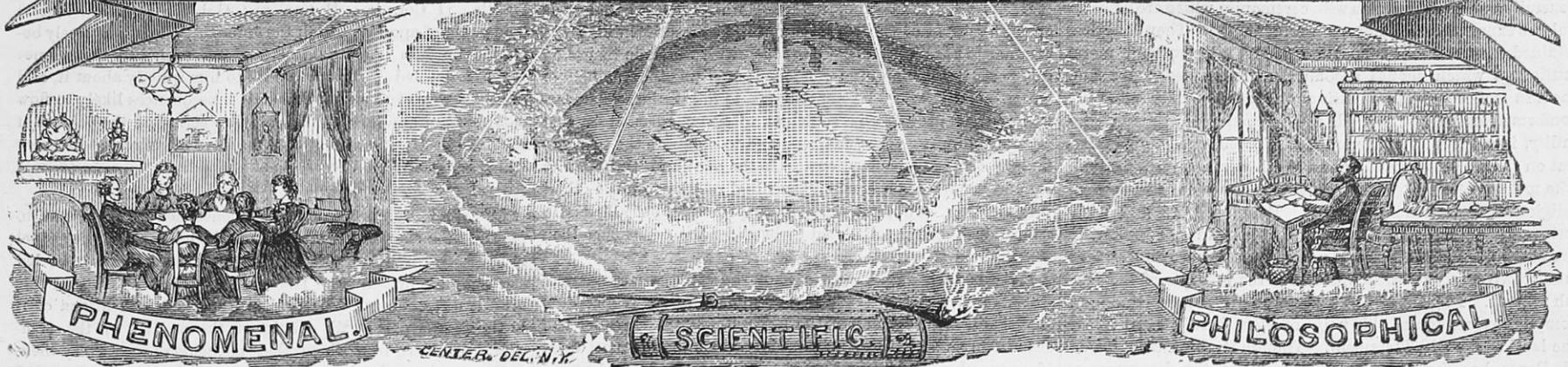


THE

# American Spiritualist



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## An Angel in the House.

How sweet it were, if without feeble fright,  
Or dying of the dreadful, beauteous sight,  
An angel came to us, and we could bear  
To see him issue from the silent air  
At evening in our room, and bend on ours  
His divine eyes, and bring us from his bowers  
News of dear friends, and children who have never  
Been dead indeed—as we shall know forever.  
Alas! we think not that we daily see  
About our hearths—angels that are to be,  
Or may be if they will, and we prepare  
Their souls and ours to meet in happy air;  
A child, a friend, a wife whose soft heart sings  
In unison with ours, breeding its future wings.

LEIGH HUNT.

For the American Spiritualist.

## Angel Ministry.

When night comes on and you weary throng  
Have sunken in sweet repose,  
When the voice is hushed and the lip of song,  
And the scourge is dropt from the hand of wrong,  
When the spells of slumber are woven strong  
And the earth forgets her woes,

Then millions of stars, like the angels' eyes,  
Look on my child through the dusky skies;  
Then the ivory portal opens free,  
And thy spirit father, comes to thee.

The tissue of grosser scenes that fold  
Round thy inner vision we backward roll;  
Sweet blue eyes shine lovingly there;  
Mid the floating tendrils of golden hair  
Soft, white hands from thy weary brain  
Will sweep the shadow and soothe thy pain,  
Till daylight fades and memory seems  
Melted and blended in balmy dreams.

You will thank your God for the wondrous glow  
That breaks on the gloom of time,  
For the gales of wind that balmy blow,  
And the fount where the living waters flow—  
That your precious dead of the long ago  
Are blooming in life sublime!

A. H. A.

## The Christianity of the Apostles.

BY D. LYMAN.

THE CHURCH OF JERUSALEM.

[From the French of Michael Nicolas.]

The first Christian community, founded at Jerusalem by the Apostles, was made up of Jews who were distinguished from the rest of the children of Israel only by the simple belief that Jesus of Nazareth was the Messiah foretold by Moses and the prophets. The kingdom of the Messiah was in their opinion destined only for the elect race, and in any event it was solely by union with that race by adoption, by submitting, of course, to Jewish usages, that Gentiles could be admitted to it. The primitive Christians did not intend to break with Judaism. For them Christianity was not a new religion, it was simply the crown of the edifice of which the foundations had been laid by Moses, and the walls raised by prophets and doctors of the law. The temple of Jerusalem was for them, as for all Jews, eminently the holy place; they took part in its worship, (Acts ii, 46) they frequented the synagogues (Acts xxvi, 11), the high priest had lost nothing of his dignity in their eyes, and the ceremonial law preserved for them its divine and obligatory character.

The mass of the nation on the other hand, saw in them only Israelites more pious and fervent than others. Even after they had on several occasions resisted the authority of the Sanhedrim, the disciples of Jesus Christ passed among the people neither for apostates nor for the partisans of a new religion; at

the most they were regarded but as a new sect in Israel, and we may say with M. Reuss (History of Christian Theology in the Apostolic Age) that for a long time the Christians were really but a Jewish sect.

