIGHT.

SUBJECT:

"WOMAN, AND HER RELATIONS TO TEMPERANCE AND OTHER REFORMS."

Senator Wilson, of Massachusetts, in a letter to Gen. Jordan, of Pennsylvania, says: "I had the pleasure of canvassing with Leo Miller, Esq., in New Jersey, and I most cordially recommend him to our friends in your State as a gentleman of rare talent and character and a most effective and eloquent speaker."

CHARLES H. FOSTER,

TEST MEDIUM.

16 East Twelfth street, N. Y.

The Road to Power.

SEXUAL SCIENCE.

Physical and Mental Regeneration.

A Pamphlet of 60 pages, by F. B. Down. Priceless to wives and mothers, and such as are trying to be men. Price 50 cents. Address F. B. DOWD, Wellsville, Mo.

D. W. HULL, PSYCHOMETRIC AND CLAIRVOYANT PHYSICIAN,

will diagnose disease and give prescriptions from a lock of hair or photograph, the patient being required to give name, age, residence, &c. A better diagnosis will be given by giving him the leading symptoms, but skeptics are not required to do so. Watch the papers for his address, or direct to Hobart, Ind., and wait till the letters can be forwarded to him. Terms, \$3. Money refunded when he fails to get en rapport with the patient.

LAURA DE FORCE GORDON,
Of California,

Will make engagements to lecture upon the following subjects:

I. "Our Next Great Political Problem."

II. "Idle Women and Workingmen."

III. "A Political Crisis."

Terms made known on application. Address, WASHINGTON, D. C.

DR. C. S. WEEKS,

DENTIST,

No. 412 FOURTH AVE.,

Between Twenty-eighth and Twenty-ninth streets,
NEW YORK.

TEETH EXTRACTED WITHOUT PAIN,

By the use of Chemically pure Nitrous Oxide or Laughing Gas. Dr. W. has used it several years, extracting teeth for thousands with complete success, and with no bad effects in any instance. All operations pertaining to Dentistry performed in the most careful and thorough manner, at reasonable price. 98

LIBERAL BOOK STORE.

WARREN CHASE.

R. L. MOORE.

E. LUKENS.

WARREN CHASE & Co.,

614 N. FIFTH STREET,

ST. LOUIS, Mo.

Liberal and Spiritual Books and Papers

PARLOR GAMES, VOLTAIC SOLES,

PHRENOLOGICAL BOOKS, &c.

Comprising a complete assortment of all Books published and advertised by Wm. White & Co., J. P. Mendum, S. S. Jones, and other Liberal publishers, with all Liberal Papers, &c.

Dr. H. Storor's Nutritive Compound.

Dr. Spence's Positive and Negative Powders.

FREDERICK KURTZ'S DINING ROOMS

23 New Street and 60 Broadway
AND

76 Maiden Lane and 1 Liberty St.

Mr. Kurtz invites to his cool and comfortably furnished dining apartments the down-town public, assuring them that they will always find there the choicest viands, served in the most elegant style, the most carefully selected brands of wines and liquors, as well as the most prompt attention by accomplished waiters. 67-79



The Highest Cash Prices

PAID FOR

OLD NEWSPAPERS OF EVERY DESCRIPTION;

OLD PAMPHLETS of every kind;

OLD BLANK-BOOKS AND LEDGERS that are

written full;

and all kinds of WASTE PAPER from Bankers,

Insurance Companies, Brokers, Patent-Medicine

Depots, Printing-Offices, Bookbinders, Public and Private Libraries,

Hotels, Steamboats, Railroad Companies, and Express

Offices, &c.

JOHN C. STOCKWELL,

25 Ann street, N. Y.

68-120.

MAXWELL & CO.,
Bankers and Brokers,
No. 11 BROAD STREET,
New York.

THE LAW OF MARRIAGE,

AN

EXHAUSTIVE ARGUMENT

AGAINST MARRIAGE LEGISLATION,

By **C. S. JAMES,**

Author of "Manual of Transcendental Philosophy."

For Sale by the Author, post paid, for 25c.

Address

Alma, Wis.

