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The Gates Ajar.

BY MRS. L. B. BALDWIN.

The poets, in words sweet and tender,
Are trying to tell how it came
That the gates of the city up yonder,
The city of marvellous fame,
Whose streets are all golden, whose mansions
Stand open, to guests from afar,
That the city, though walled in with iaspas,
Has its pearly gates ever ajar.

One says that a maiden immortal,
Prevailed with a mother in bliss—
To let the light float from that country
And comfort her mother in this;
And one, with a lovely companion,
Led on by the Bethlehem Star,
Found light on their pilgrimage shining,
Through the gates that are ever ajar.

Another portrays in her beauty,
A bride, in her bridal array,
Who fled for awhile from their splendor,
From parents and bridegroom away,
To hold with their father communion,
To think of her lover afar,
And gaze on the radiance streaming,
Soft, through the portals ajar.

I know who unbarred those bright portals!
Who came from that peerless domain!
To lift a doomed race from destruction,
And place them on trial again;
And then from a mount in Judea,
Floated up through the ether afar
And left, as He entered the city,
The gates, for us, ever ajar.

STREETSBOBO, OHIO.

The Christianity of the Apostles.

BY D. LYMAN.

[From the French of Michael Nicolas.]

[Among the liberal theologians of France, no one is better known in his own country, and more deserving of recognition in this, than Michael Nicolas. He has contributed articles of great value upon topics relating to religion and theology to different French reviews, most of which have been collected and published in book form. Of these, some of the most interesting are his "Etudes sur le Nouveau Testament," or Essays upon the New Testament, from which the following article is taken. The subject treated is one which should be of interest to every Spiritualist. We are living in an age when the authority of what has been aptly called "corporate religion," or religion enforced by the authority of a society or church, is destined to pass away, and religion itself is to be regulated to the individual soul. But as the world is making this transition from the external authority of Christ and the church to that of the intuitions of the soul and the nature of things, it will become more and more a matter of interest to know what was the nature of the authority by which Christianity was itself first imposed, and whether it was promulgated with perfect unity of precept and doctrine by its first preachers. If it was not so proclaimed, so much greater is the evidence to those who are partially disenthralled from the yoke of the churches, that there never was any valid authority in religion but the spontaneous intuitions of the soul, and the truths it may discover by the natural working of its own faculties.—Translator.]

OLD NOTIONS OF THE UNITY OF THE APOSTOLIC TEACHINGS.

It was an article of faith with the old theology that the most complete unity of views and doctrines prevailed among the first propagators of Christianity—a unity, moreover, which, according to the belief of the sixteenth and seventeenth centuries, was impressed upon the whole Bible from its first to its

last page. This conviction was not derived from the study of Biblical texts, but from the theory, then unquestioned, of the sacred writers. It was admitted that the apostles, like the prophets, in their discourses, had been merely the organs of the Holy Spirit, and in their writings but his secretaries. How was it possible that, as passive echoes of the divine thought, they could disagree in their teachings, and not all preach alike the same doctrine?

APOSTOLIC DISSENSIONS.

There are found, however, in some of the books of the New Testament, chiefly in the Epistles, very many passages which allude to repeated disagreements among the Apostles. These passages were the torment of the old theology. The most marked of these disagreements is that which divided Saint Paul and Saint James in regard to the conditions of salvation. According to the former, salvation is only by faith; according to the latter, only by works. In view of these hostile declarations, Luther took a bold step. An outspoken partisan of the doctrine of salvation by faith, he did not hesitate to call the treatise that bears the name of Saint James an epistle of straw. The difficulty beyond doubt was disposed of in that way; but the remedy was worse than the disease. For what would become of the books of the Bible if one could have recourse to no other means of reconciling every disagreement than by the sacrifice of one of the two discordant terms, and if every theologian relying upon the example of Luther, should take the liberty to reject from the canon the portions that did not accord with his private opinions? The most ardent disciples of the reformer did not wish to follow him in a faith that led to an abyss, and Luther himself at a late period, as we are assured, felt some regret that he had yielded too readily to his dogmatic prejudices.

THEORY OF APPARENT CONTRADICTIONS.

What, however, was to be done with the discordant doctrines contained in the New Testament? To admit their historic reality was to renounce one of the fundamental ideas of the old theology, the doctrine of the perfect unity of the apostolic teachings; and, in the same breath, the theory of absolute inspiration. Moreover, *a priori* theories do not give place readily to facts that are in conflict with them; they obstinately perish for centuries in denying them, and when at last the facts must be admitted, theories explain them in their own sense. The former course was the only one which the theology of the sixteenth century could adopt.

Flaccius Illyricus (in his *Clavis Scripturae sacrae*, Basle, 1609) laid it down as a principle that there are no real contradictions in the Bible. "If," said he, certain "passages seem to us to contradict one another, it is to be set to the account of our ignorance alone. They appear contradictory only because we do not well understand the matters of which they treat, or because we cannot discern the true sense of the words of the sacred writer, or perhaps because we do not weigh with sufficient care all the circumstances bearing upon the subject. Such is the theory which was to pass current for two centuries in the Lutheran schools. There are in the Bible only apparent contradictions *mera repugnantiae species*; these contradictions are but surface deep; none of them affect the substance of the doctrines taught.

As these contradictions are only apparent, it should be possible to explain and reconcile them; at least so the theologians of the sixteenth and seventeenth centuries believed, and under that conviction they undertook, with indefatigable persistency, to twist and turn in every possible way, the passages of scripture that did not agree. Persons not familiar with the history of theology, can form no conception of the wealth of erudition and imagination expended without avail in the solution of difficulties which from that stand-point could not be resolved; but the most forced efforts at conciliation and the most arbitrary explanations were satisfactory to minds that

were prejudiced, and disposed by their dogmatic views to yield to illusions that were least calculated to mislead.

THE ANALOGY OF FAITH.

The theological science of that period, a science in which nearly everything was conventional, proposed to itself not so much to discover without prejudicing the case that the sacred scriptures really declared, as to find in them the doctrines received by the Church. This arbitrary system of interpretation had been raised to the dignity of a theory; it was called the principle of the analogy of faith. From Flaccius Illyricus to Rambach, that is, from the time of the Reformation till the middle of the last century, that was the capital rule of exegesis.

It is easily understood that by interpreting the sacred books with the settled purpose of discovering ecclesiastical dogmas, there was little risk of finding in them any contradictions; but there was continual danger of perverting their sense, and of attributing to the sacred writers ideas which were completely alien to them. What was called *harmonia diclorum biblicorum*, (the harmony of biblical utterances), was obtained only at the expense of historic truth.

NEW METHOD OF INTERPRETATION.

This world of fictions in which theology had hitherto lived, vanished when confronted with a method of interpretation in accordance with rational principles. Ernesti, by proving that the sacred books can be interpreted, like all works of ancient or foreign literature, only in conformity with the grammatical rules of the languages in which they are written, and Semler, by showing that it is no less necessary to take account of the events, customs and habits of thought of the times in which each of the books was composed, laid open to exegesis the field of historic reality. For a long time exegesis has moved in it, but with an unsteady step, and even now orthodoxy dreads to venture into a field where it would incur the risk of seeing its most cherished illusions disappear.

An exegesis set free in a great measure at least from the dogmatic prejudices by which it had previously been bound, guided by truly scientific principles of interpretation, and more conscientious, in the sense that it advanced without foregone conclusions, and with no other purpose than to find in the sacred scriptures what their authors had desired to utter, and not what a preconceived system directed it to find, had for its first results to establish the fact that the sacred writers had not been the passive instruments of the Holy Spirit, and that the works of each of them bear the marked impress of his individuality.

This general view pervades the labors of Eichhorn, of Niemeyer, and of the majority of the theologians of the close of the last century and of the beginning of ours.

DISCOVERIES.

Progress did not stop at this point. More profound exegetical studies have settled that the character of each sacred writer comes to view not only in his style, but also in the manner in which he conceives religious ideas.

It is in reference to the writers of the New Testament in particular, who are of most interest to theology, that these investigations have been most multiplied. Within the thirty or forty years last past, innumerable commentaries upon the Gospels, the Acts, and the Epistles have been published; and to these must be added numerous special treatises upon the theology of the Apostles. From these different labors there has arisen the very general opinion that the first preachers of Christianity did not all understand the teaching of their master in the same way, and that several different types in the theology of the apostolic age must be conceded. From this standpoint also biblical theologians have been written, among which may be mentioned those of De Welte, Coelln, and Lutz,

THE SCHOOL OF COMPROMISE.

But the old theory of the unity of the apostolic teaching has not yet ceased to be regarded with favor. There is no theologian worthy of the name, it is true, who would in our day defend the theory of Flaccius Illyrius; but there is a school which itself condemned to contradictions without end, believes it can admit at one and the same time the diversity and the unity of the theological doctrines of the first preachers of Christianity; a middle school, on the question under consideration, displays a new magazine of arguments, and may be regarded as the transition from a theology purely dogmatic to historic theology. The Apostles, it admits, did not all teach the same system; but they are complements one of another, says Nitzsch; taken together they reveal Christianity as a whole: that is the allegation. Let us now see what it means and how it is explained.

NEANDER'S SCHEME.

In the "History of the Apostolic Age," Neander, who holds the first rank in this school, asserts that the Christian doctrine is the same with all the Apostles, but that each one apprehended it from a different point of view from the rest. In Saint Paul it attains a more complete expression than in the other disciples of Jesus Christ; and this should excite no surprise, when one considers the elevation and power of his genius, the superior education he had received, the experience of life revealed to him by his own inward struggles, and the vast sphere of action to which he was called. The same thing could not be true of Saint James whose intellect had not received the same culture, and who moreover had neither the same warmth of imagination, nor the same intellectual endowments as the Apostle of the Gentiles, and who was not like the latter converted to the new faith by a violent crisis. Preaching to the Jews, in the midst of whom his whole life was spent, he was constrained to turn his reflections rather on what connects Christianity with Judaism than on that which separates the two religions. Quite different was the system of thought on which Saint Paul was led to insist, laboring as he did to diffuse the faith among the Gentiles. These circumstances explain how it was that the Christian spirit did not so completely rid itself in the mind of Saint James as in that of Paul from its Jewish envelope. Less practical than the former, and less speculative than the latter, Saint John, in whom the mystical element predominated, was on his side led by the peculiarities of his moral character to look at Christian doctrine chiefly in its relation to the great facts of the interior life.

Thus, according to this school, the different types of Apostolic doctrine have their ground in the different tendencies of human nature, and each represents one of the aspects of Christianity. This division, say its adherents, was a necessity. Christianity is too rich, too vast, too fruitful to be possibly depicted as a whole in the limited conceptions of one man. It is at once a life of the intellect, a life of emotion, and a life of the will; and as these three elements of human nature are never in a single soul found either in full development, or in perfect equilibrium, and as but a single one of them predominates in each of us, these different types of Christian doctrine were needed to represent in connection complete Christianity. Saint Paul exhibits its speculative element, Saint James the practical, and Saint John the mystical, and from this diversity results unity, just as in a concert, harmony is produced by a difference of voices.

A DIVIDED APOSTOLIC COLLEGE.

The ideas of this school would be satisfactory if the apostolic writings pretended only different forms of one system, of one and the same doctrine considered from different points of view; but we find in them manifest disagreements and contradictory conceptions that exclude each other. Saint Paul withstands Saint Peter to his face, (Gal. ii., 11, 14); Saint James refutes Saint Paul, (James ii., 14, 16); very emphatic divisions arise in the churches (1 Cor. i., 10, 11; Gal. i., 6, 7); the faithful take sides—some for Paul, others for Apollos, and others for Peter; and others, again, scandalized by these disputes, desire to appeal only to Christ (1 Cor. i., 12); preachers of christianity vilify with animosity other preachers of christian doctrine, accusing them of usurping the name of Apostles and endeavor to substitute for their gospel a different one. (Gal. iv., 17; ii., 4, 5; 2 Cor. xi., 12, 15, 21; Phil. iii., 2).

THE MYSTIFYING EXPLANATION.

Error, responds Neander; among the apostolic doctrines, there are differences but no contradictions. The Apostles never combatted one another; at the most, a few misapprehensions did but temporarily divide Saint Peter and Saint Paul. As to the other divisions alluded to, they originated not between Apostle and Apostle, but between the Apostles on the one hand and false teachers on the other, men who separating themselves from the apostolic teaching, aimed to establish their erroneous opinions upon the ruin of the doctrines preached by the true disciples of Jesus Christ. The Judaizers against whom Paul inveighs with so much warmth in his letter to the Gallatians, are neither Saint James, nor Saint Peter, nor Saint John, nor even men recognized by them. They are deceivers, abusing the name of the Palestine Apostles, who are ignorant of their proceedings. So when Saint James assails the doctrine of salvation by faith, in the name of the doctrine of salvation by works, it is not the teaching of Saint Paul which he has in view; far from it. His purpose is simply to repudiate the false and dangerous consequences which certain sectaries deduced from the doctrine of the Apostle of the Gentiles, and which he would have himself disavowed, if he had known them.

THE REAL ENEMIES OF PAUL.

But, is that the impression left upon the mind by reading the writings of St. Paul and St. James? Can it be that those

opponents of St. Paul who follow him wherever he goes, openly assailing him, or secretly undermining his labors, who dispute his right to be an Apostle, that is, the right to preach and propagate the Christian doctrine, who would substitute another gospel for that which he had proclaimed (Gal. 1: vi., ix.) were merely unknown persons who were able to disturb the churches, without ever leaving their names to posterity, were simply deceivers discovered by all the Apostles, and supported by no other authority than their own declarations? Nothing is more inconsistent with the very text of the Apostolic writings—Saint Paul himself associates the adversaries when he combats with persons most highly regarded among the Christians, with those considered as the pillars of the Church (Gal. 2: ii., vi.). Saint James, for his part, has precluded all erroneous interpretation of his meaning by taking care to cite in refutation of the doctrine of salvation by faith, precisely the same fact selected by Saint Paul to prove it (James 2: x., xxvi.; Rom. 4: ii., etc.). This allusion to the same circumstance cannot be considered accidental; it plainly indicates that the Jerusalem Apostle directly assailed the Apostle of the Gentiles, on the very ground upon which the latter had taken his stand.

NEANDER'S THEORY INSUFFICIENT.

The eclecticism of Neander leads only to confusion, that some of the Apostles, as he says, in the teaching of their Master, accepted the practical side, others, the speculative, and others, again, laid hold of its mystical element, I am willing to admit. But did not the different modes of apprehension carry with them doctrines too divergent to be taken for different parts of the same system, complementary to each other? To listen to the theologians of this school, one would think that the teaching of Jesus was like a fluid which, when poured into empty vessels, remains identically what it was at first, exhibiting to the eye no other differences than such as are due the capacity and the dissimilar shapes of the vessels.

The Christianity of the Apostles really was, for each one of them, the product of his own reflections upon the person and the work of the Saviour. This intellectual and moral development was not brought about in them all in the same way, nor under the same conditions. Their spiritual tendencies are not identical, nor was their intellectual grasp equal. Neither Paul, nor the author of the Epistle to the Hebrews, nor the writer of the fourth Gospel, had received a culture the same as that of the Palestine Apostles. The early ideas of the first three certainly differed from those of the latter. Different theologies could not but result from that fact; a difference that amounted to the most emphatic disagreement. This result did not fail to make its appearance.

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

[CONCLUDED FROM LAST WEEK.]

Judge Reymert, on taking the chair, addressed the convention, as follows:

LADIES AND GENTLEMEN OF THE CONVENTION: I thank you for this distinction. You will kindly aid me in conducting the deliberations of this Convention in the most harmonious manner to the most beneficial results. We shall then accomplish what we have come together for from all parts of the broad land. You have heard the call of this Convention read; it announces the startling fact that you intend to form a new party. We are asked, for what purpose, and for what reason, upon what principles?

I answer for the purposes of reason and principle; for the clear and distinct reason that no other party in the country now existing presents or advocates any of these principles which we are forced by our convictions to promote—for the reason that we find all other parties of this day without principles. Let us, therefore, enunciate our principles, and let the want of truth, justice, and equality in the other parties be the reason for the necessity of establishing this.

The convention is ready for business. What is the pleasure of the convention?

Speeches were then made by George D. Coleman, of Philadelphia; Judge Carter, Ohio; Charles Cravens, New York, on Finance; Tarbell, of Vermont; Mrs. Somerby, New York; Henry Beeny, on Land Reform, and Mrs. Slocum, on Labor Reform.

PLATFORM AND DECLARATION OF PRINCIPLES.

We adopt as a platform the following propositions:

First—That there should be a complete reconstruction of several of the most important functions of the government of the United States, and to that end we advocate the adoption of a new constitution, which shall be in perfect harmony with the present wants, interests and conditions of the people.

Second—That the world has advanced so much in the last century that the theories which the present constitution of the United States and of the several States vitalize are in many instances far behind our present civilization.

Third—That there should be a national code of civil and criminal law uniform throughout the country, the same to be administered by a uniform system.

Fourth—That all important legislation should be submitted to and approved by the people.

Fifth—That all monopolies should be abolished and all charters revoked, and that the government of the people should manage all public enterprises for the common benefit of the whole country.

Sixth—That all public enterprises should be managed for the public use, so as to produce an income that will pay the cost of construction, management and maintenance only.

Seventh—That the land belongs to the whole people, and should be made use of by actual settlers only, in limited quantities, and that there should be no other form of disposing of the same by the government, except for public purposes.

Eighth—That there should be but one system of money and currency, and that the public credit should be its basis and the national faith its value.

Ninth—That the money thus emanating from the government should circulate freely, and that no payment for its use should be permitted.

Tenth—That the system of taxation should be direct, and by a graduated scale, ascending with the increase of individual fortunes, and equal in all portions of the country upon all the

property of the country for the payment of the expenses of the government.

Eleventh—That there should be unrestricted exchange of all productions and commodities between nations and individuals, without regard to distance or locality.

Twelfth—That wars, and public feuds, should be abolished by means of International arbitration.

