

# The American Spiritualist.

PHENOMENAL AND PHILOSOPHICAL.

VOL. V.

{ \$2.50  
PER YEAR. }

NEW YORK, JUNE 1, 1872.

{ SINGLE COPIES,  
EIGHT CENTS. }

No. XVIII.

## Give and it Shall be Given.

Is thy cruise of comfort waisting? rise and share it  
with another,  
And through all the years of famine, it shall serve  
thee and thy brother;  
Love divine will fill thy storehouse, or thy handful  
still renew;  
Scanty fare for one will often make a royal feast  
for two.

For the heart grows rich in giving: all its wealth is  
living grain;  
Seeds, which mildew in the garner, scattered, fill  
with gold the plain.

Is thy burden hard and heavy? Do thy steps drag  
wearily?  
Help to bear thy brother's burden; God will bear  
both it and thee.

Numb and weary on the mountains, wouldst thou  
sleep amidst the snow?  
Chafe that frozen form beside thee, and together  
both shall glow.  
Art thou stricken in life's battle; many wounded  
round thee moan;  
Lavish on their wounds thy balsam, and that balm  
shall heal thine own.

Is thy heart a well left empty? None but God its  
void can fill;  
Nothing but a ceaseless fountain can its ceaseless  
longing still.  
Is the heart a living power? Self-entwin'd its  
strength sinks low;  
It can only live in loving, and by serving love will  
grow.

## Jesus not the Founder of Christianity.

AN ADDRESS DELIVERED BEFORE THE SECOND QUARTERLY CON-  
VENTION OF THE ASSOCIATION OF SPIRITUALISTS OF NEW  
JERSEY, AT UNION HALL, JERSEY CITY, N. J., 1872.

BY HORACE DRESSER, LL. D.

MR. PRESIDENT, LADIES AND GENTLEMEN: Spiritualism is opposed by two giant forces. They are allied in their antagonism. They are a multitude in constant array in their hostility. Each division of this great army is composed of the sons of Anak. Every person of them is seeking our discomfiture and destruction.

These foes are the religious sects of Christendom and the schools of science. The Papal Hierarchy alone commands a powerful phalanx moving in obedience to the behests of the Roman Pontiff. His Ecumenical call reaching from the halls of the Vatican to the utmost boundaries of civilization, and even beyond into the precincts of barbarism, readily rallies his legions of the faithful from under every sky. These are animated and disciplined in a faith, in all the ages *semper eadem*. His Holiness, with sceptered hand, has been accustomed through the long centuries, to direct the unhallowed doings of the Inquisition in its secret chambers and dungeon vaults—to kindle its faggot fires—to make the sword drunk with the blood of numberless martyrs. This obedient body of Christians, were it not for fear of the civil power would exterminate us as their predecessors feared not to exterminate all free thinkers during the eclipse of the Mediæval ages.

We witness another body of Christians not much dissimilar in the features of their faith, differing mainly in the extent of their intelligence, in their Angelican origin, and protest against the authority of the See of Rome, warring against us, and in juxtaposition with the same battalions; with the same standards; with the same colors; the same cross, the ensign of each.

Beside these more severely disciplined and veteran belligerents, behold still other train bands of churchmen—a mixture of Methodists, Baptists, Presbyterians, etc.; a mass of men, though disobedient to Papal and Episcopal commandments, yet are in sympathy with those creedists in their hatred of our fellowship. They are a species of militia embodiment under the Captaincy of the Jack Cades and Sir John Falstaffs that lead them whither they will in their crusades against us. These all are militant. They do in deed and in fact, and without figure of rhetoric, constitute what they claim to be, the church militant—the poet hath it—

The sacramental host of God's elect!

Some of the resources of these enemies of our faith may be seen in the statistics of religion for the United States, just now completed at the Census Office. They show the total number of church organizations upon the 1st of June, 1870, to be 72,451; the total number of church edifices to be 63,074; the total church accommodation to be 21,659,562; and the aggregate value of the church property to \$359,429,581. The statistics of church accommodation for the principal denominations are as follows: Baptist regular, 3,997,116; Baptist, other, 363,019; Roman Catholic, 1,990,514; Congregational, 1,117,212; Epis-

copal, 991,051; Lutheran, 997,332; Methodist, 6,528,209; Presbyterian, other, 499,344. The value of the church property owned by these denominations is: Baptist, regular, \$39,229,221; Baptist, other, \$2,378,977; Catholic, Roman, \$60,985,566; Congregational, \$25,069,698; Episcopal, \$36,514,549; Lutheran, \$14,917,747; Methodist, \$69,854,121; Presbyterian, regular, \$47,828,732; Presbyterian, other, \$5,436,524.

It should be remembered that in many of the States, if not in all, this immense property is free from taxation.

Nor have scientists, as such, been less bellicose in their attacks than have the Christians. But feeble fellows are they. Not one of them is able to demonstrate the existence of the spiritual man in the animal body, and his continuous life after its dissolution, however much he may fatigue himself at exercise in the chemical laboratory—in the anatomical chamber—in his exhausting experiments with elements and primates—with all in *arta*—with all in air; in his profound researches for the sacred Promethean flame whose warmth vitalizes the human organism. Weights and measures and microscopes and telescopes, all fail these men in their nicest examinations—in their hour of utmost need. With all their boasts and professions, never have they made revelation of the soul; never have they opened a passage to its penetralia—its adytum—its occult dwelling-place. Its abode in the animal body, passeth all understanding of the anatomist and physiologist. It is past all surgery to get a glimpse of the life, the soul, the psychical entity, however keen the blade or powerful the glass which they may flourish and flash, to aid their optics in their hopeful adventures. Their materialism hath made them blind. Blind leaders of the blind are they indeed! They neither see nor hear—their ears are too dull to hear angel whispers—never have been attuned to their Æolian cadences.

Well did the old Hebrew bard characterize the men of his day—those of the synagogue and those of the schools of philosophy, "By hearing ye shall hear and shall not understand; and seeing ye shall see and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should be converted, and I should heal them."

These men are not without descendants—they have perpetuated their kind in this age of the world. They may be seen in every church pew and pulpit—in every hall of science and professor's chair. Their legacies of blindness, and deafness, and dulness, and insensibility, are manifest everywhere in the stupid nonsense of theology and the stolid ignorance of so-called science.

Jesus, the great Galilean Master and teacher of ancient Spiritualism, though living hundreds of years later, was forced to confess concerning those with whom he mingled in his ministrations: "I speak to them in parables, because they seeing, see not; and hearing, they hear not, neither do they understand."

Paul, later still, and with larger and more extensive travel, also had occasion to declare in words, which we are justified in using, in regard to our gospel of Spiritualism: "If our gospel be veiled, it is veiled to them that are lost, in whom the spirit of the age hath blinded the minds of them who believe not."

I observe here, in passing, that the word *lost*, in the language last quoted, is to be received in the sense of not knowing where one is, or whither he is going, whose head is turned—indicating the state of a person who is bewildered—who is groping about and feeling his way—who is in a maze. In the light of this teaching of Paul, we see that churchmen of to-day are lost men, as sadly lost as those they think in need of their gospel.

Need Spiritualism fear such foes as we have presented and passed before us in this glance review? Notwithstanding the combinations and conspiracies of these Christian sects to destroy us; and powerful as they are in wealth and great in numbers; they have hitherto waged unsuccessful war upon our blessed faith, which has for its foundations the doctrines and doings of Jesus himself. In its every conflict in the battlefield of argument and controversy, of truth and error, Spiritualism has vanquished the enemy; carried the victory; and as a power in the earth, it shall yet "go forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Well may it boast of the great multitude in its brotherhood already, and of the host of believers upon whose lips has been heard the victor's glorious song of triumph in the hour of departure from the body, which I translate—

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

I protest against these our foes, this grand army of Christendom, having the right to distinguish themselves by any term that shall seem to identify them with Jesus. Their religion is one contrived by the apostles and not by Jesus. The word *Christ* does not belong to him necessarily; it is no part of his

name. It signifies, *one anointed*; it is derived from the Greek *Chrio*, to anoint. Jesus was a Spiritual Archon, in the kingdom of God and being spiritually anointed was a *Christ*. All the Jewish kings were anointed and hence they were Christs.

The system of Christianity is one of great pretension. It claims that all the goodness and purity of the world, are within its embrace alone. Its churches claim that they alone are the true worshipers and children of God—that they are the Saints of the Most High—that the happiness of heaven is assured them by reason of their faith in one whom they call the Son of God; whereas such assurance is a fiction to be classed in their long list of like absurd notions called doctrines, their piety only a show of goodness, not seated in the soul—their worship a moral idolatry—their holiness substantial as shadows and lasting as the morning dew on the grass, or the vapors of the mountain side.

I shall dwell on this occasion only on one of the false pretenses of Christianity; namely, that Jesus, the great Jewish reformer and Spiritualist, is the author and founder of the system—endeavoring to show also that its origin is plainly Apostolic, and its practices at the present time having none of the features of the School of the Nazarite of Galilee, and nothing in common with the teachings and doings of this great historical personage.

The pretence that he is the founder of the system, can be sustained only by falsifying the facts of history. It has stolen the livery of heaven to serve the devil in, as the poet hath phrased it.

Christianity, a creation of the Apostles, has ever been a mixed system, combining the spiritual and temporal elements. Till recently, it has, in fact, been represented by a potentate in the exercise of temporal power, and in the occupation of territory, as its political ruler. How long ago is it since Victor Emanuel, King of Italy, displaced his Holiness, the present Pope, Pious IX. and made the Eternal City his residence, and established there his royal Court?

What a career has Christianity had along the line of the Ages? But how worthless and useless its great business! Its churches have been great chambers of commerce in the bodies and souls of men. Its clergy have been sacerdotal merchandizers and brokers in benedictions and baptisms and burials. Wars and fightings and bloodshed, have been its accompaniments in all periods. What Christian nation has not resorted to the arbitrament of the sword? Talk of Christianity as a civilizer, and the means of enlarging the boundaries of knowledge! Nay, civilization has been beautifying the fair face of this earth in spite of it, by means of the arts and commerce and agriculture, etc. This is the religion which put Galileo to the torture for uttering an astronomical truth. I wash my hands of it—away with it!

How unlike and different the business of Jesus, and the religion which he sought to establish! The Commonwealth and the code of morals and religion, which he outlined and proclaimed in his teachings, Christianity has failed to accept and practice in its administration. His kingdom of God, his kingdom of heaven, has place in the soul, is within.

Jesus belonged to the order or class of men called Essenes. I suppose this term to be derived from the Greek, *eso*, signifying *inner* or *within*. His hint to the Pharisees who made clean and fair the *outside* of things, was an apt antithesis to the principles of his school, who always made most account of the *inner*—the inner man.

Though it is generally preached, and so understood, that Jesus is the founder of historical Christianity, I have taken the liberty to differ with those who so affirm. The system known by such name and style he never knew while on earth, nor even recognized it as his since his departure to the heavens. That system was, in its inception, a system of communism; this ingredient compounded afterwards with the ecclesiasticism of Judaism, and the idolatries of Paganism, makes up the totality of the system as seen and practiced to-day—a mosaic work, production of the ages, checkered with good and evil, with error and truth. Is this system, this Christianity of to-day, this patch work of communism, Judaism and Paganism the same, or in any important sense or respect allied to that established by Jesus? What is the record of history concerning his doings and teachings in this behalf?

The response is that there was once in Galilee a company of men associated in a peculiar manner, all of their number being chosen for membership by a most remarkable man, over whom, as disciples, he exercised mastership. This company, and the person who called it together, were a secret body or lodge, for the exercise of fellowship. Correlatively they were not allied as master and servant, but as master and disciple. This lodge had its mysteries, its symbols, etc. Its master was also teacher of the mysteries. He indoctrinated those who were received into companionship. He taught a true, grand, sublime Spiritualism, and this not only in private to his disciples, but in public to the Jew, the Gentile, the Pharisee and the Sadducee,

heralding the same wherever he went, albeit in synagogue or market-place, in grove or temple, on sea or by sea-side, in the vale or on the mountain-top. His teachings were accompanied by spiritual phenomena, which the men of other days have chosen to call signs or wonders, in demonstration of the truth and objects of his mission.

The Jew and the Roman, whose religions had been assailed and condemned by the master of this lodge, conspired to kill him, and shortly the Roman Proconsul, winking at the judgment of the Jewish Sanhedrim, and conforming to the wishes of the maddened populace of Jerusalem, delivered him up to be crucified. This tragic event scattered his disciples, and some of them found their way into other cities and provinces.

While yet at Jerusalem, "the twelve called the multitude of the disciples unto them," and recommended the election of seven men of their number to a Diaconate, a novel affair and organization not provided for or known under the administration of the Master in his lifetime. It was a sort of board of management of the secular affairs of the fraternity. Among those chosen to fill the membership of the board was one "Nicolas, a proselyte of Antioch."

It was not till sometime after the crucifixion of Jesus that the disciples were called *Christians*. Says the historian: "And the disciples were called Christians first in Antioch." Here was established what is called a *church*—a body of persons in some sort of association. It does not appear to be that of the continued lodge of the great Master as established and conducted by him in Galilee. Whatever its structure and mode of government, it is certain that in its temporal organization, it was unlike the destroyed or disbanded Lodge of Jesus. Any reader of the gospels, and acquainted with the history of the Christian church thus concededly organized after the crucifixion and continued through the ages down to the present day, with the clerical claim of apostolic succession, cannot fail to see its apostolic origin and lack of identity with the secret society of Jesus. This church organization was a wide departure from the lodge he established, and whose operations and administration were limited to the territory of Palestine alone. At all events, not till after the great Master had departed this life, began that ecclesiasticism which has descended to us in its career through the centuries. How well the members of the new organization behaved, and how some of these "churches" were esteemed by him in his high and heavenly dwelling-place, is matter of scriptural record. Let us look here at some of these early Christians in the light of history. The newly chosen deacon, "Nicolas, a proselyte of Antioch," is a historical personage worthy of notice, in illustration of Christianity in its very inception.

Hannah Adams, in her view of all religions, states: "*Nicolaitans*, a denomination in the first century—so called from Nicolas, one of the first seven deacons of Jerusalem. They made no difference between ordinary meats and those offered to idols; allowed a community of wives; and indulged themselves in all sensual pleasures without restraint," p. 243. See Dupin's *Church History*, vol. 1. p. 30.

The new American Cyclopedia has an article which I quote: "*Nicolaitans*, a heretical sect alluded to in Rev. II, 5, 6, and supposed to have received their name from Nicolas of Antioch, one of the seven deacons who is said to have introduced practices opposed to the gospel and to the instructions of the Apostles. According to Irenaeus, who is the first Christian writer who mentions them, they held fornication and the eating of meats which had been offered to idols, to be not sinful.

St. Epiphanius relates that Nicolas had a beautiful wife whom he abandoned for a life of celibacy, but afterward, unable to keep his resolution, returned to her and justified his conduct by licentious principles, which became the basis of the Nicolaitan sect. Eusebius says that they soon became extinct; but according to Tertullian, they continued to exist under another name, and their heresies passed into the sect of the *Cainites*."

It may be well just here to note what were the instructions of the Apostles, which were disregarded by Deacon Nicolas. The entire inventory of them may be seen in the circular letter issued from Jerusalem by the chief churchmen resident there.

"The Apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch and Syria, and Cilicia:

Forasmuch, as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying: Ye must be circumcised and keep the law, to whom we gave no such commandment; it seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul; men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent, therefore, Judas and Silas, who shall also tell you the same things by mouth, for it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well."

Observe that this letter is directed to proselytes—the pagan converts. Read the whole chapter (Acts XV), from which this missive is quoted. These instructions are negations and prohibitions of pagan practices.

The *social evil* question of to-day, it seems, is no new thing under the sun. This new apostolic system of religion, in its earliest movement, encountered it in its administration of church affairs. Let us see whether the marriage institution alone is able to settle the conflicting claims of Paganism and Christianity seen in this Jerusalem letter. The Greek word for fornication, one of the items of prohibition, carries the idea of promiscuity and purchase and sale for price paid. I

remark, in this connection, that there are no words in the Greek language answering to our terms husband and wife; his *woman* and her *man* are the expressions used to signify those of opposite sex who cohabit. Besides this Jerusalem pronouncement, there is another scripture to the point, in this inquiry concerning the practices of ancient and present Christianity. Paul, the great propagandist of this system of religion, and a confirmed celibate, in avoidance of the necessity of marriage and of obedience to the rule contained in the letter sent to Antioch, claims a freedom which we commend to the consideration of our religious foes. I translate his words as they are found in the Vatican copy of the Greek Testament: "Am I not free? Am I not an apostle? Have I not seen Jesus, our Master? If I be not to others an apostle, assuredly to you I am; for the seal of my apostleship ye are in the Master. My apology to those calling me to an account is this: Have we not lawful right to eat and to drink? Have we not lawful right to go round about with a sister-woman, as do the rest of the apostles, and the brethren of the Master, and Cephas? With what reason should I alone and Barnabas be exceptions. Have we not a lawful right to labor? What person goes to war at any time on his own expenses? Who plants a vineyard and doth not eat of the fruit of the same? Who feeds a herd and doth not eat of the milk of the herd? Do I say this as a man? indeed doth not the law say these things? For in the law of Moses it is written: thou shalt not muzzle the ox that crumbleth out the grain by his footsteps. Hath God a care for oxen; or doth he say this on our account? On our account; for he wrote that he who ploughs should plough in hope; and that he who threshes in hope shall be sharer of his hope. If unto you we have sown spiritual things, what great matter if we shall reap your things of the flesh? If others become participants of your privileges, may not we rather? Yet we have not used this permission, but endure all things that we may not contribute obstacles to the gospel of the Christ. Know you not that those exercising sacred offices eat the provisions of the temple—those in attendance upon the altar, participating of the altar? So hath the Master decreed that those heralding the gospel shall live of the gospel. But I have not used any of these privileges. (I Cor., ix, 1, 15.)

The common version of this scripture has, after the word Jesus in the first sentence above translated the word *Christ*, but it is an interpolation; there is no word for it in the original Greek. That version has the word *Lord* where the original is best rendered by the word *master*. Jesus never claimed nor exercised lordship, in the true English sense of this word. He properly defined his position, in this behalf, when he said to his disciples he was their master and teacher.

In the light of this translation, it is plain to see the significance of celibate priesthood and prelacy, of church sisterhoods of single unmarried females; and why to tell why the nunnery, the convent, the cloister, the church or cathedral, so often constitute a single establishment, and so frequently are in close proximity each to the other, and connected in some covert way not discernible by outsiders; and why it is not difficult to divine whence come the children found in the orphan asylum, an institution related to the church establishment, and so kindly cared for by Sisters of Charity, of Mercy, etc.

The questions, am I not free, am I not an apostle? seem to imply that being such, warranted certain indulgences not allowable in other persons—privileges limited to an ecclesiastic. Paul does not stop here to define in what respect he is free. Its meaning must be derived from the statement and argument that follow. He does not state in terms what are the accusations which he is called upon to answer. He recites, however, certain things in such way as to imply that indulgence in their use, had been called in question. He claims that as a minister of Christianity he is entitled to his living from such service, and appeals to his right to the common necessities, not only, to wit, his food and drink, but also to the society of a woman in his various peregrinations. It is fair to infer that this latter claim is the one that is contested by somebody.

The language used constitutes a plea of precedent, in justification of such indulgence, whatever it may be; some practice allowable, at all events, and by common consent conceded to apostles and others who were brethren in the church, and had rendered services without pay, in their organization, and conduct afterwards, as officers and members thereof.

It would seem to be no violent presumption that the claim put forth by Paul was aphrodisiac indulgence, all outside of marriage relations and while living in "single-blessedness." His apology or defence rests on the fact of church sisterhood of the females. This is a pre-requisite—no other female is allowed apostolic companionship. This is claimed to be consistent with celibacy—and hence, no need of marriage. These *things of the flesh*, or "carnal things," as the common version hath it, are urged by him to be as justly due to an Apostle, who exercises ecclesiastical vocation, as food and drink, in the matter of the demands of hunger and thirst. These Churchmen must be provided with these necessary things not only, but with a sister-woman besides!

Both this practice and that of fornication, obviated the necessity of marriage. I can see no difference in principle in the two methods of indulgence. If the one has foundation in lawful right, why not the other? The Apostle having made his defence, declares he has never exercised his rights in the direction of his argument. But dare the Christian celibate clergy of to-day, as boldly deny and challenge, as has Paul in his personal relations with any sister-woman?

Is this advocacy of the lawful right of himself—of the other Apostles—of the brethren of the Lord—and of Cephas, to take around with them in their peripatetic missions, a member of the sisterhood, anything other than an apology for free-love.

The system is certainly one of freedom from cost, or price payable, as in fornication—freedom from expense of family arrangements in marriage. Let the Christians who are ever slandering Spiritualists, and Pharisee-like boasting of their purity and piety, and thanking God that they are not like other men, look at home—examine the pages of their sacred book, the Holy Bible—and ponder well on the old maxim: *Those who live in glass houses should not cast stones at their neighbors.*

Let us see in what estimation Jesus himself, as a spirit in spirit-land, held those Christians who pretended to adopt his teachings and to practice his principles. Read his indictment, declared through the mediumship of John, while a prisoner on Patmos, as seen in the Apocalypse, against the church at Ephesus, at Smyrna, at Pergamos, at Thyatira, at Sardis, at Laodicea, in Asia. See how the great Teacher and Judean Master dwells on the deeds and doctrines of the deacon of whom mention has been made. In his recital of praiseworthy matters, found in the church at Ephesus, he says: "This thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." He tells the church of Pergamos, chidingly: "So hast thou also them that hold the doctrine of the Nicolaitanes, which things I hate." But enough; read at leisure what is said to the others of the seven churches, established by the Apostles, and forget not what is there charged against them, in the matter of the doctrines of Balaam, and the seductions of "that woman Jezebel, which calleth herself a prophetess."