75

SECOND MORTGAGE**8 PER CENT.****CONVERTIBLE BONDS**

OF THE

INDIANAPOLIS,**BLOOMINGTON**

AND

Western Railway**At 82 1-2 AND INTEREST.**

From the time we first offered these Bonds they have been rapidly taken up by investors, leaving but a small amount now for sale, which, at the present price, we consider a very cheap and desirable security, as the road is in successful operation, and earning net more than the interest on all its Bonds. The business of the Road is rapidly increasing. Over one thousand miles of New Roads are now building, connecting with and controlled entirely in the interest of this Road, all of which will be completed at an early day.

These New Roads, it is expected, will add at least 50 per cent. to the net receipts of the Company.

We have also other

First-Class Investment Securities

for sale.

Stocks and Bonds bought and sold on commission.

Accounts of Banks, Bankers and Merchants received.

Four Per Cent. Interest allowed on daily balance.

TURNER BROTHERS,**No. 14 Nassau Street.****FOR LIVERPOOL,**

(VIA QUEENSTON),

CARRYING THE U. S. MAILS.

THE LIVERPOOL AND GREAT WESTERN STEAM COMPANY

will dispatch one of their first-class, full power, iron screw steamships

From Pier No. 46, N. R. Every Wednesday,

as follows:

MANHATTAN, Capt. J. B. PRICE, April 10, at 2:30 P. M.
WISCONSIN, Capt. T. W. FREEMAN, April 17, at 1:00 P. M.
NEVADA, Capt. FORSYTH, April 24, at 2:30 A. M.
WYOMING, Capt. WHINERAY, May 1, at 1:00 P. M.
MINNESOTA, Capt. MORGAN, May 8, at 3:00 P. M.
IDAHO, Capt. PRICE, May 15, at 11:30 A. M.

Cabin passage \$30, gold.
Steerage passage (Office 29 Broadway), \$30, currency.
For freight or cabin passage, apply to

101 WILLIAMS & GUOIN, No. 63 Wall Street.

ONLY DIRECT LINE TO FRANCE,

THE GENERAL TRANSLATIC COMPANY'S MAIL STEAMSHIPS BETWEEN NEW YORK AND HAVRE, CALLING AT BREST.

The splendid vessels of this favorite route for the Continent will sail

From Pier No. 50 North River,

as follows:

ST. LAURENT, LEMARIE - - - Saturday April 20
WASHINGTON, ROUSSAN, - - - Saturday, May 4
VILLE DE PARIS, SURMUNT, - - - Saturday, May 18
PERREIRE, DANNE, - - - Saturday, June 1

Price of passage in gold (including wine), to Breton or Havre, First Cabin, \$125; Second Cabin \$75.

Excursion tickets at reduced rates.

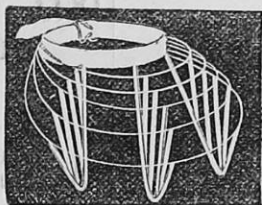
American travelers going or returning from the Continent of Europe, by taking the steamers on this line, avoid both transit by English railway and the discomforts of crossing the Channel, besides saving time, trouble and expense.

101 GEORGE MACKENZIE, AGENT, 58 Broadway.

REAL ESTATE EXCHANGE.**ANDREW J. ROGERS & Co.,****NO. 472 C STREET, N. W.,****WASHINGTON, D. C.**

REAL ESTATE bought and sold on Commission. MONEY LOANED and INVESTMENTS judiciously made; and Accounts, Notes and other Claims promptly collected.

ANDREW J. ROGERS, FRANK MACE,
Attorney and Counselor at Law. Real Estate Agent.

**THE Lotta Bustle**

IS THE

Favorite of the Trade,

latest patents, and more: it offers the most advantages to dealers. Call for terms or send for price list. Wholesale Depot, 91 WHITE STREET, NEW YORK; 801 RACE STREET, PHILADELPHIA. A. W. THOMAS.

THE ONLY DEVICE PERFECT IN ITS ADAPTATION to books in all languages; is original in design, novel in application. A sign for Bib-the most valuable of this invention with the applicator g y m e n, students who have used it. It is handsome, durable, cheap, and cannot be soiled or lost. Send for price list.