Thirteenth—That there should be just public laws to regulate labor and establish uniform compensation for the same.

Fourteenth—That there should be a uniform and general system of public improvements of all the natural resources of the country by the general government, and that the government should employ in such improvements all persons who have no visible means of support or other employment.

Fifteenth—That it is the duty of the government to guarantee employment to all unemployed persons upon equitable principles of time and compensation.

Sixteenth—That capital punishment should be abolished.

Seventeenth—That protection of society against crime should be wholly upon the principle of reforming the criminal.

Eighteenth—That there should be the most extended public facilities for immediate interchange between producer and consumer.

Nineteenth—That all the mineral resources and water courses belong to the whole people.

Twentieth—That there should be perfect and free expression of opinion by vote on all political subjects by all citizens of all classes, sexes and conditions being of competent age.

Twenty-first—That minorities, as well as majorities, should have representation in government.

Twenty-second. That all executive officers, being Heads of Departments and Bureaus, should be elected by the people among whom the functions of their several offices are to be performed; and, to abolish the corruptions of favoritism, that all subordinates should be appointed by lot from lists of competent applicants.

Twenty-third. That education, in its application, should be free, universal, compulsory and public; and in its character, secular, industrial and intellectual.

Twenty-fourth—That the destiny of our government is to extend its supremacy over the American continent, and that an universal government for all the people of the globe is the ultimate of government.

Twenty-fifth—And, therefore, that we form ourselves into a distinct political organization, under the name of the Equal Rights Party and declare our fixed purpose to be the reconstruction of the government in conformity with the principles herein expressed for the promotion of the general good of mankind.

The conclusion of the reading of each paragraph of the platform was followed by tumultuous applause, indicating the concurrence of a large majority of the delegates in its principles. But a motion to adopt it as a whole was vigorously opposed by a few persons, not because of their objections to the principles enunciated, but because of its being a hasty method in so important a matter of the platform of a new political party.

It was finally laid on the table to be taken up at a later time in the convention, and the convention adjourned to meet at 8 P. M.

EVENING SESSION.

The convention came to order at 8 o'clock.

The Committee on Credentials reported that the new party was represented in the convention by 668 delegates from 22 States and four territories.

A resolution was then unanimously adopted, inviting Victoria C. Woodhull to address the convention, giving her views upon upon the platform.

Mrs. Woodhull spoke a full half hour on "Political, Social Industrial and Educational Equity," in substance as follows:

For the first time in the history of modern civilization do we see evidences that its own particular characteristics are at the verge of culmination. Individualization, not only of personality, but of all by which it is surrounded, has been the ruling and the guiding spirit; and people have followed its commands, each in his or her own way, and upon special ideas and methods of discovery, until to-day many have arrived at the bottom of analysis—to perfect principles. And my soul swells within me as I stand before this mighty audience—mighty in intellect, wisdom and love—and realize that it has congregated for the express purpose of laying those corner stones, which they have been so long fitting and squaring for this grand time. From this Convention will go forth a tide of revolution that shall sweep over the whole world. Let us be careful then that its fountain contains no subtle poison of selfishness or of expediency, which shall distil death. But what does freedom mean as applied to individuality? Why, just this (and it was never more forcibly, clearly or logically set forth than in the Declaration of Independence)—the inalienable right to life, liberty and the pursuit of happiness. To be free is to possess and exercise these rights. What is equality? It is that every person shall have the same opportunities to exercise the inalienable rights belonging to the individual. And what justice? That the inalienable rights belonging to individuals shall be jealously guarded against encroachment. It is because government is not confined to its proper sphere of securing the exercise of the inalienable rights of individuals, for which its was organized, deriving its just powers from the consent of the governed, that we stand to-day on the verge of political anarchy. Go where we may in the land, there we see despotism, inequality, and injustice installed where freedom, equality, and justice should be instead. And I say we are right when we charge that the government has proven a failure. Verily may the words of the lowly Nazarene be applied to the social conditions of the age:—"Wo unto you, scribes and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful without, but within are full of dead men's bones and all uncleanness; ye outwardly appear righteous unto men, but within are full of hypocrisy and iniquity." It may be laid down as fundamental that every person on arriving at adult age is entitled to have had equal opportunities for secular, industrial and intellectual education. More than one-eighth of our entire population can neither read nor write. Five million two hundred and mean revolution. Well, and if it do mean revolution, what then? Shall we be slaves to escape revolution? I say, never! I say, away with such weak stupidity! Such doctrine is, indeed, worthy the meanest slaves. I say, let us have justice, though the heavens fall. The mere fact that this convention may nominate candidates to contest the coming election is not in my estimation, to be compared to that greater work proposed—the first, without the last would really mean nothing, while the last without the first would not amount to a movement; but both together mean a revolution that shall sweep, with resistless force, if not fury, over the whole country, to

purge it of political trickery, despotic assumption and all industrial injustice. [Great and prolonged cheering].

Mr. Theo. Banks proposed that the platform be taken up and considered, section by section.

Judge Carter, of Ohio—The time for words has passed. We want action. We have reached the culmination of our theories, and have proclaimed our principles to the world. Our banner is unfurled. We want a standard bearer and who so fit to represent us as she who has so nobly and so long stood by our cause? Without any more words I propose the name of Victoria C. Woodhull to be nominated President of the United States [tremendous cheering], and I call upon you to carry the motion by acclamation.

The Chairman—It has been moved and seconded that Victoria C. Woodhull, now before you on the platform, be nominated President of the United States. All in favor of the motion will say aye.

Aye, aye, aye resounded through the hall from every voice, and three times three cheers for Victoria, with waving of hats and handkerchiefs, were given. Then the whole audience again rose and again cheered vociferously, the men waved their hats, and the women shook their handkerchiefs, the uproar being so great that crowds rushed in from the street to learn its cause. This continued until Mrs. Woodhull appeared upon the platform. Being led forward by the President, she said:

FRIENDS.—From my inmost heart I thank you for the honor conferred by you upon me, this evening. I feel it the more deeply and sensibly since I have stood before the world so long, sometimes receiving its approval, but oftener encountering its rebuffs; but I have always been faithful to the principles I have advocated and that is all the merit I have. Again, I thank you for the great honor shown me in making me your standard bearer, and I feel compelled to say to you, that with the same unanimous enthusiasm with which you have nominated me, will the principles we have enunciated be carried into governmental practice.

As she again retired from the platform the applause, cheers, and hurrahs were renewed with still greater enthusiasm. The audience being determined that no further business should be done.

At this time, however, Mr. Moses Hull, of Kentucky, advanced to the front and commanding the attention of the audience, said:

While I congratulate you on the nomination you have made for President of the United States; while we have sprung the only issue there is now before us, I certainly feel it my duty at this time to offer you a nomination for Vice President. One who represents another class of interests from those represented by Mrs. Woodhull. I offer you the name of Frederick Douglass, of the District of Columbia. [Great applause.]

After some discussion and the suggestion of other names, among them E. H. Heywood, Benjamin Wade, Robert Dale Owen, Theodore Tilton, and Wendell Phillips, the Chairman said:

It is now getting late, the meeting will proceed to vote on the nominations. The name of Fred. Douglass is first upon the list; all in favor of him will say aye.

More than two-thirds voting in the affirmative, the Chairman declared the motion carried.

After much enthusiasm and cheering, and a short speech from Mrs. A. Lockwood, calling the attention of the delegates to the expenses of the convention, a collection was taken up. Then the motion was renewed to adopt the platform by acclamation, which was adopted. The convention then adjourned till ten o'clock, Saturday the 11th inst.

LAST DAY'S SESSION.

On Saturday morning at ten o'clock the Convention assembled, each one congratulating the other on the harmony and success which attended the meetings. Joy filled every heart, and faces were on every hand radiant with the happiness of the present and hope for the future. The exercises commenced with singing, and Judge Carter then presented the following condensed form of the first resolutions offered to the convention as a part of the final report of the committee on platform and resolutions:

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 there is a crude, primitive, and imperfect kind of freedom, which consists in casting off the restraints of conscience and of legitimate discipline (along with the unauthorized invasion of foreign authority,) while true freedom contributes to order; and that there is also a false and oppressive kind of order, while the higher kind of order is evolved from the very bowels of freedom.

Resolved, That the lordly arrogance of man in determining the "sphere of woman," or of any one human being in determining the "sphere" of any other 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 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.

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 the

participation in the choice of the government which all are called upon to obey. Adopted.

Judge Carter then offered a resolution that the officers of the convention be instructed to inform the candidates of their nomination, and request their acceptance.

An attempt was then made to introduce a total abstinence resolution; but this was finally laid on the table.

THE AFTERNOON SESSION.

SPEECH OF MR. MADOX, FOR MAINE, ON RAISING MONEY OF THE CAMPAIGN.

FELLOW-CITIZENS, DELEGATES TO THE RADICAL REFORM CONVENTION: I do not propose to argue any proposition, but simply state some facts, that the lessons we learn from them shall not be uttered in an uncertain sound. To do this, I will first call your attention to the organization and constitution of the United States, and trace somewhat its operations and effects on the liberties of the people.

Our fathers went into the framing of the government and constitution, fresh from the inspiration of the Declaration of Independence, uttered by the grandest Democrat of the times, in words which will live when names are forgotten viz.: "We hold these truths to be self-evident; that all men are endowed by nature with certain inalienable rights, among which, are life, liberty and the pursuit of happiness." These truths enthused the lovers of humanity all over the civilized world, leaping from hill-top to hill-top, until the valleys sent back the echo to the noble heads and hearts which were at that moment battling to put them into form.

Thus fresh from that inspiration, and having secured recognition as a power among the nations, they framed a preamble upon the mutual rights of the people prefacing the Constitution with "We, the People of the United States, in order to form a perfect union, establish justice, insure domestic tranquility, provide for the common defence; promote the general welfare, and secure the blessing of liberty to ourselves and our posterity, do ordain and establish," etc., and doubly meant to carry that Declaration and preface into form; but failed utterly to embody the results of freedom in the instrument. True, they made it a representative government, based upon the free ballot of the people, and clothed the representation with complete, absolute irresponsible power to make and enforce the laws of the country. Thus putting the representative in the arena of temptation to barter away the rights of his constituents for individual place and power. So that to-day, as old Ben Wade said years ago, a representative must be more than human if he do not feel the thieving atmosphere by the time he gets within twenty miles of Washington. Thus, they made a mistake when, in that primal law, they made the agent greater than the principal which stands behind the throne, and should be the sovereign.

What is the result? Why to-day the government, from the national to the municipal, is in the hands of the ring and lobby, controlled by capital in the hands of railroad companies and unprincipled money lords. Tom Scott to-day, or such as he, carries the Congress of the United States in his breeches pocket. Thus privileges are voted away without the least compensation to the people, placing the country in the hands of capitalists, they sharing and directing the elections as well as the primary meetings with their money bags. To-day their conventions are not made up as this is from voluntary enlistments, from all parts of the country, who have come here, many of you with scarcely means to pay for a square meal, but devoted to the cause of liberty, which overrides all privations and hardships. Thus you are here, because the government which was intended to secure liberty and justice is outside of the people and stands right across the path of progress and justice.

Who blames the representative for stealing? Not I, for a man must be more than human if he did not fill his pockets out of the public crib, when to steal is made honorable by being enacted into law, and to be poor is a crime punishable with death by slow starvation.

You are here, friends of justice, to inaugurate a new government, and to set aside old forms and wicked laws. Look at your Platform—do you mean it? It is revolutionary and sweeps the present government out of existence. Can you do it? It is easy to resolve, but quite a different thing to perform. You have put in nomination a person who, according to the verdict of the government is ineligible to hold the high office of President of the United States, while you have taken a second on that ballot, who stands as the representative of a crushed and enslaved race for the last two hundred years. Are these your standard bearers? And do you purpose to go to the people with these parties and nothing else? I know your principles are just, and justice will not always sleep. I know that you have 7-10ths of the people at your back, but they are like you, despoiled of the products of their toil, producing all the wealth of the country, but robbed by the other privileged 3-10 of 3-5 of their substance which obliges this great industrial class to barter themselves in the market for bread; your enemies have got the money, you have none; they are in the saddle, you are out; they are armed and equipped with all the munitions of war, while you are unarmed and have no commissariate; you are enthused to a frenzy, but what can you do? I am here to tell you how to get in the saddle, how to be armed, how to have an overflowing commissariate, how to put \$10,000,000 into the canvass of this campaign which is to be as the capitalist says, the sinews of the war. And \$100,000,000 if needs be to carry the exponents of your platform to the White House.

Are you ready? Shall I tell you? It can be done. Will you do your part with \$10,000,000 of dollars, and 7-10 of the people at your back, (cheers). Then here it is, coming down or up from the infinite forces of nature. The Central National Committee of this Equal Rights party, shall issue their bills of indebtedness bearing no interest, and redeemable when we shall establish justice in a pure Democracy through the referendum, sending all laws back to the sovereign people, (cheers). Already I have hundreds, aye, thousands of dollars pledged on these bonds, every dollar of which will and shall be redeemed; because it is of the people, for the people, and by the people.

Will you take the bonds, I know you will not only here, but all over this country, from Maine to Georgia, the Atlantic to the Pacific, until the money-lord with his millions shall tremblingly ask to invest in the people's pledge. Then come to the rescue, there is no time to lose; for you are to save the country from the relentless grip of money-lords who never relax until blood flows, by showing that the ballot is mightier than the bullet; but if they choose the bullet God pity them, for then goes down the wealth of ages, cities will be laid in ashes, and strewn with dead men's bones, innocent and guilty alike. The bonds and success at the ballot box will save us from that dire calamity.

Judge Carter then offered the following resolution, accompanying it with some spicy remarks.

Resolved, That knowing as we do that the people are just, and that they do not desire that all the burden of the labor and expense in this cause shall fall upon the devoted few, the

National and Central Executive Committees are instructed to issue bonds, bearing no interest, and payable when the people succeed in regaining possession of the government, and that these bonds will be issued only for the necessary expenses of this campaign.

This resolution was adopted unanimously. Mr. J. S. Sands, of 49 St. Mark's Place, took the first one hundred dollar bond, and then Mr. S. M. Shaw, of Providence, R. I., followed by saying: "I am a working-man; never earned more than \$2 per day, but I will take \$100 worth of bonds."

Francis Lyons, of Tioga county, also took \$100.

Dr. E. B. Foote, \$200; Anthony Higgins, \$100, and pledged the State of New Jersey for \$3,000.

Mary F. Davis, of Orange, was then unanimously elected as treasurer, but she peremptorily declined, and the motion was laid upon the table.

Then the subscriptions went on: Harriet B. Burton, \$100; P. M. Kelsey, 319 West Twenty-sixth street, \$100; Miss Sarah E. Somerby, \$100; Mrs. E. C. Curtis, of California, \$100; Mrs. Anna Kimball, \$100; Mrs. Frank Crocker, \$200; Theodore Banks, \$100; Mrs. H. T. Bishop, \$100; Stephen F. Foster, of Boston, \$100.

Miss Carrie Maynard here arose and said:

I have no means at present, but I wish to pledge myself to collect from \$300 to \$600 within the next three months. [Great applause.]

Mrs. Kimball—I pledge myself, if given three months' time, to raise \$1,000. [Great applause.] And not only that, but I pledge myself to give all my time, and all my energies, for I believe that the election of Victoria C. Woodhull will inaugurate a new era of liberty in the country. [Applause.]

Mr. Coleman, of Pennsylvania—He was a poor man, and if there ever was a wages slave he was that slave. He did not know but what on going back to Philadelphia he should find his place forfeited for attending this convention; but he would give \$100, and if necessary give himself to the success of the cause.

The following resolutions were then presented:

Resolved, that a Committee of five to consist of John M. Spear, Stephen Pearl Andrews, Mary A. Leland, Geo. R. Allen, Anna M. Middlebrook be appointed to prepare an address setting forth the objects of the Equal Rights Party to be submitted to the National Executive Committee, and by them, if approved, published to the country.

Adopted.

Whereas, this Convention by its call recognizes all radical reformers, and invites the co-operation of every class of reformers, and *Whereas*, the cause of Temperance occupies the attention of hundreds of thousands of our fellow citizens, both men and women, and has also secured legal recognition in proof of its necessity.

Therefore Resolved, That we, by all reasonable means discourage the use of intoxicating liquors, as a beverage, and especially protest against any person holding an Office of Trust in either civil or military life, who is addicted to habitual drunkenness.

Adopted.

Resolved, That we adopt, as the political banner of our campaign, the Goddess of Liberty, on plain and pure white, with the words "Equal Rights" underneath.

Adopted.

Resolved, That in the name of our common humanity, we protest against the late action of the despoiled petty despot of Denmark against the Internationals, and hear with horror the weekly roll of the death shots from Satory, which prove, to a mourning world, the depth of the degradation of France.

Adopted.

Resolved, That the protection of society against crime should be sought by reforming the systems of laws, which, by supporting monopoly and legal plunder, produce poverty and impel to crime, and thus reforming the criminals.

Adopted.

The Convention then adjourned to meet at eight o'clock, P. M.

EVENING SESSION.

The session was devoted entirely to short speeches by various members of the Convention, which continued until a late hour.

Judge Carter, on behalf of the Committee on Platform and Resolutions, presented the following resolution:

Resolved, That the thanks of this Convention are due to Hon. J. D. Reymert for the very able and impartial manner in which he has presided over its deliberations; and to all other officers for the efficient manner in which they have discharged their duties.

Unanimously adopted.

Judge Rymert replied in one of the happiest speeches given during the Convention.

The Convention then adjourned *sine die*.

Extract.