If, in periods proximate to the time in which the Galilean taught in his lodge and in public, the churches and deacons were subjects of such indictments for their criminality as those here preferred against them by him, in his bright and blessed abode in the heavens, what must be their corruptions and departures from his teachings after a lapse of nearly two thousand years, one thousand of which constitute the dark ages—that millennium of ecclesiastical slavery and debauchery—when the papal Hierarchy was the sole custodian of the scriptures, and supreme exponent of religion?

I desire to avail myself of this occasion to say that I am neither churchman nor Christian, in the common or historic signification of the terms. But lest I may be misunderstood, allow me to state what is my faith and discipleship. I may be properly called a Jesuit, but not of the papal type of Ignatius Loyola. My Jesuitism is such as cometh of faith in the philosophy and religion taught by Jesus, the great Master. I am a disciple of his school, and I accept his doctrines. Venerating him as Godlike in goodness and virtue, and the most eminent Son of Humanity in all ages, but not God in the mistaken and silly sense of Christianity, venerating, I say, but not worshiping him nor any other man, however good and virtuous and eminent he may be, though a martyr; and at all times discarding the intervening ecclesiasticism of the centuries, I class myself as his pupil. In all the acts of my life, at all times, and in all places, I would be known by the name of Jesuit, a term which seems to me expressive, and a proper derivative from the name of him who presided over the Galilean Lodge of ancient Spiritualists.

### Convention of the Woman's National Suffrage Association, Steinway Hall, May 9, 1872.

Mrs. Stanton called the meeting to order. After a prayer by Mrs. I. B. Hooker, Mrs. Stanton announced that this meeting was not called to make a nomination for the Presidency, but to take the initiative steps thereto.

The reformers had been invited to consider a new platform. Some women had got together and had made a platform. They had had enough of platforms made by men; they now had one of their own; it would be in print, and the friends present could read it and vote on it in the evening. She requested that this day should be regarded as a woman's day, and that the brethren present would hold their peace. Men had such loud voices, and were so dogmatical that they were apt to overslaugh women.

Mrs. Hooker then read the following platform and was followed by Miss Anthony, who read resolutions which were hostile to the election of Horace Greeley, and admonishing the Conventions to be held in Philadelphia and Baltimore, that unless a proper recognition be given to the women of the land a Convention by the National Woman's Association will be held, and a Presidential ticket placed in the field.

Mrs. Isabella Beecher Hooker read

#### THE PLATFORM.

We, women citizens of the United States, in national convention assembled at New York, proclaim the following principles as essential to just government.

1. We recognize the equality of all before the law, and hold that it is the duty of government in its dealings with the people to mete out equal and exact justice to all, of whatever nativity, race, color, sex or persuasion, religious or political.

2. We pledge ourselves to maintain the union of the States, and to oppose any re-opening of the questions settled by the thirteenth, fourteenth and fifteenth amendments of the Constitution, which have emancipated and enfranchised the slaves and the women of the nation.

3. We demand the immediate and absolute removal of all disabilities now imposed on rebels and women, believing that universal suffrage and universal amnesty will result in complete purification in the family, and in all sections of the country.

4. We demand for the individual the largest liberty consistent with the public order, for the state, self-government, and for the national administration the methods of peace, and the constitutional limitations of power.

5. We demand a thorough civil service reform as one of the pressing necessities of the hour. Honesty, capacity, and fidelity, without distinction of sex, should constitute the only valid claim to public employment. The first step in this reform is the one term principle, and the election of President, Vice President and United States Senators by the whole people.

6. We affirm that no form of taxation is just or wise which puts burdens upon the people by means of duties intended to

increase the price of domestic products, and which are unnecessary for purposes of revenue. Taxes should not be laid upon the necessities; but upon the luxuries of life, that the rich and not the poor may bear the burdens.

7. The highest consideration of commercial morality and honest government requires a thorough reform of the present financial system. The interests of the people demand a cheap, sound, uniform, abundant, and elastic currency, to be a permanent measure of value, based on the wealth of the nation. This will be found in the issue of currency, or certificates of value by the government for all duties, taxes, and imposts whatever, which shall be legal tender for all debts, public and private; such currency to be the lawful money of the United States, and convertible at the option of the holder into government bonds, bearing a rate of interest not exceeding 3 per cent., and to be reconvertible into currency at the will of the holder.

8. We remember with gratitude the heroism and sacrifices of the wives, sisters and mothers throughout this republic in the late war; the grand sanitary work they did in the hospital, on the battle-field, and in gathering in the harvest at home. These have justly earned for the women of the country the generous recognition of all their political rights by every true American statesman.

9. We are opposed to all grants of lands to railroads or other corporations. The public domain should be held sacred to actual settlers, an inviolable homestead secured to every man and woman.

10. We believe in the principles of the referendum, minority representation, and a just system of graduated taxation.

11. It is the duty of government to regard children and criminals as wards of the State; to secure to the one the best advantages of education, and for the other more humane legislation and better methods of reform.

12. We hold it is the duty of the government in its intercourse with foreign countries to cultivate the friendships of peace, by treating with all on just and equal terms, and by insisting on the settlement of all differences by a congress of nations.

13. For the promotion of these vital principles and the establishment of a party based on them, we invite the co-operation of all "citizens," without distinction of race, color, sex, nationality or previous political affiliations.

At the close of the reading it was determined that the platform and resolutions should be open to discussion. Considerable confusion now arose by inquiries from the audience as to the authority by which these subjects were thrown out, and as to who were entitled as delegates to speak to the resolution.

Mrs. Stanton followed with a manuscript, historical of political parties in the past, how they originated and were destroyed, and was in the usual style of her able and finished productions, the audience listening with great respect.

## EVENING SESSION.

Miss Kate Stanton presided, and called the meeting to order, and then introduced Mrs. Marie Howland who opened with a lengthy lecture on "Godin's Social Palace," saying: "Our ears are filled with the glories of the nineteenth century, with laudations of the modern enterprise that has given us the railroad, the telegraph, and the steam printing press, and we hear loud praises of the democratic form of government from the advanced minds of all civilized countries, while the fact that there has never been a true democratic principle in the world seems to be utterly ignored. To-day the world is about ready for the inauguration of the democratic form of government, and the conditions are only delayed by such an accident as causes us in the solution to blunder. It was a blunder that has made the political leaders of the day proceed upon the supposition that the American eagle could fly straight with only one wing. Woman should be commanded to use her talents in teaching the organization of social harmonies. All compensations are adequate. The law of equilibrium rules everywhere, and the compensation for disfranchising one-half the race is terrible, mask the facts as we may. A great portion of the citizens are compelled to deplore the degradation of great masses of womankind, and they seem ready to admit that the degradation of woman is a worse spectacle than that of man. Woman, shut out from all voice in making the laws that govern her from the broader education of man, forced to submit to taxation without representation, denied the privilege of being tried by a jury of her peers, taught from the cradle that self-reliance and pecuniary independence were not to be sought by her, who but a fool can wonder that her life from the cradle to the grave is a pint-pot dance, and to secure the richest and best 'catch' in the matrimonial market the great object of life? For her part she considered it futile to expect from either of the political parties any recognition of their claims. The political parties have not quite risen to the place where justice counts as one of the factors in shaping action; they were as sincere in their contempt for demands for justice as the barons of the middle ages, but the time had arrived when woman should be recognized and take an active part in the government of the country."

The next evening speaker was Laura De Force Gordon, of California. She advocated very forcibly and eloquently the establishment of a new and independent political party to further their interests. She advised this new party to wait until after the conventions of the present great political parties, and if any of them put a woman suffrage plank in their platform to endorse the nominees of that party at their national convention. She concluded by reading the platform of their convention, and moving its adoption by the meeting.

Miss Anthony seconded the motion, when Mr. John B. Wolff objected, saying that the "gag rule" was out of place in a "Woman's National Suffrage Convention," where a great truth was at stake, and great principles to be discussed. He said the Convention voted in the morning that the platform and resolutions should be open to discussion. No opportunity had been afforded those to speak who were opposed to the platform, the time of the whole evening having been squandered by a lengthy disquisition about "Godin's Social Palace," in France, and a minute rehearsal by Mrs. Laura DeForce

Gordon, of her visit to, and exploration of the late Cincinnati Convention, all of which might be interesting, especially to the lady herself, and very appropriate as a parlor conversation, but entirely out of place in a convention like this, unless introduced to kill time and prevent the platform from being discussed.

Mr. Wolff proceeded to denounce the platform, and the attempt to force a vote on its adoption without discussion. His remarks were received with mingled applause and hisses, during which Mrs. Stanton called Miss Anthony to the chair, and withdrew from the hall, as did about one-third of the three hundred persons present.

It was quite apparent by this time that there were two parties in the convention, and a "split" inevitable.

The rock on which they split was the organization of a new party and the nomination of candidates for President and Vice-President; Mrs. Stanton and her friends claiming that it was not time yet to take such decisive action, and Mrs. Woodhull and her friends insisting that it must be done.

Those who were in favor of organizing a new party, had evidently looked forward with hope, that the "Womans' National Suffrage Convention" would sanction the movement and assist in pushing it forward, hence their disappointment when Miss Anthony announced a continuation of the Convention at Steinway Hall the next day and evening.

At this stage of the proceedings a cunning flank movement was attempted by one Dorus M. Fox, of Chicago, who rose in the audience and made a motion "that this convention do now adjourn to meet in Apollo Hall, to-morrow at twelve o'clock." The effect of the motion, if carried, would have been to abandon the Woman's National Suffrage Association as an organization and to rally to the support of the Equal Rights Party which was to be organized at Apollo Hall next day.

But Miss Anthony was equal to the occasion, and promptly repelled this Foxy flank movement, by declaring, "I will not entertain any motion to adjourn this convention to Apollo Hall during the absence of its President, and while arrangements have been made and notice has been given that the Womans' National Suffrage Association will continue their Convention in this Hall to-morrow."

"Then I appeal from the decision of the chair," shouted an enthusiastic supporter of the "Equal Rights Party" movement, who had mounted a chair directly in the rear of the said Fox. But as promptly was he met by Miss Anthony, who declared—"I will entertain no appeals from the chair on that question." Then shrieked the man who had appealed in vain to the gentle Susan, "By the sovereign right of a delegate I will put the motion myself from the floor of the house; all in favor of adjourning this convention to meet at Apollo Hall to-morrow at 12 o'clock say aye." About one-third shouted a tremendous "aye." "Those opposed say no." Fully two-thirds cried "no!" and yet, notwithstanding the vote, the appealing man, from his elevated position, shrieked: "The ayes have it!"

Miss Anthony, who stood upon the platform, with folded arms, calm, collected, and as unmoved as a shaft of polished marble, peering through her glasses upon this scene of confusion and tumult, as soon as the vote was taken, lifted up her sharp, shrill voice, and with the emphasis and dignity of one having authority said: "And I now give notice that the 'Woman's National Suffrage Association' will meet in this Hall to-morrow at 11 o'clock, and that this meeting is now adjourned to meet at that hour."

Thus it came to pass that the attempted trick of D. M. Fox, utterly failed, because of the superior ability, promptness and efficiency of Miss Susan B. Anthony as a presiding officer. It is truly refreshing these days of political degeneracy, to see woman manifest the ability and courage to repel in a convention the cunning efforts of such an old, broken-down, political hack and wire-puller as Dorus M. Fox. It argues well for woman's suffrage.

As what remained of a small audience, rose to go, Mrs. Woodhull stepped upon the platform and briefly said in substance, that she was glad of this action, because it had compelled those who had the Woman's National Suffrage Association in charge, "to show their hands" upon the question of forming a new party, and nominating candidates at this time.

The meeting then dispersed.

## CONVENTION AT APOLLO HALL.

As early as 8 o'clock A. M. of Friday persons from various States and Territories began to congregate in Apollo Hall. The committee on the reception of delegates from the provisional committee of arrangements were busily engaged examining credentials of delegates, and furnishing them with tickets entitling them to take part in the convention. All persons who had signed this call, and all persons having credentials from whatsoever authority, were made members of the convention, no other test being required—an entirely new method of composing a political convention.

On entering the Hall delegates found it hung with various mottoes among which were the following:

"Government protection from the cradle to the grave."

"Public employment the remedy for strikes."

"Interest on money is a direct tax on labor, to support wealthy paupers."

"Naturalization of land, labor, education and insurance."

"The unemployed demand work of the government."

"The world is our country, to do good our religion."

"The products of the past should be the equal inheritance of the living generation."

"The laws must be submitted to the people."

"Equal rights, peace, and co-operation."

"What lack I yet?" "Jesus said, go sell all thou hast and give to the poor."—Matthew, xix., 21, 22.

"Neither said any that what he possessed was his own; but they had all things in common."—Acts, vi., 32.

At 12 M. Mrs. Martin called the meeting to order, and the choir sang "Hail Columbia," at the close of which Theodore H. Banks, Chairman of the Provisional Committee of Arrangements, appeared at the front and said:

"I move that Geo. W. Madox, of Maine, be our Temporary Chairman."

Carried unanimously.

Mr. Madox, on assuming the chair, spoke as follows:

## THE ADDRESS OF THE TEMPORARY CHAIRMAN.

Fellow-citizens and friends of liberty, equal rights and distributive justice—representatives from the different States and Territories of this country, and those of you from across the water of the Old World—imbued with the spirit of liberty, justice, righteousness and courage, we welcome you here, also to aid us in inaugurating justice into form, righteousness into a possibility, publishing to the down-trodden and crushed millions on this planet the method and form of a complete emancipation from ignorance and its concomitants, poverty and its attendants. Thus will hope and faith be given to the possibility of seeming and realizing the good time coming of which so many have had faith and died without the sight.

We recognize on this platform the lovers of humanity of whatever race, condition, nationality, color, sex or creed; and Internationals, we invite you to come with your grandest and noblest thought, and deposit them in the garner of this convention, out of which we will frame such a platform of action, such method of procedure as shall find acceptable response in the heart and head of 7-10 of the people, sweeping over the country like a whirlwind, scattering the old dead fragments of present and past parties, rings, lobbies and rulers like chaff before the wind, and heralding upon our banner the people are sovereign.

I certainly feel proud that you have selected me to introduce to you the incipient organization of this convention, by making me your temporary chairman, and while I have faith in the possibility of enacting justice into law, and righteousness into form as deep and abiding as the granite hills and rock-bound coast of my present and native State, I will never falter in my efforts to lift the masses into a higher plane of thought and action through the elective franchise in the hands of the sovereign to whom all the acts of the people's Agent must and shall be submitted.

Thanking you for the honor you have conferred upon me and promising to serve you to the best of my ability, we will proceed at once to the business of the organization.

Harriet B. Burton, of Kentucky, and Sarah N. Todd, of Lynn, Mass., were chosen Temporary Secretaries.

Anna Kimball, of New York, moved that the Chair appoint a committee of thirteen on permanent organization. Adopted.

The committee was appointed, and retired.

The several committees were then ordered to retire, and the following resolutions, prepared by Stephen P. Andrews, were read by Harriet B. Burton:

*Resolved*, That the two fundamental principles of government and of the life of mankind are ORDER and FREEDOM, which have always, hitherto, been in conflict, and frequently in fierce antagonism, but which are, nevertheless, destined to be married and reconciled with each other.

*Resolved*, That the reconciliation of Order and Freedom in the government and social life of mankind is the grand problem of sociology, or of social science, and one which is awaiting solution at the hands of the wisest and most universally developed students of political and social affairs; and that, in order to be both scientific and beneficent, the solution must be guided by recurrence to the highest and most universal laws contained in the nature of being.

*Resolved*, That there is a permanently inherent regulative tendency in the mind and character of Man, which is allied with the principle of Order; which is in turn allied with Science and Wisdom; and that there is in contrast with this a similarly inherent tendency or drift in the mind and character of Woman, which is equally allied with the principle of Freedom; and this, in turn, with Nature or with the freedom or spontaneity which is characteristic of Nature; and hence, also, with Love; while yet the fundamental nature of these truths and relations is obscured, and the problem for solution rendered more difficult, first by the fact that in both the male and female mind both the principles of Order and Freedom are ever present and that they differ only in respect to preponderance; and, secondly, that each sex loves, and admires, and tends, therefore, to defer to, and even to exhibit a superficial seeming of that which is inherently and fundamentally, and always predominantly characteristic of the opposite sex.

*Resolved*, That there is a crude, primitive, imperfect and, from the ultimate ideal and high artistic point of view, a pseudo or false and pernicious kind of Freedom, which consists of casting off the constraints of conscience and of legitimate discipline, (as well as the unauthorized invasion of foreign authority) from individual conduct and from the collective life of a community; while the true or superior and normal type of Order is of such a nature that it can only be evolved from the very bowels of Freedom; and that its indispensable condition is, therefore, the previous existence of Freedom; and while the true and superior or normal type of Freedom is such that it can only comport with the orderly subordination of the whole life and conduct of the individual, and so of the community, to the principles of all truth, and to the purposes of all good, and with a loving acceptance of all necessary discipline, in order to the securing of these ends; and that therefore as Freedom is the essential condition of the existence of any true Order, either in the individual life or in society, so Order is alike the essential condition of the existence of any true Freedom; and that these two principles, Order and Freedom, as masculine and feminine are thus essential to each other in a manner analogous to that in which the two sexes are alike indispensable to the completeness of human life.

*Resolved*, That in the crude, primitive state of society, and while the true nature and complicated relations of these two governing principles were, or have been badly understood, and while they have, therefore, been badly adjusted to each other the deciding power in all conflicts has preponderantly fallen into the hands of that party which was the most physically powerful; inasmuch as physical force predominates during this earlier stage of development; that, therefore, Man has been in predominance, the tyrant over Woman and Order, of the kind which reigned at Warsaw—the tyrant over Freedom; not, however, without many notable exceptions and reversals, in which, through cunning, or spasmodic violence, woman and freedom have inflicted their revenges on the male man, and upon the instituted and compulsory order of the crude and unscientized societies of the past.

*Resolved*, That with the progress of events, the time has come when the demand exists and is now pressing every day for the vindication and harmonious co-existence in the world

of the true and vital kind of order which springs out of freedom, and for that true and beneficent freedom which is an orderly evolution from the spontaneity of perfect lives; and that, as the condition of this great step in social advancement it belongs to Man as the representative of order or the regulative principle, and as the depository of the crude force which has hitherto governed mankind to make, from his intelligence, magnanimously and spontaneously, the full concession of that freedom and natural spontaneity of which Woman is the more predominant representative and type; and that, therefore, the form of society upon which the world should and must enter in this age will be that in which the establishment of order will be entrusted to the prior existence and to the natural operations of freedom; and in which freedom will constantly tend to become orderly, under the influence of science, increasing intelligence, and the experience of the consequences of its own mistakes.

*Resolved*, That children only require to be constantly watched over and guarded, by the intervention of foreign authority; and that older persons are entitled to the superior knowledge of life which comes from their own experiences in freedom, and even from the blunders and follies which they may commit and that to prevent them from such results by foreign and impetuous intervention is to reduce them to the condition of children, and to perpetuate a state of semi-infancy and imbecility; that what is true in this respect of the individual, is true of communities and of the world; that there are, therefore, infantile periods in the world's history when the arbitrary establishment of order for the protection of mankind is in place, but that their higher well-being now demands the establishment of freedom and of such order as is compatible with freedom; and that in this age, the world has arrived at the crisis period in the mode of the administration of human affairs which should mark the transition from the lower to the higher life.

*Resolved*, That in view of these well-considered principles of social science, the political and social freedom of the individual and of society at large should now be amply and unhesitatingly conceded as the basis of the new order, whether the freedom be demanded as a right by those to whom it has been denied or whether it be voluntarily conceded as the better mode by those who have hitherto occupied the seat of power; that the participation, in appropriate measure, of both sexes in all the great departments and functions of the life of society is not only desirable for the higher results involved in the future destiny of mankind, but indispensable; and that, in freedom, and only in freedom, can the appropriate measure be determined, as it will then come to be either rapidly or gradually in which each sex can participate beneficially in the various affairs of life; so that the "sphere of woman" as well as the "sphere of man" will be in the end harmoniously and gracefully or artistically limited and determined—as they never can be by forceful authority or by the arbitrary dictation of mere public opinion and pseudo propriety.