E. C. Townsend,
29 Beekman street, New York.

IRA B. DAVIS,
PERSIAN BATHS,
NO. 35 EAST TWENTY SEVENTH ST.

Opposite the New Haven Railroad Depot,
NEW YORK.

Vapor, Sulphur, Mercurial, Iodine, Electro-Magnetic and Friction Baths.

Open from 8 A. M. to 10 P. M.; Sundays, 8 A. M. to 1 P. M.

FOR USE IN FAMILIES,**THE FAMOUS****Halford Leicestershire Table Sauce****THE BEST RELISH**

Put up in any part of the world for Family Use.

Can be Bought of any First-Class Grocer.**FOR SALE.**

I offer for sale my COUNTRY PLACE, with all its improvements, in whole or in parts, which is four miles east of the city, on the National Road. It is too well known to require any description of it.

THOS. HORNBROOK,

98 Office No. 118 1-2 Main street, up stairs

APOLLO HALL.**Sunday Lectures**

BY

THOMAS GALES FORSTER,

TRANCE SPEAKER,

EVERY SUNDAY MORNING & EVENING

At half-past 10 A. M., and half-past 7 P. M.,

During the year, commencing February 4, 1872, at Apollo Hall, corner Broadway and Twenty-eight street, New York.

JOHN KEYSER, Treasurer.

WOODHULL, CLAFLIN & CO.,**Bankers and Brokers,****No. 44 BROAD STREET,****New York.****MRS. M. D. TRACY,****CITY EMPLOYMENT BUREAU,****GENERAL BUSINESS EXCHANGE,****517 WASHINGTON ST****BOSTON.****To Americans Visiting London,**

And wishing to meet with a comfortable HOTEL, try Richardson's, 36 Finsbury square, London, near the Bank of England.

Home comforts and moderate charges.

LOCKWOOD & CO.,**BANKERS,****No. 94 Broadway,**

TRANSACT

A GENERAL BANKING BUSINESS,

Including the purchase and sale on commission of GOVERNMENT AND RAILWAY BONDS, STOCKS AND OTHER SECURITIES.

PROFESSOR LISTER,**Astrologer,**

Has arrived in the city from Boston, and can be consulted at his residence

74 LEXINGTON AVENUE,

Between 25th and 26th streets, New York.

100tf.

THE MAGNETIC**HEALING INSTITUTE****No. 118 West Twenty-third St.****NEW YORK CITY.**

This Institute organized upon the combined principles of

CLAIRVOYANCE,**MAGNETISM, and****MEDICINE.**

Makes a specialty of all those diseases, which by the medical faculty, are usually considered incurable. Among these may be mentioned

PARALYSIS,**SCROFULA,****RHEUMATISM,****DYSPEPSIA,****EPILEPSY,****CHOREA,****NEURALGIA,****CHRONIC DIARRHCEA,**

Diseases of the Liver, Spleen and Kidneys, and especially

BRIGHT'S DISEASE,

AND

ALL DISEASES PECULIAR TO WOMEN.

In this last class of complaints some of the most extraordinary discoveries have recently been made, which surmount the difficulties that have heretofore stood in the way of their cure. That terrible foe to human life,

CANCER,

is also conquered by a very simple, but recently discovered remedy, which by chemical action upon the diseased fungus causes it to separate from the surrounding parts and to slough off, leaving behind only a healing sore.

The peculiar advantage which the practice at this institution possesses over all others is, that in addition to all the scientific knowledge of Medical Therapeutics and Remedial Agents, which the faculty have, it also has the unerring means of diagnosing diseases through

CLAIRVOYANCE,

as well as the scientific administration of

ANIMAL AND SPIRITUAL MAGNETISM

in all their various forms.

The Best Clairvoyants and Magnetic Operators are Always Employed.

This combination of remedial means can safely be relied upon to cure every disease that has not already destroyed some vital internal organ. No matter how often the patient affected in chronic form, may have failed in obtaining relief he should not despair, but seek it from this, the only institution where all the various methods of cure can be combined.

In addition to the cure of disease, clairvoyant consultations upon all kinds of business can also be obtained.

The very best of reference given to all who desire it, both as to disease and consultations.