By a comparison of the Greek text, as found in the *Codex Vaticanus*, with King James' version, it will be seen that the reader of that version is imposed upon and cheated by the use of the word "man" in the 45th verse, and the word "Lord" in the 47th verse, (1 Cor., xv.), as there are no words for them in the Greek text, except those forged and found in the Greek Testament in common use. Without these interpolated words *anthropos* and *kurios*, what becomes of those important dogmas of the church, viz., the sin of the first man, Adam; and the imputed righteousness of the second man, the Lord. In soft theological parlance, this variation in the reading is characterized as interpolation; in legal phraseology, it is pronounced forgery; in temporal matters, it is punishable by restricted locomotion for a period of years in the penitentiary. Whosoever is familiar with the Church teachings concerning the fall—to wit: inherited sin, redemption by vicarious atonement, etc., will readily see why those words are found in the Greek Testaments now used in our colleges and by our clergy, and why they are wanting in the ancient copy. Thus it is seen that neither the legendary creature of Deity, by whom sin was introduced into the world, ycleped Adam; nor that historical personage, the spiritually anointed one, called the Christ, by whom, as it is preached, the consequences of sin have been counteracted, was in the mind of Paul when he wrote concerning so-called Death and Resurrection—words of misnomer for man's Fall and Reconstruction.—Dr. Horace Dresser.

Thirteen children were born on board the steamer Scandian on her recent trip between Liverpool and Quebec.

"Joaquin" Miller.

BY PROF. W. H. CHANEY.

He has risen. Two continents acknowledge the greatness of his poetic genius. He is an allegorical god, enshrined in the hearts of thousands of devotees, who blindly measure his virtues by the standard of his fame. The ethics of past ages teach us to spread broad the mantle of charity over his weaknesses. This is a beautiful maxim, but is persistently perverted by being pressed into the service of "white-washing" committees. I do not propose white-washing Mr. Miller, however ardent my admiration for his genius, but to state some facts in his history which have recently come to my knowledge.

I am writing this at Butteville, Oregon, where I am engaged in giving a second course of lectures. Last evening I took tea with Dr. Rosecrans and lady, whose residence for four years in Canon City, was almost adjoining that of "Joaquin" and "Minnie Myrtle" Miller. The doctor and his wife are my informants, and for the enlightenment of the reader I will say that they are an aged and very worthy couple, the doctor being a distant relative of Gen. Rosecrans. I feel well assured that their statements were not exaggerated, and I promise not to exaggerate, although I shall give the substance thereof in my own language.

Minnie Myrtle was a proud, ambitious, intellectual and beautiful girl, but comparatively poor and friendless. Miller had accumulated a few thousand dollars, stood well in his political party, and had some pretensions to literature, though evidently not the equal in native genius with Minnie Myrtle, whose writings were attracting attention. All things considered it was thought a "splendid match" when the stately and dignified Joaquin made the proud and spirited beauty his wife.

I have not space for details, but will state such facts as will enable the imagination of the reader to fill out the picture. Miller had been a mountaineer, had spent several years among the Indians, had taken a "squaw wife," and was the reputed father of a "half-breed." Her haughty spirit scorned the story as a base calumny, nor would she believe it until confirmed by his own admission. He even went farther and assured her that he loved his little Indian boy just as well as his white child. There might have been a rude nobleness in the nature of Mr. Miller which prompted this admission, but it was not of the kind to inspire the adoration of a young and ambitious wife. I can fancy the wail in her heart, as she pressed still closer to her anguished bosom the first pledge of her romantic love. "He loves that little Indian boy as well as he does mother's darling!" Something like this must have been her sad refrain, like the knell of departing hope, until her heart became an urn of suffering.

Time wore on, and in all her relations she proved herself a true woman. Two more children were born, and all the time she was schooling her proud soul not to murmur, but her step had lost something of its elasticity, her laugh was less ringing, her muse more sad. We need not marvel, for this is woman's lot. Meantime her husband had been expanding and growing; elected County Judge, with a pleasant office, surrounded with choice books, his days were passed in study, laying a sure foundation for future greatness, while Minnie was filling her proper sphere, nursing the children and performing household duties.

One day Mrs. Rosecrans called on her and found the children suffering with that common malady, "half-sick and half-cross." They wanted something to eat, but refused the hard bread (sea crackers), when Mrs. R., who is a very kind, motherly lady, suggested that they should have something else. There was nothing else eatable in the house; "hard-bread and coffee constituted their sole diet, and Judge Miller thought this good enough for anybody—he had lived on it for months together in the mountains, and felt thankful.

After Miller was elected judge, Col. Gray, a warm political friend, becoming aware that Mrs. Miller had no dress suitable to appear in public as the "judge's wife," managed to board there a short time and for remuneration presented her with a fine silk dress, which she felt she could accept without any impropriety, the Colonel being old enough for her grandfather, and withal a very worthy man. The judge was indignant, pretended to be jealous, and for the sake of peace she cut it up and made garments for the children.

I omit many incidents related to me, illustrating the condition of affairs, because I have no desire to create a sensation, and because I deem these sufficient to afford a key to the whole mystery of the separation. I can imagine how the ambitious soul of "Joaquin" was chafed by the sad countenance, weary manner and languid footsteps of his wife, as he contrasted her with the light-hearted, and romantic girl who had won his love and admiration. I can also imagine, although it may not be true, that sometimes, in her weary wretchedness, she may so far have forgotten the servile respect which she owed to her lord and master, as to complain because a half-breed savage might claim to be half-brother to her own beautiful children. The only reason I have for imagining this arises from an incident of which Mrs. Rosecrans was a witness. Minnie called at the office one day, where the Judge sat deeply buried in his books, for instruction on some domestic affairs. The Judge raised his eyes with a scowl, muttering, "Go away, squaw, don't bother me!" Now, I cannot imagine how any man, much less a poet, could thus address his wife (on this coast the Indians are held in greater contempt than the negroes at the East), unless she had previously irritated and angered him on the same subject.

But the reader can imagine for himself. We have found the "skeleton," namely, "the squaw wife and her child." This

"skeleton" was probably the sole cause of changing the gushing, poetic, romantic love of the aspiring "Joaquin" into indifference, dislike, hatred. Moreover, this change may have come even against his will. But, whether involuntary or otherwise, the wisest step taken by either of the actors in this vast drama of domestic life, was the separation. I am not judge, and have no right to condemn either; but my sympathies are involuntary, and I have no hesitation in declaring that they are with the deserted wife, although I never saw either. To "Joaquin" I can only say: "Neither do I condemn thee; go thy way and sin no more." I will close by copying a stanza from a touching poem written by Minnie, after herself and little ones were abandoned in poverty and destitution:

"And he, through books and bays,
Delveth for pretty words
To weave in his languid lays,
Of women and streams and birds.

What was my troth to him?
A stepping-stone at best,
My face was proud, my smiles were sweet,
And his gold could do the rest."

Resurrection.

BY ELDER EVANS.

The revelation of to-day is the key to revelation in the past. Upon this rock the church of Christ must be built as its foundation to rest upon—not upon the record of a former revelation. How absurd for one generation to ignore revelation and spirit communion; holding them impossible for their attainment; while implicitly believing that some previous generation was open to them in the fullest degree! Spiritualism comes to remove this absurdity; and to explain the mysteries of the Spiritualistic history of Jesus and the Apostles.

All the miracles—so termed—become miraculous, as the growing of the grass, and the falling of a stone, or the continued suspension of the earth in space, are miraculous. And the conclusion is reached, that either these things were not performed by reason of the divinity of Jesus, or that his Apostles and such as shall do "greater works than these," are also divine beings—Gods.

Possession of spiritual gifts and powers proves that persons may be Christians, not that they are so—wanting these gifts cuts off the claim altogether—but not at all does Christianity prove infallibility. Like Adam, or John the Baptist, Jesus was born a natural man—a generative man. Not until born again of the Christ-spirit could he say in truth, "I am the way, the truth, the life"—"I am the resurrection."

The popular error is to make Jesus all that he was, or all that they claim him to be, by means of his superior or supernatural generation—a fatal error—that deprives Jesus of his chief crowning glory. Abstinence, self-abnegation, self-denial, persevering adherence to principle, by means of which he formed his own character (just as all men can do or have done) up to his Christ Baptism: and then the same regeneration—travail—that awaits all who shall "follow him" into the holy of holies, the inner heavens; as it also deprives humanity of the great comfort, encouragement and hope implied in the exhortation: "Be of good cheer, for I have overcome the world." If he was born a Christian—an utter impossibility—he is our inferior; we, who have "fought the good fight, kept the faith," and overcome by means of "Christ within us" have done what he never did. He may have possessed the innocence of childhood, of an unbodied angel, but not that sturdy, manly innocence which has been attained under the hammer of temptation, and in the fiery furnace of affliction.

Being the first—"treading the wine-press alone" may somewhat balance the ante-natal superior advantage of his class. He was subject to his own parents, who did not comprehend the spiritual impressions impelling him, and forshadowing the future work, on a higher plane than the natural, which they occupied.

As a natural man, Jesus had to learn Judaism—natural law applicable to the material world. 1. The law of physiology—no sickness. 2. the law of property—no monopoly or usury. 3. The law of reproduction—use not indulgence. 4. The law of war—force—right against wrong.

When Moses killed the Egyptian, that was war on the lower plane—physical force.

Mediumship war. When Jonathan, with his armor-bearer, defeated a whole host, saying, "There is no restraint to the Lord to save by many or by few."—1 Sam: xiv., vi. When Gideon discharged twenty-two thousand men from his army, the Jewish God still said, "The people are yet too many." "By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the other people go every man into his place."—Judges 7. And with the three hundred men, with trumpets, lamps and pitchers, Gideon created a Bull Run panic in Midian, and a hundred and twenty thousand men fell, mostly by their own swords.

Samson, with the jaw-bone of an ass, slew a thousand men; and then a spring opened in the jaw-bone, and he drank of it. That was medium war.

Jesus was also thus inspired in cleansing the temples.—Matthew 21: xii. Jesus went into the temple and cast out all them that bought and sold therein, "and overthrew the tables of the money-changers, and the seats of them that sold doves." This, too, was Jewish medium war.

The entry of Jesus into Jerusalem was in the faith that the kingdom of God was to be set up outwardly and by outward means; for as yet I do not think Jesus himself was converted to know that his "kingdom was not of this world;" and he still believed in Jewish Mediumistic war, as did also his disciples, even until after his death. The highest form of Jewish war was where the medium of the spirits did nothing, any more than the medium of table-tipping or other manifestations is expected to do—sit still.

Even to the latest, it is not clear to me that Jesus was yet a consistent non-resistant. Luke 22: "He that hath no sword, let him sell his garment and buy one," was the advice of a war man; and like the advice of Paul to a young woman to marry, was not proper advice to give to full Jewish Christians. And when he told them that two swords were enough, he expected spirit aid in the work of destroying mens lives—Jew like.

At another time, when under better and more Christian influences, he went even beyond Elias, who called down fire, by the spirits, to kill one hundred men, which Jesus refused to do—then he was as "Prince of Peace" under the Christ influence. In short, it was a matter of travail towards Christianity with Jesus, as with his Apostles, and all who follow him. He took the sword and perished with it—crucifixion. "Jesus was not yet perfected," even after he was out of the body—in Christian principles—is the record. There was a travail, and there were sufferings left behind for others to fulfill and endure before the body and the head could all be compacted together.

Does the presence of Jesus at a wedding prove or indicate that at his "beginning of miracles" he was as yet converted to celibacy, as a Christian virtue?

The fact that it takes ages upon ages for the rays of the natural sun to become converted into a diamond, and that many superior stones are formed before the diamond of the first water is produced, may be a fit simile of the effect upon humanity of the shining of Christ spirit for the seventeen hundred years; during which period there has been one continued secession of efforts to produce the true pentecostal church—the kingdom of heaven—a spiritual diamond of the first water.

ERRORS OF SWEDENBORG AND THE APOSTLES.

Swedenborg, as an embodiment of the Angel of Spiritualism (see Rev. xviii.), in assuming to set up a "New Church," committed the same error the Spiritualists of to-day fall into when they set up Spiritualism as a Religion. The chemists, or the agriculturists, or the professors of any one of the sciences, might with equal consistency, resolve themselves into a religious sect,

Swedenborg was never resurrected (either in this world nor the other) out of the Natural Order—having generation for its central power. Hence, "conjugal love" was the primary laws of his Church, "New Church"—and of the heavens to which he had access in the spirit world. Consequently, the theology of Babylon, in its fundamentals, was not subverted by the doctrines of the "New Church." The Scriptures, as the "Word of God," were never so glorified on earth before by mortal man.

The Trinity—"the Divinity of our Lord"—he was wholly absorbed in. With him, Jesus born the Christ. "The Lord had a divine essence from conception itself. His soul was Jehovah, and Jehovah was God. Thus the inmost of the Lord was essential Divinity; and that clothing of matter was from the Mother—the humanity. The humanity of the Lord was not as other men, being conceived from the Divine Being Himself. Jesus was the Son of God from eternity." This is orthodox, and is one with the general creed of Christendom.

Even the Apostles were not infallible. They "knew in part, prophesied in part, and saw as through a glass darkly." They confounded the ideas of a physical resurrection with those of the true resurrection. Acts ii, 32: "This Jesus hath God raised up, whereof we are all witnesses. David spake of the resurrection of Christ (meaning Jesus, for they confounded Jesus and Christ, as they did the physical and spiritual resurrection), that his soul was not left in hell, neither did his flesh see corruption."

His physical body, with the wounds in the hands and side, was not left in the grave (hell), and his fleshy body did not putrefy, as the body of Lazarus had begun to do when it was brought to life. Yet, what became of the body of Lazarus after it was raised? Did it not die again? And why should not the body of Jesus do the same, provided it ever was quickened like that of Lazarus? are proper questions. The same also of the "dead bodies of the saints, which came up out of their graves, and were seen of many."

Scriptures could be cited to show that Jesus, the Apostles, and the angels first believed in the reanimation of the body of Jesus (and of other men to follow in due season), also to show that they thought a certain transmutation would occur, by means of which the physical body would be spiritualized; in fact, become a spiritual body that could go to heaven. "This same Jesus whom we have seen go up to heaven, shall so come in like manner as we have seen him go," etc.

Phil. iii., 21: "Who shall change our vile bodies, that it may be fashioned like unto his glorious body." "This corruption must put on incorruption, and this mortal, immortality." "For if the dead rise not, then is Christ (Jesus) not risen. Now if Christ be preached that he rose from the dead, how say some of you that there is no (physical) resurrection? then would your faith be in vain," etc. In short, it is no clearer that the Apostles looked for the setting up of a temporal kingdom, that would be sustained by the sword, than it is that they believed and preached a physical resurrection.

Election.—It is also in evidence that the Apostles believed in the doctrine of election. Rom. ix: "Jacob have I loved; Esau have I hated, before they had done either good or evil; that the purpose of God might stand, not of works, but according to election." Chap. viii, 9: "For whom he did foreknow, he also did predestinate," etc.

The Apostles were also in confusion in their understanding respecting Melchizedek, his character and office; and of the character and office of his successors, the Prophets, down to John the Baptist. According to orthodoxy, Jesus going to John to be baptized with water (a rite administered by John

only to the people of Jerusalem and Judea, when and after they had come to him "confessing their sins"—their Jewish sins—physical sins against their own bodies) was confusion, as "the less is of the better blessed."

And after the water baptism, his baptism by the holy Christ Spirit, through John as the medium, is as Greek to Catholic and Protestant divines, as is the fact that Jesus is established as the head of a new priesthood, "after the order of Melchizedek," a heathen—and that is nearly all we know of him, except that he "was a priest of the Most High God, a king of peace and of righteousness, like unto the Son of God," etc.; and that he blessed Abraham, the ancestor of Jesus, who bowed to him, as did Jesus to John the Baptist; all of which is sufficiently confusing, not to say confounding, to poor orthodoxy, which is in a bad way at this time, having Spiritualism incessantly at work undermining the old orthodox heavens of Christendom, and Shakerism substituting entire new heavens in place of them. Rev. xxi., 1: "I saw a new heaven and a new earth; for the first heaven and the first earth had passed away; and there was no more sea"—no more world. "For there was sorrow on the sea, and it cannot rest and be quiet."

There was a civil governmental organization which should know no war, poverty or prostitution; nor the want of any rational supply for the body. "He that sat upon the throne said, 'Behold, I make all things new.' God shall wipe away all tears from all eyes; and there shall be no more death"—the result of sin—"neither sorrow, nor crying; neither any more pain; for the former things have passed away. The tabernacle of God is with men." The kingdom of heaven has come upon earth, securing human beings their inalienable rights to all of the elements of existence—religious communism. The valleys are filled by the leveled mountains; their is neither rich nor poor, for all things are common; neither bond nor free, for all labor and share alike; neither Jew nor Greek, for the Gospel is for all people. "There is neither male nor female;" for both of the sexes have risen, in the resurrection, to a life of divine Christian celibacy, finding an angelic sexual union "in the Lord."

The prophecies are realized, and the vision of John is fulfilled, to the honor of God, by its good to humanity.

Funeral of Isaac Post.

BY J. W. SEAVER.

Our good, noble, devoted friend and brother, Isaac Post, of Rochester, has finished his earthly course and passed on to the more beautiful Summer Land. Like a shock of corn fully ripe he was by loving angels gathered home—to the home for which he was better fitted and had more affinity than for this comparatively dark earth. He was practically the poor man's friend. I never knew a man possessed of more unbounded sympathy, and who practiced such unselfish benevolence, and was so universally kind, especially to the lowly, as was our good brother Isaac. How much he will be missed by the poor negroes, who need a friend and counsellor, as also by any and all who require a friend indeed.

It was my privilege on last Sabbath, May 12, to attend and take a humble part in the funeral services of this modest, good man—and such a funeral I never again expect to witness. It was held in the Unitarian Church, which was kindly offered for the occasion, and which was literally filled to overflowing, many going away unable to obtain even standing room within the house or porch. One peculiar feature of this vast audience was the large number of negroes. I should judge nearly or quite one quarter were negroes, many of whom, I have no doubt, felt they had lost their truest friend.