This is neither hypothesis nor mere conjecture, it is a fact attested by the book of the Acts of the Apostles. The number of those who at Jerusalem had embraced the new faith amounted to several thousands; "but all were full of zeal for the law" (Acts xxi, 20); these are the words with which the proselyters assembled in the house of James, (Acts xxi, 18) to inform Paul of the sentiments of the church of that city, and they add that it was not without indignation that the faithful in Jerusalem had heard that he held circumcision and the ceremonial rites to be unnecessary, and that it was important to show them that this rumor was without foundation, by himself practicing in their midst the precepts of the law. (Acts xxi, 18, 24.)

### THE HELLENIST JEWS.

Christianity had, however, already arrived at a clearer consciousness of what it in reality was. It had found adherents among the Hellenist Jews, who dwelt in Jerusalem, or who were temporarily drawn thither, either by religious motives or by interest less exalted; and the Hellenist Jews, in embracing the new faith, had not been able to accept it in the same sense as the Jews converted from the ranks of the Pharisees who were filled with all the prejudices of Palestine. The Mosaic ceremonies had lost, in their eyes, a great part of their value, and Messianic expectations either had for them no importance or were understood in a novel and allegorical sense; their religious tendencies, different from those of the Palestine Jews, and their education in every respect dissimilar, inclined them to separate Christianity at once from Judaism, or at least to give it a more Spiritual coloring. What is certain is, that there was very early at Jerusalem, a nucleus of Christians converted from among the Hellenist Jews, who formed a separate society side by side with the Christians of Palestine Jewish origin. (Acts vi, 1-9.) How radical was the division between these two parties, it is difficult to determine with accuracy; but we see that there was already a decided tendency among Hellenist Christians to separate Christianity from Judaism. One of their number, Stephen, was put to death for having spoken of Mosaicism as of an old and effete institution, (Acts vi, 11-14), and the little Hellenist church was driven from Jerusalem, whilst the Christians who had not separated from Jewish tradition continued to dwell there.

The division became more profoundly radical when Christianity, overflowing the circle of Jewish nationality, began to be diffused among the Gentiles. It was impossible that in this new field, it should not burst the Jewish envelope in which it had been previously confined. The new faith was preached for the first time to men alien to the Jewish race, by those Hellenists proscribed by the Sanhedrim, after the martyrdom of Stephen. (Acts 4, 6, 26, 38; xi, 19, 26.) It was again a Hellenist, born at Tarsus in Cilicia, and a graduate of the school of Gamaliel, who, after having been a fanatical enemy of the new faith, became its most zealous propagator among the Gentiles. It is probable that the remembrance of his antecedents, more poignant doubtless in the presence of those whom he had at first persecuted with a blind animosity, rendered his abode in Palestine odious to St. Paul, and inclined him to direct his steps to other countries. Perhaps, too, his early education which had been Greek, the facility with which he spoke the language, in that age the most generally diffused through the Roman empire, and his more exalted conceptions in regard to the character of Christianity, combined to make him select the pagan world for his field of labor.

### ANTIOCH AND THE GENTILE CHRISTIANS.

Christianity had been brought to Antioch by the Hellenist Christians scattered abroad by the punishment of Stephen; its expansion there had been so considerable that its adherents

were designated by a particular name; they were called Christians. (Acts xi, 26.) In a short time Antioch had become the centre of what might be styled Gentile Christianity. Saint Paul had fixed his residence there; thence he set out to carry the gospel into other cities of Asia Minor; thither he returned to rest from his apostolic journeyings. Christianity assumed in this city, and doubtless in all other cities of Asia Minor, a different character from that which it bore at Jerusalem. While in the centre of Judaism the disciples of Jesus Christ who were of the family of Jacob still observed all the precepts of the law; the Christians of Antioch, who were for the most part of Gentile origin, neither knew nor practiced any of the Jewish ceremonies. A few Christians who had come from Jerusalem to that city, scandalized at finding the Mosaic ordinances laid aside, loudly protested against what seemed to them an impiety, and declared to the Christians of Antioch that if they were not circumcised according to the usage prescribed by Moses they could not be saved. Saint Paul and Barnabas rebelled against this pretension. (Acts xv, 1, 2; Gal. ii, 1-5.) That was the beginning of a controversy destined to survive those between whom it had arisen.

### RUPTURE BETWEEN PETER AND PAUL.

This dissension assumed more considerable proportions a few years later, and Antioch was again the scene of its manifestations. Saint Paul and Saint Peter were there at the same time, living in perfect concord, and together admitting into the bosom of the Christian brotherhood the gentiles deemed worthy of it by their character, without binding them to the observance of the ceremonial law. But messengers from Saint James having arrived from Jerusalem, Saint Peter fearing to wound the scruples of his brethren from Judea, separated from Saint Paul and ceased his intercourse with the Christians of Gentile origin. His example was followed by all the members of the church who were Jews by birth. Explain as we may the conduct of Saint Peter, it was none the less a censure of the Christian liberty to which the Christians who had been converted from heathenism, had been accustomed. Saint Paul deemed it his duty to condemn these tardy scruples: "I withstood him to the face," said he, "for he deserved to be blamed." From that moment the two parties lived in open hostility. (Gal. ii, 11-22.)