Reception hours from 9 A. M. to 9 P. M.

Invalids who cannot visit the Institute in person can apply by letter.

Medicine sent to all parts of the world.

All letters should be addressed,

MAGNETIC HEALING INSTITUTE,**118 West Twenty-third street, New York City.**

Purchasing Agency.

MRS. EMILY V. BATTEY,**FASHION EDITRESS**

AND

PURCHASING AGENT OF POMEROY'S**DEMOCRAT,**

Will receive orders from country ladies desiring to purchase goods in New York, attend to the same and forward by express, or other conveyance, to

ALL PARTS OF THE UNITED STATES,

Without making any extra charge for the same; carefully purchasing at the lowest prices for those who may send their orders. She will also give advice and information about styles, fashions and prices of goods, even if those writing do not wish to purchase, when a stamp is inclosed to pay return postage.

Address,

Mr s. V. Emily Battey,*Fashion Ed. Pomeroy's Democrat,***P. O. Box 5217, NEW YORK CITY.**

N. B.—MONEY sent by mail should be in the form of a check or post-office order for all sums over one dollar.

Among many other well-known firms in New York, Mrs. BATTEY refers, by permission, to James H. McCreery & Co., Morris Altman, and the proprietors of the HOME JOURNAL and of WOODBULL & CLAFLIN'S WEEKLY. 94

Mrs. Laura Cuppy Smith.

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

SUBJECTS:

I.—Woman in the Home, the Church and the State.

II.—One of the World's Needs.

III.—The Religion of the Future.

IV.—The Social Problem Reviewed.

NOTICES OF THE PRESS.

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

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

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

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

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

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

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

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

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

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

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

Address

LAURA CUPPY SMITH,**44 Broad street, N. Y.****JOURNEYMEN PRINTERS'****CO-OPERATIVE ASSOCIATION,****No. 30 Beekman Street,****NEAR WILLIAM, NEW YORK.**

THIS ASSOCIATION IS COMPOSED ENTIRELY OF PRACTICAL JOURNEYMEN PRINTERS AND PRESSMEN,

Representing every department of the trade.

Those who favor us with work may therefore rely upon having their orders filled with

NEATNESS, ACCURACY AND DISPATCH.

Having greatly enlarged our accommodations, and added all the latest and most fashionable styles of TYPE, IMPROVED PRESSES and MACHINERY, we now possess one of the largest and most complete printing establishments in the city, and are prepared to compete for all kinds of MAGAZINE, NEWS-PAPER, BOOK and PAMPHLET WORK.

JOB PRINTING executed in the best style, plain and illuminated, in gold colors, tints and bronzes.

All grades of Fire, Life and Marine Insurance work.

Orders by Mail will receive prompt attention

For The American Spiritualist.

Confession of Faith.

BY MRS. M. A. CAMPBELL.

[Read before the Spiritualists' Convention, at Utica, N. Y., April 28, 1872.]

They call us unbelievers,
And close each templed fane
Against the facts we gather,
The experience we gain.
Would send us swift to Pilate,
Like the chief priests of old,
But that they fear the people
Whose reason groweth bold.

They call us unbelievers,
Albeit full of faith,
Rescuing the hope of ages
From the very jaws of death.
Shall doubts, myths, superstitious,
Be slain by infidels?
Nay, be like God in anger,
Consign them to the hells.

But strangely they're mistaken,
These judges, self-ordained;
Who mistake for living fountains
The tiny cups they've drained.
Who dream the scant horizon
To their veiled vision known,
Enliniteth existence,
No zenith but their own.

Whose endless refutation
Of each farther floating bound
Reads thus: "I don't believe it."
O, argument profound.
Or thus: "It is the devil!"
And verily we do well
By all and any measures
Life-pulsings to repel.

Who take their grists of reason
To the mills of the old-time gods,
With the ancestral stores of terror
Full balancing their loads.
Who through a glass see darkly
For the blood stains of the past,
For the glamour of the ages
O'er allegories cast.

Nay, we are the believers,
The universe and creed;
And nature's myriad voices
Our teachers, wise indeed.
And all these soulful faces,
And all these glistening eyes,
Bespeak a faith as holy
As gladdens paradise.