Isaac, you of course know, was a Spiritualist; yea, more: he may appropriately be styled the Father of Spiritualism, for did not he and his good wife Amy, stand by and uphold and protect the Fox girls in those dark and trying days when the manifestations were being publicly tried before large audiences and investigating committees in Rochester, in 1848? And did they not stand by those girls, as "god-parents" all through those dark hours? Yes, everybody knows Father Isaac Post was a Spiritualist; for him and Amy have been immortalized by Rev. A. J. Davis as keepers of the Reformers' Refuge in Rochester.

This funeral service was in every respect worthy of the man and the woman—Mr. Mills, of Syracuse, delivering a very able and appropriate discourse from the humanitarian standpoint, followed by Mrs. Libbie Watson in a most masterly inspirational discourse, of about one hour, from the Spiritual standpoint, followed by a few appropriate remarks by two or three others.

A number of times during her discourse, Mrs. Watson spoke of "our friend who is not dead," which remark was there and then demonstrated to be true, for his youngest son, some twenty years of age, while seated with the family in the church, distinctly saw his venerable father standing near his coffin, appearing very anxious to be recognized and to have it publicly announced that he was there present. This wish of his was soon gratified, for Mrs. Parkhurst, an excellent seer, came forward and announced the fact of his living presence to the audience.

Followed by a very long procession of carriages, we proceeded to the beautiful Mount Hope Cemetery, where on that pleasant evening of the 12th of May, we laid away in their final resting place, the lifeless remains of our noble brother, himself standing near, witnessing the scene.

The closing utterances were pronounced at the grave by Mrs. Watson and myself. This has been a day long to be remembered in Rochester, not only on account of its being the occasion of the removal of a prominent and universally es-

teemed citizen from their midst, but on account of the grand and unexceptionable service, by which it has been accompanied, demonstrating that Spiritualism is not only a religion suited to live by, but eminently, triumphantly so, to die by; that it robs death of its sting and the grave of its victory, and enables the journeyer heavenward to exultingly exclaim, "Death is swallowed up in victory."

A Crumb From the Marvellous—A Saginaw Ghost Story.

Some of my spiritual friends—those who hold to the sublime and somewhat unspeakable doctrine that the eternal and immutable principles still evolve and scintillate throughout the fathomless depths of a breathless and inscrutable what-do-you-call-it?—may be thankful for the following item, which, perchance, has never crept into records which form a fundament to their mystical philosophy. The substance or the narrative—or call it a legend, a hoax, or whatever you choose—was furnished by Judge Campbell during a recent lecture before the Law Class of the University.

Several years ago there lived two old and notorious creatures in the city of Saginaw, Mich., known by sight and by fame the whole town over as Old John and Lizzie Sharp. There was something so strikingly peculiar in their habits and appearance that it was a general season of comment and laughter when this aged and dissolute couple swaggered through the street. In a word, both the dress and forms of "Old John and Lizzie," (as, indeed, their gait) were so marked as to be recognized at a glance from almost any distance.

Well, it came to pass on a certain afternoon, towards the close of the day, viz: at a few minutes before 6 o'clock p. m., that the aforesaid and time-honored debauchee, John Sharp, rushed into a well known physician's office, declaring that old Lizzie, the partner of his ruins and sorrows, had fallen suddenly and fearfully sick, and beseeching the doctor to immediately accompany him to his hotel; which he did, only to find to his consternation and horror Mrs. Sharp's head split open with a hatchet, and her blood and brains scattered over the bed. Of course old John was quickly arrested and thrown into jail, as not only his suspicious behavior but corroborating proofs unequivocally fixed upon the hoary inebriate as the perpetrator of the crime. And be it remembered that all these events transpired—as was afterwards established on the trial, by the most conclusive evidence—previous to six o'clock in the afternoon. And it was further unquestionably shown, both by outside proof and the condition of the body when discovered by the doctor, that the fearful deed must have been consummated nearly an hour before, to wit: at or before five o'clock p. m.

Well, now comes the mystery, the enigma, the illusion, the miracle, or whatever it may be, that remains inexplicable up to the present day to all parties cognizant or interested.

Everybody knows Judge Sutherland, of Saginaw, at present the only Democratic Congressman from the State of Michigan, a man of reputed and unquestionable honor, soundness and credibility; and many may have heard of Herman B. Ferris, formerly Clerk of Saginaw county. At all events it is hardly necessary to say of both these men what can with equal truthfulness be said of either separately, viz: that their habits of sobriety and uniform correctness of vision have never been questioned.

Well, it came to pass on that fatal afternoon aforesaid, and after the six o'clock p. m. specified, yes, after seven o'clock of this identical day and evening (which must have been full two hours after the murder was committed, and more than an hour after old John had been thrown into jail) that both Judge Sutherland and County Clerk Ferris, while walking together on the streets, distinctly saw both the Sharps hobbling along the sidewalk near them and a certain four corners where the singular creatures are represented to have separated, taking opposite directions!

It is holden, to this day, that there could have been no mistake in the matter, as both Judge Sutherland and the Clerk are positive and incorrigible, as to the unimpeachableness of their vision and as to the precise time of day, neither of them having heard of the perpetration of the deed previous to beholding this unaccountable appearance—shall we call it a vision? Indeed, a knowledge of the crime came to their ears on the very heels of their having seen old John and Lizzie jogging characteristically along the street, and it was with unbounded surprise and incredulity that the staid judge and discriminating clerk heard that the woman had been dead for two long hours, and the man in jail for more than half that time!

That is the narrative in full, and I will only add that Judge Sutherland's son sits immediately at my right hand as these lines are penned, and vouches for the statements in full. So you have the son of a Congressman and a Judge of the Supreme Court of the State of Michigan as vouchers in lieu of your gossip and somewhat incredulous correspondent.

And speaking of ghosts and judges reminds one of a singular passage in the IVth Vol. of Blackstone, which the subscriber very good natured cites in closing. Saith the learned commentator:

"To deny the possibility, nay, actual existence, of witchcraft and sorcery, is at once to flatly contradict the revealed word of God, in various passages of both the Old and the New Testament, and the thing itself is a truth to which every nation in the world hath in turn borne testimony, either by examples seemingly well attested, or by prohibitory laws, which at least suppose the the possibility of commerce with evil spirits."

Yours in the flesh,

Grand Rapids Eagle, Mich.

J. MASON REYNOLDS.

A New International Congress has been appointed to be held in Paris, opening on the third of June of the present year and lasting five days. Scientific, benevolent and industrial societies throughout the world are invited to take part in the proceedings. The principal questions to be submitted to the Congress are: First—international matters—a historical study or resume of arbitrations in international differences, a discussion concerning requisitions made in invaded countries from the beginning of the century to the present time, treatment of prisoners of war; second—social matters—strikes, how those during the last twenty-five years have been produced and how they have terminated, the rise and fall of salaries in various countries and professions during the last fifty years, savings banks for workmen, religious and moral education, and institutions for primary and technical instruction. It is needless to remind the American public that the "Universal Alliance," under whose auspices these questions are to be discussed and amplified, is a firm friend of arbitration as a means of settling international disputes, following strictly the principles recognized by the Treaty of Paris of 1856. At a time when many weighty matters in various parts of the world are awaiting and undergoing arbitration, the discussions of the Congress cannot fail of interest.—Boston Journal.

Haunted.

They have a haunted house in Chelsea, and it isn't the first they have had. In fact, all houses are haunted, if you can but believe, not in ghosts, but in their return to this sublunary state, a second dose of which, we should think, no intelligent, thoughtful, reflecting ghost ever would crave. If you would hear those noises by which most ghosts announce their disagreeable presence, you should pass a night in an empty house; and if it stand in some "waste and solitary place," so much the better—we should say the worse—for the ghost-seeker, who isn't always a ghost-seer. Such a house, thus situated, is the only place in which a genuine ghost can have perfectly equal ground with its fleshly foe,—a fair field, and no favor. A town, or city, where there are lots of souls, is unfavorable to ghosts, for more men can be called in promptly, if some men are frightened while in search for spirits that are not to be found at public bars or in private cellars. But put the stoutest disbeliever in ghosts to pass a night alone in a haunted house that lies far from another building,—and from traveled roads,—a house surrounded by trees, and not in the best possible repair, and unprovided with all the modern improvements,—and if he do not at midnight hear ghosts, though certain not to see them, it would be because he has somniferous powers that would do credit to Frederick Barbarossa and Epimenides. There is nothing so noisy as silence. The more silent a house, the more noisy it is. A lone house at midnight is fuller of sounds than is a mass meeting of politicians at midday,—but they are not of a ghostly character: sighs, moans, wails, sobbings, whisperings, rustlings, and the like, that freeze the blood and chill the marrow, and turn the flesh of heroes into gooseskin. It is time and place that makes the difference. We do not believe in ghosts amid the hum of business, the haunts of men being never haunted; and on State street, and under sunshine, we have more respect for one policeman in blue than we feel for a million sheeted ghosts in white. But we are not so emphatically clear on the subject at twelve o'clock at night, if we are far from all other human beings, and are shut up in an old house. Then and thus we are in as much doubt on the matter of revenants as ever was Hamlet, Prince of Denmark—who, by the way, was in doubt after he had an interview with his father's ghost, not believing even though one had risen from the dead. The difficulty in believing in ghosts comes from this, that not one well-settled case exists of a ghost having been seen. We have read, or heard, to speak moderately, ten thousand ghost stories, but never have we read or heard one that was perfectly clear as to the matter of a ghost being seen. There is not one fact that goes to show that any ghost ever showed. Of the many hundreds of thousands of millions of human beings who lie "in earth's benignant bosom," as Homer called it well nigh three thousand years ago, there is not the slightest evidence that even one of the mighty mass, more than the "numbers numberless" of Milton, has ever "come back," as the phrase is. As Omar Khayyam says:

"Strange, is it not? that the myriads who
Before us passed the door of Darkness through,
Not one returns to tell us of the road,
Which to discover we must travel too.

"The revelations of Devout and Learn'd,
Who rose before us, and as prophets burn'd,
Are all but stories, which, awake from sleep,
They told their fellows, and to sleep return'd."

In the twenty generations that have departed since Omar Khayyam himself became a ghost, nothing has occurred to break the force of the rule he laid down; and though thousands of ghost stories have been added to the old lists in that department of romance, not a well authenticated ghost has been seen. Yet ghosts are perpetually plaguing men, and actually have become so common that they are fast becoming of the common-places of this world; the other world, perhaps, being over-stocked. It is an old observation, that the troubles that trouble us most are the troubles that never occur. And so ghosts, that never are, still perplex mankind, as they perplexed King Richard, more than they are perplexed by the direfullest of real evils.

"I have never heard it said," Dumas makes Monte-Christo observe, "that so much harm had been done by the dead during six thousand years as is wrought by the living in one single day;" and Sir Walter says, "Fear nothing from the next world; the earth contains living fiends who can act for themselves without assistance, were the whole host that fell with Lucifer to return to aid and abet them." All of which wisdom of the wise is thrown away on man, who, as Goethe's Mephistopheles puts it

" * * * * is of the same old clay,
And just a great a fool as on creation's day."

And so he will believe in ghosts till himself shall become, like Mercutio, a grave man, and yet unable to "revisit the glimpses of the moon."—Boston Traveller.

THE AMERICAN SPIRITUALIST is worthy the support of all progressive minds. Its Spiritualism is in the right direction—teaching to "walk in the Spirit"—and thus we claim that it precedes *The Shaker* as a John Baptist.—*The Shaker*.

We hear glorious news from New York! The Lyceum is re-organized. C. I. Thacher, former conductor at Cleveland, was elected conductor; Mrs. A. A. Wheelock, guardian. With these experienced workers at the head, the success of this Lyceum is beyond all question.—*Lyceum Banner*.

"SEALED TO SATAN."—The Mormon Saints have a pious way of "sealing" certain hapless souls to Brigham and the other elders.—We do not know all the particulars, but this "sealing" is doubtless a very nice thing, so far as it goes. But it takes the Methodist brethren to do the "sealing" business up thoroughly. E. g., the Very Rev. and Hon. Mark Trafton, who is a sort of high priest in his sect, delivered an address before the Methodist Conference at Worcester, the other day, in which he dilated with great force upon the utter hopelessness of renewing or reclaiming "an out and-out Free Thinker or Rationalist." Such persons, he said, were "sealed over to damnation," and "their damnation is just." "For example," he exclaimed, "there is that impertinent and persistent Unitarian tract distributor, who is here at our doors, defiantly flaunting his miserable, delusive trash in our very faces—that man is lost, brethren. Yes, lost; just as surely as if he were already locked up in hell!"

This inspired and prophetic outburst of Mr. Trafton, who is said to be, like his friend, Dr. Haven, a very jolly and genial fellow out of the pulpit, was received with marks of decided approbation by the Conference, who evidently consider that they have "a sure thing" on Brother Hatch. For "sealers," right and thorough-going, give us Methodists, after all.—*Sunday Times*.

A Man's Word for Woman.

BY T. L. HARRIS.

By this we hold: No man is wholly great,
Or wise, or just, or good
Who will not dare his all to reinstate
Earth's trampled womanhood.

No seer sees truly, save as he discerns
Her crowned, co-equal right;
No lover loves divinely, till he burns
Against her foes to fight.

That church is fallen, prone as Lucifer,
God's bolts that hath not hurled
Against the tyrants who have outraged her,
The priestess of the world.

That Press, whose minions, slavish and unjust,
Bid her in fetters die,
Tells, in the base behalf of pride and lust,
To consecrate a lie.

"Once it was Christ, whom Judas, with a kiss,
Betrayed," the Spirit saith;
But now, 'tis woman's heart, inspired by His,
That man consigns to death.

Each village hath its martyrs—every street
Some house that is a hell;
Some woman's heart, celestial, pure and sweet,
Breaks with each passing bell.

There are deep wrongs, too infinite for words,
Man dare not have revealed;
And, in our midst, insane, barbaric hordes,
Who make the law their shield.

Rise then, O WOMAN! grasp the mighty pen,
By inspirations driven;
Scatter the sophistries of cruel men,
With voices fresh from Heaven.

Man, smiting thee, moves on from war to war;
All rights with thine debase.

Rise, "throned with Christ, in His pure morning star,
And charm the world to peace.

BROTHERHOOD OF THE NEW LIFE, SALEM-ON-ERIE, N. Y.

Letter from Mrs. Brown.

GOING.

The distance from New York to San Francisco, by rail, is three thousand three hundred and ten miles. We go from San Francisco by steamer, four hundred miles southeast. The journey, you see, is not short; but we intend to make it a trip of pleasure. One may now cross the continent in ten days, instead of being six months, the old term. But even if the way be straight and clear, the going brings clouds between us and the blessed sunshine. We look back to Chicago with regret—perhaps, as Mrs. Lot looked upon doomed Sodom. The goodbyes will choke and brim the eyes with parting tears. In spite of the whisperings of good faith, we linger among old memories long after the cars are rolling along the iron highway. We look as we go, upon old scenes, familiar haunts, rock and ruins, trees and waters, and wonder if those places that know us now will know us no more. Then we ask, when the last of old friends say good-bye, will we meet again?

When? Where? Will the days seem longer, their evenings a little less cheerful when three thousand miles divide us? However, a trip over the Union Pacific railroad gives one little time to look back. The thriving towns through which we pass, the green fields, wide prairie, the mountains and canyons all seem to say "look here," and we look in wonder and joy. Just now nature is looking her best. "The queen of the spring has passed down the vale, leaving her robes on the trees and her breath on the gale."

Twenty-four hours from Chicago we are set down at Council Bluffs, in the city of bluffs on the eastern bank of the Missouri River. The place has no great attraction, but it will be remembered as the place where the red and white held their council, and where Brigham Young and his disciples passed the winter of '46 and '47 on the way to Salt Lake. One of the finest and strongest bridges in the world now unites Iowa and Nebraska—the States—not the hearts of the people. There seems not a little bitterness connected with the bridge. From Omaha to Cheyenne, a distance of five hundred miles, we cross the Great American desert of school-days memory; but the desert may be made to "blossom as the rose." Much of the prairie and table-land is said to be fine farming lands. At present the principle towns are prairie dog towns. For miles the hillocks (dog houses) may be seen. The dogs come out in great numbers to look after the trains. Herds of antelope and of prairie-wolf cross the track, and rush with the fleetness of the wind out of the reach of gun shot. Pity that those children of nature are so tormented by civilization. The Indians gather in great numbers at every station. Mrs. Lo comes with her undressed baby strapped to her back, old men and maidens, young men and matrons, come in their ugliness, uncleanness, decked out in cheap jewelry, asking charity. There is nothing that is not demanded, one thing is surely needed—clothing.

Governor Campbell and his young wife made some of our party a call while we waited at Cheyenne. I congratulated Mrs. Campbell upon her good fortune in finding in the Governor a woman suffrage advocate. It was the very best thing that could be said of him, or of any man; but the young bride has all the rights she wants, so my congratulations were worthless. But in the coming years Mrs. Governor Campbell may bless the women of Wyoming for the good work they are doing at the ballot-box.

The Rocky Mountains, snow crowned, are rising in the south and north. We, too, are rising, going into thin air. We are nearing Sherman, the highest point between the Atlantic and Pacific oceans. We are already over eight thousand feet above sea level. My sheet is full. Adieu.

WYOMING TERRITORY, May 4.

H. F. M. B.

Moses Hull and the "Crucible"—A Personal Explanation.

Since the *Crucible*, on which I had bestowed a year's labor, a part of it without charge, and in which I had put more besides, than any other three men, was taken from me during a temporary absence from its office, and crucified in the house of its friends. I have received hundreds of letters and requests from personal friends to revive it, many promising pecuniary assistance aside from merely subscribing and paying for the paper. Other letters I have, asking me to preface the slanderous statements that the murderers of the *Crucible* made in the expiring numbers of that sheet concerning my connection with it. All of these I answered as I now answer through THE AMERICAN SPIRITUALIST. I will either revive the *Crucible*, as I have its list of subscribers, or will negotiate with the paper that gets its subscription list, to write for its columns.

Now, that THE AMERICAN SPIRITUALIST has a copy of the list, I will write for it provided it will hand the world all the thoughts I write as they are written. The paper that cannot hold my thoughts cannot hold me.