*Resolved*, That it is written in the destinies, now urgently pressing for fulfillment, that society shall pass through the experience of the full participation of woman in political affairs; that the fact will have to be accepted, whatever the previous prejudices, speculations and theories on the subject may have been; and that the future form of society will, therefore, be such as shall be developed out of this hitherto untried condition of things; that the sooner, with the less amount of acrimony, and with the more mutual confidence and helpfulness between the sexes the transition is effected, the better for all; that instead, as is feared of woman being denaturalized by the influence of politics, political affairs may themselves receive the infusion of a different life and be modified into something very different from what they have hitherto been, by the participation and influence of the whole female sex; somewhat as the social character of the Quakers has been influenced for good by the recognition of the equality of woman; and if on the contrary, the public arena proves essentially unsuited to, and detrimental to the true womanly character and function in life, that the quick instinct of woman herself can be best trusted to discover the fact, and to prompt her voluntarily to withdraw from an uncongenial career; that, at all events, the lordly arrogance of man in determining the "sphere of woman," or of any one human being in determining the "sphere" of another human being, is becoming more and more adverse to the spirit of the age; that the question is not, fundamentally, of the right or wrong of any particular course of conduct, but it is one of jurisdiction, or of the deciding power over the very question whether the thing considered be right or wrong; and that the growing spirit of freedom in the world demands that this deciding power be lodged with the individual himself, or herself, whose conduct is in question; and that assumptions of the right and authority to interfere with and to regulate the conduct of others are becoming more distasteful to every well informed and well regulated mind.

*Resolved*: That not only the Fourteenth and Fifteenth Amendments of the Constitution of the United States, but the Constitution itself, the Declaration of American Independence, the spirit of all our institutions and the law of God written upon the rational constitution of the human mind, and evolving itself in this age, as the science of society, all concur in conferring on every citizen of a competent age, the equal right to participation in the choice of the government which they are called upon to obey; and hence, in a Republican Government, in conferring upon all the franchise which is therein the mode of expressing the will of the people as the fountain of governmental authorization.

*Resolved*: That, therefore, this Convention proceed to nominate candidates for President and Vice President, to be selected from either sex according to the preferences of the citizens, and that all citizens, male and female, be invited to participate in their selection at the poles.

The Committee on Permanent Organization, through its Chairman, Carrie H. Spear, of California, reported the following:

For President of the Convention, Hon. J. D. Reymert, of New York.

For Vice Presidents, Anna M. Middlebrook of Connecticut, John T. Elliott of New York, Isaac Frazier of Massachusetts, Lavina C. Dundore of Maryland, John M. Spear of California.

For Secretaries, Harriet B. Burton, of Kentucky, and George R. Allen, of New York.

[CONCLUDED NEXT WEEK.]

### Free Love.

Amongst the most philosophical and as I think strictly correct views of free love (not free lust) I offer to you, Mr. Editor, the following communication written ten years ago by a medium who is now languishing with consumption in the South, where she went with her husband, in the hope of there regaining her lost health, I present it for publication in the AMERICAN SPIRITUALIST, not because it differs materially in

principle from the sentiments expressed through Mrs. Woodhull, but are in coincidence therewith, and because it treats the subject a little different, and may, therefore, perhaps the better enlighten some minds still in the dark, and confirm others who may not yet be fully satisfied with the more recent utterances upon this important subject, as well as to show the reader that the free love idea more recently given through Mrs. Woodhull are not the newly entertained and expressed thoughts of the spirit world.

I may say, in conclusion, that at the time this communication was given, I suggested that it be sent to some spiritual paper for publication; but the medium objected, saying that it would not be published if sent. I then requested the privilege of taking a copy, which was readily granted a copy wherefore I now forward to you, hoping that you may deem it worthy of a place in your paper. OMOA.

### The Belief of a Modern Deist.

BY E. F. KING.

I believe in one Infinite God, the great primal Force or Causation. That he was never "angry," "wrathful," capricious or "jealous;" never defeated, "grieved" or disappointed: that he never "repented," experimented or blundered: was never thwarted in his purposes, nor surprised by results: I believe he makes revelations to all men according to their capacities to receive them; that these are never exclusive, special or partial, but responsive in every land to the earnest and candid inquiry for light and guidance; that this light comes through our inner consciousness, our intuition, reason, observation and experience—God's telegraph to human souls—and is authoritative to each one alone.

I believe the Bible to be a collection of ancient writings, containing many fine sayings, some antique imagery and fragments of early history more or less reliable but of little interest to us: a great amount of rubbish, obscenity and unmeaning gibberish; many laws only fit to govern semi savages, much fiction, and many contradictions; and, that it can upon no rational ground be defended as the "Word of God." I believe that the New Testament contains much good moral instruction, a large portion of which is borrowed from the codes of ancient sages and philosophers; but that these sayings are so hopelessly mingled with savage rituals and senseless orgies of Feticism and other old forms of faith, as to render it a very grave question whether Christianity is entitled to any thanks for the work it has done in the world's behalf, since its introduction.

That the dogma of the atonement—the stale old story of the incarnation—that ubiquitous marvel of a God-man through the huffer-mugger intervention of a ghost—the smudgy old story of a lake of bubbling fire and sulphur, painted in all the fervor and terribleness of a chronic insanity; logically and properly followed if true, by *auto-da-fes* and inquisitions—that these leave little room for a claim to the world's gratitude—is the verdict of impartial history.

I believe that Jesus Christ was a good man—born of human parents, in a natural and respectable way, and, in spite of Evangelical testimony, was legitimate. That his chief misfortune was not in his having been crucified, but in having fallen into the hands of ignorant and fanatical biographers, who flooded the first and second centuries with barefaced forgeries and fabulous accounts of transactions which never occurred; and in the glamour of their zeal, hopelessly travestied those that did. See Luke I, 1—"Forasmuch as many have taken in hand to set forth a declaration of those things," etc., which could not have been said if Matthew and Mark only had preceded him in that work. It is a charity to Jesus to believe that he never intended to establish a system of religion so dogmatic and vindictive as that which ecclesiasticism has so persistently and cruelly insisted upon thrusting upon him. I believe he died for the world in no other sense than that all good men have died, who have fallen as pioneers in the advocacy of unpopular truths.

The story of "redemption through Christ," is based upon the theological fiction that "Without the shedding of blood, there can be no remission." Why no remission without blood? Do not parents pardon children, teacher pupils, executives convicts, without the shedding of blood? Why in the reverend name of the Almighty must the hands of religion be eternally dripping in innocent gore? Let us abandon once and forever, such sanctified mockery and profanity.

I believe that all violations of law, mental, moral and physical, are followed invariably, sooner or later, by adequate retribution; and that this discipline of Heaven will surely follow upon our track until the wise and gracious purposes of its infliction are perfected: that the characters we form here are the initial capital with which we shall commence our career in the great Hereafter, that we can carry hence no borrowed capital—no second-hand, constructive merit—no "imputed righteousness." I believe that all will come to see, in this world or in the next, that it is better to work out a higher life of truth and beauty, and realize its beneficent results in the beatitudes of universal harmony and love, that a noble life will surely bring.

I believe that from the essential nature of God, this consummation will surely come. As a good and wise parent would, having the power, bring about the best possible condition for his child, though that child might not be able to see the bearing of all his father's plans, so the imagination cannot possible picture a future so grand, so blissful, so glorious as that which infinite Power, Wisdom and Goodness must accomplish for those his fiat has made to live. That if in our progress thither, we sometimes pass through trials and darkness, for known or unknown violations of law: with a view to our

correction and improvement; it is no impeachment, either of the wisdom or goodness of the Great Arranger of our destiny; but rather a further evidence of his ultimate beneficent purposes concerning us.

### "The Universal Standard."—Concluded.

What is the use of Nature's rule of conduct?

It is good for doing the things that a right rule of conduct should do.

What is the first and last thing that this rule should do?

It should do exact justice first to establish justice last, making the last means the first, and the first the last. The means lie between the extremes—justice and injustice.

What is the supply and demand of justice?

A co-equal use of inherent properties—give and take—exchange of equivalents!

What is every one's duty?

To bestow freely—to give and receive an equal use of inherent properties. This rule of conduct, rightly conducted conduct. It tells us what to do to establish true justice on earth. It is the only non-relative and non-comparative rule of conduct known. It is not limited by time nor space, nor the course of human events.

It has power to captivate, and make us free and independent of conscience—dependent also, of church forms, and all other forms of government, and their attending consequences. This universal standard put in practice would usher in the millenium and establish the Kingdom of Heaven on earth,

WASHINGTON, D. C.

JOHN THOMAS.

### Scientific Investigation of Spiritual Phenomena.

MR. EDITOR:—I notice in a liberal paper which I very highly regard, the following paragraph:

"When mediums will submit to such investigation as must precede intelligent conviction, scientific men will be willing enough to enter upon it; but so long as they insist on precisely such "conditions" as absolutely preclude it, what can they expect but to be treated with neglect by all but those who are already saturated with belief? When Spiritualism will submit to really scientific investigation, it will undoubtedly receive it."

The spiritual hypothesis supposes that there are three factors co-operating in every truly spiritual manifestation, first, the personal medium; the second, an unknown element, which for convenience, we call an *aura*, or atmosphere, dependant more or less upon the medium and its surrounding objects; the third, an invisible personal agent—intrinsically invisible.

Now it is clear that no medium can guaranty the presence, or the action of this third factor *unconditionally*. The medium has no control of his invisible personal agent. He cannot direct it to appear on call. But if he cannot command the appearance of the third factor to a spiritual manifestation, he cannot say with certainty that any manifestation will occur. He would act very unwisely, therefore, to sit for any manifestations except upon "conditions." He should guaranty nothing but his own honesty, and such patience with a captious, and sometimes insulting scepticism, as he can call into exercise. He has certainly a right to be very rigid in his conditions, if his experience has taught him that the *impersonal* agencies co-operating in the manifestations are very delicate, very subtle, with difficulty understood, and are easily deranged.

If the scientific man desired to show an inquirer the phenomena, or manifestation of the fact that electricity traversing a glass tube moves specially, he would need a dry room, and certainly a dark chamber. On these conditions he would be tolerably certain of getting his manifestation. But if, in addition to his glass tube and dark chamber, an invisible personal agent were likewise requisite to the manifestation, there would be a far greater degree of uncertainty because it could not be foretold what unknown conditions this invisible person (or spirit) might also require.

To ask a medium to give an unconditional guaranty of a spiritual manifestation, even after all known conditions have been fulfilled, is simply sheer absurdity, if the scientific inquirer really knows of what he is in quest. He sits for a phenomenon which is to follow certain conditions with the certainty of fate, when the entire phenomena is dependant in the first instance upon the caprice of what is assumed to be an invisible will.

Mediums may be and frequently are very capricious and exacting in the conditions they demand in order to a sitting. But they little more than match the asinine folly of the scientific worthies who insist that if any strange phenomena shall appear in the presence of a medium, they shall at all hazards assume only such phases as would be manifest if they were not due to spirits.

Take the Slade manifestations for example. Distinct written communications are produced in his presence, which it is known are produced by no agency which natural human sight can discern, unless, to be sure, a spirit hand is for the time clad in visible substance. In the first place, most scientific men would not credit the fact, unless after witnessing it some dozens of times; and then, if they should witness it, their next effort would be to persist in explaining it scientifically—that is, on the supposition of the entire absence of intelligent consciousness; or in other words, by some unknown involuntary agency. If their methods of logic were applied in the ordinary concerns of life, one should infer that all the persons with whom he holds intercourse are babes, automata. For no one knows of the existence of a person, in the proper sense of that term, except by inference from the analogy of his own acts of mind and will to similar acts in others. It is analogical inference by which we credit the existence of our living friends,

and we have barely a less degree of analogy from which to infer the reality of our departed spiritual friends.

So, if our mediums are capriciously exacting in the conditions on which they agree to become the means of the manifestation of spirits, it is well balanced by as capricious a stupidity on the part of our Huxleys and Tyndalls in denying the legitimate inferences from the facts which they may see. If men of science sit for manifestations of spirits, they should be held to do what they pretend to be doing, and not in the same breath require facts that proceed only from involuntary agencies. At present they sit for manifestations, if they ever stoop from the height of their scientific dignity, in the same mental mood in which they would sit at a wine cask awaiting the tapping, expecting a flow as soon as the spigot is turned. Our spirits do not come in that sort of style. They sometimes rap, but they cannot be tapped at will.

WASHINGTON, D. C.

## The Brooklyn Spiritual Union.

### CONSTITUTION.

ARTICLE 1. *Name.*—This organization shall be known as the "Brooklyn Spiritual Union."

ART. 2. *Objects.*—Its objects shall be mutual aid and co-operation on the part of its members, in the discovery of truth, and in the application to their own lives and promulgation to others of the truths of modern Spiritualism, and to give a rational and inviting conception of after-life to those who use the present worthily.

ART. 3. *Specific Measures.*—The Union will also seek to attain its objects by the following specific measures: First—by frequent meeting of its members for conference, inquiry, instruction, mental improvement, Spiritual culture, social intercourse and healthful recreation. Second—by efforts to reform the vicious, to prevent crime, to befriend the needy and the outcast, to care for the sick and suffering, to induce improved methods of domestic life, to stimulate the mind to the largest investigation and the freest thought on all subjects, especially on the vital questions of truth and duty, that we may be qualified to judge for ourselves what is right and true; by engaging in the education of children and others in the requisites of true living, and promoting the study of social science, and of the claims of brotherhood, thus preparing the way for the reconstruction of social, civil and religious instruction on the basis of a true paternity.

ART. 4. By prompting our earnest endeavors, by purity of life, by unselfishness, and by loftiness of aspirations, to live constantly *en rapport* with the highest conditions of spirit life and thoughts, to cultivate self-reliance and careful investigation by taking away the support of authorities, and leaving each mind free to exercise its own truth determining powers, to energize the soul in all that is good and elevating, and to restrain the passions from all that is evil and impure.

ART. 5. By the dissemination of truth, by means of public instruction, lectures, reading-rooms, the press, and spirit communion, to quicken all philanthropic impulses, by emphasizing the truth of universal brotherhood, and the duty of living for the good of all, under the encouraging assurance that the redeemed and exalted spirits of our race instead of retiring to idle away an eternity of inglorious ease, are encompassing us about as a great cloud of witnesses, inspiring us to the work and aiding it forward to a certain and glorious issue.

ART. 6. Any person who after due examination, recognizes the substantial truths contained in the constitution, and desire to promote the objects of its association is eligible to membership under the conditions hereafter prescribed in the By-Laws.

ART. 7. *Officers and their duties.*—First, The officers of this Association shall be a President, a Vice President, an assistant Vice President, a Secretary, a Treasurer, a Musical Director or Directress, a board of managers to consist of twelve, and a board of Trustees to consist of three, all of which shall be elected at the regular meetings by ballot, and to serve for one year or until their successors shall be chosen.

Second, The President, Vice President, Secretary and Treasurer, shall perform the duties usually devolving upon such officers or such as shall be prescribed by the By-Laws.

Third, The Board of Managers shall provide a place of meeting for the Union, call special meetings when in their judgment desirable, control all expenditures on account of the Association, audit all claims against it, draw all drafts for payment, (exceeding the sum of twenty dollars, by the Treasurer, receive reports from standing committees, and have the general management of the Union subject to its instructions. They shall present an abstract of their doings and expenditures quarterly, and a full report at the general meeting, in January of each year. Fourth, The Trustees shall receive and hold in trust, all monies and other properties of whatever nature, which may belong to or come into possession of the Union (excepting amounts not exceeding one hundred dollars, which the Treasurer is allowed to retain for contingent expenses) and pay out or dispose of the same only as directed by the Board of Managers.

ART. 8. The Union shall meet on the second Thursday evening of each month for the transaction of business, and on every other Thursday evening for conference, physical, mental and spiritual improvement. Special meetings may be called by the President, when in his judgment necessary. The first regular meeting in January of each year, shall be styled the annual meeting, at which the President's, Secretary's and Treasurer's reports shall be presented in writing, and the election of officers for the ensuing year shall be held.

ART. 9. *Withdrawal.* Since convictions of truth and duty are liable to change, it shall be deemed both the right and duty of any member, whenever he or she can no longer subscribe to the basic principles or labor for the objects of this Union, to promptly withdraw therefrom, giving notice of such withdrawal to the Secretary. No reason for such withdrawal to be required; but in case of a neglect of this duty the Union will have the right to protect itself, and for the persistent practice and justification of unfraternal acts, or refusal to comply with the constitution and by-laws of the Union, any member may be suspended or expelled, and his or her name stricken from the roll by a vote of the Union.

ART. 10. *No distinction of sex.* Distinction of sex shall not be recognized in the membership, selection of officers, or assignment of duties in the Union.

ART. 11. *Amendments.* This constitution may be amended at any regular meeting of the Union, provided that notice of the desired amendment shall have been given at a preceding regular meeting; providing further that no important change shall be made without the consent of two-thirds of the members; and also provided that the time of regular meetings may be changed at any such meeting without any previous notice.

### BY-LAWS.

#### DUTIES OF OFFICERS:

1. *The President* shall preside at all meetings of the Association, or in his absence, the Vice President, or in their absence the Assistant Vice President. The President shall, so far as practicable, enforce the rules of order established by parliamentary usage, or such as may be adopted by the Union, and shall appoint all committees, unless on special motion to the contrary; and shall call extra meetings of the Board of Managers, or of the Association, upon the request of seven members of the Board of Managers. In the absence of the President it shall be the duty of the Vice Presidents to attend to all the duties of that office.

2. *Secretary*—It shall be the duty of the Secretary to transcribe the Constitution and By-Laws in a book, and see that all members have an opportunity to sign the same; to attend all meetings of the Association, and keep a correct record of proceedings, and to communicate to the Union all matters referred to them. Also, to attend to all correspondence with other societies and the public; shall copy in a book kept for that purpose, all letters written, and file all those received relating to the affairs of the Association.

3. *Treasurer*—The Treasurer shall keep a just and true account of all moneys received and paid out, and shall deposit with the Trustees all amounts received in excess of one hundred dollars. He shall make payments only in accordance with the directions of the Board of Managers, and whenever the amount exceeds the sum of twenty dollars, only on orders signed by the President or Chairman of said Board; he shall report, if required, at each regular meeting, and upon his resignation or removal from office, shall give up all moneys, books and papers belonging to the Union, to his or her successor or to the Board.

4. The Musical Director or Directress shall have full control of the musical department, and see that all meetings of the Union is furnished with music, provided a musical instrument be furnished by the Union for that purpose.

ART. 2. *Membership.*—Any member who may receive a majority vote at any regular meeting of the Union, and who can comply with Article 6 of the Constitution, may become a member of this association by signing the Constitution and paying the sum of fifty cents, and fifty cents monthly thereafter, provided no objection be made by any member. In case objection be made, it shall be stated in full, and ample opportunity given for explanation or defence; after which, if the candidate receive a two-third vote, he or she shall be entitled to membership.

ART. 3. *Non-Attendance of Officers.*—It shall be the duty of the members of the Board of Managers to be present at each regular meeting, and should any member be absent from three consecutive meetings, his or her office shall be deemed vacant, unless the absentee be excused by a vote of the Board.

ART. 4. *Contraction of debt.*—All propositions involving expenditure on the part of the Union by any officers or members, shall first be submitted to the consideration of the Board of Managers, and the Union shall not be responsible for any debt contracted, unless previously authorized by the said Board.

ART. 5. *Vacancies.*—Should a vacancy occur by death, resignation or otherwise, in any of the elective offices of the Union, such vacancy shall be filled by election at the next regular meeting in the manner prescribed in the Constitution.

#### Present Board of Officers.

President—Dr. D. A. Smith.  
Vice—Mrs. Ada E. Cooley.  
Assistant Vice—Miss Thirz A. Wilson.  
Secretary—Mrs. Dr. Townsend.  
Musical Directress—Miss Clara C. Cooley.  
Trustees—Mr. Geo. Gilbert, Mr. John Brewer and Mr. D. C. Grose.

#### Board of Managers.

Dr. E. F. Townsend, Mrs. J. A. Wilson, Mrs. E. Jordan, Mrs. E. J. Jordan, Dr. D. A. Smith, Miss Thirz A. Wilson, Mrs. Dr. Townsend, Mr. John Brewer, Miss Georgie Wilson, Mr. H. Dickinson, Mr. D. C. Grose, Mr. William Willicott.

### Letter from Eli F. Brown.

BRO. WHEELLOCK: I have been intending to write you for some time, but have been so busy that I could not do it. Inclosed find money; please send papers as directed.

Since I last wrote I have been working mostly in Indiana, lecturing in many places, and assisting several lyceums. I find the lyceum cause on the rise in this part of our country. Several new ones have been started, several old ones re-organized, and I know of none that have recently failed.

The last two weeks of April we spent in reorganizing the Lyceum at Osborn Prairie, Indiana. The effort was a complete success, and the Lyceum starts out this spring with fairer prospects than ever before, with an increase of both numbers and interest.

During May we work in this—Kansas City. On last Sunday we made the first move at a Lyceum here. We are greatly encouraged; between fifty and sixty entered into the effort immediately, and the interest is such that success is evident. This week we are making the equipments ourselves, by which operation we will have a much nicer outfit, and a much cheaper one, than if we were to purchase it.

Kansas City is one of the "lively" cities of the West. In it we find a large number of earnest souls enlisted in the spiritual movement. Their effort to build up a Lyceum shows that they possess that eminently practical and sensible turn of mind which looks to doing good, in works and deeds, rather than in creeds and idle words.

Our audiences on Sunday evening are large, and the interest unflagging.

KANSAS CITY, Mo., May 8.