### THE QUESTION AT ISSUE.

The occasion of the separation related neither to an insignificant circumstance nor to mere incidentals. The character and the very essence of Christianity were in question, a matter which it is of importance to clearly understand. The subject which caused the division was the admission of the Gentiles into the Christian communion. The Palestine Apostles wished that they should first be received into the family of Israel by circumcision, and that they should be obliged to perform the Jewish rites, for Saint Paul it was enough that they should exhibit the moral character demanded by the Christian faith; everything besides was in his eyes unimportant. Consider now what each of the respective views assumes.

If the Gentile in order to become a Christian needed first to enter by adoption the household of Israel, the mission of Jesus Christ was restricted to the limits of Judaism; it was simply a complement of the old covenant; Christianity remained the religion of the Jews, a national religion; Jewish exclusiveness continued to prevail; God would still be the Father only of the descendants of Jacob, and Pharisaic prejudices, of which Jesus Christ had been the constant opponent, would with unquestioned right take possession of the Christian communion.

On the other hand, if the conditions of admission to the Christian communion were purely moral, and could be fulfilled by all men of sincere purpose without distinction of nationality or language (Rom. iii: 2.); if to be a Christian it were sufficient to adopt as one's rule of life the principles taught by Jesus Christ, and to acknowledge him as guide, and master,

and saviour, Christianity was not the exclusive inheritance of Jews; it called to discipleship Greek and barbarians, and all men everywhere, for all are subject to the same spiritual and moral wants, as Saint Paul had declared (Rom. i. 19; ii. 16-25-29; iii. 9.) and it became a universal religion, the religion of the moral consciousness itself.

The question of fact involved then a question of principle. Should Christianity be the religion of the Jew, or the religion of man, a national or a universal religion? That was in reality the question that divided those who first continued the work of Jesus Christ. The exclusiveness of the Palestine Apostles, and the universalism of Saint Paul sprang from different conceptions of Christianity. The former, not rising above the Jewish standpoint, which was also that of antiquity, generally connected religion with ceremonies, which are however only an expression of it more or less incomplete. They doubtless attained to no abstract conception of the religious and moral sentiment which should accompany ceremonies. We find them in fact, constantly insisting on the necessity of a life conformed to the law of God, upon repentance, charity, humility, in a word, upon the practice of good deeds generally; but on the whole, their religious ideal was not very exalted. The mystical element which constitutes the very substance of religion occupies little place in it. Religion pure and without spot (James 1: xxvii), consists for them in a morality, in the maxims of which there is nothing to censure; but which is suggestive only of what was best in the precepts of the Jewish schools. In general, the Epistle of St. James, the most complete expression of this point of view, hardly rises above the level of the Old Testament. Though it alone contains, as M. Reuss has shown, more suggestions of the discourses of Jesus than all the other books of the New Testament combined, it ignores many phases of the teaching of the Master, among others, that in which he separates his work from that of Moses the Prophets, and the Doctors of the Synagogue (Luke v. 36, 38; vi. 1-5; xi. 38, &c.). Nothing is said in it of redemption or regeneration, the two capital points of Christianity. The only allusion in it to the life of the Savior, is to his sufferings, and in these he is associated with Job and the Prophets, who are set forth for the same reasons as he, for models to be followed in affliction (James v: 10, 61).

#### PAUL'S CHRISTIANITY.

For St. Paul, between Judaism and Christianity, there was no more difference of degree, but an essential difference. The law of Moses, and like it, the natural law manifested in the voice of conscience (Rom. ii. 14, 15; vii. 7-35), are only the preparations for a higher moral power, which is precisely the Christian faith. What can the law, whether that of Moses or the conscience, do. Two things; first, it may indicate to man what he ought to do (Rom. iii. 20); and next, by confronting him with a moral ideal which he cannot perform, it may awaken in him the sense of his moral wretchedness (Rom. vii. 7-14). This supposes that the function of the law is limited to commanding, and goes no farther. By it we learn to know our duty; but to perform it perfectly, something more is requisite, something which is not the law, which can only come after it in time, and which is an inward feeling awakened in man, by the teaching of Jesus Christ, in what St. Paul called faith (Rom. iii. 34; viii. 3).

That is not, however, to declare that the law is absolutely impotent; but the fruits which it produces are not such as justify man before God. "The proper character of the law," says Reuss, "(and that is the essential point in the system) is that it is an authority external to man, a power alien to his nature, presenting to him, and presenting for him, a series of commandments, and exacting a strict, passive and unconditional obedience, to be discharged in the act which results from it, and not in the motive that may have dictated the act. If the act be but performed, the law will be satisfied; it will matter little whether the agent was actuated by a suitable moral sentiment, or by the fear of punishment." Thus, in reference to the law, the motive is not the important concern; the essential thing is the act in itself, the *opus operatum*. The contrary is true in a moral point of view; the act is but incidental; the motive that inspired it is the essential thing. This is St. Paul's view. To Pharisaic legality he opposes gospel morality, and that for him is Christianity.

The law gives the knowledge of what ought to be done, nothing more; it has regard only to the act itself. The Christian religion, by requiring from man not merely right action, but over and above that, right action out of a love for the right, transforms his motives and gives him the power to perform freely and voluntarily what the law commands. Christianity is, then, in this sense, a new world creation (Rom. vii. 6), and is what the Apostle desires to express when he contrasts Jesus Christ with Adam (Rom. v., 12-19), the regenerate man with the natural.