With regard to a full reply to the slanders in the *Crucible* I will first try to be generous, when that fails I will try to be just to myself. I await the pleasure of those who made those false statements to retract them. After giving them a reasonable probation I shall fully meet every charge and hand the world documentary evidence, much of it from members of the company itself, fully exposing the whole thing.

I still believe the president, secretary and treasurer of that company were honest men. They suffered themselves to be imposed upon by designing men—men who spent more of their money in seven weeks publishing no books, nothing but an inferior paper than I spent in nine months publishing five pamphlets and the paper.

Enough of this. I have said this in answer to queries daily received. I have no more to say on this painful subject in THE AMERICAN SPIRITUALIST. Should occasion call for more, and probably it will, you will all receive at least one more number of the *Crucible*.

Now I am to enter upon my work with and for THE AMERICAN SPIRITUALIST. Knowing the origin of this journal, and its struggles for life. Knowing the zeal and earnestness of its Managing Editor, as well as the intelligence, erudition and true devotion of the other members of its editorial corps, it is a pleasure for me to strike hands with the workers in this journal—to co-operate with them—and especially to greet through its columns the readers of the *Crucible*.

I shall write, take subscriptions and do general work for THE AMERICAN SPIRITUALIST as long as it can hold my thoughts, and all parties can agree as to terms.

E. V. WILSON, LEVI WEAVER, SPIRITUALISM IN BALTIMORE, AND THE CRUCIBLE.

It is generally understood that E. V. Wilson, in his weekly advertisement of himself, shades even the truths which accidentally find their way into it, so that they are hardly recognizable. Mr. Wilson's disease usually passes as chronic, in so much people seldom ask Squire Jones, of the *Religio*, to correct his (W.'s) mistakes. I marvel that Mr. Levi Weaver, of Baltimore should have paid any attention to what Mr. W. said about Spiritualism in Baltimore; but since he did respond to Mr. W.'s statements, branding some of them as "false, base fabrications," I cannot but wonder that so truthful a man as Mr. Weaver should have let the worse falsehood pass unnoticed. I should not notice it, but the fact that Mr. Weaver passed it in silence may cause some to suspect that it contained a shading of truth. Mr. Wilson stated that the *Crucible* management employed Mrs. Woodhull to lecture in Masonic Hall, Baltimore, and then could not pay hall rent, and Mrs. Woodhull had to advance a check for the money before she could speak.

The statement is simply false. The *Crucible* never employed Mrs. Woodhull or anybody else to lecture anywhere at any time.

In conclusion, permit me to say, I get sick of the personalities originating in Squire Jones' paper. Now it is an attack on J. M. Peebles, then on W. F. Jamieson; anon it is E. S. Wheeler, then Moses Hull; next it is Mrs. Woodhull, and next a demand for the poor, trembling Henry Slade to stand before the infallible Squire or the self-conceited E. V. W. It may be well, for the sake of strangers, to occasionally advertise these fellows, but to go into a systematic repelling of their falsehoods would bring us down from a greater work, and do but little good.

MOSES HULL.

EDITORS AMERICAN SPIRITUALIST:—As I am in possession of a book containing late and reliable information in regard to this State, which would no doubt be read with interest by many of your readers, I make a few extracts for the special benefit of those who may think of seeking new homes. This work says: "There is a prevailing error which has deterred and is still deterring thousands from making their homes in this State, and that error is an opinion that our climate is hot and unhealthy, especially for Europeans, and those coming from high northern latitudes. We wish to correct this error at the outset, by referring to facts that cannot be contradicted. The climate in a State embracing so many degrees of latitude and longitude, and some thousands of feet of elevation from the coast to the mountains, cannot of course be the same in all parts. The ordinary summer temperature in the coast counties varies from ninety to ninety-five degrees, and the extreme heat is from ninety-five to ninety-seven degrees. In the upper part of the State the summer heat is four or five degrees higher, and sometimes rises to 104 and 105 for a few days. The usual winter temperature of the

coast counties varies from fifty to sixty-five or seventy degrees, but the mercury sometimes falls to the freezing point for a few days. In the upper counties the cold is several degrees greater. Snow and ice are of very rare occurrence on the coast, but occur every winter in the interior, though they usually disappear in three or four days, and scarcely ever interrupt the farmer in any of his pursuits, or prevent cattle, horses, sheep, etc., from obtaining ample means of subsistence in the prairies and forests.

The counties of Marion, Cass, Bowie, Titus, Upshur and Wood, are essentially a timbered country, high and rolling, well watered, covered with vast forests of every variety of wood, and possessing a soil easy of cultivation, yielding half a bale of cotton, (250 lbs., which sold in Jefferson last year at from 15 to 19 cents per pound in specie), and thirty bushels of corn to the acre. These counties are capable of sustaining a large population—three-fifths of the whole area are susceptible of cultivation; scarcely any of it, comparatively, has yet been touched by the plow, and to those who prefer a region of timber to that of prairie, who are seeking a healthful section with an abundance of fruits of all kinds, vegetables and farm productions, and pure, cold water, convenient to market, to railroads and to river navigation, whose people are moral and constantly improving in the refinements of life, where there is already in nearly every neighborhood churches and schools; the counties last named, present all that could be desired.

Good lands can be had at from one to ten dollars per acre, according to location and improvement. Lands uncultivated, rich soil, that has never known a plow, can be purchased by the thousands of acres, all over Western Texas, at from twenty-five cents to one dollar per acre. Thousands of acres have been sold during the last twelve months at forced sale in this city (San Antonio) at sixteen cents per acre, and fine tracts can be purchased at from fifty cents to one dollar per acre, with abundant timber for fencing and firewood, and with open lands which can be ploughed and put in crop the first season.

A healthier or more robust people do not exist than the inhabitants of West Texas. Persons coming to Texas now are likely to feel much disgusted and discouraged from the hardships incident to a country without railroads, but we simply say to those who expect to find the comfort and convenience of Philadelphia in Texas, that they had better remain at home. If you are willing to brave the hardships of a new country, and endure inconveniences for a few years, Texas offers you a glorious reward.

Just now our political condition is too unsettled for strangers to wait the solution, but we have no hesitancy in saying to persons who want to immigrate, that this section of Texas will give a cordial welcome to strangers, and that their political opinions will be respected here as much as in Philadelphia. (This extract in regard to Western Texas was taken from the San Antonio *Express*, an extreme Radical paper.)

During the past year some four hundred miles of railroad have been completed, or nearly so, and several millions of acres of our best lands are now, for the first time, brought within reach of a market.

The Missouri, Kansas & Texas Railway has been making more rapid progress than any of the others coming from the North to penetrate this State. It will soon be completed—probably within a year—to Red River.

I would be glad to see Texas fill up with industrious, enterprising, wide-awake citizens from the North, and have selected the foregoing extract for the benefit of all who may be thinking of seeking new homes.

Truly yours,

ALEX. KING.

LINDEN, TEXAS, May 7, 1872.

E. V. Wilson's "Olive Branches" and "Dogs of War."

BRO. WHEELLOCK: I once wrote to the *R. P. Journal* a demurrer to the unjust charge of Bro. E. V. Wilson, made in my hearing at his debate at Fon du Lac, that "we had more trouble in promoting the cause of Spiritualism from ministers who came among us from the Christian church than from any other internal source." Bro. Jones did not publish it. The following I would send to the *Journal* if I had hopes that it would be published. My reasons for writing will appear in the communication.

Bro. Wilson some months since publicly expressed a wish to bury all cause of strife and live in peace with his brother mediums. His friends knew him to be impulsive, as (more or less) all good mediums are; and I know of no Spiritualist who questions Bro. Wilson's mediumistic power. Esteeming him, therefore, as a valuable lecturer in the field of reform, it was hoped that Bro. W.'s overtures would be accepted by others and carried out in good faith by him. Judge of our surprise when Bro. W. broke over all the barriers he had proposed, and in opposition to the evidence of his senses, and without a particle of proof to sustain his charge, attacked Dr. Slade in the most ungenerous and uncharitable manner. He wickedly charged him as having fallen—gone out of our constellation—tarnished his fair name. He says (and let it be remembered it was given through the public press): "We mourn your fall—men, women, and children are your victims. You have made Bros. Foster, Mansfield, E. V. Wilson, and others retail falsehoods that others on their testimony might come to your room to be swindled and robbed of their money, &c."

We fail to find any retraction in the last *Journal* of his unprovoked attack upon the fair fame of Dr. Slade; so far from it, he attacks the New York spiritual papers that have nobly defended Dr. Slade in the hour of need, as "would-be spiritual weeklies published by New York wasps and soreheads."

Bro. Wilson should remember that soft words turn away

wrath, and that Bro. Wheelock and his co-editors cannot be turned aside from their defence of an honest medium and the truth by such vituperative remarks. Nothing but an honest retraction on Bro. Wilson's part can satisfy Dr. Slade's friends and Bro. Wilson's friends. It is in vain to cry peace, the evidence of which appears in letting "fly the dogs of war." He cannot expect the public approval while he speaks disparagingly of such men as Barrett, Peebles, Fishbough, Brittan, Hull, and numbers more who have become shining lights among us, though they have come out of the Christian church. Yours for truth,

GEORGE WHITE.

WASHINGTON, D. C., May, 1872.

Reform.

The following letter from New England's great moral agitator and national critic, Wendell Phillips, was read before the Reform League which recently held its second annual meeting in Steinway Hall, New York city.

It contains a prophecy which is already in process of fulfillment, and to bring about none have or are laboring so effectually as he who thus clearly discerns the signs of the times and helps with precept and example to shape the course of destined events. The political heavens are full of revolutions which, if guided aright, will prepare the way for a civilization as superior to that of to-day as the present is boastfully contrasted with that of the long ago. But read this significant letter.

BOSTON, May 6, 1872.

DEAR POWELL,—I wish I could aid in the discussions of your Reform League, at this important moment. Old parties are breaking to pieces. New ones are to form on some of the issues you propose to discuss. Whether Grant, or Greeley, or whoever else is elected, this is the last time the Republican and Democratic parties, as such, will take part in a presidential canvass. Whichever party succeeds, both die in the effort. Whether the Cincinnati Convention fails or triumphs at the ballot-box, one thing it has done—it has scattered forever the Republican and Democratic parties—killed both.

The Presidential canvass of 1876 will turn on new questions. I think on the relations of capital and labor—the condition of the working classes—the injustice done them by law, finance, privileged corporations and trade,—an injustice which is the root of poverty, prostitution, intemperance and crime.

May your discussions ripen public opinion for this new crusade. Yours, heartily,

WENDELL PHILLIPS.

MR. PEEBLES:—Dear Friend,—Since your departure from this city, I have realized the loss I have sustained by your absence, and the consequent opportunity to hear from your living lips words of truth and comfort.

Our short acquaintance has formed, for me at least, a link of friendship and brotherly love that cannot be severed, and I trust and believe that in this particular your heart responds to mine. Gladly would I sit at your feet and listen and learn the true gospel of salvation. Your kind words of encouragement will not be forgotten, and I shall continue to esteem you as one of my best earthly friends. Your good words have stimulated me to enter more actively into the great work of spiritual development, and I feel the force and justice of your kind reproof, and shall, from this time forward, endeavor to lead, by my example, my fellow men in the good and right way.

There is certainly great comfort in the contemplation of the joys and pleasures of the "Summer Land," and with such aspirations, life is not an aimless blank, or, what is worse, according to the old theology, a school of preparation for eternal woe, except to a favored few. You are engaged in a noble work, and it is your mission to sweep away the dark clouds and mists of a soulless theology, and open the path of life to a benighted world. Under the new dispensation, life has an object and aim, there is an inheritance to gain, a summer land to enjoy, garments of righteousness to be wrought out, and a crown of glory to wear.

Obedience to physical laws, will promote the development of the higher nature—the spiritual man, and hence our earthly life should be in constant harmony with surrounding element and laws.

Pardon me for this intrusion. I sat down to write a friendly letter, not to give a lecture. The enclosed short article on health is at your service, if you think it worth a place in the columns of THE AMERICAN SPIRITUALIST.

J. BRAINERD.

WASHINGTON, D. C.

Painesville, Ohio.

April 7th we had our annual election of officers with the following result: Milo Harris, president; A. G. Smith, conductor; Mr. Severance, vice president; Miss Lucia Whitmore, guardian; M. Burnham, secretary; Geo. Stone, treasurer; Miss Julia Tibbals, corresponding secretary; E. Gibbs, musical director; Mrs. Geo. Stone, librarian.

Our Lyceum is in a prosperous condition considering the small society of Spiritualists which we have here. The *Banner* is received with smiling faces and out-stretched hands, and is read by our older members as well as our little folks, and we hope to renew our subscription when our time expires.

JULIA TIBBALS, Cor. Sec.

Extract.

The translation given to the world by the King's Commission dedicated in language of sycophantic address, and which for so long time has given direction to the thought and faith of the people, has come to be no longer considered a safe text in the treatment of questions arising under the teachings of physical and psychical science in this our age. The illuminations of to-day have exposed the deformities and falsities of the old systems of theology, whose currents have swelled into those floods which for so many generations have inundated the earth with error, and left upon its fair face, a Dead Sea of sorrow and superstition. These systems have been sustained, if not caused, in great measure, by the faulty, if not false, version of the Greek into English. The men who executed the task of

translation committed to them by their ruler, as well as the people of their age, were ignorant of the spiritual phenomena mentioned and often described in the books put into their hands to prepare for the English reader. Profoundly stupid and unknowing touching the facts and philosophy of the spiritual manifestations found in the records before them—nothing in their experiences, nothing in the literature with which they were familiar having furnished them antecedents or precedents of such description—they failed to discern the thoughts in the minds of the writers. But Hebrew and Greek words and language were before them, and they must be made to have, at all events, some signification in the English tongue, whether they conveyed the thought truly or otherwise. By the aid of supposed analogies, by the use of figures in rhetoric, by such appliances as they were able to summon—they turned out the text now in common use, in language which, in many places, distorts the thoughts of the writer, presents monstrous effigies having no antitypes in the world of mind or of matter, and clouding over the idea which was visible in the original. Had they not been ignorant of spirit life and its laws, of the spirit-world and its phenomena, we should have had a truer version; and the incongruous and inconsistent statements, the erroneous and false teachings found in many passages of the so-called sacred Scriptures, would never have occurred. When the ignorance of a man works woe and evil to himself alone, we are sad to see him suffer; but how much deeper our sadness to see whole generations of men suffering from his ignorance!—Dr. Horace Dresser.

In the Right be Strong.

The noblest causes ever known

Have met with scoff and jeer;

The brave, though journeying alone,

Will never yield to fear.

Then onward—up the ragged steep,

Beyond the lagging throng;

Thy pledge to freedom firmly keep,

And in the right be strong!

Though victory tarry, strive not less,

Nor duty leave undone;

Soon will opposers join to bless

The deeds thy daring won.

The strife once over, then will earth

Send forth her sweetest song;

And all true souls, of noble worth,

Shall in the right be strong!

Have faith—have patience—never fear,

The promise is in sight;

The lamp of faith is shining clear,

To banish error's night.

Though trials gather thick and fast,

And all this world be wrong,

Onward, still onward to the last—

The right alone is strong!

Health.

BY PROF. BRAINERD.

No one who studies the human body, in all its parts and functions, can fail to discover its marvellous structure, and the wondrous adaptation of organs, to the uses for which they are designed. And when it is considered that the body is the *casket* in which the *immortal man* resides; in which he is nourished and developed; and from which the spirit will be born to a higher life; we shall not be charged with bestowing upon it unneeded care, by a proper and strict attention to all the known laws of health. If the spirit body is fashioned and moulded by the earthly body, if the form, features and mental qualities are impressed upon the soul, then it becomes us to care for and beautify this habitation of an immortal being. If, in travelling through the country, we should see a neat and tasteful cottage with its surroundings of shade trees, flowers and fountains, we would exclaim "How beautiful!" and we should expect to find the inmates contented and happy. We should not find them clothed in rags and reeking in filth, but on the contrary everything would be neat and orderly, and we should know that happiness reigned there.

Now, let us apply the same kind of reasoning to our bodies. Let us view them as they really are, the *cottage* of the spirit; the home we must for a time inhabit; and in which we must be fitted and clothed for our journey to the "summer land."

Personal cleanliness is a cardinal virtue, and no person can lead a guileless life, and neglect, or set at naught, the plainest laws of health. A healthy human skin, presents to the microscopists an object of useful study and admiration. Every square inch of the surface of our bodies is provided with about 40,000 minute pores, from which is exhaled an insensible perspiration at the ordinary temperature of the atmosphere.

The primary object of this provision of nature is to preserve a uniform temperature of the body under atmospheric changes. When the weather becomes warm this perspiration becomes sensible, and is commonly called sweating, and this moistening of the body keeps it cool.

The skin also contains what are termed sebaceous glands, that secrete a fatty substance which keeps the skin soft and pliable; but, when allowed to accumulate, becomes offensive, and with other effete matter thrown off, produces that rank and disagreeable odor that arises from the arm pits, feet and other parts of the bodies of unwashed and untidy persons. And yet how many of both sexes, even among the wealthy and fashionable society, go unwashed, except, perhaps, the face and hands for many months together. To such, an examination of the skin with a microscope of high power, would reveal wonders; for an unwashed human skin presents to the view a loathsome and disgusting object. A clear complexion is a woman's pride, and it is no sin to seek to become beautiful by developing symmetry of form and comeliness of person. But this end cannot be attained, even for women, by the use of cosmetics. The resort to these, of whatever name or nature, is like the whitewashing of a sepulchre which within is full of all uncleanness. The best cosmetic is health, and this great

boon can only be secured by a strict observance of nature's laws. If we transgress we must pay the penalty.

The time has come when proper attention can be paid to the culture of the "human form divine" without the risk of being accused by our teachers of religion, of pride and vain glory. We have learned to cultivate our fruits and flowers, and to rear our domestic animals with care; but, with few exceptions, mankind have grown up in squalid wretchedness. Overtaxed with labor for the support of war and other forms of vice, improperly clothed, stunted in their food, without comfortable habitation, and with a fearful neglect of education.