A young girl in Burlington, Vt., was sent to Jail for two months, the other day, for the heinous offence of wearing boy's clothing. Unless Vermont jails are different from similar institutions elsewhere, the girl will come out worse than she went in. The proper treatment of youthful criminals needs attention in the Green Mountain State. Here is General Stannard, who stole \$40,000 of Government money, going free and receiving nothing but sympathy, while this poor girl is locked up in idleness for two months and a stigma affixed to her name which will be life-like in its duration.—*Boston Herald.*

### Is There Room in the Angel Land?

A short time since, the writer listened to an interesting discourse by a Methodist preacher, in which he related the following touching incident. A mother who was preparing some flour to bake into bread, left it for a few moments, when little Mary—with childish curiosity to see what it was—took hold of the dish, which fell to the floor, spilling the contents. The mother struck the child a severe blow, saying, with anger, that she was always in the way. Two weeks after little Mary sickened and died. On her death-bed, while delirious, she asked her mother if there would be room for her among the angels? "I was always in your way mother—you had no room for little Mary! And will I be in the angel's way?" The broken-hearted mother then felt no sacrifice too great could she have saved her child.

Is there room among the angels  
For the spirit of your child?  
Will they take your little Mary  
In their loving arms so mild?  
Will they ever love so fondly  
As my story books have said?  
Will they find a home for Mary—  
Mary numbered with the dead?  
Tell me truly, darling mother,  
Is there room for such as me?  
Will I gain the home of spirits,  
And the shining angels see?

I have sorely tried you, mother—  
Been to you a constant care;  
And you will not miss me mother  
When I dwell among the fair;  
For you have no room for Mary—  
She was ever in your way,  
And she fears the good will shun her;  
Will they, darling mother, say?  
Tell me—tell me truly, mother,  
Ere life's closing hour doth come,  
Do you think that they will keep me,  
In the shining angels' home?  
I was not so wayward, mother,  
Not so very—very bad,  
But what tender love would nourish,  
And make Mary's heart so glad?  
Oh! I yearned for pure affection,  
In this world of bitter woe;  
And I long for bliss immortal,  
In that land where I must go;  
Tell me once again, dear mother,  
Ere you take the parting kiss,  
Will the angels bid me welcome  
To that world of perfect bliss?

Methodist Home Journal.

### A Woman's Column.

The Academy of Sciences at Philadelphia has elected a woman to full membership, and one of its most active committees boasts a female member.

Mrs. Mary A. Livermore has consented to deliver the memorial address at Abington on Decoration Day.

The New Bedford *Mercury* boasts the champion old lady at Mattapoisett, where a Mrs. Randall, 87 years old, wheeled a half bushel of potatoes two miles one day last week, in order that a friend might be sure to have them in season for Spring planting. This same woman cultivates an acre of land herself with very little assistance.

A young lady in Camden, N. Y., last week dropped a newspaper on the bridge. A young gentleman, who had not kept posted with the fashions, picked it up and offered it to the young lady. She indignantly repudiated the ownership, and he is wondering what made her look so mad.

SINGULAR SUIT FOR DIVORCE.—We hear of a very singular suit for divorce at the next term of the Supreme Court, at East Cambridge next week. The parties have been married thirty-seven years and have three children, and have always lived together until recently, and have now sued for a divorce on the ground of incompatibility, ill treatment, etc. They are both well known in this city, as the lady is the daughter of a bank officer, and was years ago well known to old residents at the South end, and the gentleman is a member of the bar in this county. The parties live in Weston, but formerly resided here, and afterward in Newburyport.—*Boston Traveller.*

### Golden Wedding.

The fiftieth anniversary of the wedding of Mr. and Mrs. Enos Smith was celebrated on Wednesday evening at their residence 179 Temple street. There were present on the occasion seven children and five grand-children, one child and four grand-children being absent. Mr. and Mrs. Smith were completely surprised, as they had not anticipated what was in store for them. After the family were seated in the parlors, Mrs. Laura Cuppy Smith, of California, addressed the aged couple in an affectionate manner, referring to the occasion that had brought them together, and in closing, presented Mr. Smith, in behalf of the children, with a magnificent gold headed cane and a pair of gold spectacles, and to Mrs. Smith a pair of gold spectacles and other articles of value. The absent son, who is a captain of one of the Mississippi steamers, sent a handsome donation in money, and at his request the family sang, "Do they miss me at home?" After a few moments spent in social converse the company retired to the dining room, where refreshments had been prepared. In the centre of the table was a beautiful bridal loaf, presented by the grand-children and prepared under the direction of Miss Hattat, on which were gold dollars, giving the loaf a very inviting appearance. After all had been abundantly supplied with refreshments, the company returned to the parlors and enjoyed the remainder of the evening in a social manner. Mr. and Mrs. Smith are hale and hearty, and to all appearances may be spared to their children for many years to come. The occasion was a very pleasant one, and will be long remembered by the participants.—*New Haven Palladium.*

## The Good of Evil.

Why hath every day its night?  
And every rose its thorn?  
And why is not the husky stalk  
As mellow as the corn?  
Why comes the winter's chilling blast?  
Why falls the drifting snow,  
When summer's warmth would better suit,  
And cause more flowers to grow?

Why treads grim famine o'er the earth,  
To pinch and starve the poor?  
Why comes the pestilence, to bring  
Disease no balm can cure?  
And why doth war, with sword and plume,  
Go stalking through the land,  
Smiting the brave, and fair, and young,  
With devastating hand?

Why is it human souls are rent  
With sorrow, grief and woe?  
And what doth cause the bitter tears  
Down Beauty's cheek to flow?  
Why aches the heart? Why dims the eye?  
Why throbs the burning brain?  
And why, oh! why are pleasures not  
As plentiful as pain?

God never made a perfect thing  
Without a speck or flaw;  
Perfection never yet was reached  
By any special law.  
The towering mount, the stalwart oak,  
The tender blade of grass,  
Through stages of development  
Are all obliged to pass.

Then what is man, that he should be  
From Nature's laws exempt?  
And why should he resist her claims;  
And treat them with contempt?  
The wisest men were children once,  
With mother's milk were fed,  
And all the paths which they have walked,  
The angels once did tread.

The blind man never sees the sun,  
Although the sun doth shine;  
The deaf man hears no melody  
In music most divine.  
Man's imperfections, 'tis, that make  
All things imperfect seem;  
And when we think we're most awake,  
Perchance we most do dream.

What man calls evil, only is  
The germinating seed,  
From whence, by sure development,  
Shall spring good fruit indeed.  
And man all evil shall outgrow,  
In spite of doubt and fears;  
In faith and hope shall plume his wing  
And soar to brighter spheres.

Let man learn wisdom from the bee,  
That by its instinct knows  
That honey from the thistle comes,  
As well as from the rose.  
As out of darkness sprang the light,  
As oaks from acorns grow,  
So out of error truth shall come,  
And good from evil flow.

## Phenomenal.

MORE SPIRIT FORMS AT DR. SLADE'S ROOMS.

On the evening of May 8, Mayor Carson and wife of Newburg N. Y., had a sitting with Dr. Slade.

After a thorough examination of the room, the parties were seated at the table as is the usual custom. At first numerous hands were seen by Mr. and Mrs. Carson, which came taking hold of and freely handling their arms and hands, and carressingly patting both on their shoulders at the same time.

Next came a cloud of light at the aperture, and from it developed a face which was recognized by both, Mr. and Mrs. Carson, as the face of her dear departed sister!

Other faces appeared to them, but were not as fully recognized.

DAY TIME—MAY 8,

Mr. and Mrs. Gage of Vineland, N. J., called and had a seance in the forenoon, in broad daylight when the remarkable phenomena of spirits writing on the slate occurred.

Being seated at the table, the slate was placed over a little scrap of pencil, lying on the top of the table, and in this position, Dr. Slade's hands being held by Mr. and Mrs. Gage, the following communication from Mrs. G's son in spirit life, was found plainly written on the slate, and while it was being done each one could distinctly hear the sound the little piece of pencil was making as it moved along on its wondrous work, under the guiding power of spirit-fingers, telling a sweet, though brief story of immortality and love. "Mother, I am so glad you came here; I told you to come yesterday."

Mrs. Gage acknowledged the fact that she was thus requested to come to Dr. Slade's, by her spirit son, though no one else present knew of it.

Other messages were given Mr. and Mrs. Gage in the same manner, which were most convincing and interesting to them.

This method of spirits communicating with their friends, through Dr. Slade's wonderful mediumship—*spirits writing in a plain and legible hand on a slate, and no person touching it*—is very frequently done now. What does it? Here is a manifestation of *power and intelligence*. From whence does it proceed? The conditions are such as to show that no human being in the visible form, can possibly perform what is *absolutely done*.

A slate with frame around it, laid over a bit of pencil the

size of a pinhead, on the top of a smooth table, precludes all possibility of the writing being done by the medium. And yet, *it is done*. Why don't scientific men tell the world what it is?

Also, while thus seated at the table, picture frames hanging upon the wall, and full ten feet from where any person is sitting, will, at request, move to and fro. What does it? Is it "will power" alone? These questions must be met, gentlemen of science. No lagging. The world looks to you for an answer. Contemptuous sneers will not do it. Would-be-wise doctors of divinity can no more answer the question than an Egyptian mummy.

To be of any value the answer must be in harmony with the dictates of reason and the infallible teachings of nature.

THE SAME DAY

there came a minister of the gospel and professor of a medical college to view these wonders.

Many startling tests were given them of a similar character to those narrated before. When chairs, or other things moved about the room without visible contact, these savans of science would at once examine the place or spot where the chair or thing stood, for trap-doors, springs, etc., while the spirit of the Indian brave, Owassoo, stood by, smiling at their credulity. One of the D. D.'s, after receiving one line written on the slate, in answer to the question "would you like to see more?" replied, "What would be the use of seeing more until I can solve this." A sensible conclusion truly.

These grand manifestations of spirit power, through Dr. Slade's mediumship, are constantly on the increase.

A. A. W.

## Communication from Spirits.

GIVEN THROUGH THE MEDIUMSHIP OF SARAH E. MICHENER, NOVEMBER 11, 1862.

The views now entertained in relation to certain truths, and the false idea of virtue that abound among men, render it difficult to diffuse, through the channels of inspiration, that which we deem important to communicate. What we would set before the thinking portion of Spiritual reformers is the idea that comes to us in relation to man's wants, his needs, and what he now claims as his privileges in regard to his amorous nature. We have carefully investigated this subject—have viewed it in all its phases of development of which we are capable; and from our observation, and from that of others yet more progressed, we are prepared to give through the present channel of communication what we deem truth upon this subject.

FREE LOVE.

This term has caused much sensation amongst undeveloped minds, and much condemnation and misunderstanding amongst those more progressed, in consequence of the different views that different minds take of the subject. But free love, as it will be known to the inhabitants of the earth, is destined to bless the race. No good but has its counterfeit; no blessing but what may be perverted to a curse. So with free love.

That freedom that leaves others free, whilst it claims the same for itself, that love which would bless, while it harms none, cannot but result ultimately in good. The undeveloped, the unprogressed man or woman, may find in the free indulgence of their animal nature a transient enjoyment that can in no wise bless themselves or others, save that it teaches them lessons of wisdom, and will eventually bring them into a plane higher, nobler, more spiritual. But in no way can humanity be raised but through freedom, even though it may lead through suffering; and the provision of their freedom will bring that suffering upon the human family that can alone prove their saviour.

You cannot force men into virtue. You cannot legislate men and women into purity of life. You cannot institute a moral sentiment otherwise than through perfect freedom that will oppose a barrier to crime, to licentiousness and physical degradation. Leave all free—free to act and free to suffer from the result of their actions instead of the condemnation of their fellows, and you will then place them in a position where they can and will work out their own salvation.

The time cometh, and is even now at the door, when humanity will be free; free from political, religious and social bondage; when tyranny, whether it be on the part of national rulers, of religious teachers, or of the yet more crushing, more soul-destroying institution of marriage, shall be known no more. But this freedom, this state of physical and mental emancipation, comes only through much suffering, both mental and physical. The period of a new birth has arrived; a new idea is to be born into the world; a new and sublime inspiration is to take the place of the old customs and opinions, and the death of the one and the birth of the other, must produce violent struggles. This shall be known in all departments of life, among all classes of society, among all denominations of religion, and it shall rend and divide till nought of the old survives. And from the progressed in each and all the departments of life shall a new order come forth; and through suffering these will be cemented and bound together in labors humanitarian, in love universal, in action harmonious.

The true condition of life, the true sphere of action, lies in the unrestrained, untrammelled exercise of all the faculties of the mind. No legislative enactments, no governmental restriction should, of right, be laid upon any of the attributes of mind. Freedom in all things, freedom from all external authority, is the only means whereby the individual can progress into a state of harmony. The exercise of loving counsel, the discipline that example and healthful surroundings impart, do not come under the denomination of force or restraint. When the exercise of love and of wise example fail to

regulate the action of any, it is unsafe, it is detrimental to growth to attempt coercion. The individual must have the benefit of his own experience; no other can avail him. He must violate, and he must suffer from the consequences of such violation, and thereby gain that wisdom which he was not organically or intuitively endowed with.

Therefore, when we advocate the freedom of the affections, we mean freedom from all arbitrary interference on the part of individuals or of legislatures; but not freedom from the dictates of an enlightened understanding, or from the results of a harmonious unfolding, or from the exercise of the intuitive faculties. We would encourage all to the exercise of their highest perceptions of right, let that standard be what it may. Better to err on their own plane of unfoldment; that is better to transgress some of the laws of health, physical or mental, than to act from the plane of another before conviction takes possession of the mind—before being prepared to recognize the truthfulness of the position; for thereby are they becoming the mere passive embodiment of principles that have no vitality in themselves. Of such is the world of mankind now composed. They act from an arbitrary and unreal standard of virtue, and consequently have no foundation to stand upon when temptation overtakes them, or when principle is not made the basis of action.

The greatest good to the human family is the only standard of right action. Whatever promotes health in the individual, that is, the right, physically, for that individual. That which promotes the happiness, provided it interferes not with the happiness of another, is the right for that individual. That which promotes healthy development, moral and physical, in a community, is right for that community. There is no arbitrary rule of right and wrong. The effect upon human happiness is, and can be the only criterion by which to judge of the rightfulness of actions. By their fruits shall ye know them. Men do not gather grapes of thorns, nor figs of thistles. So it was said in the time past; and such will it be to the end of time.

As mankind progresses, right and wrong will progress. What is right to-day will and should be wrong in time to come; for different planes of development must have different standards of right. That which would contribute to the happiness of the low and undeveloped, and, therefore, would be the right for them, would be the torment of hell to those who have attained to a higher state of development. But shall the low and undeveloped be debarred their good? Shall they not have their enjoyment? Nay, verily, they are acting in harmony with their development—are performing their parts in the economy of nature. Why, then, deprive them of the enjoyment of what, to them, is right action?

This consideration should not, however, prevent any who have progressed to a higher plane from using all their persuasive powers—from exerting all the influence that love and paternal feeling would prompt, to elevate those on the lower plane, to lead them to perceive that there is a higher enjoyment than that which they are in possession of. Thus will humanity become the element by which to ascend the endless ladder of progression.

There is a principle operating in the world of human existence by which humanity will be raised from its present low and degraded condition, and brought into a state of harmony and paternal relations. This principle is nearly allied to and dependant upon the idea so much repudiated by conservatives of the present day, which is no other than Free Love! or freedom of the affections—one and the same, as we apply the terms. It is the freedom (unrestrained by legal penalties or popular ideas of right) to follow the attractions; to love, unrestrained by other than the love of goodness; of purity of right, as manifested to each individual. This love, this attraction, when once purified and sanctified by the predominating love of goodness, of truth, of desire for humanity's unfolding, will lead no one to violate the principles of justice, of right, of personal purity. It will but lead to that course of action that will secure to coming generations that organization and mental development best adapted to a harmonious age. The child born into a life of never-ending duration has a right which will, ere long, be recognized, of a true and harmonious development. And how can the offspring of inharmony be harmonious? How can the offspring of lust be other than impure? How can false relations beget other than moral deformities, lascivious propensities and unholy desires? Bring the being into existence free from all those contaminating influences that now pervade society; let it be an object desired in the act that gave it being; let it be honored and cherished as an embodiment of love, pure and holy, as Divinity itself let the progenitors be chosen for their manly and womanly natures, and the object recognized as a sound pledge of devotion to principle, and generations will not have to pass before the effect will be plainly visible upon the rising age.

We do not say that paternity outside the conjugal relations is the ultimate to which the world is to arrive. Far be it from us to set such bounds to humanity's progression. But in the present condition of the race, with its present, we may say, low development, we would say that better, far better, is parentage outside of what is now recognized as marriage, than that under the law where love reigneth not, where inharmony dwelleth; where lust, not love begets.

Whatever will raise humanity, whatever will contribute to the elevation of the race, is, for the time being, right and proper. If not, how shall we reconcile the institution and customs of the past which we have so evidently outgrown? But right, in the time thereof, is all that tends to man's unfolding, all that will bring him into a higher plane. Since marriage has been debased, since the institution has been made a means whereby to curse and enslave, since union for life is

often but a forced partnership from which one, if not both, would be gladly released, how is the race to be improved, how elevated above the low plan on which children are now begotten, but by leaping the barrier that arbitrary law has imposed, and in freedom, in purity, in true relations to bring forth in harmony generations that in progress of time may come together in true conjugal relations, divested of that preponderance in the amitive propensity that now degrades the human lower than the brute. Children born under true conditions, would become better prepared for true conjugal relations, when offspring would be begotten in love, in harmony, in freedom and from the love of offspring, and not, as now, the result of carnal indulgence in which the consequent immortal is but an unwelcome appendage.

Friends of humanity, there are more truths in nature than have ever been dreamed of in your philosophy. Condemn nothing, but investigate all things. Bring all new ideas within sanctity of truth, and reject nothing because it has not the sanction of the time-honored past. The progressive mind must not be fettered by the moral standard of any age. What is right to this age would not have been right in the preceding, neither will that which is necessary for the advancement of the present be adapted to the wants of the coming age. Be wise in your day and generation, and let your light shine forth that truth may be honored, that virtue may be cherished, that purity, harmony and fraternity may bless your race.

### Oregon Spiritual Convention.

The Spiritualists of Oregon will hold their next convention at Woodburn Grove, seventeen miles north of Salem, commencing on Monday, June 17, 1872, and continuing until the following Sunday. It is expected that Prof. Chaney and Bro. Hawkins will have their paintings and other scenery completed by that time, or so nearly so that it will be on exhibition at the Grove.

It is the intention of these gentlemen to make the tour of the United States with their paintings, etc., having mutually agreed to set aside all the proceeds, save liberal expenses for living, as a fund for founding a liberal college, a matter which the Spiritualists of Oregon have been earnestly agitating during the past year. Prof. Chaney is at present lecturing upon astro-theology, attracting more attention than any other lecturer on this coast. Bro. Hawkins saw the advantage to be derived from allegorical and astronomical views to illustrate the lectures, and generously furnished the funds necessary therefor. William Parrotte, of Salem, an earnest Spiritualist and highly inspirational artist, has been for several months engaged upon the work, and it promises to excel anything of the kind ever before produced.

The work embraces fifteen scenes, in panorama style, including a planetarium and revolving planisphere, each seven feet in diameter, showing not only the apparent motions of the planets, but the apparent daily revolutions of the heavens. A sure foundation being thus laid in science, Prof. Chaney will be able to explain the Bible so clearly that even a child may comprehend many obscure passages which have so long puzzled even learned commentators. Here then is the nucleus for raising money to establish a "liberal College," and the friends of progress who meet with us on the 17th of June will have an opportunity to judge of its merits and prospects.

HYPERION.

### Alabama Correspondence.

BRO. WHELOCK: I see you have been scouring round about our spiritual deck, walloping with a free hand, our Jones', Wilsons, Foxes, Mrs. Grundy and others. Good for you. "He that spareth the rod spoileth the child." These children who are usually hoisted on the highest chair at the first table and gorged with good things until they can't eat any more, unless they are "stood up," want irritating with nettles and greasing down with palm—or hickory oil.

By the way we utilitarian tolerators are, it seems, as great if not greater chokedamps and eyesores to many of our own, so-called, than all the rest of the world.

Yesterday, while standing in the postoffice, I was familiarly approached by a worthy and esteemed friend of position and intelligence, with the well-meant and good-natured remark: "I have a big quarrel with you; I see by a delayed letter in THE AMERICAN SPIRITUALIST that you are in for Mrs. Woodhull. I can't stand that dose." Thereupon we waded in and had a regular "set to." My friend admitted enough to make her President, if there was enough tolerating honesty and intelligence in the public mind.

It is my opinion the wise, circumspect and efficient spirits are conducting the evolutionary funeral now going on in this country, and the rest of the world, and are better up to reformatory methods than we are. One thing we all know, the woman question now stands more prominent and exposed to the world's view than it ever stood before, which is the achievement of woman's noble daring and the personal sacrifice of Spiritualism's pioneering purpose.

The singular and striking phenomenon of the question alluded to, reminds me of, and may be aptly compared to running an electrical car through a continuously enveloping cloud of fire.

The application is this, there is a wooden wheel rim, a non conductor, stript on the out and inside with hoop iron, on this is placed in a horizontal position, an electric car, placed so that a battery current when turned on has to pass the breaks and connections of a flywheel shaft which so polarizes and depolarizes a series of walking beam magnets, as to cause the car to run with equal speed. This is a beautiful experiment, quite ~~novel~~ some twenty years ago when every electrician was

looking for electricity to become a mortarforce. But that which most added to the wonder of the phenomenon, was a cloud of fire in which the car was made to run. Just as Woodhull, the agitator is now running round her revolution track—way, which was affected in this manner, by dipping a piece of sponge in vinegar and running it over the edges of the hoop iron (on which the car set) in the morning, the outside and more exposed iron would become rust by night, at which time if the lights were dimmed and a powerful battery current turned on, the current in passing from the iron to the car wheels in either direction, would explode the rust on the iron and in that way produce a cloud of fire round the flying car and nowhere else, so it is with conservatives, their exterior being a little acidified, though as good as any iron, has necessarily rusted and can no more help corruscating in the form of flame, when the true reform current is turned on, than so many nightingales can help singing when they feel so inclined.