This change was wrought in history by Jesus Christ. His life, his death, and his resurrection are the beginning of a new era. Before him was legality, after and through him was true morality. (Gal. iii., 23, 24.) But how is this change brought about in each individual man? By faith, answers Saint Paul. Such is the new principle that is to govern life, an interior principle pervading the entire man, which is very different from the old principle, the law, which was in reality but an external commandment, weighing like a tyrant upon the rebellious will.

This faith which he everywhere opposes to the law, is not with the apostle a single assent of the mind to the truth of the teaching of Jesus Christ. It begins, indeed, with that, but it penetrates human nature more profoundly. It seizes upon the heart, fills it with confidence in the goodness of the God who gave his son for us; it causes a corresponding sentiment to spring up in it, a desire to love God in return, and depend

only on his favors. It does more, it renders itself mistress of the will, which renouncing, so to speak, its personal independence, submits itself to the person of the Saviour, identifies itself with his ideal existence, and enters into complete communion with him. This is the capital dogma of the Pauline theology, which predominates over all the rest and explains them. As soon as man has identified himself with Christ, so as to live by his will and his spirit, instead of following the impulse of his own carnal affections, he thenceforward possesses in himself a power victorious over sin, and he has no longer need of the precepts of a law which is far inferior to the principle of life which animates him.

Many of the Epistles of Saint Paul are full of explanations of the difference between the law and faith, that is between the notion which the Palestine apostles formed of Christianity, and the conception which was peculiar to himself. In the frequency with which he insists on this point there is nothing wonderful; that was the true field of battle. But it would be superfluous to follow the apostle farther; what precedes is sufficient to show what it is that separates him from the Judaizers, and to illustrate the two conflicting religious conceptions. On the one hand, Christianity is apprehended as an ideal and spiritual religion; on the other, it is morality, doubtless pure in its principle, but allied with a formalism better calculated to bewilder the conscience than to enlighten it.

It is equally important to show how the universalism of Christianity was the natural consequence of the conception that Saint Paul formed of the new religion. The reader will readily discern for himself the middle terms that connect these ideas together, and on that point there is no need to enlarge.

#### PARTY NAMES IN THE CONTROVERSY.

We now see that it is indeed, as I said, that the controversy between St. Paul and the Apostles of Jerusalem turned upon the substance of Christianity itself. This controversy filled the whole of the first century; it was even continued for some time into the second. It was according to the natural course of things that in presence of the principal idea that was at issue in it, all other questions should be suspended. It was in truth the center of the agitation of the entire apostolic age. Nearly all of the Christian writings of that period, and the greater part of those of the age succeeding, have direct reference to this point. It inspired the most important epistles of St. Paul, and those of St. James and St. Peter. It gave birth to the book of the Acts of the Apostles. Close your eyes to this controversy, and these writings become entirely unintelligible.

As it happens in all controversies where grave interests are at stake, the parties in this dispute were designated by the names of their leaders. St. Paul was at the head of Universalist Christians; St. James was the chief of the Judaizers. The name of the latter, by degrees, gave place to that of St. Peter, for the reason, doubtless, that when at a late date, an effort was made to conciliate the two hostile parties, it was deemed prudent to speak of St. Peter, whose Judaism had been comparatively moderate, rather than of St. James, whose Judaizing sentiments had proved inflexible. In the second century the controversy is between St. Peter and St. Paul, and the name of St. James reappears only in the writings of some Jewish Christians who had obstinately adhered to the old point of view. (For example, in an apocryphal book containing an account of the Apostles written from an Ebionite stand-point, and of which Epiphanius speaks, (Hæres, xxx., 16). In the books of the New Testament, they who follow St. Paul are called Hellenists, (Acts xi., 20; xx. 4), or "those of Paul" or "of Apollus," (1 Cor. 1, 12); and those of the opposing party, "those of the circumcision." (Acts xi., 12), "those of Judea," (Acts xv., 1), "those from among the Pharisees," or "those of the Pharisees who have embraced the faith," (Acts xv., 3). These party designations, as M. Reuss observes, are evident proof that the apostolic age was conscious of the quarrel that divided it and of its immense importance.

#### ATTEMPT AT COMPROMISE.

If we are to credit the book of Acts, an effort was made at the outset to prevent the collision by a compromise. After the disturbance at Antioch, caused by the Judaizers who had come from Jerusalem, Saint Paul who had taken ground against their pretensions, was sent to Jerusalem with Barnabas to come to an understanding with the Apostles who resided in that city, and who were regarded as the pillars of the church. (Gal. ii., 1, 5; Acts xv., 4.) On this occasion it is related (by the author of Acts) that it was decided that the Gentiles could be admitted into the Christian church without being required to be circumcised, and upon the sole condition of abstaining from what had been sacrificed to idols, from blood, from things strangled, and from fornication. (Acts xv., 27, 29.) The majority of the German theologians see no reason to suspect the reality of this decree. In general the school of Tuebingen has been indisposed to credit the fact, and recently M. Hilgenfeld has suggested grave objections against the received opinion. I shall not stop to discuss this point, I will only observe that neither of the two parties paid any regard to the decree of which the book of Acts makes mention; that the Judaizers always claimed that circumcision and the observance of the law were indispensable conditions to the admission of Gentiles into the Christian church; that Saint Paul instead of appealing to this decree in opposition to the Jewish Christians, on no occasion alludes to it; in a word, matters proceeded as if the decree of Jerusalem had no existence.