In addition to the ordinary practices of cleanliness, every human being should daily take an air bath of at least an hour, and that hour should be devoted to gymnastic exercises, in the literal sense of that term, and if possible, especially for invalids, the body should be frequently exposed to the invigorating action of the light of the sun. If life is worth having, it is better that we should have it in all its perfection.

We may, if we will, enjoy a hundred fold more the blessings of life than we now do. Age will certainly creep upon us, but infirmity never, if we live in obedience to rational laws. Then the transition from the present to the more exalted state will be peaceful and joyous, and our fondest hopes of a glorious future will be realized in the study and contemplation of nature and the worship of nature's God.

WASHINGTON, D. C.

Clairvoyance Tested.

MR. EDITOR,—My neighbor Groskopf has a telescope, by which he can distinguish a man six miles off. Dummheit, who resides in a neighboring village, hears of this, but does not believe it; he says that he cannot distinguish a man one mile off, and he has no faith in any man's being able to see so much better than he, merely by looking through a long tube. He is told that he can prove it, by looking for himself, but he says, no, let Groskopf see when my sow will litter, and how many pigs she will have, and publish it in our county newspaper, before the time, and I will believe in his telescope, and not till then.

Dummheit's proposition reminds me of the proposition of the two "M. D.'s" who write you that they wish to test clairvoyance, by having a clairvoyant predict coming events, and publish them in the *Boston Investigator* before the time. A clairvoyant, (see Webster) is "one who discerns objects not present to the senses." He is one who sees what *is*, though not discernible to ordinary sight, not what *is to be*.

Yours, etc.,

WILLIAM DENTON.

—*Boston Investigator*.

The Rev. John Weiss, the distinguished unitarian clergyman who wrote the life of Theodore Parker, talks in this style about marriage:

"But there is no question that marriages, even when contracted in the purest faith, sometimes develop such a radical antagonism of temperament that the very air of the house becomes oppressive. Perhaps the children see no bickering, but they insensibly imbibe a quarrel that is noiselessly urged by implacable contrariety. The sources of their early culture, which ought to be kept so limpid and shadowless, are continually disturbed; clouds blow over and chill them, they know not whence.

Why should these discordant souls be kept together? What, if they separate, will separate of the children, is the fashion to ask. Simply, worse cannot become of them than at present. Let them escape, either with the father or the mother, away from the fatality of both, into a neutrality where the ideal of domestic harmony may yet put forth its buds. There can be no doubt that the statutes of the Commonwealth do not yet comprehend all the legitimate causes for divorce. If drunkenness is a sufficient cause, why should not chronic ill temper be one also? It hurts as keenly and more constantly. What is to be gained by holding discordant souls in the bonds of hatred? When love has vanished, what advantage do you secure to society by keeping the individuals together?"

Of the remedy, he writes thus:

Let us rather have a special Court of Divorce, on whose bench noble matrons should sit by the side of accomplished men, to throw the instinct of wifehood and the subtle judgment of woman in their grave balancing. To this Court of Appeal let the hopelessly discontented, from whatever cause, come. Greater ease of divorce will not increase its frequency. To know that one is not forever bound to a hated union, will not conduce to make the union hated. There is something—a power not easily evaded—in the mysterious, unreasoning attraction which draws two people together in the first place. Unless a grave mistake has been made, it is likely to endure. The carking cares of life may fret at the chain, but they will only wear it smooth. Teach your children that marriage but prolongs their school hours into the dignity of sterner discipline and less perishable attainments. With all your teaching you cannot convert youth into premature maturity. The pulse lends its rhythm to the fancy, and the fancy sings perpetually the sweet song of God's composing. It is the bidding to the marriage feast. But after the feast is over and the bridal roses have withered, the discovery will come that even marriage withholds felicity until it has been earned.

The Cooper Union Library and Reading-room will be opened on Sundays from noon until ten o'clock, beginning with the next Fall season, and continuing as an experiment for one year. The opening of the Mercantile Library on Sunday is being decided by a vote of the members, and will undoubtedly be carried by a large majority. The Academy of Design has also begun to open its rooms on that day. It seems to us especially desirable that this occasion should be taken to extend the refining and elevating influences of art to those who are generally excluded from them. We trust the directors will make the exhibition free on Sunday, and thus practically open it to the hard-worked clerks, mechanics and shop-girls, whom constant occupation and poverty would otherwise debar from it. If the tendency of this popularizing the Academy for the day should be to keep away from it the well-to-do and fashionable class who habitually enjoy it during the week, all the better. The end to seek in these changes is not to draw those who have comfortable and cheerful family homes away from them, or from church, on Sunday; but to bring "light and sweetness" to those who otherwise are shut up for most of the day to dull, solitary chambers, or squalid abodes, equally unattractive and unimproving. Anyone who sees the throng in Central Park on Sunday, and then visit the homes of them, will think the Park the more sanctifying place of the two.—*Christian Union*.

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

A. A. WHEELOCK, MANAGING EDITOR.

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

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

The Demons of Classic Times.

The patient student of history need not be told that demonology constituted an important feature in the philosophy of Pythagoras, Socrates and Plato, as well as that of all the Greek moralists. The more scholarly of the Romans also, believed in demoniacal control and possession. Their demons—spirits of dead men—were termed, Manes, Fauni, Lares, Lymphatici, and Larvæ. These occupied different positions in the ether-world of spirits. Lares and Larvæ, mean literally gods, spirit demons.

Pliny speaks of persons "being agitated," that is, made magnetically spasmodic by the Fauni.

Strabo denominates the "Goddess Feronia a demon," and declares that those who were possessed by this demon, could walk barefoot upon burning coals.

Philostratus, in his life of Apollimus, tells of a demon, who while possessing a young man, confessed himself to be the ghost of a young man recently slain in battle.

The more profound of the ancients believed in one God, the Infinite Intelligence of the Universe, and mediative demons, of which there were two distinct classes—distinct in nature and origin. One class, according to Hesiod and other distinguished Grecian poets, was originally human beings. Treating of a prior golden age, this Greek says: "after this happy generation of men died, Jupiter promoted them to be demons—guardians of mortal men." "Every demon," says Plato, (Sympos.) is a mediator between Gods and mortals * * * all intercourse between God and men is carried on by the mediation of demons, who are the interpreters of the gods and the carriers of blessings. * * * When good men die, they have the great honor conferred upon them of being demons." Lucian, throughout his "Dialogues," regards these demons as having once been human beings, and in one place, speaks of them as the "phantom souls of the dead, wandering upon the earth, and appearing to whom they pleased."

Another and higher class of demons, these ancients believed, had never been human beings on this earth. They were supposed to have been royal races once peopling the planets. Some, however, taught that they had never had mortal bodies. Of these Apuleius (Dec. Socrat.) says, after speaking of the former, "there is another higher and more august sort of demons, that have always been free from the fetters and bonds of the body. Ammonius also, (in Plut. de def. orac.) assures us that there are demons, who never had any bodies at all. They were created celestial beings.

Those demons who had once been mortal men, were believed by the philosophers to be—relatively speaking—both good and evil. To this end, Plutarch (in Dion) writes, "according to a very ancient belief, there are certain evil and malignant demons, who are invidious to good men, and endeavor to prevent them from pursuing virtue, lest they should, after death, obtain a better lot than they themselves." Of these, doubtless, were those demons of Homer and Empedocles, who delighted in obsessing the baser of the Greeks. There are passages in Æschylus, Euripides and Sophocles, clearly teaching that belief in spirit control and demoniacal possession, was rife, if not universal among the poets and philosophers of those early times. The demons of the Greeks, Syrians and Oriental nations generally were the same as the demons of the New Testament—spirits of the dead inspiring and obsessing spirits, good and evil. The Jews, in Jesus' time, believed in them. Josephus is particular to tell us what demons were, how they

influenced the bodies of mortals—how Solomon in his time expelled them, and how a later exorcist, gifted with great demagnetising powers, dispatched them in the presence of Vespasian.

The usually authoritative Niebuhr erroneously stated that the old Persians and more ancient Arabians, believed in neither "apparitions nor demoniacal influences." Distinguished writers at the time, disputed the statement. More recently, Captain R. F. Burton, traversing the great desert, and making a pilgrimage to Mecca, writes:

"I cannot conceive what made the accurate Niebuhr fall into the strange error that 'apparitions are unknown in Arabia.' Arabs fear to sleep alone, to enter the bath at night, to pass by cemeteries during dark, and to sit amongst ruins, simply for fear of apparitions. And Arabia, together with Persia, has supplied half the Western World—Southern Europe—with its tales of angels, demons, and fairies."

It is quite common for Atheists, scoffing secularists and pompous free-religionists—Saducees of this country—to question the existence of angels, spirits, demons; and, of course, deny the rational belief that these Spiritual intelligences either inspire or obsess mortals. And yet, the bibles of all ages, the philosophers of all periods, the histories of all nations, as well as the phenomena of Spiritualism in this country at present, give abundant evidence of the fact.

That demoniacal possessions were, or are, physical diseases, is an old exploded notion. In the common parlance of Spiritualism, the higher spirits are denominated angels; the lower undeveloped, demons. Every thinker, comprehending the first principles of induction, every Spiritualist privileged with a wide experience, and gifted with the ordinary powers of observation, knows that demons are the spirits of the departed. In a general sense, they may be "good, bad or indifferent." They once lived upon this or some of the other earths dotting immensity. Those generally communicating, were born on this planet. The higher influences are denominated inspirations; the lower, "obsessions." These obsessing spirits retain their earthly tastes and tendencies, till through repentance, growth and Spiritual progress they outgrow them.

How They Squirm!

No wonder Mr. "Esquire" Jones, editor of the *R. P. Journal*, wriggles and twists like an angle-worm on a boy's fishhook, as does the infallible E. V. Wilson, his worthy co-laborer, to get away from their own record, which we published in a recent issue of our paper, and which we were well aware at the time, was spreading out before our readers nearly eight columns of the filth and mud, these two industrial model reformers (?) had gathered up as their record.

Because we gave their record in full, dirty as it was, Esquire Jones seems to fear that we wish to contest and interfere with him in the business of mud gathering.

Not at all. Have no fears. Oh, industrious, peaceful, spiritual, honest Mr. S. S., for probably no man lives who can compete with you in the elevating, honorable business of mud gathering or throwing. The ease with which you used the *R. P. Journal* as a bucket, to dip up the dirty slanders about Dr. Slade, from so filthy a fool as the *New York Sun*, shows an unrivaled capacity and untiring industry in the dirt business.

Esquire Jones talks about "a dirty boy splashes in a mud-puddle, hoping to bespatter somebody else." Yes, S. S. Jones, you found a large "mud-puddle" in the false, slanderous report of the *New York Sun*, and why did you so willingly make such splashes in that mud-puddle, you dirty, naughty boy, unless you expected and intended to bespatter somebody else?

However successfully Esquire Jones may represent a dirty boy piling up or throwing mud, he must know that he represents a naughty boy when he falsifies, as he does, in saying Dr. Slade "thanked us for our course in the case, as our readers are aware." The readers of the *R. P. Journal*, nor any one else, are aware of any such thing. Dr. Slade never thanked you by word of mouth or letter for your course in the case. He did write S. S. Jones a brief note, thanking him for publishing Mr. Simmons' statement, which showed how vile and unfounded was the slander S. S. Jones published! This is the second time Esquire Jones has published that known falsification.

The editor of the *R. P. Journal*, in his paper of June 1, in his little squib of twenty lines, makes not the least effort to defend himself from the damaging testimony of eight columns, wherein we showed too plainly the unfair, unjust and really dishonorable course he has pursued in regard to this matter about the exposure of Dr. Slade; and the reason is obvious. Neither S. S. Jones or E. V. Wilson can answer the points we presented in those eight columns. We know they feel bad to find that any one has the courage to show up their splendid achievement in the great cause of reform!

To show how hard pushed this model reformer S. S. Jones is, to find some answer to us, he publishes for the second time the following "lie out of whole cloth," published first, as well as made up, by the Chicago Fox of the *Present Age*.

"A. A. W. by management of which some of his former associates can 'a tale unfold,' managed to get control of THE AMERICAN SPIRITUALIST, and secure to himself the position of manager."

False, every line, as our "former associates," each and every one, testify to-day. But suppose we did manage to secure the position, what has that to do with the question at issue?

"Esquire" Jones, or the smallest kind of small-sized pettifogger, well knows that it has nothing to do with it. Why, then, was it published the second time? Simply and only because S. S. Jones can give no reasonable explanation of his course about Dr. Slade, in answer to our "eight columns," unless like a conscience smitten penitent, he honestly and

manfully confesses how fully he has illustrated the doctrine as well as the possibility of "total depravity."

Here is proof from himself, if such testimony can be regarded as reliable, that he could do no more. He says: "For reply, we quote Col. Dorus M. Fox, editor of the *Present Age*. That is all we can do for him just now." And that is all you will ever do in reply to our eight columns, Esquire Jones, unless you confess, which is not probable with any man while engaged in the vain effort of propping himself up with known falsehoods.

But who is this Col. Dorus M. Fox, whom Esquire Jones takes such sweet delight in quoting? Is he a stranger to S. S. Jones or E. V. Wilson? We think not, from the manner in which we have heard both of them speak of him. How long since Dorus M. Fox became authority for S. S. Jones? That he has become the chief corner stone or reference by Esquire Jones will surprise Chicago people, as well as others, who have heard the said Jones denounce the said Fox in terms not the least polite or complimentary!

Thus did Esquire Jones speak of the said Fox to us, in his office, not two years since, characterizing especially the lottery scheme of the said Fox while publishing the *Present Age*, at Kalamazoo, Mich., who promised his readers, the *Age* being \$2 a year, that those who would send \$3 should have a ticket in a grand raffle of his getting up, which was to come off at a fixed time. The time came, but no drawing of prizes or chance to draw. Some flimsy excuse was published in the *Age* and another time set.

The truth was, the foxy manager of this new and brilliant method for the establishing of a "first class" reform "Spiritual journal" of "polite literature," had not received all the money he thought he could get in, and was not ready for a "draw." Thus many times those who had honestly sent in their dollar had their hopes elated with promises of having a chance to draw a prize, only to be disappointed, until the *Present Age* was suddenly removed from Kalamazoo to Chicago, by Dorus M. Fox, and those who had paid their "dollar" were coolly told that it was against the law to distribute gift enterprises or lotteries in Chicago.

S. S. Jones thus denounced the whole thing as a swindle and a cheat by the editor of the *Age*. That was our opinion at the time, and we have had no reason to change it. Not only this, but it is well known that S. S. Jones has refused to recognize the fact that such a paper as the *Present Age*, or such a man as Dorus M. Fox existed in Chicago, unless it was to sneer at them, until now, while we are engaged in giving both Jones and Fox (a precious pair of reformers indeed), the merited castigations they deserve, S. S. Jones illustrates his capacity as a wriggling pettifogger, by twice publishing the false statement of Dorus M. Fox against us. Could brazen impudence and dishonesty go farther?

Again we declare, that we have no personal ends to serve, in discharging the unpleasant duty of unmasking the hypocrite and exposing the knavery of men, who while loudly shouting Spiritualism and reform, evidently seek it as a hobby by which to gain notoriety and power, or as a means by which they can advance their own selfish interests.

Wherever and whenever we become satisfied of persons mounting Spiritualism for that purpose we shall "cry aloud and spare not." That "Esquire" Jones may be comforted in the assurance that the people are rejoiced at the eminently just course we have pursued, we commend to his prayerful consideration the following extract from a private letter of one of our most able lecturer-writers, and who is not, nor never has been connected with THE AMERICAN SPIRITUALIST. The brief extract we make from this private letter is a fair illustration of the public sentiment wherever we have been, as well as the great number of letters we have received.

A. A. W.

A. A. WHELOCK—My Dear Brother, your masterly annihilating review of Jones and Wilson did my soul good. It is just what the case calls for. I like a man who loves justice and truth, and I have always felt that they were your aim.

Wilson and Jones are the self-styled defenders of mediums. Heaven pity mediums with such defenders! Because Slade would not endorse men and women that he knew were impostors, then Jones claimed the *Sun* exposure (!) was retributive, because he felt above other mediums.

I have written no article for the reason that I did not take the matter up, unless it was treated thoroughly. Your article is thorough, right to the point every time. In the name of truth, which is above all isms or persons, I thank you for your article, a noble vindication of Slade, and a wholesome rebuke to, and expose of his enemies. Yours ever for justice.

Mrs. H. F. M. Brown.

Our readers will be pleased to find in this issue, a letter from that able writer, lecturer and faithful worker, whose name heads this article. As the "red man" would say, she has "gone far towards the setting sun," but not so far, the countless friends of this earnest sister will continue to hope, but what they may again see her ever hopeful, happy face, be blest with her presence, and cheered by the words of courage and confidence in the success of our cause, the inspirations of her brave soul ever moves her to express.

Although her many friends will miss her and greatly regret her absence from this section of the country, still we are happy to be able to congratulate our readers that they will be benefitted by her going, as we have been so fortunate as to secure this interesting and truly original contributor, as Corresponding Editor of THE AMERICAN SPIRITUALIST from the Pacific coast.

Mrs. Brown, as a terse, expressive, descriptive writer, has few superiors. Her eyes and ears are open and our readers may expect, as they will naturally look for, interesting and instructive letters from the land of gold and sunset.

A. A. W.

A Political Straw.

Hon. Geo. F. Hoar, member of Congress from Massachusetts, declines re-election, which the use of his name would unquestionably ensure. His public record entitles him to the highest respect of all who are able to appreciate fidelity to moral principle and the faithful advocacy of reformatory measures far beyond the endorsement or even recognition of his own political party.

His published words concerning the labor question, woman suffrage, land monopoly and other kindred branches of reform, indicate a political sagacity no less rare than it is progressively sound and sensible—leaving his own Republican party far in the rear, with the stigma of shame branded on its forehead forever. It is neither too much to hope nor unreasonable to expect, that in the logic of events soon to happen, he may become the successful standard bearer, not only in his own State, but before the nation at large, of political principles and public measures, which the prominent parties of to-day mutually affect to ignore.