Honor or dishonor, virtue or vice, policy or impolicy, radicalism or conservatism, there is nothing like strong lungs open nature, fresh air and outspoken truth.

You must not be too much down on Jones, Wilson & Co. The company—as well as the principals—are pretty good fellows after all; though they may now and then show a little bristle, they are not the more hogs for it. Why should we wonder at hard-shell incrustations of Spiritualism, when we know that even loose mercury will incyst itself in the viscera of the human system.

You doubtless remember when the latency of heat (latent caloric) was daily hammered at by the scientific tinkers of, or in popular philosophy, but for which the snow on the mountains would all melt at once and inundate the afar off, as well as immediate valleys and plains below. There is that same latency of pent-up life in Spiritualism, which, though by an inherent ordination in the nature of things, must melt slowly, is nevertheless melting, and will continue to melt with increased rapidity, as earth's spiritual spring comes on, until her every brooklet, stream, inland sea and outland ocean is filled with the overflowing waters of unending life. Let us all get in a good humor with ourselves and each other as quick as possible, and ever remember that envy is the running sore of little souls. So mote it be. Y. A. CARR.

### VOICES OF CORRESPONDENTS.

VINELAND, N. J.—Wm H. Rowe writes as follows of R. P. Fellows, the healer:—A. A. WHELOCK, Dear Sir,—As you are a true friend to all honest mediums, I am desirous to let the readers of your good paper know what benefit my wife has derived from the wonderful healing powers of Dr. R. P. Fellows. On the 28th day of December, 1871, I consulted Dr. F. in regard to my wife, Mrs. Jennie Rowe, who, for the last twenty years, has been affected with prostration of the nervous system, becoming so bad at times that there were strong symptoms of insanity, setting in. I had fully resolved if she did not receive aid from some source, I would be under the painful necessity of taking her to the asylum. I have had her under the care of many of the best old school physicians, and have given her all kinds of medicines, which proved of no avail; but on the contrary fast nearing her doom. To make a long story short, I placed her under Dr. Fellows' treatment, and now she is so far recovered that she is past all danger, and she is fast regaining her former health and strength. She sleeps better than she has for eighteen months.

OSWEGO, N. Y.—Miss S. S. Stevens writes: The AMERICAN SPIRITUALIST has been a regular visitor at our house since its introduction into our city, and, need I say, it is eagerly looked for and welcomed by all.

We don't wish to enjoy such a "good thing" alone, so we often send them to our friends in Canada, who are just beginning to be awakened concerning this (to them) new theory.

I wish you much success in the great work you have undertaken.

ST. JOHNS, MICH.—S. W. Davis writes:

A. A. WHELOCK—Dear Sir: I can but congratulate you upon the success of the AMERICAN SPIRITUALIST. I have been a subscriber for more than a year, and find it all I could wish. I have taken three other Spiritual papers, but give the preference to the SPIRITUALIST. I am gratified with your interest in the lyceum cause, and *The Lyceum Banner*. I cannot see how any one claiming to be a live Spiritualist can refuse to patronize that pre-eminently good child's paper.

INDIANAPOLIS, Ind.—J. S. C. writes: A few months ago I availed myself of the opportunity of hearing J. M. Peebles deliver a lecture on Spiritualism, in our State House, in this growing city. I was so delighted while listening to the beautiful truths that fell from his lips, in his hasty synopsis of its teachings and the able and masterly manner in which he handled the subject, and the style of the man generally, so won my heart and awakened such a spirit of inquiry that I took him home with me and kept him during his short visit to our city; and feeling a desire to learn more about this new gospel of a demonstrable immortality, I subscribed and paid him for THE AMERICAN SPIRITUALIST. And I must say that I am more than pleased with it. It is a welcome guest, and I think it one of the best papers I ever read, as it always comes laden with that true spiritual food my soul has craved so long. My health is bad and I am poor in this world's goods, but I do not see how I could do without your paper—the bold and liberal principles it propagates—how unlike the dry husks of old orthodoxy, which has cheated, defrauded and swindled me out of about fifteen or twenty years of real, rational, religious enjoyment, I feel as though I must do all I

can to help on the mighty waves of progressive thoughts, which ere long will sweep away all such worthless orthodox trash upon which my poor dwarfed soul has tried to live.

Enclosed you will find a postoffice order for two dollars and fifty cents, as pay for one year for THE AMERICAN SPIRITUALIST. As a reader and subscriber to your paper, and a friend to humanity generally, I feel it my duty to work for the advancement of its truths by aiding all I can to extend its circulation, and I hope soon to have the pleasure of sending you the names of some new subscribers.

May God and the good angels bless you, and your efforts meet with success.

WORCESTER, MASS.—Our good friend and brother, Seth Hale, writes:

I with pleasure enclose one year's subscription for THE AMERICAN SPIRITUALIST and *Lyceum Banner*.

Brother Wheelock, I want to see you on this way when the camp meeting holds its annual gathering. I want to go by your side and help you to a large number of subscribers.

C. Fannie Allyn has been here one month. I may call it a revival; for every meeting brightened with larger numbers and at the last the large hall was filled. She speaks here the month of June. This month Laura Cuppy Smith is here. We had a May party, which was a success. The ladies have taken charge of the meetings, and the Horticultural Hall is engaged for one year at one thousand dollars. About one thousand subscribed for speaking.

POTSDAM, N. Y.—J. C. Crane writes:

\* \* \* Our cause is working and being worked up here as in other places. Believers are accumulating full fast enough. Let us hope that the children who are being born into our ranks may have better teachers and receive better training than we had in the pioneer days, when we, not knowing but what every spirit was infallible, gobbled down all that was communicated as the whole truth, afterwards learning by experience that in many cases we had been misinformed. After twenty years of such training we think that we have learned that, although they are all "ministering spirits," yet some need education from us, while at the same time some can instruct us.

BEAVER FALLS, Pa.—M. A. T. writes:—I have just read in the *Religio-Philosophical Journal* of May 4, a letter of Judge Edmonds', which prompts me to enquire what is the mission of Spiritualism? If it be not human redemption, human enlightenment, and emancipation from all error, bondage and wrong, then, indeed, is it of as little worth as the orthodox theology. If it is so puny and pusillanimous a thing that it cannot grapple with any or all the great questions of the day—moral, social, or political—then let it hide its head in the dens and caves of the earth, as fit only for fossils, owls and bats. True Spiritualism is vitalizing and reformatory in its spirit, courageous yet wise in its action, and all-comprehending in its scope and purpose; seeking earnestly the good of universal man in every department and sphere of his being. Sham Spiritualism seeks place, power and respectability, with no lofty aspirations after the high and noble, and no self-sacrificing efforts to inaugurate the reign of justice on the earth.

BRO. WHELOCK:—I desire to call the attention of our Spiritualist friends in central and western New York to our quarterly convention of mediums, speakers and others, which is to be held at the village of Dansville, Saturday and Sunday, June 1st and 2nd.

The Genesee Valley Railroad has recently been opened to Dansville, affording opportunity for a delightful trip up through the beautiful valley of the Genesee river, about forty miles from Rochester.

Those wishing to attend from Corning, &c., can take the Erie railway to Wayland, thence by stage four or six miles to Dansville.

We anticipate a season of much interest and profit, and extend a general invitation to all to enjoy it with us. Our friends will entertain those attending to the extent of their ability. Fraternally thine, J. W. SEAVER.

### Facts.

People cry for facts—here are a few—1st. It is a fact, that some persons have such a dread of being unpopular, that they will not openly communicate what they know; and when required to certify to the facts which they themselves have witnessed, they modestly decline, or submit the results of their experience anonymously.

2d. It is a fact, that the aspiration for wealth and worldly power, the fear of being subject to ridicule, and an undue regard for conventional respectability—or such cowardly device—prompts some people to imprison their best thoughts, and to dishonor the truth.

3rd. It is a significant fact that men are sometimes governed by a selfish worldly policy, even in matters which concern their spiritual interests; and also that they esteem it a privilege to remain under the same sordid administration.

4th. It is a fact, though almost incredible, that certain persons, who utterly refuse to certify to what they know, are among the first to call for more facts, and to demand that the same shall be made valid by the indorsement of responsible parties.

5th. It is a fact that if all persons were of this class, it would be impossible to establish any fact in science, philosophy, or spirit manifestations by adequate testimony.

6th. It is a fact that some persons are very sorry these things are facts.—*Harbinger of Light*.

# 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, } EDITORS.  
GEORGE A. BACON, }

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.

## The Sacred Avesta.

The most graceful and dignified people that we saw in the East were the Persians. They do not, as Christians have represented, worship fire, but consider fire a symbol of the sacred fire—the infinite light of the universe.

Some of the religious books of the Parsees are exceedingly clear in statement, and spiritual in tendency. To thinkers, the "Avesta" especially is a most valuable work; enabling the student to compare its divine truths with those of the Veds, the Koran, and the Jewish and Christian scriptures.

The Parsee religion is much older than Judaism, and was ever a purer faith. Their sacred books aflame with inspiration taught the immortality of the soul, the certainty of compensation, and the importance of purity of heart (rather than the sacrificing of animals for sin offerings) centuries before these doctrines were prevalent among the Jews. At a time when the ancestors of the French and English nations were accustomed to sacrifice human victims to their sanguinary deities, the Parsees taught that heaven was attained only through repentance and purity of life. Though teaching the negative and relative eternity of evil, they also taught the final restoration of all souls, during the progressive period of the resurrection.

There have been different opinions as to the age of Zoroaster. The earliest and best authorities upon this subject are the Greek writers. It is a suggestive and remarkable circumstance that all the Greek authors who wrote upon the Magi and the Parsee religion previous to the Christian era, put Zoroaster back to a period 6,000 B. C.

Xanthos, of Lydia, one of the first writers upon the subject, living about 450 B. C., was a younger cotemporary of Darius and Xerxes. He reckons, according to the statement of Diogenes of Laerte to the premisses to his "Lives and Sayings of Eminent Philosophers," from Zoroaster to the time of Xerxes' expedition to Greece—about 480 B. C.—6,000 years. Therefore Zoroaster would have been living at a period about 6,500 before Christ.

The philosopher Aristotle, and teacher of Alexander the Great, is very positive in his statement. He affirms according to Pliny (Natural History, xxx., 2) that Zoroaster lived about 6,000 years before the death of Plato, 348 B. C., which would carry us to about 6,350 B. C. A similar calculation and statement was made by Endoxus, distinguished for historic accuracy.

Hermippus, of Smyrna, one of the most ancient authorities among the Greeks upon the religion of the Magi, lived about 250 B. C., making the Zoroastrian books the study of his life. This Hermippus, according to Pliny, was informed by his teacher, Agonakes, a Magian priest, that Zoroaster lived about 5,000 years before the Trojan war—occurring 1,180 B. C. This would take Zoroaster back to 6,180 B. C.

The historian, Herodotus, and other Grecian writers, confirm the above statements. The ancient Greeks all believed that Moses, living several thousand years later than Zoroaster, taught the Jews the magic he had learned in Egypt. It is quite evident that the Egyptians obtained their knowledge of psychology and magic from India and Persia.

That there was a Zoroaster living in the time of Hystaspes, Darius' father is not disputed. As Jesus was a common name in Syria, so was Zarathustra, Zoroaster, in Persian countries. There were certainly three distinguished persons called Zoroaster, the first, living full one thousand years before the Christian era.

Before us lies a volume rich in the sayings and dogmas of Zoroaster. Listen:

"Come from far and near and hearken to what I shall proclaim. \* \* \* The wise have discovered that this universe is a duality. The maternal cause is double, having received from the Father matter and spirit. \* \* \* Praise the creator Ahura-Mazda, the shining the very shining!"

"I will proclaim as the greatest of all things that one should be good and pure, praising only truth. Ahura-Mazda delights to hear those who speak for and further the good."

"All that have been living, and will be living subsist upon the divine bounty. The souls of the pure attain at once to immortality; but the wicked have to undergo age-lasting discipline. Such is the rule of the wise Ahura-Mazda."

"All Hail, to the *divine Intelligence*, which holds in itself the Word of excellence. All pure beings who were, are and have been, existed through it. The world is of male and female nature. Oh, let us put down our gifts of praise in the dwelling-place of the heavenly singers."

"The heavens are a point from the pen of God's Perfection, the world is a bud from the flower of His Beauty, the sun is a spark from the light of His Wisdom, and the sky is a bubble on the sea of His Power. He made mirrors of the atoms of the world, and threw the reflection of His own face on every atom."

## Our Ill-used Neighbor of the "Present Age."

"No rogue ere felt the halter drawn,  
With good opinion of the law."

Controversy for controversy's sake is never justifiable; but when the ends of truth and justice are to be secured, and moral lessons taught to delinquents, reproof becomes a stern necessity. Our readers will remember that not long since we gave the editor of the above named paper a well merited castigation for the insult attempted to two of the editors of this journal.

The article which we quoted from the *Present Age* and answered, in conjunction with our associate, J. M. Peebles, plainly showed a purpose and an attempt upon the part of the writer, to make a distinction between Mr. George A. Bacon and some one connected with "Spiritualistic journalism," the "abuses" of which were so great as to justify a call for their "reform" in this public manner.

The only paper named was THE AMERICAN SPIRITUALIST. One of the editors was praised as having a great "sense of courtesy, fairness and magnanimity," while it was declared "abuses" existed. What spiritual papers and their editors were referred to? If any beside THE AMERICAN SPIRITUALIST and its two editors not mentioned, why were they not named?

In the number of the *Present Age* in which this "covert sneer," at two of the editors of this journal appeared, there were no initials which according to the rule of that paper would place the authorship of the said "sneer" to the credit of Dorus M. Fox.

In the *Present Age* of May 4, there is a wail of almost four columns in reply to the short, sharp column of Bro. Peebles and myself, exposing the hypocrisy and deceit of the foxy manager of the *Present Age*. The first pitiful whine of the fox is, that he did not write the article, taken exception to, but that Mr. E. S. Wheeler employed to do brain work that this Fox could not, was really the author. If this be so, why did not his initials appear, showing the real author of the article? Was it because Dorus M. Fox desired to appropriate the credit of writing the article, as in the case of Dean Clark, while assisting editorially on the same paper in Kalamazoo, Mich., but failing to thus appropriate the brains of Bro. Clark, a rupture was the result? Be that as it may, Dorus M. Fox, by the published rule of his own paper, stood as the only responsible author for the unjustifiable attack on us!

And yet this Fox proposes to crawl out of sight in so small a hole as shirking the responsibility on the man hired to do his dirty work.

So numerous are the falsehoods this cunning Fox has woven into a column and a half of his model reform paper, that time and space utterly forbid our pointing them all out. In the first paragraph two falsehoods at least occur. "Special mention was made of Mr. Geo. A. Bacon, congratulating all concerned upon his assumption of the duties of associate editor."

Dorus M. Fox well knew, when he penned those lines, how false they were. There was not the least shadow of intimation of "congratulating all concerned." Nor was there a "notice of the AMERICAN SPIRITUALIST." It was a "notice" of Mr. Geo. A. Bacon, the AMERICAN SPIRITUALIST simply being mentioned, as was Hudson Tuttle's name. Here then are two known falsehoods in the first seven lines of his reply.

This eminently spiritual man, called by some "the great urbane," declares that "we are only disturbed by that which occurs on our own plane of spiritual growth," which many interpret to mean, disappointment in borrowing money, which can be more fully explained by not a few people in Michigan and other places, as well as Dr. H. T. Child of Philadelphia, who requests us to say that the said Dorus M. Fox borrowed of him \$1,100 in September, 1868, promising upon his honor (!!) as a friend to pay it back in a few weeks, not one cent of which, principal or interest, has been paid, although several efforts have been made by Dr. Child to obtain a settlement so as to secure part or the whole of what is due. Anything "urbane" or foxy in that?

Again, hear this self-admirer: "Envy, jealousy, and uncharitableness are things we hope to keep from forever." We hope to see the fruition of this hope practical, if possible, in the editor of the *Present Age*!

And to the many graces of "the great urbane," we also hope to see added the sterling worth of virtue, integrity and honesty.

The charge that "we refused to permit the publication of notices of books he published," is simply false. We have never yet seen a copy of any work published by D. M. Fox. The "Golden Key" is the only book we ever heard of his publishing, neither a copy of the book or a notice of it ever came to our office. How could we write a notice of a book we never saw, or refuse to publish a notice we never received? It

is a bold, brazen falsehood to insinuate any such thing, and the editor of the *Age* knows it.

In further illustration of his excessive magnanimity, we may say that *The Present Age* has not been sent in exchange to our office, although THE AMERICAN SPIRITUALIST has been forwarded to that office regularly. Being informed the other day that we had received a four-column notice in the issue of May 4, we tried to obtain a copy, but could not find *The Present Age* for sale in New York City, nor a subscriber of whom we could borrow a copy. By the way, is this paper published in "New York (city) and Chicago," as its heading affirms, or in the little city of Waukegan, Illinois?

Again we quote from *The Present Age*: "A. A. W., by management of which some of his former associates can 'a tale unfold,' managed to get the control of THE AMERICAN SPIRITUALIST, and secure to himself the position of manager."

Who of our "former associates" could a tale unfold? Let it be unfolded; we have no objections. Our associates were Mr. George A. Bacon and E. S. Wheeler. By them we were placed in the position we now occupy, three years ago. Then where the truth of the declaration that we "managed to get control and secure the position of manager?" Both of them know how false the statement is, and we know Geo. A. Bacon never insinuated such an idea; and we were assured by Mr. E. S. Wheeler only last week in our office that he had never told Dorus M. Fox any such thing. So it seems that when our former associates a tale unfold it is to the effect that this cunning Fox is not only the matchless hypocrite we styled him, but a wilfully determined liar, if what Mr. Wheeler told us is true. The paternity of this "lie out of whole cloth" must be fathered by Dorus M. Fox or E. S. Wheeler. We believe it belongs to the former, for it has the fox stamp on it; besides, Mr. Wheeler freely declared that he told the said Fox that he was making use of private conversation, attaching a different meaning to what had been said to him in confidence from that expressed or intended, alike disgraceful and dishonorable! That is the testimony of one of Dorus M. Fox's present "associates!"

But, suppose we should a tale unfold concerning this cunning Fox, would it in any degree appease his wrath, or furnish a crumb of comfort for him socially?

Whatever the castigation we may have administered—whatever the trials of Dorus M. Fox, social or otherwise may be, we do think he might bear up under them with more fortitude and resignation, and not everlastingly play, as is his wont, the role of the abused man!

It is doubtless a gross discourtesy in his estimation, an outrageous infraction of all editorial propriety, to rebuke the studied trickery, reprove the urbane impudence, and strip away the veil, revealing the knave.

Eels get used to being skinned, why should not Foxes get accustomed to having their glossy fur removed for wholesome and disciplinary purposes?

Shams are easily perceived in this clairvoyant age! Hugging and spilling tears for effect hardly becomes the dignity of an editor.

A. A. W.

## Hired Cut-Throat Scribbling.

It is a peculiar and unmistakable characteristic of a cowardly hypocrite, if they have a mean, dirty job on hand, to get some one else to do it, even if they have to hire it done.

Such is a common practice of corrupt politicians, as well as men of small brains, who occasionally, by scheming, succeed in placing themselves at the head of a paper as "editor," and with some money and large promises, get the use of other brains to do work they cannot do, taking—nay, stealing—the credit whenever possible.

This contemptible business has a most successful representative in the "editor" of the *Present Age*.

According to E. S. Wheeler's statement to us, in our office last week, he had made several attempts to get even so much as a mention of the AMERICAN SPIRITUALIST in the columns of the *Present Age*. Not one was published. Dorus M. Fox, the "editor," refused to have them appear. The notices Mr. Wheeler wrote were, in form, those usually expressed by the conductors of one journal of another, only deservedly complimentary, of course, and from six to eight of such notices we had already published of the *Present Age*.

As soon as Mr. Wheeler was hired to write for the *Present Age*, he commenced these laudable efforts, as he says, "to harmonize conditions." What came of them is now revealed by Mr. Wheeler himself.

Feeling the manifest injustice of having the deserved notices he wrote of a leading Spiritual journal rejected, because of the personal spite of Dorus M. Fox; we quote the notice of Bro. George A. Bacon, merely naming THE AMERICAN SPIRITUALIST, which we took exceptions to and demanded its publication in the *Age*. The notice was so worded, that while our associate, Mr. Bacon, was justly praised, it contained an unjust reflection upon Bro. Peebles and ourself, which we properly resented. Mr. Wheeler says that he did not mean either of us, when he wrote that notice. He sent it to the *Present Age*, determined to make the issue, that if the "Editor" did not publish it, he would not write another word for that paper. The said "Editor" did publish it, but in doing so illustrated the art of "literary theft," by withholding Mr. Wheeler's initials from the article, thereby saying to the public that Dorus M. Fox was its author. After doing that, "his honorable "Editor" has the matchless impudence to find fault with us, for taking him as the author of it!