#### PAUL'S APOSTLESHIP QUESTIONED.

If the radical antagonism of the two opposing views be closely perceived, there will be no occasion for surprise that the Palestine Apostles should have recognized in Saint Paul but a dangerous innovator. He had first striven to destroy Christi-

anity by violence and persecution; he was now more surely working its ruin by disfiguring it, by transforming it into an impious doctrine. To overthrow the law and the tradition of Moses, was not that to remove the foundations of the work of the Messiah? Could there be a more detestable crime? Their conscience enjoined it upon them as a duty to oppose this odious undertaking. What terms, moreover, was one bound to keep toward this adversary? Who in fact was he? Had he sat at the feet of the Master? Had he so much as seen him, or been in his presence? Did he, indeed, receive from him his mission?

These questions were frequently and loudly asked, for Paul takes great pains to answer them either expressly or indirectly in all his epistles, and more than once he discusses them at length. (I Cor. ix.; II Cor. xi.; Gal. i.; Eph. iii., 7; &c.) The name of apostate which the Judaizing Christians freely bestowed on him (Acts xxi., 20-28), and so boldly that James himself deemed it best to speak to him quietly about it, and to hint a way of avoiding the evil consequences likely to flow from his course—this epithet alone, weighed in the balance of religious passions, enables us to measure the immense distance which separated the two points of view.

#### SECRET MISSION IN OPPOSITION TO PAUL.

An actual counter-mission was consequently organized to paralyze the efforts of Saint Paul and bring back to the gospel of the Judaizers those who had suffered themselves to be led astray by his preaching. The existence of a conspiracy of this kind is not doubtful. We find very marked indications of it in the greater part of the epistles of the apostle of the Gentiles. We learn from them that messengers were everywhere put upon his track who traduced him to the churches founded by his exertions (II Cor. xi., 13, &c.), who produced letters of introduction from reputable persons to gain an entrance among his flocks (II Cor. iii., 1), who claimed for the Palestine apostles an exclusive authority (II Cor. xi., 5; Gal. iii., 6, &c.), and who proclaiming the only and true disciples of Jesus Christ (I Cor. i., 22; II Cor. i., 7), and breaking with the uncircumcised Christians (Gal. ii., 12), who had been brought to the knowledge of the gospel by Saint Paul, imposed circumcision on the faithful (Gal. ii., 3; v., 2; Coloss., ii., 21; Rom. xiv., 1-6), and in general all the precepts of the Mosaic law and of Jewish tradition (Gal. iii., 10-21). Persuaded doubtless that all means were lawful to insure the success of a cause which appeared to them sacred, the agents of the Judaizing party did not scruple to resort to the most disgraceful artifices. They caused to be circulated under the name of Saint Paul letters and discourses, in which he was made to declare that instructed by further light he disavowed that he had previously taught. (II Thes. ii., 2.)

Such were the antipathies which they had succeeded in accumulating on his head, that his presence in Jerusalem was sufficient to cause a popular commotion, in which he would have been torn to pieces by an angry crowd, had it not been for the intervention of the commander of a Roman cohort (Acts xxi., 27-40; xxii., 22, 23; xxiii., 12, 13). At Rome, whither he was carried a prisoner in consequence of this sedition, he found no friends disposed to aid him in his defence, among the numerous Christians of that city (II Tim. vi., 16; Coloss. iv., 11). It even appears that in many places his imprisonment and his afflictions were held up as a proof, and perhaps represented as a just punishment of what were called his errors (Eph. iii., 1-13; Phil. i., 27, 28).

#### PAUL'S CHIEF ENEMIES.

The center of all these intrigues was at Jerusalem. But who inspired and who directed them? A party formed of Pharisees converted to Christianity, exaggerating the Judaizing tendency of the twelve, is the answer of a large number of theologians who represent almost all shades of dogmatic belief. That is possible; but it cannot be forgotten that the names of St. James, St. Peter, and St. John are always found mingled with these unfortunate controversies; that upon a very important occasion, having precise reference to the question of the observance of a Jewish rite by Christians of Gentile origin, St. Paul found himself compelled to withstand St. Peter to his face (Gal. ii., 12), that at Jerusalem the heads of the church advised him—even declared him under obligation to perform a public rite of Judaism, in order to calm the irritation aroused against him among the Christians of that city, because they had heard of his opposition to the practice of Jewish ceremonies (Acts xxi., 21).