Political agitation is sure to result sooner or later in the formation of a political tidal-wave which, having its rise in the realm of causes, shaped and controlled by the master-spirits of the age, versed in governmental science, who, in the interest of distributive and comprehensive justice, using the readiest means at their command, will seek to concentrate and wisely direct the influence generated by the spirit of reform, so as to effectually swamp from sight and bury without hope of resurrection, the prevailing class of politicians whose paramount purpose is to be engaged in personal schemes of self-aggrandizement, and who, through chicanes or party caucus now occupy places of power from whence they systematically abuse the trust reposed in them by the people.

G. A. B.

The Effects of Liquor-Drinking.

Poor McDonald Clark, sometimes called the "mad poet," wrote these lines:

"Hail see where the wild-blazing grog-shop appears,
As the red waves of wretchedness swell;
How it burns on the edge of tempestuous years,
The horrible light-house of Hell."

Every honorable man feels to impeach the monster intemperance. It is a folly, a crime without excuse. Laziness, gambling, stealing, fighting, murdering, are all connected with drunkenness. The vice, common as it is in America, has not a redeeming quality.

In 1867 the policemen of New York and Brooklyn arrested 70,000 persons, of which liquor was the producing cause. Philadelphia, in the same year, made 40,000 arrests, and Chicago 23,000; more than 20,000 of which were caused by dram drinking. Bar rooms and saloons are the hatching places of nearly all the iniquities and crimes of the land.

Judge Cady, of New York State, declared that "the greater portion of the trials for murders, and assaults and batteries that were brought into court since his entrance upon the practice of the law, originated in drunkenness."

Judge Patterson, of Norwich, England, addressing a grand jury, said: "If it were not for this drinking you and I would have nothing to do."

Judge Colridge says, "There is scarcely a crime comes before me that is not directly or indirectly caused by strong drink."

Judge Gurney declares: "Every crime has its origin more or less in drunkenness."

Judge Anderson says: "Drunkenness is the most fertile source of crime; and, if it could be removed, the assizes of the country would be rendered mere nullities."

Judge Wightman, also says: "I find in every calendar that comes before me, one unfailing source, directly or indirectly, of most of the crimes that are committed—intemperance."

Lord Acton, Supreme Judge of Rome, states, that "nearly all the crimes of Rome originate in wine."

Alcohol produces pauperism and wretchedness. Look at the shanties and hovels that swarm around breweries. Where one manufacturer becomes rich a thousand families are ruined. Rumsellers are non-producers. Tippling ends in poverty or worse. The Rev. G. Holt, Chaplain of the Birmingham Workhouse, says, "that ninety-nine out of every hundred are reduced to such need through strong drink."

The Secretary of the State of New York, in 1863, reported to the Legislature that "the whole number of paupers relieved during the year was 261,252; and seven-eighths of these were made paupers by the use of alcoholic drinks."

Are not inebriates as thoroughly murdered when their ragged and ulcered bodies are hurried into the potter's field, as they would be if the work had been done in a moment by the clean, glistening blade of the assassin? Shall we not call the trafficker who thus vilely prepares them for the pine box, and express wagon, and potter's field, a murderer as justly as if he should come out from behind his bar, and armed with a dagger instead of strychnine, stand in the darkness near your door, and when your boy, your first-born, comes out, spring on him and with one fell blow leave him dead in his own gore, while you and your companion mourn and vainly call him back to life? These sixty thousand men are murdered! What a crime! What an army annually to march into the world of spirits!

These victims have not gone down alone. See the crimes they have been caused to commit. In the United States in the year 1867 there were caused by Alcohol, 480 cases of suicide, 700 murders, 1,350 rapes, 4,000 robberies, 4,000 cases of arson, 100,000 cases of larceny and theft, not to mention the countless brawls, rows, fights, wife-beatings, child-beatings and the like.

There are 1,000,000 drunkards in the United States, 2,000,000 of children of drunkards, 3,000,000 of women so closely related to these 1,000,000 drunkards as to be the victims of their crime, and sharers of their woe and wretchedness; more women than there were people in all this republic in the days of the revolution. 200,000 people yearly go to prison, sent by alcohol; 200,000 are sent to the poor-house, and 200,000 orphans are bequeathed to charity.

The tendency, the whole moral influence of Spiritualism is against the use of liquors. And it is a matter of congratulation that Dr. E. C. Dunn, Cephas B. Lynn, and other Spiritualist speakers are eloquent advocates of temperance.

J. M. P.

A Work of Art.

Our readers will not fail to notice a slight difference in the heading of THE AMERICAN SPIRITUALIST. Among the many improvements contemplated on opening our central and publishing office in New York, was the new and suggestive heading which circumstances have prevented our presenting to our readers until this number.

The design is our own, which came to our mind as an impression, full two years ago. We are indebted, however to the skill and master workmanship of Mr. J. C. Center, 37 Park Row, N. Y., who makes a speciality of design and engraving on wood.

It is said that an artist's work speaks best for him, and in this instance we are quite certain there is no exception to the rule. Mr. Center seems to have caught the real spiritual significance of this beautiful, grand thought, that the spirit world is not so far removed from this, but what there may be connection, and if so, of course it must be, phenomenal, scientific and philosophical. How truthfully, clearly he has brought this idea out, his admirable, faultless work reveals.

Hereafter the head of our paper becomes, tho' silent, a most eloquent preacher and teacher of the fact of spirit communion, which satisfying truth, we hope may yet be realized by every human being.

A. A. W.

Moses Hull.

We are glad to inform those who weekly peruse the pages of THE AMERICAN SPIRITUALIST, and are of course, interested in its success, that we have made arrangements with Bro. Moses Hull, to canvass and write for this journal.

Moses Hull is so well known that it is only necessary to mention his name to introduce him to our readers. As a successful canvasser we do not know of his equal. A constant worker with his pen, and as a lecturer ever int'he "thickest of the fight" wherever a discussion is possible, if Moses is not there it is because there is no chance, or no game worth going after. In both writing and speaking his manner is courageous, frank and out-spoken, while in biblical matters, he is not only familiar with what is actually in the Bible, but is supposed to know much that it does not contain.

His first contribution under the arrangement appears in this issue, and although somewhat personal, it is but just and fair that Bro. Hull should have an opportunity to state his side of the question in our columns, inasmuch as the other side, in behalf of the Cosmopolitan Pub. Co., has already had a hearing. We hope and expect that these statements will close the matter in our columns.

As we have taken the *Crucible* list of subscribers to supply with THE AMERICAN SPIRITUALIST—have opened a branch office in Baltimore, and have engaged its former editor to write and labor for this paper, we see no reason why the many friends of Moses Hull and the former readers of the *Crucible* may not all become readers of THE AMERICAN SPIRITUALIST. We hope they will.

Bro. Hull is now lecturing in New England. He speaks the first two Sundays of June, in New London, Conn. He can be addressed, care of THE AMERICAN SPIRITUALIST, 29 Beekman street, N. Y.

A. A. W.

Pic-Nic.

The Children's Progressive Lyceum of New York will hold a pic-nic on Tuesday, June 25, at Elm Park, Staten Island. Arrangements are in progress looking to a season of both pleasure and profit.

As there are ample accommodations for all who desire to unite with the Lyceum on this occasion, a cordial invitation is extended to other Lyceums in the vicinity, as well as all other friends, to join in the festivities. Full particulars of the time and place of embarking will be announced in the next number of THE AMERICAN SPIRITUALIST.

For information address E. C. Townsend, Secretary, 29 Beekman street, N. Y.

Strawberry Festival.

The Children's Progressive Lyceum of Brooklyn will hold a Strawberry Festival at the Brooklyn Institute, corner of Washington and Concord streets, on Wednesday evening, June 5, at half-past seven o'clock.

The early part of the evening will be devoted to singing, recitations, declamation, etc., concluding with a plentiful repast of strawberries and cream.

The price of tickets for the occasion has been fixed at fifty cents, and it is hoped that the patronage from both sides of the river may be liberal, as we understand the Lyceum, like our own, is desirous of raising funds wherewith to renew their equipments.

This Lyceum holds a convention on the first Sunday in each month, when they will be pleased to entertain all visitors who may favor them with their presence.

Notes and Jottings.

Cities are hives of iniquity—wens and warts upon the body politic. They are not fit to live in mountains, forests, and rocky islands; may render men savage; but they do not destroy the human. This is the business of cities—centres of moral corruption.

There is no ocean without pearls, no night without stars, and no sorrow without compensating joys. The pupil of the eye dilates in the night, and at last finds light in it, even as the soul dilates in misfortune and at last finds God in it.

God says sweat for foreheads; men say crowns. God through "nature and grace" declares that he who "will not work neither shall he eat; men say "eat and be idle"—feast, even, upon the honest toil of others!

The stone floor of an Austrian dungeon taught Kossuth the sweet lesson of freedom. Oh, how many desolate hearts on this earth have learned the simple dues of fellowship and social sympathy in prisons and hospitals. Could they learn in no other school?

"We want to be oaks," said a cluster of talking, uneasy acorns. The aspiration was certainly beautiful. Grim, yet indulgent, nature hearing, responded: "As ye will." The first step oakward was to fall, and down they dropped from the tree into the mud! They fell, however to rise—the blade, the sapling, the shrub, the stalwart oak. Many and tedious are the processes from acorns to oaks. The thought lifted to a moral plane—temptations, bleeding feet, tearful eyes, heavy crosses—these precede crowns. Such is the divine order.

The heavenly presence infills; hell-thorn trees bear white blossoms; bees extract honey from thistles. All is well.

Blessed are those that build homes for mediums. We learn that J. H. White of Port Huron, has recently built a cottage residence with an artist's studio attached for the spirit artist, N. B. Starr. This is noble. The Spiritualists of Port Huron have an elegant hall of their own all paid for and handsomely decorated with spirit pictures.

A band of Shakers, visiting Philadelphia during the Yearly Meeting of the Hicksite Friends, spent the Sunday in the Spiritualists Hall, taking part with us in our services. The people were delighted with their songs and speeches. They held a meeting the following Thursday evening under the auspices and supervision of Dr. H. T. Child. He also accompanied them to Hammonton, N. J., where they held a most interesting meeting. In these days of social unrest and divorces the more thoughtful are inquiring, who are these non-marrying Shakers? What are their principles? and how happens it that they are the heartiest, and, according to statistics, the longest-lived people in the world?

It is well known that English Churchmen are revising the scriptures. A Darwinian, applying for a place on the committee, sent in the following version of a couple of verses from the Psalms as a specimen of his powers:

"My protoplasm was not hidden from thee when, far back in the Silurian epoch, I floated on the sea a frilled and floundered Medusa. Yea, in ages still more remote, before differentiation had begun, thine eyes did see my sarcode, and in thy thought my limbs took form before they were evolved."

Take the Bible "just it reads"—the literal interpretation—says the Second Adventist. How then this passage?

"The ploughers ploughed upon my back; they made long their furrows.—Psalms cxxix, 3.

QUERY.—How many acres of soil were there upon David's back?

Thomas Gales Forster is meeting with marked success in New York. Under his able instructions many of the the older Spiritualists that had "hung their harp upon the willows" have become warmed into a living stirring enthusiasm. He has already been approached relative to a second year's engagement. His "pond" proves to be a living fountain of inspiration.

A letter, white-winged and sunny, comes from Chicago, saying "we have engaged Bro. Lyman C. Howe for a year to lecture in our society. He will live in Waukegan. This is good news. Bro. Howe has few, if any superiors as a lecturer. The better known, the better is he appreciated. Blessings attend him.

A good text to preach from: "And Saviours shall come up on Mount Zion to judge the Mount of Esau."—Obadiah 1—xxi.

Abraham Jones, whom the spirits have repeatedly said, should yet succeed—is sinking another oil-well in Pennsylvania with every prospect of success.

Marble falls. Paintings fade with years. Granite itself crumbles. The pen alone saves men from oblivion. Without Virgil, Horace, Livy, Ovid, who would recognize Augustus and his reign? Without that energetic barrister Suetonius, not three of the twelve Cæsars would be known to-day. Without Tacitus how much of Roman life and manners would have slept the dreamless sleep. Without Shakspeare what would we know of Queen Elizabeth's reign? Without Philospatus' life of Apollonius, the seer of Tyana, how sterile would be our knowledge of his travels through India, Egypt, Greece and Rome—his visions, trances, prophecies, healings, and other marvelous gifts. All honor then to historians.

The following definition of Spiritism by Hudson Tuttle is clear and pointed:

"Man is an immortal spirit, retaining identity and individuality after separation from the physical form, and possessing the power to communicate with the earth."

It might have been more brief still, thus: Spiritualism is the fact—the science of converse with spirits.

Spiritualism rooted in *spirit* as absolute being, and having in its composition a moral quality, relating to moral beings, may be defined—the *ethics of the soul; its converse with the spirit world; its mortal capability and moral destiny.*

Is there a more narrow, picayunish sect in the land than Universalists? Are they all turning orthodox? The Rev. Allan Ladd, Congregationalist, of Roxbury, Vt., inviting the Rev. W. Skinner, Universalist, to preach in his pulpit, writes of the sermon thus:

In the evening Mr. Skinner gave us a discourse on the divine origin of Christianity, as orthodox as ever John Calvin preached. If I understood him aright, he thoroughly endorsed the supreme divinity of Christ, proving it by the perfect sinlessness of his life, by the purity of his doctrines, by the miracles he wrought, but especially by his literal resurrection from the dead. It was a pleasure to me to hear such sentiments from Universalist lips, and I did express my cordial approval of what I had heard, and in doing so had no suspicion that I was endorsing Universalism."

The Rev. Dr. Ryder, a dictatorial Universalist priest of Chicago, commenting on Mr. Hepworth's somersault into orthodoxy, says:

I grant you we both accept the doctrine of the Divine Trinity. The doctrine of the Divine Unity is not distinctively a church doctrine. The common ground upon which all Christians stand, and must forever stand, if they keep together, is not simply a belief in God—but belief in Jesus Christ as the representative of God, in some sense speaking in the Father's name, and working by his authority.

Was Christ literally raised from the dead, and is he now alive and in glory everlasting? Those who answer these questions in the affirmative are theoretically Christians; those who answer them in the negative are manifestly not Christians, however sound may be their opinions on many other subjects, and excellent the quality of their lives.

* * * I know no Christianity of which Christ is not the central fact; and I would not remain in the fellowship of the Universalist determination if I thought such fellowship compromised my position in this regard. I believe fully and entirely in Jesus of Nazareth as the son of God.

It seems that Universalists are rapidly sliding into orthodox theology.

Stella Rowland—A Star in Heaven.

"And Jesus said unto them have ye never read: Out of the mouths of babes and sucklings thou hast perfected praise!"

"And in heaven their angels do always behold the face of my Father."—Matthew.

Children, as olive branches, grow up in our garden homes, twining their love tendrils around our hearts. Their education begins with a mother's tender look, and a father's sunny smile—with a sister's soft pressure of the hand, and a brother's noble act of kindness—with spring flowers, musical birds, forgiving voices, and lessons of love and integrity.

"A pebble in the streamlet scant
Has turned the course of many a river,
A dewdrop on the tender plant
Has warped the giant oak forever."

During our lecture visits to Washington, stopping in the hospitable family of Dr. Rowland, we had learned to love the sunbeam of that home—Stella—a playful and truly precocious child! Imagine my surprise when learning of her departure for the lyceums in the better land, Mrs. Cora L. V. Tappan attending the funeral.

When leaving Washington, Mrs. Rowland put a paper into our hands giving some interesting particulars concerning Stella's sickness, and preparatory flight to the home of the angels. We select the following:

J. M. P.

"She was a bundle of affection to us all, and in her seemed to center our chief happiness. Seeing me unusually thoughtful or sad, she would say, 'What's the matter, mamma?' and then throwing her arms around my neck, she would raise one hand and smooth back my hair, forcing smiles to play upon my face.

"She passed away from us in her seventh year. One day, while yet well, she said: 'Would it not be nice, mamma, if you and I could die together; but if you die first, I want to live with Mrs. Tappan, for I love her and I know she would be good to me.' At another time, about two weeks before taken sick, she said, 'Tell me how people die? Do they go to sleep here, and wake up in heaven where the angels sing—

"There's something for each one to do."

"Now that sunny weather has come I ought to be happy; but I can only think of the springs that are past, when with my darling by my side, we used to stroll out to Glenwood Cemetery to scatter flowers upon her sisters grave. Turning to leave for the city, she said how pretty the grave looks with the blue bells on it, will not you bring flowers mamma and put on my grave? I would say, Oh, Stella, do not mention such a thing! The premonition is now a reality.

"She seemed to be certain from the commencement of her sickness, that she would not recover, but wanted me to go with her. Telling her that she must stay, she seemed absorbed in thought, and then turning to her brother John said, you will go with me, won't you? He was too sad and tearful to answer. I said to her sister L—, it is hard to see her realize that she must go, and none of us go through the valley with her. Reflecting and looking as though she was conversing with unseen intelligences, she opened her beautiful blue eyes and exclaimed, 'Its right, its all right now! I am going to heaven to see sister Maggie, don't be sorry, I'll take kisses for you Laura, and mamma, and all of you to Maggie.

Though thirsty, pleading for ice, and thanking every one that brought it, she suddenly stopped, and becoming very passive and quiet for a time, said, Listen, music, music, do you not hear the music? Then looking around the room, her eyes brightening with a heavenly glow, she exclaimed, how beautiful, oh, how beautiful. I said what, dear, is so beautiful? She replied the angels—the angels that make the music. I inquired how many. Don't you see, was the reply; then counting the number on her fingers she said twelve. Pointing to the foot of the bed she said, smiling, I see a little girl, she was five

years and a half old when she went to live with the angels. This was Maggie's age when she passed to spirit life.