Nay, we are the believers,
Our creed the sun of life;
All Bibles, creeds and teachers,
With inspiration rife.
Believing every human
Hath a highway to his God;
Is climbing ever upward
On the rounds by angels trod.
Our God is the living spirit,
Thrilling throughout the whole—
The love in law impelling
All to the destined goal.
The mighty higher magnet
Evoking rapturous thought,
With reverence, aspiration,
Prayer, adoration fraught.

Our Christ, the love within us,
Which for sinners intercedes,
Through knowledge, growth and healing,
Through the gospel of good deeds.
O God! O Christ! now onward,
Yet show to us your face;
Nor let us lag so slowly
To crouch in Moses' place.

Our Bible is the transcript
Of the wisdom of all time;
The soul forever speaking
In utterance sublime.
Each atom is a letter,
Each life a glowing page;
And a full-voiced fateful chapter
Is every changeeful age.

O, for all inspiration,
Heaven send the listening ear;
O, harmony of voicings,
Accordant help us hear.
O, life of holy lessons,
Lend intelligence of sight;
That seeing be perceiving,
And darkness full of light.

Our comforter that cometh,
Our wondrous Holy Ghost,
Is the touch of angel fingers,
The power of the heavenly host,
From shore to shore, the cable,
For the interchange of thought;
The subtle psychic forces
With blest refreshings fraught

What of our church, its tenets,
Its ministers and rites?
A little child shall lead us,
We need no loftier lights.
How generously it trusteth,
How lovingly obeys;
What eagerness of knowledge,
What truthfulness of ways.

Degrees of saint and sinner,
Its wisdom truly tells:
Whatever helps attracteth,
Whatever harms repels.
Oft as its infant small clothes
Impede its thriving growth,
For those its age befitting,
It leaves them, nothing loth

Its penitence is sorrow
For the sorrow it inspires;
Its prayers a frank expression
Of innocent desires.
Its conversion never endeth,
From the less to greater good;
Its sanctification groweth
As law is understood.

Its church the star-gem'd ether,
Its priest the light above;
Its baptisms the cleansings,
Its creed the code of love.
Its bread and wine are taken
When hungry and athirst;
Its Sabbaths when aweary,
Its membership from the first.

Its heaven the full expression
Of its dearest consciousness;
The equipoise of being,
The glorious power to bless.
Depravity and devils
And furious fiery hells,
Are but the nursery goblins,
Its expanding sense dispels.

Fables of vengeful anger,
Applied to the bounteous good;
Flooding his life with sweetness,
Are only understood.
To shock with grieving wonder,
Then liberate anew
The rills of trustful, loving
Soul-verdure rippling through.

O, Christ-child, born of wisdom,
And consecrated love,
Forever re-incarnate,
Lift every soul above.
The darkness of the ages,
The debris of the flood;
Of priestcraft foaming onward,
Still red with brothers' blood.

O, Christ-child, re-incarnate
In every honest soul,
Preach deliverance to the captive
And help us to be whole.
Love, justice, life eternal,
Projecting more and more,
Till the spirit drops her mantle
By Elysian's open door.

A Woman's Column.

Four-fifths of the 10,000 school teachers in Massachusetts are women.

A married woman's note, according to the ruling of the courts, has no legal force.

A female lecturer has discovered that "The grand epic of the coming poet will throb with the pulses of the cosmos."

A lady writer says, if women were as particular in choosing a virtuous husband as men are in selecting a virtuous wife, a moral reformation would soon begin which would be something more than froth and foam.

The divorce mania continues to rage in Massachusetts. Look at the docket of the Supreme Court now in session at Taunton. One hundred and fifty-one cases in all; and of these seventy-four are for petitions of divorce, and four for leave to marry again.

For fourteen years a white man at Mobile, has been living with a mulatto woman, and the Mobilians found no fault. Recently, he married her, legalizing their three children, and virtuous Mobile is shocked that a white man should disgrace himself by having a cream-colored wife. —*Traveller.*

WOMAN SUFFRAGE IN ENGLAND.—The form of petition issued by the Woman Suffrage Society of England shows "that the exclusion of women, otherwise legally qualified, from voting in the election of members of Parliament, is injurious to those excluded, contrary to the principles of just representation, and to that of the laws now in force regulating the election of municipal parochial, and other representative governments.