Saint Paul, however, did not yield to the storm. Strong in the purity of his intentions and the truth of his point of view, he treated with frankness the adversaries who had assailed him with treachery and perfidy, and occasionally in his defense overlooking the secondary agents of these intrigues, he did not hesitate to charge the responsibility for them upon those who were most highly esteemed in the church, and who were regarded as its pillars (Gal. ii.; 2, 6, 9). There is hardly one of his epistles in which he is not constrained to defend himself against the false brethren (2 Cor. xi; 26,) who everywhere persecute him, "deceitful workers assuming the guise of Apostles of Christ" (2 Cor. xi. 13, 15). If this adversary boasts of the sanctity of their origin, he can claim the same privilege. Are they Hebrews? So is he. Are they Israelites? He is so likewise. Are they of the posterity of Abraham? So also is he. Are they ministers of Christ? He is so by a better title than they; he has wrought more labors, suffered more wounds, faced more dangers, groaned more frequently in prisons, endured more afflictions for the cause of Jesus Christ, than they who would degrade his ministry, dispute his apostleship, and deprive him of the confidence and affection of his children in the faith (2 Cor. x, xi, xii; Philipp. iii; 3, 9.) The gospel he has proclaimed is the only true one. Anathema to any one who shall preach a different gospel.

even were it an angel from heaven (Gal. i, 8:) They who revolt against his teaching and disturb the churches which he has founded, desire after all but to overthrow the gospel of Jesus Christ (Gal. i, 6, 7.) They boast of what they ought to be ashamed; they are attached only to the things of earth; they are in reality enemies of the cross of the Lord.

His indignation knows no bounds as against those who bring to naught the work of the Saviour by preaching justification by the observance of Jewish ceremonies and Pharisaic practices (Gal. v; 4, 6). "The phrases hurled at their heads," says M. Reuss, "outrage the decorum of an age in which etiquette has extinguished the habit of strong expression. They are "deceitful workers," "liars," "dogs," (Philipp. iii, 2.) tools of Satan, who himself sometimes assumes the garb of an angel of light. Plays upon words as witty by their aptness, as they are strange to the language of our day, press railery into the service of the good cause, and display bursts of humor whose frightful energy is more amazing than attractive (Gal. v. 12.)

[M. Reuss here refers to the words "cut off" in Gal. v. 12, which he would seem to take in a sense more literal than figurative. *Trans.*]

[TO BE CONTINUED.]

### Remarks of Mr. Geo. A. Bacon.

IN HORTICULTURAL HALL, BOSTON, BEFORE THE "MASSACHUSETTS "LABOR UNION"—ANNIVERSARY WEEK, MAY 28.

MR. CHAIRMAN AND FRIENDS:—These old toilers in the cause of labor and other kindred branches of reform, who have preceded me in this convention, have given you splendid specimens of heavy timber. In what I shall have to say, you will find I fear, only evidences of underbrush. But from the character of this meeting as well as from the kind invitation of the committee no less than from my own earnest sympathy with the cause which has convened us together, do I deem it a privilege and an honor to open my lips in a convention like this. In the few minutes of your valuable time which I shall consume, I want if I can, to give at least a hasty glance at the present aspect of the Labor Movement. What is its present political significance?

Whoever looks with observing eye and vision of insight over the political field, will surely find growing dissatisfaction and disgust at the present and prospective condition of the popularly recognized political parties and their inability or unwillingness, practically one and the same thing, to satisfactorily meet the vital issues which press upon the people for settlement. No citizen whose thought penetrates beneath the surface of things, but knows it is hopeless to expect any essential change for good by continuing in the old ruts of either of the fossilized parties; that it is folly to look for it and out of all question to obtain it. As heretofore, so now, instead of being inspired by devotion to, or advocacy of any principle, the real bone of contention is the possession of the goose that lays the golden egg. The struggles for success are still the spoils of office. The exciting stimulant is pelf, place, power. For a surety so long as this kind of selfishness is the main spring or guiding star of our political action, there is no political hope. A cry, wrung from the people's heart, goes up to heaven for change. The times are pregnant with movements of a revolutionary character. What to be done? Just this; on every available occasion, and in every convenient locality do as is being done here. Call labor conventions, get up mass meetings, invite interested parties to participate, publish speeches, circulate documents, multiply means of information, continue to investigate, to educate, to agitate and agitate. Thus will the needed changes come all the sooner, and in an intelligent, orderly manner. Come in the process of legitimate unfoldment and natural growth.

Politically the Labor Movement embraces all the various associations of Workmen throughout the country, known to us under their organized titles of Crispins, Internationalists, Trades Unions, Reform Leagues, etc., etc., as well as the many co-operative associations which everywhere abound. Beside these, there are thousands in every section of the land who have always stood aloof, who have failed to unite with any such class organization, preferring not to be thus partially represented. But of the generous well-wishers, sympathizers and supporters, who can safely be relied upon to cast a vote in favor of the Labor Movement, whenever it is seriously called for, not even the most sanguine members of the Labor Party are sufficiently competent to determine the number.

The Labor movement, if I interpret it aright, specifically demands a fuller recognition and appreciation of the co-operative principle, with a more favorable opportunity for its practical exemplification; it demands lessening the hours of labor and the multiplying of educational privileges; it demands the complete enfranchisement of women; the enforcement of public education and thorough civil service reform; the remodeling of our laws of taxation and usury, the former to be direct and graduated, the latter to be reduced more than one-half; it demands the adoption of a national code of civil and criminal law uniform throughout the country, to be administered by a uniform system. Not only these and other essential reforms are to be effected through politics, the principles of which, according to Burke, are merely those of morality enlarged, but the most vital problems of a free government, those which relate to its perpetuity, are awaiting solution.