We replied to the article, tearing asunder the veil of this hypocrite, and completely puncturing the inflated wind-bag. What then? Not having brains himself, he beseeches Mr. E. S. Wheeler to come to his rescue. Mr. Wheeler attempts the



dirty job in a two column effort, published in the *Present Age* of May 4. It is plain to be seen that Mr. Wheeler is doing hired work, and that kind of work too properly described by the significant heading of this two column effort, which was, "Cut-throat journalism and social assassination." Never did a man more truly name his own work. His heart was not in it. It was none of his business. Why should he concern himself about that which he himself declared was "a private matter" between others? It can only be accounted for that he was hired to do it, or upon the principle which governed the Irishman going to Donnybrook Fair, "wherever I see a head its me duty to hit it." In what we said we made no reference to him. His intolerable egotism, impudence and insolence in meddling with our affairs, as well as the false statements and many insinuations, we treat with silent contempt, knowing the labored effort was for hire.

Our reply to the article in the *Present Age*, let it suffice, was intended only for him who assumed to be its author. His rejoinder, as well as his hired onslaught upon us, by E. S. Wheeler, is a characteristic specimen of his attempt to "correct abuses in Spiritualistic journalism!"

Regretting that our columns have been soiled with even a notice of such professed advocates of courtesy, fairness, magnanimity, and reform "who steal the livery of heaven" to serve themselves in, we close this matter, casting it from our mind, hoping it will not soon again be our duty as a journalist to expose such hypocrisy and villainy in those who profess better things.

A. A. W.

### Medical Ignorance; or who shall we Trust when Sick.

The Pinte Indians lately lost confidence in their medicine man, finding that the more he sat and danced and drummed the more they had the measles, and so they quietly shot him.

We wonder how many of our graduated Medical gentry, our regularly diplomated and practicing M. D's, would be willing to undergo the crucial test that the 'medicine-man' among the Indians are obliged to—his life dependent upon the degree of health of those over whom he has medical charge.

If such were the popular conditions in civilized States, the disciples of Hippocrates would number considerably less than they now do, and we don't know but the people would be the better for it. Were some such criterion to become the established law, some modified form of this principle to be popularly demanded and practically adopted, how long think you kind reader would the profession hold together? What a general scattering or thinning out would immediately take place, and how much the public would gain by such a sifting process. In the absence of any such rule, however, we would suggest the following:

*Directions being faithfully followed compensation to be proportionate to the degree of restoration; full payment to be exacted only on condition of complete cure.* This would at once reduce the extortions now so common, and effectually remove the artificial societary restrictions imposed by the several schools or different systems of medicine which prevail in every civilized community. It would also allow those who by gift of nature are enabled through clairvoyance, spiritual impression or magnetic impartation to remove suffering, relieve pain, restore circulation and dispossess generally the diseased, of those devils in the shape of physical ills to which flesh is heir, a fair chance to exercise their peculiar power, and in their humanitarian direction exhibit the blessings of natural endowment, without being subject either to fine or imprisonment.

A practical way to raise the grade and increase the efficiency of our medical friends, would be for those who employ a family doctor on any and every occasion, to demand more of such a physician than has heretofore been customary; to be more exacting of his knowledge and ability to deal directly with the causes of sickness, rather than to produce any temporary and superficial modification of the effect; to make him at least share the responsibility of the illness of the family whose health is in his keeping; or one might perhaps pay the physician so long as he kept the health of the family good, but as soon as he failed in this, make him pay for it. This would be an improvement on the Indian method, relieving it of its extreme severity, while preserving its spirit of poetic justice.

Seriously, however, there are thousands more or less lucratively engaged in the medical profession who have no more business, on the score of general fitness, to be thus engaged, than have half of those engaged in the clerical profession, any adaptation by gifts of grace or nature, for the performance of their particular duties. It is a notorious fact that many have entered upon these two professions mainly out of consideration for the respectability and profit supposed to result therefrom.

Recently, in different sections of the country, there has been an amount of bigotry displayed and intolerance exhibited by high officials in the ranks of Allopathy, that would disgrace savage life. Even the Surgeon-General of Massachusetts has repeatedly prostituted his position to favor his own school of practice, and been so charged by his peers in the presence of the Governor and his Council, for refusing to commission those of a school other than his own, though the applicants were known to be more skillful, intelligent and experienced than those whom he had furnished with their parchment. This is in keeping with the late action of the venerable and venerated "Massachusetts Medical Society," in seeking to expel those members, who after years—in some instances over twenty years—of honorable service and consistent action in Allopathy, for good and sufficient reasons, changed their mode of practice to Homeopathy—which expulsion only failed by an injunction from the Supreme Court.

The spirit which has brooded over the medical profession is clearly illustrated in the following extract, from the pen of a well-known public man of Massachusetts:

"Had the medical profession always been inspired by a just sense of professional duty, infinite suffering would have been prevented, and the science and art of medicine would have been long ago carried far beyond their present limits. I cannot help feeling a painful astonishment when I consider how little—even after duly estimating the great discoveries and improvements of the last century—is really known of medicine and surgery; and how slowly, how accidentally, and how recently much of that knowledge has been acquired. We know not the medicinal virtue of one in twenty of the plants and vegetable substances which crown the earth, or of the inorganic elements that compose it. \* \* \* A hundred and ninety-one years before ether was adopted, Denis Papin, a French physicist and physician, suggested the use of anesthetics to deaden pain in surgical operations. But no one acted on his suggestion. In 1795, Richard Pearson recommended the inhalation of sulphuric ether, and in 1800 Sir Humphrey Davy spoke of nitrous oxide as adapted to this beneficent purpose. But no medical college or practitioner gave ear to this gospel of relief.

For nearly half a century thereafter, doctors talked occasionally, and occasionally wrote, about anesthetics, but did not adopt and use them; and ether—divine handmaid of healing—was not authoritatively recognized until Morton, on the 16th day of October, 1846, in the Massachusetts Medical College, was allowed to administer it to a patient about to undergo a painful surgical operation. For nearly two hundred years after gunpowder was first used in European warfare, gunshot wounds were cauterized with boiling oil, to neutralize their supposed poison. An accidental discovery put an end to this cruel practice. In 1536 the illustrious Ambroise Pare, then an army surgeon, observed that wounded men, who had, for lack of oil, escaped this horrible torture, recovered more speedily and certainly than those who had been so cauterized. After that we hear no more of boiling oil for gunshot wounds. The same keen-eyed observer was the first surgeon who found out that a simple ligature would stop that flow of blood after amputation which had, till then, been checked by applying red hot iron to the wounded surfaces; and this discovery led to the general abandonment of the old and barbarous method of treatment.

It seems incredible that malpractices so coarse and cruel should have prevailed so long. Still stranger is it that customs of torture equally shocking have continued even to our own day. Dr. William J. Walker informed me, some ten or twelve years ago, that when he entered the profession no surgeon's amputating saw in Boston, except his own, had its teeth either set, or so shaped and sharpened as to cut in both their forward and backward movements across the bone. Of course such saws as were in use would bind and jar horribly, and inflict unspeakable agonies upon the wretched victims subjected to their operation. What can be thought of surgeons who failed to see and know, or who, seeing and knowing, left unreformed, a mischief known to every wood-sawyer, and which the dullest apprentice would have discovered and remedied in half an hour's handling of his tools?"

Because of these and many other revelations like unto them, who can wonder that a Professor of medicine, connected with old Harvard, and famous alike for his wisdom and wit should declare that, if all the *materia medica*, except opium and the anesthetics were cast into the sea, it would be all the better for man, and all the worse for the fishes!

G. A. B.

### Beecher Ignoring Calvinism and Endless Torments.

Beecher is an exceedingly accommodating preacher—giving to "each a portion in due season." By fits and turns he preaches positive Spiritualism, and then Universalism as well as a modified Congregationalism. The following passages deal hard blows at Calvinism and endless hell torments.

"Consider what a crime against universal justice and universal benevolence, it would be for God to connive at the eternal loss of a single soul, if he could by any means prevent it! But what shall be said if he planned that ruin; if he called it justice; if he proclaimed the feat as glorious? Have you ever deeply pondered what it is to be lost? To be shut out from all joy, from the society of all that are good, to be herded with the offscouring of the universe, to increase in the capacity of suffering, through ages that travel forever and never draw near to the end of their journey?"

Consider only one being, one single soul, carried on forever, growing greater and greater, bloated with anguish, pressing forward, swelling the latitude and longitude of wails that for ten thousand years had shaken with horror the expanse, and which yet were so much less than the later wails that they seemed like music in comparison! Consider the rolling of the vast orb of damnation with a single soul down through countless infinities of years! The conception of one soul being lost, fills every sentient heart with paralysis of despair—with unutterable anguish. Do not tell me that God created one soul on purpose to damn it; that he sat and thought of it, and said: "I will do it," and started it on its hideous way of wailing and sinning and sorrowing, and wailing and sinning and sorrowing forever—do not tell me this, and then ask me to turn around and say, "Our Father."

Could there be a heaven if it was known there, that beneath their feet one single creature was travelling an eternal road of woe for which he had been expressly created? Praise would be dumb; chill distrust would creep upon confidence.

What then, if not simply one single, solitary being were moving in an eternal pilgrimage of woe, along the infernal marl, but for ages there had moving thither a huge caravan—a myriad of victims; what could be thought of a sovereign who organized pain, not as a sanction of government, but who created beings for infinite pain, in order to bring out some quality in himself called, by what strange transmutation of words I know not, justice and glory? If the astounding views of God prevail that are contained in this immortally infamous chapter, and which deeply color the preaching of even those that would give them the mildest significance, then we must believe that a world is continued in existence to pour an incessant flood of souls into that eternal anguish for which they were expressly foreordained. The work is going on in every generation. It will go on, It is known, It was foreseen, It

was planned and foreordained. The army of the black banner must already be incalculable. It is still mustering. Under the broad canopy of blackness and darkness still troop onward these creatures whom God created expressly that he might manifest his glory in their damnation. They fill the air. They crowd the eternal road. They are swept on to the sound of that trumpet whose blasts are full of thunder and woe. The army never shrinks. The world is still going on in population; as they sink at one end of the line, others are born to begin the inevitable march to endless doom. God looks on. He does not stop it. It is all for "the praise of his glorious justice." The world is busy populating—populating its tides of men broader, its channels deeper. As Niagara has rolled on for ages, bearing over the precipice myriads beyond count of drops of water, that plunged whirling headlong into the boiling abyss below, so we must think that the endless stream of human life has been plunging the solid breadth of its water over into the abyss of blackness and darkness forever. They move to channels prepared for them. They come into life by an ordinance. They are met here by a decree irresistible as fate. They reach the mark at which God aimed them.

Is not this frightful? Is it not a hideous dream—a nightmare? Do men ever believe it and maintain their reason? Is it possible that we can worship at this shrine, if we love goodness? Is this the government of a Father?

It may be said, that the Divine Sovereign is not Father in any such low degree as man is, and that it is not sage to reason from an earthly Fatherhood to the Infinite Father. True. But in which direction shall we trace the difference? Is God less tender than a man—less merciful? Even before the clearer revelation in Jesus, it was said, "Let the wicked forsake his way, and the unrighteous man his thought, and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon him. For my thoughts are not your thoughts, nor my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Is. 55:7, 8.)

And Jesus, encouraging men to love and trust in God, pointed to the relation of children and parents, and said; "If ye then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give good things to them that ask him?" God's Fatherhood rises to an inconceivable majesty of goodness. It is spotted by no ignorance, it is creased by no weakness, is distorted by no selfishness, is clouded by no insincerity. It is full of that tenderness out of which mothers learn to love their babes. It is the source of that noble joy with which every father looks forward to the well-being of his sons. He taught the parent to be patient with weakness, to hide a child's sins till brooding love could cure them.

Fatherhood is the central light of the Household of the Em-pyrean, and from it came that spark which glows in every household of love on earth, teaching men that he is greatest who suffers most for the sake of others. And, lest the faint analogies should be too dim for our eyes, He sent forth his Son to save a world from sin and doom, while yet it was his enemy. As he was coming to earth, angels cried, "Good-will to men!" As he was departing from life, he sent back the cry, "Father forgive them!" His life between these points is written in a sentence. "He went about doing good."

### Jesus Forgives for Mary's Sake.

Roman Catholics are shrewd managers. The masses constituting the church are exceedingly ignorant. The priests know how to frighten them. During the past winter they had quite a revival at the "Mission St. Francis Church," Troy, New York. The Troy daily *Times* reports this from one of the clergymen:

A priest in high esteem was cited before the bishop to answer a false charge. He was deposed, yet was innocent. He applied to a Jew of his acquaintance, and asked him to call up the devil, so that he could hold conference with him. For a consideration the Jew granted his request. The devil appeared. The deposed priest asked his satanic majesty if he could assist him in getting back his position. The devil said he could, and would do it if he would sign his name to the following paper:

"I hereby renounce Jesus Christ, and all my right and title to heaven."

The priest then agreed, and signed it in blood. The next morning the bishop sent for the priest and told him he had seen evidence proving that he (the priest) was innocent, and he was restored to his former position. He was conscience-smitten. He went to the church, and for forty days and nights cried unto the Virgin Mary, only taking barely sufficient food to keep himself alive. On the fortieth day, he heard the Virgin from the altar say: "My son, receive this man." Jesus said: "He has renounced me." "He is sorry," said the blessed Virgin; "please take him back." "For your sake I will," said Christ, and thus his sins were forgiven. These and other examples, the speaker said, show conclusively the power of the blessed Virgin with Jesus. At the conclusion of the exhortation, the speaker directed the choir to sing a chant "composed by the blessed Virgin," commencing as follows: "Let my soul magnify the Lord," etc.

The poor Catholics imbibe and appropriate all such absurd stories. When will they exercise their reason—their highest judgment?

### "The Commonwealth."

This Boston weekly is one of our most valuable exchanges, each number containing independent criticisms, much thoughtful original matter, fresh and newsy items, live and practical suggestions, together with hearty words of sympathy for all the reformatory measures before the country. In Massachusetts Republicanism it is a recognized organ of influence, ability and power. We peruse it regularly with unabated interest.

## Notes and Jottings.

Confessions are ever in order. Among our besetting sins is pride—and yet we are not too proud to right a blunder, or correct a mistaken opinion.

When first announced by "Junius unmasked" that Thomas Paine was the author of the Junius letters, we exclaimed—*impossible—don't believe it!* But, reading the book carefully—catching the genius and spirit of the gentleman who wrote "Junius unmasked"—we are thoroughly convinced first, that Sir Philip Francis never wrote the Junius letters—and secondly, from testimony, clear and seemingly conclusive, we believe the real author to have been *Thomas Paine*.

Change is a universal law. Though our audiences in Philadelphia have been large, considering the approach to summertime, most of the faces before us were strange ones. Dr. H. T. Child, full of energy and devotion to the cause of Spiritualism as ever, occupied the chair; the singing is good, the circles in the afternoon interesting, and the movement generally in the Quaker city seems in a healthy condition.

D. S. Cadwallader, medium and earnest worker, keeps constantly on hand a good supply of liberal and Spiritualist literature for sale—also pamphlets and our weekly journals. In the number of sales, the *Banner of Light* leads all the rest by twice the number per week. Strangers visiting Philadelphia should visit Mr. Cadwallader's rooms.

Go where we please in nature, do what we may, we receive in proportion as we give. Ivo, the old Bishop of Chartres, wrote, that "neither the secret depth of woods nor the tops of mountains make man blessed, if he has not with him solitude of mind, the sabbath of the heart, and tranquility of conscience." There are many roads, but one termination; and Plato says, in his "Republic," that the "point where all paths meet is the soul's true resting place and the journey's end."

The inimitable Robert Kelley Weeks tells us in musical numbers, that

"The sweetest songs are those  
That few men ever hear  
And no men ever sing;

The clearest skies are those  
That farthest off appear  
To birds of strongest wing;

The dearest loves are those  
That no man can come near  
With his best following."

A letter from Benj. Starbuck, Troy, N. Y., assures me that Wm. Brunton, their present speaker from "Boston is making a most excellent impression. His lectures are sound and logical, feasting the intellectual and moral nature."

A correspondent writing from Albany, N. Y., says:—"Our lecturer for this month, Miss Augusta Whiting, fully "fills the bill." Her style is good, gestures easy, facts well arranged, and arguments convincing; and then, too, we feel that the words she speaks come from a true and earnest soul."

Sorrowful are the lays of E. W. Sykes. Here's a strain:

"I had labored to make my garden fair;  
But the river of love was not flowing there,  
And the flowers I tilled had a poisonous breath,  
That fell on my heart like the dews of death."

Mrs. E. D. E. N. Southworth, widely known as an author, is a firm outspoken Spiritualist. Her residence is only a half hour's ride from the capitol buildings in Washington.

The American Medical Association, that recently assembled at Philadelphia, voted itself a body, at once stolid and stupid. The report of the Committee on Ethics, was against the admission of women to positions as students and graduates of medicine. So it is a *he* God, *he* religion, *he* preachers, *he* doctors, and as resultants foggism and wickedness generally.

The gates of Time's garden stand ajar. Tourists and antiquarians are exploring the winding ways. It is amusing to see ordinary men cackle over stolen goods, and deck themselves in the cast-off garments of a robbed antiquity. Old architects and master masons would spend a life upon a single temple. Many are turning back, at least in thought to the classic ages—to the solid and the substantial. Our eye just fell upon this:

The St. Augustine, Fla., *Press*, of the 13th ult., says: During the heavy gales which prevailed last fall, the tide on one occasion was driven so low in the North river that a remarkable discovery was made. About seven miles north of St. Augustine, on the west shore of North river, the remains of an ancient city were disclosed. Several wells walled in with coquina are now visible under water; but the foundations of the houses can only be felt with a pole. Investigations have also brought to light a coquina quarry on the same site, and what is the most remarkable, the quarry is in the midst of a dense hammock, and which any one can see now by taking the trouble to go to them. The rock is of a quality equal to any on Anastacia Island, and the quarry has been extensively used, doubtless for the purpose of building this city or settlement—for one or the other it certainly was.

Though a weakness, perhaps, we nevertheless confess to a sort of a mania for antiquity. The history of the mound-builder, the "red man" and the Aztec civilization upon this continent remains to be written. When Americans become sufficiently unselfish, ascended spirits of the past may descend and write the histories of their respective races and ages.

From a given cause an effect necessarily follows. Therefore we may toil, chafe and chisel as best we may, the mysterious block from which our life is made, will exhibit the veins of destiny—a destiny of which each individual is a part,

In many ways we are a peculiar people—a people given to pelting and villifying each other while living, and lamenting each other in wildest sobs and spasms when the clouds upon the coffin fall. Great men grow and graduate slowly. At first they are fools, then fanatics, then knaves, and then eminent through the "brains of others." These are the successes, the stages that lead to the upland mountains of recognition. Once dead, however, and Oh! the trickling tears, and the huge monuments of brass and stone, by way of atonement!

"Dammed to-day, to-morrow adored,  
So round and round we run."

Magnetism is splendid as a recuperative power, scientifically administered. The operator should be harmonial and healthy. Diseased persons carry with them diseased aural emanations. Some magnetisms are as poisonous as arsenic, but the unwise will mix them. Unbalanced and unhealthy they clamor for something, and pathetism and "pawing" partially supply the want. They have yet to learn that this perpetual intermixing of magnetisms ultimate in mental polygamy and sexual promiscuity.

This is a sensible paragraph:

No animal is exempt from the operations of the law of desquamation. Birds shed their feathers annually, serpents their skins, quadrupeds their hair, and lobsters and crabs their shells. So it is with humanity. The skin, instead of being thrown off annually, as with those referred to, is all the time wearing off, and therefore constantly being renewed. The scarf skin is insensible. It is to the true skin or *cutis vera* what the rough, scaly bark of a tree is to the vitalized coat immediately under it. In the use of our hands, feet and ordinary exercises of the body, fragments of skin are constantly rubbed off, so that it may be truly said every living person is always shedding that tissue. If that process were interrupted, as it is partially, by some who neglect to avail themselves of the benefits of water, the pores become clogged, and their utility in the preservation of health destroyed. Thus the actual amount of scarf skin dropping off, rubbed off, and washed off in a year would be about equal to the thickness and weight of a thin sheepskin.

Haji Khalife's Lexicon treating of oriental literature, is a work without comparison. It is almost a library of itself. The arrangement is alphabetic and comprises descriptions of above 15,000 books, in Arabic, Persian and Turkish; with statements of the date when the writers flourished, and extracts from their works. Of course, Giles B. Stebbins, considering the importance of his forthcoming book, has consulted these seven volumes edited by G. Fluegel.

J. H. Harter of Auburn, N. Y., formerly ministerialist clergy man, but now freed from the galling cramping chains of sectarianisms, is an able and thrilling eloquent speaker. His words of wisdom enlighten, his strokes of wit convulse with laughter, and his appeals to the affectional in human nature often cause tears to drip like rain from eyes unaccustomed to weep. A firm believer in the harmonial philosophy, he should be kept continually in the Spiritualist lecture field. To know of a man inquire of his standing or home. A recent Auburn *Democrat* has this:

A CLERGYMAN IN PRISON.—One of our clergymen was in prison for a short time. The person was no less than the illustrious Harter, who goes everywhere and takes to everybody; he has a strong sympathy for the human race, and wants to save them all. His arguments to the convicts were said to be good. No doubt they will be heeded. \* \* \* Mr. Harter is a gentleman of superior abilities, handling his subject in a logical, clear and forcible manner, carrying conviction to the minds of his hearers with irresistible force.