Some months ago the Princess Henrietta of Augustenburg, born in 1833, and youngest sister of Prince Christian of Schleswig-Holstein-Augustenburg, the husband of Princess Helena, married M. Esmarch, professor of medicine at the University of Kiel, and son of another professor who has played in his time a prominent part in the insurrection against the King of Denmark. The newly married couple are said to have bought one of the beautiful manors in the island of Alsen, which belonged formerly to the bride's father, the Duke of Augustenburg, who died in exile in 1859.

Anna Dickinson is making "disaffected" speeches, which cause some men to say that "woman's rights" are all humbug; but why shouldn't Miss Dickinson talk disaffectedly, if she is "disaffected," as freely as if she were a man? Is disaffection to be monopolized by pantaloons, and shall petticoats be debarred from the enjoyment of so great a blessing as that involved in indulgence of full and free grumbling? We have read reports of the admirable Anna's speech, and, all things considered, it is not so very bad a production—about as foolish as if it had been made by Mr. Tipton, rather more foolish than if it had been made by Mr. Schurz, and a good deal more foolish than if it had been made by Mr. Sumner. Folly is confined to no sex, and the women have among their rights the right occasionally to talk as absurdly as men talk constantly. —*Boston Traveller.*

1872. OUR MOTTO IS 1872.
IMPROVEMENT!

THE
AMERICAN SPIRITUALIST,

IS NOW PUBLISHED WEEKLY,

PRICE ONLY \$2.50 PER YEAR,

Invariably in Advance.

We present in each number

GREAT INDUCEMENTS
TO SUBSCRIBE!

A journal of sixteen pages, in most convenient form for

READING and BINDING,

being considerably the LARGEST SPIRITUAL PAPER PUBLISHED, and for

LESS MONEY THAN ANY OTHER.

Every number contains

Valuable Reading Matter

worth more than the years subscription! What greater inducement do the

MILLIONS OF SPIRITUALISTS

want to subscribe?

Who will SUPPORT SPIRITUALIST PAPERS if Spiritualists do not? It is the intention to make

The American Spiritualist

THE

The Leading Journal of the World!

in advocating the

CAUSE OF SPIRITUALISM.

OUR FOREIGN CORRESPONDENCE

is a most interesting feature, as some of the

ABLEST MINDS IN EUROPE

Correspond regularly for this Journal.

WE ALSO PRESENT ASTONISHINGLY

LOW CLUB RATES

FOR

The American Spiritualist,

and The Lyceum Banner.

BOTH SENT ONE YEAR

FOR ONLY \$3.25!

The regular price of the two papers would be \$3.50. We have arranged this Club List to assist the *Lyceum Banner*, our Children's Paper, the office material, etc., of which was recently entirely DESTROYED in the great CHICAGO FIRE!

THE AMERICAN SPIRITUALIST

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

CLEVEAND, O., - - - Office—144 Seneca St.
C. M. NYE, Agent.
WASHINGTON, D. C., - - - Office—527 Seventh St.
GEO. WHITE, Agent.
BOSTON, MASS., - - - Office—
GEO. A. BACON, Agent.
CHICAGO, ILL., - - - Office—225 West Randolph St.
MRS. LOU H. KIMBALL, Agent.
LOUISVILLE, KY., - - - Office—
W. H. CONNELLY, Agent.
SAN FRANCISCO, CAL., - - - Office—319 Kearney St.
HERMAN SNOW, Agent.
CENTRAL OFFICE, - - - NEW YORK.
A. A. WHELOCK, Managing Editor.

AGENTS WANTED IN EVERY STATE and TERRITORY to canvas for the AMERICAN SPIRITUALIST, to whom LIBERAL compensation will be given.

All monies should be sent by POST OFFICE ORDER, REGISTERED LETTER, or DRAFT on NEW YORK. We cannot be responsible for money sent in any other way.

All matters of business and other communications should be address to

A. A. WHELOCK,
29 Beekman Street, New York City]