Practically, how stands the labor question before the country? Though of recent birth, though yet a babe in its swaddling clothes, the political Herods are seeking to destroy its young life—crucifying it on the cross between their indifference on the one hand and opposition on the other. Virtually, the edict has been issued, the decree gone forth to put it to death. Regarded as a sort of pestilent fellow, having neither

respectable parentage, proper associates nor any commendable character to ensure it wordly sanction and success, it is best to have the common nuisance out of the way.

Why is it not possible for us to have more of such factories, particularly in New England, as that of John Smedley, at Natlock in old England? There, master and men have agreed thoroughly and willingly for more than a hundred years. There has never been a strike since the business was organized, no trouble has ever occurred between or with the operatives; and though one thousand hands are engaged in spinning and making merino hosiery, there is no drunkenness; the work is always performed satisfactorily.

The operatives work ten hours during five days in the week, and on Saturday only one-half a day. Work begins at six in the morning, and at eight breakfast is furnished on the premises at a moderate cost. Mr. Smedley is frank enough to confess his views as follows, relative to the present antagonism of capital and labor:

"I believe the present disagreement between employers and employed is the long neglect of consideration for the workers, and the want of sympathy and personal knowledge and intercourse with them."

If more of this considerate, sensible and humane spirit but characterized the manufacturing towns of our own and neighboring states, New England would not only blossom like the rose, but become a veritable garden of the Lord.

Consistent political and social agitation will surely result in the formation of a political and social tidal wave, which taking its rise in the realm of causes, shaped if not controlled by the master spirit of the age versed in governmental science, and who in the interest of distributive and comprehensive justice, using the readiest means at their command, will so concentrate and direct the influence generated by the spirit of reform as to effectually swamp the present brood of political social swindlers whose paramount purpose is to be engaged in personal schemes of self-aggrandizement, and who through chicanery or social influence ride to power but to abuse the trust reposed in them.

It is neither too much to hope, nor unreasonable to expect, that within our ranks to-day, perhaps in attendance at this convention, we have one, who in the logic of events soon to happen, may become the successful standard bearer, not only in this State, but before the nation at large—of political principles and public measures, commensurate with the pressing demands of the hour, and which the stereotyped parties of to-day mutually affect to ignore. Certainly the labor movement, by virtue of what it involves and by virtue of its legitimate outgrowths, is rapidly becoming the one great overshadowing question of the age, demanding, in order to establish any just or harmonious relation of labor to capital, the consideration of a grade of statesmanship far superior to that which it has ever received—demanding the subtlest attention of political economists with finer sense, keener and clearer observation than characterize those of the present era. Men who now deem it fashionable and smart to sneer at the claims of labor or ridicule its advocates, will yet find it convenient and opportune to court its favor.

### Spiritualists' View of Marriage.

Lecture delivered by W. F. Jamieson at Young People's Spiritual Association last evening.

We have been very much misrepresented by our opponents on this question, so much so that there is a current opinion, among those who seldom take the trouble to examine for themselves, that we ignore marriage *in toto*! Some time ago the *Central Christian Advocate*, published at St. Louis, Mo., edited by Rev. Dr. B. F. Crary, received the following letter from a private soldier:

FREE LOVERS: Will you be kind enough to inform me (through the columns of the *Central*) what is the creed and practice of the sect or society called the Free Lovers? I was asked for information on this point a few days since was unable to answer the queries propounded to me. All the reply I could make, was, "that it was an abominable institution and a disgrace to our land."

ANSWER: Free Lovers are Spiritualists who have lost all shame—

Are Free Lovers never orthodox who have lost all shame? "Oh, God! we church people pluck the motes from Spiritualists' eyes and wink over the beams in our own, thanking Thee we are not as Spiritualists are."

"All of them," says Brother Crary, "deserve to be in the penitentiary."

Three millions of us deserve to be in the penitentiaries! There is a chance for building contractors.

"The practice is the legitimate result of the horrible doctrines of the Spiritualists."

I will soon show you what the "horrible doctrines" are, "whose preachers are humbugs and villains of the first water."

Complimentary (!) is it not? This divine, no doubt, is acquainted with them all! This is a specimen of the uncanonized treatment we receive. Sweeping statements and consequent wholesale denunciations. Candid minds, seeking for evidences in Spiritualism, they nowhere else are able to obtain, are notified by learned doctors that Spiritualism destroys the conjugal relation. We examine the records, and the startling discovery is made that in nearly all Christian churches there are free-lovers in the obnoxious sense of the term. There is scarcely a daily paper that does not contain an account of some Christian free-lover, and the shepherds seem to be going astray as much as the sheep. What would the orthodox world think of our want of fairness if we charged these sins of individuals upon the religion professed by them. Yet this is precisely the way in which they have treated us. Our opposers say "there are black sheep in every flock." Why not quote it when pointing out cases of immorality among Spiritualists? For we do not claim that Spiritualists are all saints. But they will compare favorably in a moral point of view with their accusers. There have been societies in Ohio, Wisconsin and elsewhere who repudiated marriage. At the same time, they believed in the fact of spirit communication, "therefore" (mark the logic of our defamers) "Spiritualists are free lovers"—in the worst sense. In the best sense, we all would be better men and women if we were free lovers. I have a parallel case. There are several hundred wealthy Christians in New York State who ignore marriage on New Testament grounds.