England is going ahead in the Lyceum movement. That zealous and noble man, James Burns, of London, has recently been away from the city on a lecturing tour. Of Somerley Bridge, Yorkshire, he writes thus:

"When Mr. Peebles visited the district he introduced the *Spiritual Harp*. Now, almost every child possesses one—and, what is better, knows how to use it. Recently a "*Spiritual Harp* club" was formed, through which the members by weekly payments might secure copies at cost price. It shows some enthusiasm when poor working people, as they are supposed to be, can find the taste and means to provide themselves with a hymn book costing 8s. And what is the result? The Lyceum, numbering forty members, is now an efficient choir, capable of singing a great proportion of the pieces in the book in good taste and harmony. It is quite charming to see a little tot of a girl who can scarcely hold the big book singing her part—it may be seconds—from the notes, with perfect confidence and precision."

That sterling journal, the *Medium and Daybreak*, under the supervision of James Burns, informs us that the London Spiritualists have manifested their appreciation of Mrs. Everitt's mediumship in a very tangible and generous manner. The presentation consisted of an elegant pianoforte and a cabinet sewing machine. Speeches were made by C. P. Varley, F. R. S., and others, to which Mr. Everitt replied in a feeling manner. Mrs. Everitt's mediumship has been of incalculable benefit to Spiritualism in London and the provinces.

Spiritualism is now an acknowledged science. Prof. Crookes' reviews Mr. Owen's *Debatable Land*, under the heading, "Notices of Scientific Works." The distinguished naturalist, A. R. Wallace says: "If a truth, then it is certainly, as Mr. Owen maintains, a science of itself—a new science, and one of the most overwhelming importance."

Hon. Robert Dale Owen, writing us recently and referring incidentally to his new work, *The Debatable Land*, says: "It is classed among scientific works, as of course it should be. Spiritism as a phenomenon is the science of spirit converse. Does everybody read the written words of Mr. Newton in the *Banner of Light*? If not, they should. We know of no Spiritualist who has thought more and written more sensibly and soundly upon the vexed social question than A. E. Newton. Never a word that he pens escapes, intentionally at least, our eye. His heart is generous and his "head level."

## Must Paul and the Priests be Heeded.

¶ The churchianic world, staggering under the influence of Pauline Christianity, during a period of 2,000 years, has held woman in complete subjection. Through this masculine reign of brute force she has been defrauded of her rights, shut out from colleges and universities, and held in abject bondage to St. Custom, or made a parlor pet to be admired and "cuddled."

Now that she has become conscious of her womanhood—now that she asserts the right to be herself to own herself—to hold property and go to college, to teach, to lecture, to preach, to vote, to do anything that is honorable and womanly, the Presbyterian Church, true to its conservative instincts, issues a popish edict, forbidding women to teach or preach.

It makes one's face crimson with contempt to read the following report put forth from the Brooklyn Presbytery by the Rev. Dr. Lee:

OVERTURE TO THE GENERAL ASSEMBLY ABOUT WOMAN PREACHING.

WHEREAS, It has come to the knowledge of this Presbytery that women have been recently preaching or teaching in some of the pulpits of the Presbyterian church; and

WHEREAS, No constitutional rule prohibiting such an act or practice has ever been adopted or made obligatory upon our churches, though the General Assembly of 1832, in a letter to the ministers and churches under their care, wrote: "To teach and exhort, or to lead in prayer in public promiscuous assemblies, is clearly forbidden to woman in Holy Oracles; therefore,

*Resolved*, That the Presbytery respectfully and earnestly request of the General Assembly to adopt, and to transmit to all the Presbyteries for their approval, such rules as shall oblige all churches under their care, not to license or ordain women to the Gospel ministry, and not to allow any woman to teach or preach in our pulpits or in the public and promiscuous meetings of the Church of Christ.

And we do so request, chiefly for the following reasons:

1. The functions of women is not to govern officially. She is to be a direct helper, never a principal, in the Church of Christ. She is "a helpmate for man."

2. Woman's function is not to teach officially. The prophets and writers and church instructors of the Bible were all men. There were no female apostles, evangelists, pastors or teachers. There were no females among the seventy sent out by our Lord. There were no female bishops, and the "angels" of the churches were all men.

3. Government and teaching are inseparable in the church ministry, and both of these functions are prohibited to woman.

4. God has made woman to be subject to her husband, and "he shall rule over her." This position of woman, by the Divine decree, is absolutely irreconcilable with the prerogatives and functions of the Holy Ministry. If not, then the authority of the husband is above that of the pastor.

5. There is no instance in the Old Testament of the anointing of a woman to the prophetic office, not to any of the ordinary functions of the Ancient Church. There is no instance on record there of any woman having been called to that office.

6. The Gospel commission from the lips of Christ Himself to the whole New Testament ministry is to men, and men only.

7. The proof of the subordinate and auxiliary relation of woman is found in the writings of Moses and Paul.

9. The express prohibition—for reasons universal and permanent, of the inspired Apostles as in Corinthians, xiv. chapter 34th and 35th verses, and II Timothy, 2d chapter 9th to 12th verses inclusive.

The Rev. J. G. Butler presided at this meeting. The resolutions were adopted with only five dissenting voices. This is the foggism of theology, the spirit of the Christian Church, near the close of the nineteenth century!

Several years since, the orthodox churches of New England issued a sort of a "bull," denominated a "pastoral letter," against women preachers. This fell under the eye of the good Quaker poet, J. G. Whittier, calling out a scorching poem. The following is a sample.

"Your fathers dealt not as ye deal  
With non-professing, frantic teachers,  
They bored the tongue with red hot steel  
And flayed the backs of female preachers.

Old Newberry, had her fields a tongue,  
And Salem's streets could tell their story  
Of fainting women dragged along,  
Gashed by the whip, accursed and gory.

Their wholesome laws relieved the church  
Of heretic and mischief maker,  
And priest and bailiff joined in search,  
By turns, of Papist, Witch, and Quaker.

The stocks were at each church's door,  
The gallows stood on Boston Common,  
A Papist's ears the pillory bore,  
The gallows rope a Quaker woman."

Quakers, Shakers and Spiritualists, with few exceptions, believe in women preachers, women's rights—in a word, the equality of the sexes.

J. M. P.

## The Blue Stamp.

Those of our friends who find the blue stamp on their paper after having sent us their dues, will please accept, first, our thanks for the money, secondly, our regrets for blunders which costs them an unmerited, and unintended *dun*, and thirdly, our explanation, which is, that several thousand of our subscribers are yet in the condition you were a short time ago, and we cannot afford to wait for the money, so we continue from week to week, to place the little blue *hint* upon the margin of the papers addressed to such persons as are in arrears, but the mailing of many thousands of papers each week is no small task, to say nothing of the ominous "blue," requiring a number of hands to perform this labor, hence the liability of occasional errors, nay the impossibility of exactness.

To those who have not yet remitted, we say, the individual amounts are small, and ought to be sent at once; if the thousands who owe us from one, to three dollars each, would respond immediately and substantially, our joy would be almost inexpressible, and we would be enabled to pay as we go,—enjoy life, and have a loving and generous impulse for all mankind. So mote it be.

A. A. W.

**Sensible.**

The following circular has been sent us for insertion. We gladly give it place in our columns, and ask the special attention of our readers not only to a careful perusal of it, but to assist in the matter to any extent they may feel moved. We regard it as a very practicable measure and one that ought to be in successful operation wherever a sufficient number of Spiritualists reside, who are able to maintain such a place of resort—and where are they not able to do this?

Our first impulse on receiving this note of the committee, was to offer to furnish the Union with two copies of THE AMERICAN SPIRITUALIST, together with such other reading matter as we could spare, whenever they were ready to receive them.

Such a free reading room as is contemplated by these friends, would almost anywhere prove an excellent nucleus or basis of action for the formation of a local society, and be the means of keeping it alive with ever recurring interest. G. A. B.

**NOTICE.**

The Boston Spiritualist Union, through their Board of Managers, have voted to establish a free reading room for the use of its members and the public, in which will be kept files of all the Spiritualistic and reformatory newspapers and other periodicals; also the standard works upon Spiritualism and other progressive subjects.

The earnest co-operation of all persons feeling an interest in this movement is solicited.

Donations of money, books, magazines, pamphlets or any periodicals, suitable for this purpose, will be gratefully received and duly acknowledged.

Gifts, etc., may be forwarded to any member of the committee, or any person by addressing the secretary, Mrs. Kittredge, 361 Tremont street, will be waited upon by the committee.

COMMITTEE.—Dr. H. F. Gardner, Mr. M. T. Dole, Dr. William Woods, Mrs. John Woods, Mrs. Mary R. Hubbard, Mrs. C. M. Woods, Mrs. Lizzie F. Kittredge.

**\$7.60.**

Since our last issue, in which we announced the appointment of a committee to solicit aid for the Children's Progressive Lyceum, there has been received at this office, from sources unknown to us, various sums, amounting to *seven dollars and sixty cents*, to be applied to the purchase of a new outfit for the Lyceum.

To the friends who have already contributed, as well as those who have not, we are constrained to say, our Lyceum has been for about a year past in a state of torpor, a number of willing hands have recently been laid upon it, and the inanimate form again assumes life and vigor, but we find our once beautiful paraphernalia much worn, faded and uninviting, we desire that it shall be speedily replaced with that which is new, and our hope is, that the friends who sympathize with us in our effort to re-establish a Lyceum in New York, will contribute at once such amounts as they desire to bestow upon this effort to advance the spiritual welfare of children.

Our needs for the purposes set forth, are considerable, but we are confident that ere long we shall realize all that is necessary to success.

We thank the unknown donors for favors that bless both those who give and those who receive.

We will continue to report weekly the amounts received from all sources for this purpose.

Contributions may be sent to the care of THE AMERICAN SPIRITUALIST, 29 Beekman Street, or to any officer of the Lyceum.

**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.

**Two Days' Meeting.**

J. M. Peebles, Spiritualist, and Elder J. S. Prescott, Shaker, will hold a two days' meeting at Union Hall, West Farmington, Ohio, commencing on Saturday, June 1, at 1 o'clock p. m., and continuing over Sunday. A choir of Shaker singers will be present. Friends from a distance will be cared for. Come one, come all. This is the day of jubilee. E. F. CURTIS.

**Anniversary Meeting at Sturgis, Mich.**

The anniversary meeting of the Spiritualists and friends of progress, will be held at the Free Church in the village of Sturgis, commencing on Friday, June 14, at 2 o'clock a. m., and continuing until Sunday evening, (14th, 15th, and 16th days of June). A cordial invitation is extended to all lovers of truth, free thought and religious liberty, to be with us on that occasion. The friends at Sturgis will do all they can to provide for strangers from abroad, in attendance at the meeting. By order of the Executive Committee.

STURGIS, April 14, 1872.

**Mediums' and Speakers' Convention.**

A Quarterly Convention of Mediums and Speakers of Western New York will be held at Dansville, N. Y., on Saturday and Sunday, June 1 and 2, 1872. Meeting to commence the first day at 10½ o'clock a. m.

The friends in Dansville will, so far as they are able to do so, entertain those from a distance. All interested in Spiritualism and others are invited to attend. Good speakers are expected.

J. W. SEAVER, }  
G. W. TAYLOR, } Committee.  
A. E. TILDEN, }

**PERSONAL AND LOCAL.**

A. A. Wheelock will lecture in Newark, N. J., and Brooklyn, N. Y., the Sundays of June. The lecture in Newark will be in the morning, and in Brooklyn in the evening.

John Brown Smith speaks in Odd Fellows' Hall, West Chester, Pa., May 27, 29, 31, and June 2, 3, 5, 7, and 9; also in Media, Pa., May 28, 30, June 1, 4, 6, 8, 10, and 11.

D. M. Fox, Editor of *The Present Age*, and Miss Nettie Pease, one of his Associate Editors, have been spending a week at the Astor House, in attendance upon the Equal Rights Convention.

We are glad to learn that the three months' engagement of N. Frank White in East Saginaw, Mich., has been a success. He is now lecturing in Port Huron, Mich. Will come East in June or July.

C. Fannie Allyn lectured in Worcester, Mass., during April, and is engaged there for June.

Bro. Hale writes that her audiences constantly increased during her stay. Her gifts of mediumship are as rare as they are convincing.

E. S. Wheeler gave us a call last week, while in New York, attending the Equal Rights Convention as a delegate. He was on his way to Boston. Has been lecturing for nearly six months past in the West and Southwest. Will remain East for a time at least, where he would like to make arrangements to lecture.

J. M. Peebles, closing his labors in Philadelphia, the last Sunday of May, speaks the evenings of the 27th and 28th in Waverly, N. Y.; the 29th and 30th, in Kirtland, Tioga Co., Pa., the following Saturday and Sunday will attend a grove-meeting in Farmington, O., and speak the last four Sundays of June in East Saginaw, Mich.

James Foran, M. D., one of the proprietors of the Hygienic Home, Florence Heights, N. J., occasionally lectures on Spiritualism. His address will be found in the Lecturer's Register. The "Home" is located on the Delaware River, between Trenton and Philadelphia, than which a more beautiful location could scarcely be found. Women are admitted on equal terms with men to study medical science. Dr. R. T. Thrall is one of the College Faculty and consulting Physicians.

Jno. A. Jost of Ogden, Utah, a well-known and active Spiritualist has entered into partnership with Mr. McGregor of that city, in a book store. He says, "I have long wished to get some of the works of Spiritualist writers before this community, and will now have an opportunity of doing so."

Mr. Jost has been very energetic in the circulation of Spiritualist papers in that section, and we have no doubt he will now aid the cause greatly, by creating a sale for books also.

We wish him abundant success in his new enterprise.

Mrs. A. M. MIDDLEBROOK.—This well known and talented lecturer in behalf of religious and social freedom, will speak in Cleveland, Ohio, before the First Spiritualist Society, during the month of June. While at Cleveland she will be open to engagements to lecture on any subject of general interest—religious, political or social—on week-day evenings, within a circuit of thirty miles of the city. She may be addressed at office of THE AMERICAN SPIRITUALIST, 144 Seneca street, Cleveland, Ohio.

**Children's Progressive Lyceum of New York.**

RE-ORGANIZED MAY 15, 1872.

**Officers.**

CONDUCTOR—Mr. C. I. Thacher, 58 West Twelfth St.  
GUARDIAN OF GROUPS—Mrs. S. E. Wheelock, 125 E. Seventeenth street.

LIBRARIAN AND TREASURER—Mr. Titus Merritt, 26 West Broadway.

WATCHMAN—Mr. J. A. Cozeno, 98 Clinton Place.  
SECRETARY—E. C. Townsend, 29 Beekman St.

The Lyceum meets every Sunday, at 12 o'clock noon. The public are cordially invited.

**MEDIUMS AND MAGNETIC PHYSICIANS.**

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

**NEW YORK MEDIUMS.**

Mrs. I. G. Atwood, Magnetic Healer, 125 East Seventeenth Street, cor. Irving Place, N. Y.

Mrs. A. Hull, Clairvoyant, Magnetic Physician and Test Medium, 199 Sixth Avenue.

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.

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. Ninth, 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.

MISS BLANCHE FOLEY, Medical and Business Clairvoyant. Ladies \$1, gents \$2. Sances 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*.
- Brunton, Wm. Poplar st., Boston, Mass.
- Byrnes, Mrs. Sarah A., Wollastor Heights, Mass.
- Beals, Bishop A., Versailles, N. Y.
- Brown, Mrs. H. F. M., Chicago, Ill., care *Lyceum Banner*.
- 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.
- Cowles, 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.
- Doten, Miss Lizzie, Pavillion, 57 Tremont street, Boston, Mass.
- Denton, Prof. William, Wellesley, Mass.
- Dewey, Dr. J. Hamlin, 200 Eliot street, Boston, Mass.
- Daniels, Mrs. E. L., N. Y. City.
- Davis, Mrs. Agnes M. Rockbottom, Mass.
- Dunn, Dr. E. C. Rockford, Ill.
- Doty, A. E. Iliion, 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.

### Sparkling Rubies!

#### New Sabbath School Song Book.

An appropriate name for this neat, complete and most pleasing collection of musical gems (about 150 of them) by A. HULL, and H. SAUNDERS. Music, new, fresh, spirited. PRICE, 35 cents.

"NEVER TROUBLE TROUBLE TILL TROUBLE TROUBLES YOU,"  
Is the Title of a favorite Song by Wellman, 30 cts.

### THE PILGRIM'S HARP,

Is the name of a compact book of 210 pages, which can be carried in the pocket, and yet contains a very large proportion of the most popular psalm tunes, spiritual song, etc., etc. It would be very difficult to compile a more convenient book for THE VESTRY, THE PRAYER MEETING, OR SOCIAL SINGING MEETINGS

By ASA HULL. PRICE, 60 cts.

Every body likes  
"KISSING AT THE GARDEN GATE," Song. Loesch.  
PRICE, 40 cents.

### The Musical Treasure

Continues to be a "Great Success." Great variety of the best Vocal and Instrumental Music.

Price in Bds. \$2.50; Clo. \$3.00; Gilt \$4.00.

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

**OLIVER DITSON & CO., Boston.**  
**CHAS. H. DITSON & CO., New York.**  
18

### Clairvoyant Examinations, \$2.00,

### PRESCRIPTIONS, \$1.00,

### PSYCHOMETRICAL DELINEATION, \$2 00

ALL FORMS OF

### Rheumatism or Neuralgia

Cured in a few hours. Terms made known on application. Address,

R. P. WILSON

18 Morrissiana, N. Y.

\$100,000 in cash and \$65,000 in first-class Sewing Machines to be distributed among worthy and energetic ladies. Address, PALMER MANUFACTURING Co., 57 Station D, Bible House, New York.

### New York Mailing Agency

WITH THE LATEST IMPROVED

### Folding and Mailing Machines,

27 ROSE STREET, NEAR FRANKFORT STREET.

JAMES BRADY - - - Manager and Proprietor.

Open Day and Night.

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

DR. A. JOHNSON:—Dear Sir: Your American Tooth Powder is superior to everything of the kind that I have ever used or examined, and it is decidedly the finest article for the toilet I have seen. Yours,  
J. J. CROOKE, Chemist.

Price—25 and 50 cent bottles. Large bottles containing double the quantity, 75 cents.

DR. AMOS JOHNSON,  
111 East Twelfth st., near Fourth ave.

### 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 ABBUM. 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 five 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., LYON & HEALY,

New York, Chicago.

### 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 call 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. 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.

## 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 Reasonable 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 appearing in our times.

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

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

This book affirms that the strongest of all historical evidences for modern Spiritualism are found in the Gospels, and that the strongest of all proof going to substantiate the Gospel narratives are found in the phenomena of Spiritualism, rationally interpreted: Christianity, freed from alien creeds, sustaining Spiritualism; and enlightened Spiritualism sustaining Christianity. Finally, the author gives his conception of the foundation-motive of Christian morality and spiritual progress, as set forth by Christ himself.

It is a book eminently suited to an era like the present, 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 SPIRITUALIST, and sent by us to any address, postage free, on receipt of the price, \$2.00.

## WORKS OF J. M. PEEBLES.

FOURTH EDITION. JUST PUBLISHED.

## Seers of the Ages:

Ancient, Medieval, and Modern Spiritualism.

A BOOK OF GREAT RESEARCH.

This volume of nearly 400 8vo pages traces the phenomena of Spiritualism through India, Egypt, Phoenicia, 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?

### Medieval 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. BARRETT

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, Pic-nics, etc. Edited by J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Price \$1.00; postage 16 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, 153 Washington street, Boston, Mass., and at the different offices of THE AMERICAN SPIRITUALIST.

Dr. Ammi Brown, DENTIST.

25 WEST TWENTY-SEVENTH STREET.

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

FOR THE CURE OF

Caarrh, 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 Rleeker Street, New York city, till May 1.

MRS. DELAFOLIE, Eclectic Physician.

Mrs. A. Hull,

CLAIRVOYANT, MAGNETIC PHYSICIAN

AND

Test Medium

199 SIXth Avenue, New York.

Office hours, 10 A. M. to 8 P. M.

All diseases treated with success.

Mrs. Anna Kimball,

Clairvoyant and Test Medium

437 Fourth Avenue, between 29th and 30th Streets.

Private seances, \$2 and \$3,

Public do. Tuesday evenings, \$1.

Receptions Thursday evenings, Free.

FRANK CROCKER.

SUBJECTS:

POLITICAL AND SOCIAL REFORMS—MAN VS. WOMAN.

There are many new lecturers in the field, though but few, we think, that can equal this lady; young, brilliant and witty, a fine conversationalist, she is a "rara avis" both on and off the platform.

A woman of impassioned strength and force of mind, of great intellectual culture and ability. A star of the first magnitude.—Free Press.

Very seldom do I meet with a voice so full and clear—with such distinct and perfect articulation. It is a rare and exceptional one.—J. T. Leonard, Boston, Mass.

A woman of great wit and brilliant talent; has brains and knows how to use them.—Daily News.

A power which we have been compelled to acknowledge in private life—in public, with all her fevered eloquence, wit and brilliancy, she cannot fall soon of ranking all others now in the field.—Free Democrat.

TERMS—\$100. Address, 44 BROAD STRET.

WILSON MILLAR,

Attorney for Claims, &c.,

632 F Street, N. W. Washington, D. C.,

Offers his services to those having claims to be prosecuted before the several Departments of the Government, under the Pension, Bounty and Homestead Laws.