Several of the neighbors coming in the evening before her departure, she asked each to hold her a few moments—then said, mamma, put me in papa's bed a few minutes, it will be the last time. Her voice becoming more clear, she added, take me back, I love you more than any one else—but I am going to heaven where I'll never be sick any more. I shall see Maggie, and will have a nice house and birds, and music and flowers and everything nice for you; and will come and meet you too, Mamma, don't oh! don't cry! Enquiring if she would like to see some of her little playmates, Clara and Maggie, she replied, yes. Coming into the room, we asked, do you know them? Yes, was the answer, then reaching out her hand saying, don't cry, she kissed them a good bye. To the servant girl, who was standing and looking at her, she said, Good bye, Eliza, I'm going. She kissed us all, bidding us good bye, and then assuring us again that she was going to live with the angels, fell asleep calmly and peacefully in her father's arms.

"The angels have need of these holy bonds
In their gardens so fair;
They graft them on immortal stems,
To bloom forever there."

PERSONAL AND LOCAL.

Read the able article on first and second pages from Prof. Lyman.

Thomas Gales Forster speaks for the flourishing Spiritualist Society and Lyceum of Troy, N. Y., during June.

Mrs. F. O. Hizer is speaking every Sunday to large and interested audiences in Wilmington, Del.

Mr. O. P. Kellogg will speak in Linesville, Penn., on Sunday, June 2, and at Thompson, Ohio, on Sunday, June 9.

Mrs. Nettie C. Maynard, lectured in Baltimore at Lyceum Hall, Sunday, May 12, giving great satisfaction, and is engaged to speak there during June.

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.

J. M. Peebles will attend the two days' meeting at Farmington, Ohio, the first Saturday and Sunday of June, and will lecture in East Saginaw, the last four Sundays of the month. His address there will be, care of Dr. A. Farnsworth.

Emma Hardinge Britten lectures in Milford, Westford and Lowell, Mass., during June, Portland during July; Ogdensburg and Watertown, N. Y., during August; Worcester, during September. Address care of Thomas Ranney, 25 Washington street, Boston, Mass.

Miss Jennie Leys, of Boston, who has spoken to such great acceptance in Music Hall, Boston, Chelsea, Mass., and other places in New England, the past winter, will occupy Mr. Forster's desk at Apollo Hall during June. We have heard Miss Leys spoken of very highly as a most entertaining speaker, by those who have listened to her. We bespeak for her a cordial reception among New York Spiritualists, and large audiences at Apollo Hall.

We learn from our good brother, Sidney Howe, that he is stirring up the "dry-bones" in Beverly, Mass., having lectured to a large audience on the reforms of the day, Sunday, May 12. He also spoke May 19, in Lyceum Hall, Marblehead. Bro. Hall has excellent medium powers, and is a noble, earnest worker for truth and right. We wish him success. His permanent address is 14 Chester Park, Boston.

A Convention of the Massachusetts Labor Union was held in Horticultural Hall, Boston, May 28. G. M. Chamberlin was chosen President. Wendell Phillips read a series of resolutions. Speeches were made by Wendell Phillips, Prof. Wm. Denton, George A. Bacon, E. S. Wheeler, S. S. Foster, Rev. John T. Sargent and others. Wendell Phillips read a letter from Hon. Charles Sumner sympathizing with the movement.

A "Striking" Sermon!

Henry Ward Beecher in his discourse in Plymouth Church Sunday May 19, declared in favor of the Eight-hour Movement like any other laboring man, and wished the "strikers" God-speed. We don't know about the "God-speed" exactly how fast it is, but they are having the "strikers"-speed just now, and that does very well.

A. A. W.

LITERARY NOTICES.

SCRIBNER'S MONTHLY.—The June number of this magazine is before us, filled with the choicest matter and containing many illustrations of unusual interest, especially to the dwellers in the Empire State.

THE SCIENCE OF HEALTH.—A new monthly devoted to health, on Hygienic principles, by S. R. Wells 389 Broadway N. Y.

The initial number of this journal is on our table; it is liberally illustrated, and discourses wisely upon the current topics of the times.

The world-wide reputation of its editor, as an advocate of Hygienic reform, is sufficient guarantee for the character of the journal to insure its unqualified success.

THE HERALD OF HEALTH, Wood and Holbrook New York. The June number of this Journal is fully up to its hitherto valuable standard, containing many highly instructive articles on general topics, as well as the usual amount of matter relating to the physical, intellectual and moral culture of man.

ARKANSAS JOURNAL OF EDUCATION, Little Rock, Ark.—A neat little monthly of thirty-two pages, devoted to the interests of education, and containing many well digested ideas upon topics of universal interest, it is edited with signal ability, and in good taste, \$1.50 per year.

THE CHILDREN'S HOUR, T. S. Arthur, Philadelphia, Pa.—This beautiful magazine is especially adapted to the wants of children, containing many illustrations with their explanations suited to the understandings of the little ones, it is just such a publication as every child ought to read. Price \$1.25 per year.

THE LADIES OWN MAGAZINE.—Mrs. M. Cora Bland, Chicago. A Household and Fashion monthly of the progressive school. Price \$1.50 per year; worth \$3.00.

ARTHUR'S LADY'S HOME MAGAZINE.—Philadelphia, Pa. This magazine for June is as ever brim full of good things, no centre table can be complete without, and no family that has ever read it can afford to dispense with it. \$2.00 a year.

THE VOICE OF PRAYER.—A Poem by Warren Sumner Barlow. Carleton, New York.

A bold and vigorous conception of the character of Prayers that may be answered, and of such as may not. To those who are in doubt as to the manner of praying, as well as to those who ought to pray and do not, we say, consult "The Voice of Prayer," then "pray without ceasing," and pray intelligently.

Spiritualist's Catechism—by Thomas Lees.

The compiling of a Spiritualists' Catechism and its use in the Children's Progressive Lyceum, needs no particular introduction, explanation or apology. It speaks for itself. Its advent at this time meets a demand and need which has long existed among Spiritualists.

Its object is not to cram or dwarf the mind, by inculcating the idea that it embodies all there is of truth, or that it is necessary to subscribe to this to insure "salvation;" it is merely designed to assist the rising generation in obtaining an intelligent and comprehensive understanding of the natural religion—modern Spiritualism.

The Society of Progressive Spiritualists of New York.

Miss Jennie Leys will address the meetings at Apollo Hall, at 10½ A. M., and 7½ P. M., on Sundays during the month of June.

CONFERENCES

Continue to be held at the above Hall every Sunday at 2 P. M.

The Brooklyn Spiritual Union

Will be addressed by A. A. Wheelock during the month of June on Sunday evenings at 7:30 o'clock, at the Brooklyn Institute, corner Washington and Concord streets.

Children's Progressive Lyceum of New York.

RE-ORGANIZED MAY 15, 1872.

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WATCHMAN—Mr. J. A. Cozeno, 98 Clinton Place.

SECRETARY—E. C. Townsend, 29 Beckman St.

Children's Progressive Lyceum of Brooklyn.

REGULAR SESSIONS—Every Sunday at 10:30, A. M.

CONVENTIONS—The first Sunday in each month.

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Mr. H. Dickinson, Treasurer.

Miss Clara A. Cooley, Musical Directress.

Mr. W. H. Allen, Secretary and Librarian.

Contributions to the New York Lyceum Fund for the Week Ending May 31.

Mrs. Adams, 159 Sixth avenue.....	\$10 00
Mr. Hall	2 00
Mr. Clark	50
Sources not accounted for.....	7 05
Previous contributions.....	7 60

Total.....\$27 15

To Those in Arrears.

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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.

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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.

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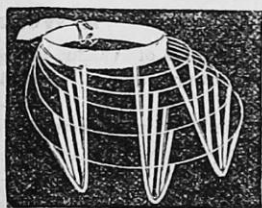
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Mrs. Laura Cuppy Smith.

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

SUBJECTS:

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

II.—One of the World's Needs.

III.—The Religion of the Future.

IV.—The Social Problem Reviewed.

NOTICES OF THE PRESS.

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

This lady pronounced a remarkable address last night at the Hall opposite the Academy of Music. Remarkable because of the extreme beauty of language and 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.—*Alta California, San Francisco*.

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

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

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

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

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An Angel Visitant.*

BY M. L. DANIELS.

When the last rays of sunlight
Are fading from the sky,
And the flower-scented zephyr
Is slowly passing by ;
When the evening twilight's spreading
Her mantle, soft and gray,
O'er mountain, vale, and woodland,
At the close of Sabbath day.
When painful memories gather
Thickly around our hearts ;
And faith and hope no longer
Stay back the tear that starts ;
When heart and flesh are sinking
Beneath the load we bear,
And weary, heavy-laden,
We seek the place of prayer.
The ambient air is gushing,
With sweet, symphonious song,
While lengthened, low-toned echoes
The melting strains prolong.
Oh ! then around us softly,
Come love-infoldings wings ;
We feel the angel presence,
The hush of peace she brings.
Then o'er our hearts steal soothing,
Like dew upon the flowers,
Or like sweet perfume, wafted
On breath from Eden bowers ;
And then the veil is lifted,
We lose our sense of pain,
Wrapped in the dazzling brightness,
We see our loved again.
O'erwhelmed with the glory,
Held in a trance of bliss,
We know not if we linger
In that bright world or this ;
We hear a gentle rustling,
Our angel guest has gone,
Left in our hearts the fragrance,
The light that on us shone.

*Lizzie K—— was the subject of rare gifts and graces. Her young life blossomed into Spiritual maturity like the rose on the parent stem. At the early age of eighteen, "the soul was found burning its way through the emaciation of the earthly vessel." As the body wasted day by day, the spirit grew more and more beautiful, until it seemed almost glorified here. Visions of angels burst upon her unveiled eyes, and seeming to catch the idea, or rather the fact that the spirits of the departed visit those that remain. She said : "Mother, father, if I am permitted, I will be with you on Sabbath at the twilight hour." Ere another Sabbath the earthly life had ended.

Practical Ethics.

In our dealings with mankind, justice demands exact weight. This is business, and especially with those favored of fortune. But there is another class where our mortal intuitions prompt heaped measure, and the result is spiritual as well as physical good. It betrays kindness and fraternal feeling; a seeming desire to share benefits. What an epitaph to an honest tradesman was the universal testimony of the poor that "He always threw in an extra stick of kindling." And of another that he cleared his stall on Saturday evening at the lowest price, and ended by saying, "Help yourselves." Or, of a third, "He would slip in a nutmeg or bit of soap, and so surprise us." In these cases the value was not so much in the articles as in the essence thereof.

Hard bargains grind the face of the needy—deducting fractions of time from a heavy day's work; putting the meal beyond instead of within the period; proposing cast-off garments and sprouting vegetables as part pay; selecting a back room on a holiday lest wandering eyes note the processions outside. These meannesses are costly; they are bad examples, and hurt the soul of the offenders. More than this, they stir up evil passions, and create a wall between the employer and employed.

As a rough estimate, it would be safe to say that about as much is wasted as is used, and this simply for want of care. Bread and cooked food accumulate rapidly, unless presided over by a calculating head. Not a crumb need be lost if appropriated or disbursed at the proper stage, "Too late!" makes seething shelves and stunted widows and orphans. How a slice of meat and a few condiments would have refreshed the old lady opposite with her perpetual tea and cracker. In how many closets and attics do moths consume what would make hundreds comfortable! Are we faithful stewards if we permit such loss? Are we entitled to what we cannot practically handle? How many nice pieces of board, firkins, buckets, discarded utensils, would add convenience to those about us if we only took them into account. Bare mortar in tidy dwellings might be covered by waste house paper, rolled up from year to year. A little taste would harmonize even different kinds. How we crowd every inch with prints and pictures!

Why not cull out occasionally, and so grace other domiciles, and make new ones possible for ourselves? We tire of this and that; is there not some one straining every nerve to obtain what we would gladly expel? We have no spot for all our papers, pamphlets, books; a modicum of pains would scatter all these where there would be welcome boons; rightly managed, they would be like running brooks and daily manna.

At certain stages of ripeness fruit must be canned at once or lost. Shall we consent to the latter, or place baskets by the roadside for passers-by, or send to neighbors, friends, institutions? What a luxury to those who never have any! Let such recall the eager faces they have seen peering through the windows longing for that which, perhaps, before night would be too decayed to eat.

There is labor in all these methods, but when principle governs we must be obedient, and satisfy our idea of what is incumbent upon us. The more roses we cut the more we have. The oil in our flask never lowers. We give with one hand and accept bounty from heaven with the other. There is a weariness which that cannot reach. What may we not do for that through concerts, entertainments, readings, free floral exhibitions and rides! We often have extra tickets, and if not, could purchase, and the spare seat, how it would rejuvenate and gratify!

Whatever we might have done and fail to do, we shall regret. Think of the poverty which is to walk with us here and travel beyond the celestial gate if we close our senses, and like a bivalve, retire within our shell. What is money "over there" to such as have hoarded for greed, and to those who have devoured the inheritance of wives and helpless babes? God help them, for the law is pound for pound. They must compensate for all wrong, and commence by addition and simple interest, when they should have passed to the highest mathematics. It behooves us, then, to be diligent while it is light, lest the darkness overtake us with tasks unfulfilled!—Commonwealth.

A Woman's Column.

The girls of Vassar College have started a college paper, which they call the *Vassar Miscellany*.

The Tasmania (Australia) Council of Education has established a degree of "Associate Arts" for females.

Some practical missionaries in Detroit lately visited a sick and widowed neighbor, shingled her house, planked her sidewalk, picketed her fence, painted one room and papered two, and split and piled a load of slab wood.

A young man went into a florist's store the other day to buy a rose-bud for his affianced. Seventy-five cents was the price asked. "Will it keep?" inquired the young man. "Oh, yes, a long while." "Then you may keep it." Exit young man.

The Prussian Government has announced, with regard to the license to be accorded the press throughout its domains, "that in no case will it tolerate agitations hostile to the State." Which means—that no free press will be permitted for an instant.

A woman at Danville, N. H., having been notified by the highway surveyor to appear and work out her tax of four cents, made her appearance at the appointed time, armed with a hoe, and toiled vigorously until her tax was cancelled—about fifteen minutes.

A curious breach of contract suit has just been decided in England, before the Queen's Bench, after a prolonged and knotty argument. The plaintiff, a London surgeon, sued his aunt for cutting off an annuity of £300, secured to him by deed some years ago on condition that he should not marry a certain widow. The defendant, while admitting the contract, claimed that it was not a legal one, as there was no "consideration" rendered; but the plaintiff introduced his lacerated feelings and loss of domestic happiness, and the Court decided for him.

If flogging is a justifiable punishment for any offenders it would seem to be so for wretches who kick and maltreat their wives. A bill is to be introduced into the British House of Commons which will make whipping a regular part of the punishment inflicted upon all such ruffians; as also upon insulters and assaulters of women and young girls, and those who maltreat children. Hitherto the punishment inflicted upon criminals of this class in England has been disgracefully light; brutality of every description has flourished; and the luxury of wife-beating has been free to every drunken wretch in the United Kingdom.

THE ANTIQUITY OF THE RACE.—There are few subjects on which such a variety of opinion may be held, and excellent authority advanced to sustain them, as to the probable antiquity of the human race. Here are two very scientific opinions, between which the public is welcome to choose. The Abbe Moirgus, well known in scientific and literary circles as the editor of *Les Mondes*, denies emphatically that there is any scientific data for belief in the existence of man upon the earth previous to the data which the Scriptures assign for his creation. According to the Abbe the soils in which human remains have been found, and there have been very few thus far discovered, are movable, not fixed deposits, and give no decisive evidence. He predicts that the arguments in favor of man's existence prior to the age indicated by the Bible, have already reached their maximum, and will decrease hereafter until they are utterly abandoned.

On the other hand, Professor Fiske, of Harvard, in a lecture delivered in New York on Tuesday, says:

"The extensive spreading of the human race implies its existence from a date long anterior to the great glacial epoch, which cannot have been less than two hundred and fifty thousand years ago—Lyell thinks a million years ago—when it is certainly known that men inhabited Europe and North America. Human bones and implements lately discovered are claimed as belonging to the Miocene epoch, and there is a growing disposition among palæontologists to place the origin of man as far back as this, though the demonstration of this date cannot yet be regarded as conclusive. The minimum antiquity assignable for the Miocene is 5,000,000 years."

Some things can be done as well as others. Mr. Lucy B. Mattson, of Prophetstown, has sent us twenty-three subscribers. Mrs. H. A. Stratton, Mrs. A. H. Colby, and Mrs. S. E. Warner, as many more, while Mrs. A. A. Wheelock showers her blessings upon us without stint. What these ladies have done to help the children's paper, others can do. Will you try? We need one such active worker in every town.—*Lyceum Banner*.

You resent the idea of your animal descent—that a beast has been exalted into you? How about your being degraded into a beast. There is no more proof that men are improved animals than that animals are deteriorated men. The brute was not your cradle you insist. Ah, yes; but it is going to be your tomb? It does not trouble me to think that I, my very soul lay in some memorable form as a crib, slept in a sloth or a tree, glided in a fish, burrowed with a rabbit, flew in a bird. I will not despise the beginnings I have got so far above. But that I am degenerating and going down to the monkey, flounder, gudgeon or crab, that were the calamity. O winding politician, O cunning churchman, hypocrite in the house, trickster in the shop, dissembler of thy designs, feigner of love, with bows of greetings and smiles, disloyal companion, treacherous friend, if thou prevail with thy posterity to follow in thy path, thou wilt at last become in them a snake or a fox which a keen eye sees thou art inwardly now! O, human drunkard and fleshly gourmand, feastest thou not turning out a guzzling gorilla or gluttonous pig! O obstinate, unreasonable adversary, that will have the last word, you will be the vicious horse taking the bits into your iron mouth; as already we call you a mule. O, artificial soft-stepping, cruel-tempered woman, your own stealth and sharpness figure you now as a leopard or a catamount. * * * Go the other way. Build up the beastly into the human, angelic God-like nature.—*Dr. Bartol*.

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