Having been for six years an examiner of claims for pension, he has had superior advantages for acquiring a thorough knowledge of all the varied requirements of that office, and the nature of the testimony necessary to establish such claims.

Blank applications furnished to those who engage his services. 105tf.

TURKO RUSSIAN BATHS

THE ladies are informed by Mrs. HYACINTHE ROBINSON that she entirely rebuilt and refitted and opened the Baths No. 112 E. Twenty-seventh street, near Fourth avenue, for ladies only, thus avoiding the inconvenience and unpleasantness attending those baths which are not exclusively for ladies. These baths include all the most recent improvements, and consist of the Hot Air Turkish Bath, Vapor Russian Bath, Cold Plunge Bath, Shower Baths and Douches, Manipulating, shampooing and Dressing Rooms. Mrs. Robinson having had several years experience in conducting the Ladies' Department of the large baths in this city, assures those ladies who may visit these that they will find every arrangement calculated for the most luxurious and healthful enjoyment. Physicians sending their Patients to these Baths for the cure of Colds, Rheumatism, Neuralgia, Dyspepsia, Nervous and Ladies' Complaints, may be assured of having them well treated according to the most recent modes. Single Bath, \$1; Six Tickets, \$5; Fifteen Tickets, \$10. Open daily, from 11 A. M. to 4 P. M.

Flowers are one of the few things in life that bring us unmixed pleasure. They are the most innocent tribute of courtesy or affection, as acceptable in the day of feasting as in the house of mourning, Florists are thus in a sense public benefactors. Hodgson, at No. 403 Fifth avenue, from among the palaces takes us away to the sights and odors of the country with his rustic work, his gnarled boughs, and curiously crooked seats, his fragrant flowers and beautifully assorted bouquets.

For the table of every family the Halford Leicester-shire Table Sauce is expressly adapted for use upon fish and meats of every description. It is the cheapest relish and the best that is made in any part of the world. Sold by all A 1 grocers, at only fifty cents per pint bottle.

Cure for Invalids.

A VARIETY OF

BATHING, MAGNETISM,

And other effective rational agencies according to clairvoyant diagnosis, for the cure of patients with special accommodations at

MRS. I. G. ATWOOD'S,

125 East Seventeenth Street, corner Irving Place, New York.

Mrs. HARDY,

TRANCE MEDIUM,

4 Concord Square,

BOSTON.

T. C. EVANS, ADVERTISING AGENT, 106 WASHINGTON street, Boston.

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

A. F. MANNERS,

ARTIST, IN FRENCH ILLUMINATING, COLORED and Relief Stamping,

6th 735 Broadway, NEW YORK.

BROWN & LOUN,

Attorneys and Counselors at Law,

Office corner Bank and Superior streets, opposite Weddell House, Cleveland, O.

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 WIRE 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, detached 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, removed 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. "Reliable."—Moore's Rural New Yorker. 11

EXETER HALL.

A THEOLOGICAL ROMANCE.

BY WILLIAM McDONNELL.

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

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

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.

All interested in the

Spiritual Philosophy

and especially in the movement for the enfranchisement of Woman should read

C. L. Jones' Poems.

Post-paid for 50 cents from Alma, Wisconsin, by

C. L. JONES,

Author of the Law of Marriage.

In particular the Ballad entitled

Court of Hymen

has been pronounced by able critics the most trenchant, pathetic and inspired survey of the unutterable horrors and inevitable doom of our barbarous pseudo civilization, at once an epic and a satire. Send for it.

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

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 warranted 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

THE HAHNEMANN

MAGNETIC MOVEMENT CURE,

COMBINING

Vital Magnetism, Electricity, Baths, &c.

A NEW, POWERFUL, DELIGHTFUL AND SCIENTIFIC method of eradicating disease without stimulants 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. Thousands of patients from all the States and several foreign countries, given up by other physicians, but thoroughly 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 Magnetism (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 PERSONAGES of the spiritual movement can furnish a more striking, instructive and interesting theme for the biographer than J. M. Peebles. His early education and connection with the ministry in phases of religious belief utterly opposed to the great modern revelation; his long, patient and self-sacrificing labors for the promotion of Spiritualism, when Saul-like, he became 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 interesting 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 SPIRITUALIST, 29 Beckman street, New York.

CANCERS OR TUMORS,

LOCATED IN ANY PART OF THE SYSTEM PERMANENTLY cured without drawing blood, 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, enlarged and improved, and containing a magnificent new colored lithograph, besides hundreds of engravings in addition to its full descriptive price-list of 3,000 varieties of choice Flower and Vegetable Seeds, Rare Gladiolus, Lilies, Tuberoses, &c., with full directions for their culture. This is without doubt the most perfect work of the kind before the public. Sent Free to applicants upon receipt of two stamps. Address WASHBURN & Co., Boston, Mass. 6-2t



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 O

THE DISTRICT, AND COURT OF CLAIMS.

Special Attention Given to Litigation Appertaining to Patents.

Any person desiring information as to the standing 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.

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,

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, is 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.

SAFES.

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-tfs

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.

CHATELAINE 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

HAIRABA 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 Wood and 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.

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.

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. Storer's Nutritive Compound.

Dr. Spence's Positive and Negative Powders.



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.

NEW BOOK.

TITLE.—A STONE; OR, THE HIGHEST CHURCH.

AFTER THE APOSTOLIC ORDER.

A real Spiritual bolder, this little gem should be the hand of every true Reformer.

Price, 50 cts. at this office, or of the author,

S. E. BURR,

Southford, Ct.

Postage by mail, 8 cents.

106

The Great Discovery!

CATHARTIC MEDICINE MADE PLEASANT TO THE TASTE AND DELIGHTFUL IN EFFECT.

DR. ORVIS'

CATHARTIC COMPOUND

Is pleasant to the taste, and will be readily eaten by children or adults. It is free from poisonous drugs, is purely vegetable, and, unlike other Cathartic Medicines, the dose need not be increased from continued use. And it positively cures constipation. The directions accompanying each package. Read the following recommendations:

"New York, July 8, 1871.

"Dr. Orvis.—Dear Sir: Please send me C. O. D., one box such as I had before: and am pleased to say, it has acted as a charm with my wife.

"Yours, TUNIS H. BLACWELL." (This was one of the worst cases of Constipation I have ever known.—A. O.)

"Brooklyn, L. I., Nov. 3, 1871.

"Dear Sir: Since your Cathartic Medicine was made known to me, I have used it, and it only, in my family, to obviate the evil it is intended to remedy; and I assure you I prefer it to all other expedients. Its operation is gentle and wholesome, not enervating the system, or leaving a tendency to increased difficulty. It clears the complexion, relieves oppression, and invigorates the whole physical economy.

"Respectfully, Mrs. R. C. MAITLAND."

It is extensively used by Dr. Foster of Clifton Springs, and many other eminent Physicians.

SPECIAL AGENTS: Hudnut, Herald Building, Broadway, New York; D. G. Farwell, cor. Amity and Broadway, do.; Macy, cor. 6th avenue and 14th street, do.; Robt. S. McCurdy, 494 Broadway, Albany; J. K. Post & Co., Lane & Paine, and Almy, Osburn House, Rochester, N. Y.; S. E. Samuels, Columbus, O.; Dixon & Deidrich, Dayton, O.; Briggs, Clifton Spring, N. Y.

FOR SALE BY DRUGGIST GENERALLY.

Price, 25 cts. per Package.

Address all orders.

DR. A. ORVIS,

107

Rochester, N. Y.

**BILLIARD TABLES.**

The game of billiards has become one of the permanent institutions of the world. Perhaps no game combines so many of the requisites of amusement, exercise, and intellectual discipline as does this. It has none of the objections urged against many other sorts of amusement. Even the religious people who abjure cards play billiards. One of the necessities of a good game of billiards is a good table. No matter how excellent a player a person may be, he will play a poor game upon a poor table. It may seem almost superfluous to call attention to the fact, since it is so well known; nevertheless, we may re-echo the general sentiment when we say to our readers, if you want to purchase a billiard table, be sure and buy one of the PHELAN & COLLANDER manufacture, and it will not disappoint you.

THE "Pioneer" of March 27, is by all odds the brightest issue its publisher has sent out in a long time. Its leader is capital and the editorial generally good. We suspect the new contributor, Mrs. Hanks, must have acted as editor. We are acquainted with the usages of her pen and are sure we recognize it in the article referred to. The selections are good also. Two fine articles from Mrs. Shepard's series on the relation of capital and labor, appearing on the first page; and our friend J. B. W. (Wolf), has a fearless and logical argument in favor of Mrs. Laura D. Fair. We congratulate Mrs. Pett Stevens on having so able an assistant as Mrs. Hanks.

THE NEW YORK LIBERAL CLUB meets every Friday evening at 8 o'clock, for the discussion of Scientific and other interesting subjects. Good speaking and entertaining discussions may always be expected.

A book for the times. "The Clergy a Source of Danger to the American Republic." Sold by subscription only. Agents wanted. Address W. F. Jamieson, 10 North Jefferson street, Chicago, Ill.

**Important Information Given**

AT THE  
**Magnetic Healing Institute and Conservatory,**

ESTABLISHED AT  
No. 118 West Twenty-third Street,  
**New York City.**

(Opposite Bryant's Opera House),

Under the control of Mrs. M. A. Miles, Prof. Julius von Meyer, M. D., Director, for the treatment and cure of

**Bright's Disease of the Kidneys**  
CONSUMPTION, PARALYSIS,  
RHEUMATISM, DYSPEPSIA,

And all other CHRONIC DISEASES, and for the special consultation upon all matters of general interest. Political, Financial and Commercial, which is given with so much satisfaction that people in every walk of life come to consult them.

**BRIGHT'S DISEASE OF THE KIDNEYS CURED**  
NEW YORK CITY, Nov. 3, 1869.

Eight years ago I was taken with bleeding from the kidneys, which has continued at intervals ever since. All the best physicians did me no good, and finally gave me up as an incurable case of Bright's Disease of the Kidneys. My friends had all lost hope, and I had also given up, as I had become so weak that I could scarcely walk a block. A friend advised me to go to the MAGNETIC HEALING INSTITUTE, and see what could be done for me there. I went, and, after being examined, was told I could be cured only by the strictest Magnetic treatment. The first operation affected me strangely, sending piercing pains through my back and kidneys; but I began to improve at once, and now, after one month's treatment, I have returned to my employment, and can walk several miles without fatigue. I can be seen at 101 Clinton Avenue, Brooklyn, or at 23 South Street, New York.  
T. P. RICHARDSON.

**ANOTHER.**

On September 7th, 1868, the propeller Hippocampus was lost on Lake Michigan; my business partners, Cooledge, Bailey and Maple were on her; supposing them lost, I called on Mrs. Miles to consult about arranging our business. When I told her the boat and all were lost, she said: "No! all not lost, quite a number are saved, and will be here in two days; two of your men are among them." She described them so that I recognized Cooledge and Bailey; the 11th, the saved arrived, Cooledge and Bailey among them. No news of the boat had come previously.  
106 JAMES KIRBY.

**Mr. J. C. Steinmetz**

WILL GIVE

PHRENOLOGICAL DESCRIPTION OF CHARACTER,  
From likeness, with hints as to the proper maintenance of health, choice of pursuits, etc. A three-quarter view is best adapted to the purpose. Size of brain should also be given (in inches), measuring around the head just above the ears and root of the nose. TERMS, \$2.00.  
Address, J. C. STEINMETZ,  
106-4t, Box 375, Tarrytown, N. Y.

**Dr. A. Frankel,**

**CHRIOPODIST,**

AT THE

**HAIR DRESSING SALOON,**

No. 196 Broadway,

bet. Fulton and John Streets, - - NEW YORK.

Cures CORN, BUNIONS and INVERTED TOE NAILS  
without PAIN. 107

**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, DANRE, - - - - Saturday, June 1

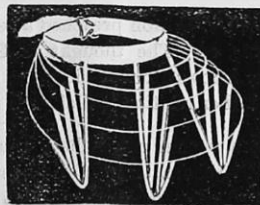
Price of passage in gold (including wine), to Brest or Havre, First Cabin, \$125; Second Cabin \$75.  
Excursion tickets at reduced rates.  
American travelers going or returning from the Continent of Europe, by taking the steamers on this line, avoid both transit by English railway and the discomforts 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 MAOE,  
Attorney and Counselor at Law. Real Estate Agent.



THE  
**Lotta Bustle**  
IS THE  
Favorite of the  
Trade,

Being the most salable bustle out, as well as one of the 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 and complete in application. Special design is one of its features. Meeting the approval of all teachers and 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. HORN BROOK,

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.]

100t.

Purchasing Agency.

**MRS. EMILY V. BATTEY,**

FASHION EDITRESS

AND

PURCHASING AGENT OF POMEROY'S

DEMOCRAT,

Will receive orders from country ladies desiring 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. 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 WOODHULL & 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 spirituelle face, which seems to index the emotions of her mind, commands the attention and respect of all her hearers.—*San Francisco Morning Call.*

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

**Mollie E. Moore.—The Texan Poetess.**

Those generous souls peopling the Gulf States, have among them artists, scholars poets and thinkers. Under the heading of the "Torchlight Procession," Xariffa sings thus beautifully:

"A soft wandering gale fills a silvery sail,  
As it idly floats by, on yon far away stream,  
And a fair spirit boat 'neath the other doth float,  
Faintly fair, like a beautiful dream of a dream.

There are mystical fingers, whose gentle touch lingers,  
It seems, as I listen, on yon golden plain  
They are weaving, and shading, and softly braiding  
The sunbeams astray with the beards of the grain."

But Mollie Moore is princess among the poet singers of the South. Though born in Alabama she accompanied her father, Dr. John Moore, when quite a child, to Texas—their future home.

While receiving her education in Houston, Texas, her interesting contributions to the press attracted the attention of Mr. Cushing, himself an editor, polished and cultured. Knowing her personally, he became her firm friend, and did much in placing her and her merits before the world.

Some of her poems are unexcelled in beauty of conception and sweetness of expression. Her first volume of poems contained gems of rarest merit. To know her is to know a friend, a woman, an authoress, whose name is worth cherishing. She is now preparing a second volume.

The following poem, relating to that eccentric genius, Adah Isaacs Menken, indicates the pulsing of her heart and the wealth of her sympathy.

J. M. P.

"THOU KNOWEST."

*Epitaph of Adah Isaacs Menken.*

Thou knowest! If a star that shone fair as the rest  
Falls out of the sky;  
Lord, Thou knowest the madness that burnt in its breast  
If a singing bird die,  
Of the poison it drank from the strange, wild flowers,  
Thou knowest how fair  
Were the leaves that allured; and Thou knowest the hours  
That tempt—Thou canst spare.

If these beautiful eyes that are closed now have been  
Over blind in tears—  
When the world could not see if the Spirit within  
Was shaken with fears;  
When the silences barren of music came down  
And the hours void of light  
Thou knowest, Oh Lord! and Thou if the soul that is gone  
Had dipped all its white

In the dye of the world! Thou alone canst remember  
Her soul as the leaf  
Of the lily. Thou too canst remember,  
The sins and the grief!  
But Thou hast pity, men have none, and the flower  
Shunned and trampled on here,  
Soiled and blighted—Ah love of thine own mystic power,  
May be purified there!

Close rare white lids on the wonderful eyes,  
Dark fringe shade the face  
With its terrible gifts! Oh radiant guise  
Of beauty and grace—  
Rest, rest with thy song half sung, and thy Spell  
Sweet where it began  
Sleep softly, Oh passion rocked heart, sleep softly and well;  
God judges—not man.

Yea, He knows that man will pass where thou liest and sneer;  
Perhaps and condemn.  
Saints with unsullied garments, Thou needest not hear.  
Child sleep spite of them  
In thy grave. Oh world pausing here but to deride,  
Peace bigoted horde!  
An angel may watch here as one watched beside  
The grave of our Lord.

GALVESTON, TEXAS.

MOLLIE E. MOORE.

**BRIEFS.**

I never knew any man in my life who could not bear another's misfortunes perfectly like a Christian.—*Pope.*

The New Lebanon (N. Y.) Shaker community is losing heavily in membership, twenty of the brethren having gone back to the "world's people" within two or three months.

The New York *Mail*, with shrewd philosophy, suggests that "it is a curious fact that poor people are never affected with kleptomania, though they are much given to stealing."

The line of social distinction must be drawn somewhere. In New York, conductors of six cent horse car line refuse to associate with conductors on the five cent lines.

The Common Council of Boston have requested the trustees of the Public Library to open the library on Sundays, by a vote of 34 to 22.

An English law compels a married woman, if she has money or the means of making it and her lord has none, to support him, be he ever so worthless, that the expense of his keeping may not come upon the parish.

Rev. E. T. Berkley, for fifteen years, previous to a few months ago, pastor of St. George's Episcopal Church, in St. Louis, was arraigned, on the 14th inst., before the Ecclesiastical Court, on a charge of assault and battery on Ella C. Perry, eleven years old, but in reality his alleged offence was taking improper liberties with the child at different times during the summer of 1870.

Rev. Dr. Fulton preached a sermon last Sunday, in Tremont Temple, on "The thought of God." This modest reverend doctor knows all about it, as he claims to stand in a sort of God-father relation to Deity.

Some women may believe that Mr. Cassaubon was a representative character in his impression that "Society never made the preposterous demand that a man should think as much about his own qualifications for making a charming girl happy as he thinks of hers for making himself happy."

First ruffian: Wot was I hup for, and wot 'ave I got? Well, I floor'd a woman and took her watch, and I've got two years and a flogging." Second ruffian, "Ha! I flung a woman out o' the top floor winder; an' I've on'y got three months." First ruffian: "Ah, but then, she was yer wife!"

At the New York Liberal Club last Friday evening, Frederic Marvin, D. D., read a paper on "Illusions and Hallucinations." He demonstrated scientifically the fallacy of the belief in spiritual manifestations, and attributed the apparitions of ghosts and phantoms to a disordered imagination.

Birds are singing round my window  
Tunes the sweetest ever heard,  
And I hang my cage there daily,  
But I never catch a bird.

So with thoughts my brain is peopled,  
And they sing there all day long;  
But they will not fold their pinions  
In the little cage of song.

The "Ascension Day" services at Trinity Church, New York, were of unique character; a brass and reed band of fifty performers supplying the usual organ accompaniment of voices. A writer for one of the New York papers in describing this musical service says, "the variety of instruments gave an air of life and rejoicing to the anthems sung as to fairly lift the immense congregation from their feet." This is the best "Ascension" service on record.

ILLUMINATING GAS.—In England, the laws of Parliament not only regulate the quality of the illuminating gas which is supplied to the public, but they regulate the price also, and a strict supervision is exercised by testing chemically the product, and the supply is thus kept pure and up to the proper standard. The price and quality of the article in Boston are both subjects of just and earnest complaint upon all hands.

Music Hall, Boston, was crowded last Sunday, upon the reappearance of Rev. William R. Alger, after his long absence. His sermon was such an one as those which his audience have always been accustomed to receive from him, elegant, scholarly, and thoughtful, and so deeply interesting as to hold them entranced from the opening phrase to the concluding period. It is understood that his physical health is not completely restored, but it was evident to all present yesterday that his mind had quite renewed its pristine power.—*The Globe.*

TRUE HOSPITALITY.—I pray you, oh! excellent wife, cumber not yourself and me to get a curiously rich dinner for this man and woman that have alighted at our gate; or a bed chamber made ready at too great a cost; these things, if they are curious in them, they can get for a few shillings at any village; but rather let this stranger see, if he will, in your looks, accents and behavior, your heart and earnestness, your thought and will, what he cannot buy at any price in any city, what he may well travel twenty miles, and dine sparingly and sleep hardly, to behold. Let not the emphasis of hospitality be in bed and board; but let truth, and love, and honor, and courtesy, flow in all thy deeds.—*Emerson.*

There are in this world two kinds of natures—those that have wings and those that have feet—the winged and the walking spirits. The walking are the logicians; the winged are the instinctive and poetic. Natures that must always walk find many a bog, many a thicket, many a tangled brake, which God's happy little winged birds flit over by one noiseless flight. Nay, when a man has toiled till his feet weigh too heavily in the mud and earth to enable him to walk another step, these little birds will often cleave the air in the right line toward the bosom of God, and show the way, when he could never have found it.—*Mrs. Stowe.*

AN ANTI-REVIVAL NATION.—An exchange says that in Sweden a Methodist minister has been sentenced to bread and water for eleven days for endeavoring to gain proselytes to his denomination. In that intolerant country dissenters are punished for holding services during the hours of Sunday sacred to the Lutheran church. As a natural consequence dissenters are multiplying rapidly, and we may soon hope to see such barbarous rules as the one referred to either stricken from the statute books or made literally a dead letter.

A DECIDED VIEW.—A certain English physician, Dr. Nott, says that epidemics are scourges sent by the Almighty in pursuance of the system of the world, and that it is all moonshine to suppose we have any specifics against them. He further goes on to show by some curious facts and statistics, that in the face of diametrically opposite systems of treatment, in various parts of the world, the per centage of deaths, actually remain just about the same. The subject has considerable interest just now while the small pox, spotted fever, etc., seem to prevail so generally in New York and Philadelphia. The city of Brooklyn also has been a great sufferer in this respect during the past twelve months, while Boston, thank Providence, has been nearly exempt from any generally prevalent sickness. In Europe, and especially the North, small pox has raged fearfully for more than a year.

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

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. WHEELOCK, 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. WHEELOCK,  
29 Beekman Street, New York City