They are practical free lovers in what is called the odious sense. They believe in and practice "variety in love." Suppose I should say because hundreds of Christians do this, all Christians are odious free lovers. This, however, would be using their own argument against themselves.

We believe that marriage is the best institution, and the most successful one on earth. We object to some bad marriage and divorce laws. We believe in easy divorce. So do nine-tenths, or at least a majority of Christians. There are nearly two dozen of causes for divorce recognized by your Christian lawmakers. Experience has proved that it is cruelty to human beings to compel men and women to live together in hate. We believe that where there is no love there is no marriage. We believe that if a man and woman discover that they have made a mistake in marriage, it ought to be their right to repair, so far as practicable, the wrong. True marriage is not changeable, but enduring as the soul. False marriage is legal prostitution. True marriage, while its scope is not to deliver any soul from trials or tribulations, it yet blesses every man and every woman whom it touches, so that life's journey is made more smooth thereby.

To the truly married easy divorce has no terror. Divorce bills might be as plenty as falling autumn leaves in the deep forest, and those who are wedded by nature would clap their hands with joy. The Catholics—who are logical Christians—insist upon the strict divorce law of Christ, which permits separation for one crime, and then prohibits the woman, in any case, from remarrying. However innocent a divorced woman may be there is no provision made for her remarrying. Not only she, but the man who married her is guilty of adultery. The Catholics have kept nearer the Bible on this question than the Protestants. King Henry VIII., because the Pope refused to grant him a divorce, and thus sanction his free-lust practices, in a rage started a church of his own. Protestants, I believe, have been growing more liberal in their view of the marriage relation, until they shook hands with one of our leading Spiritualists in Indiana, Robert Dale Owen, which resulted in making the Hoosier State an asylum for aching hearts. As the afflicted of other States flocked thither, resulting in some abuses, the law has been amended. But Chicago is as divorce-easy as before the "the great fire."

We Spiritualists believe with the Protestant churches, that in order to secure purity in marriage, a good, noble woman should not be legally compelled to live with a drunken, brutal husband; nor a sober tyrant; nor an improvident. With them we believe no man should be compelled to live with a termagant. And, in fact, we believe that the parties themselves are better judges whether they want to live together than we are. While true marriage is a blessing, false marriage is a curse. In the marriage relation must we look for a remedy to cure crime. The wife and mother should be no man's slave, but his equal and companion in all the relations of life. No bride should promise any man to "obey" him. The experiment has been frequently tried until it is known to be a failure. A common purpose animating the lives of the wedded, mutual forbearance and mutual help in overcoming "incompatibilities," will result in that peace and harmony which Spiritualists believe in, and tens of thousands of them daily strive to practice. Indeed, I have found more joy reigning in and over the homes of Spiritualists than elsewhere, partly the result, I think, of the consciousness that they have that their spirit friends are watching over and breathing upon them the harmonizing influences of their own spiritual homes.—*Courier Journal, May 27, Louisville, Ky.*

### The Necessity of a More Thorough Organization Among Spiritualists.

BY DR. L. P. HARRIS.

MR. EDITOR,—Nearly a quarter of a century since, I witnessed the birth of Spiritualism in Ohio, and at once became convinced of the existence of the law upon which is based a communication between those in the earth life and those in the spirit spheres. And though my pursuits in life have not been favorable to a public career in its behalf, its advocacy and support in a more private manner has been my constant aim, and when impelled onward too strongly, I have given utterance to my thoughts on the rostrum.

When I take a general survey of the conditions of humanity, and the great need of some more prompt and efficient means of meeting the rapidly increasing demand for a more thorough and systematic course of public instruction, I can scarcely withhold the expression of my thoughts.

I have been waiting patiently a number of years to see a movement inaugurated in our own ranks which would result in the adoption of some form of organization better adapted than any at present, to supply the great demand for well qualified public speakers. There are scores, if not hundreds, of individuals well qualified for the field, whose hearts are in the work, but must remain in silence, not because there is no need of their labors, but because there is no means of support.

I know that many of our friends are opposed to organization, seemingly for fear of adopting some "creed." I see no grounds for such fears.

If we are not prepared to adopt any complete form of expression of our faith, we may, perhaps, be prepared to do as well as the heathen did when they said, "I believe in God, the father almighty." Are we not prepared for the adoption of some central principle in our philosophy, together with some efficient system of public labors by which the redeeming qualities of our religion may be presented to multitudes who would gladly receive them? The Spiritualists, as a class, are not deficient in numerical strength; they are not deficient in fine talent; neither are they deficient in financial ability. Wherein, then, are we deficient? In our want of systematic procedure.

As the results of thorough organization and systematic operation, look a moment at the proceedings of the orthodox churches in our midst. One of the leading churches in this country, with a membership probably not exceeding one-fourth the number of Spiritualists, with no better proportion of wealth or talent, possess nearly 12,000 church edifices; they support over 10,000 public speakers; they have 16,000 well-organized Sabbath schools, with over 1,145,000 children in these schools; they have a Sabbath school library consisting of over 2,500,000 volumes; they have a printing establishment located in some eight or ten of the larger cities on this continent. They present annually for the perusal of this nation about 7,300,000 copies of their Sabbath School Advocate, together with a large

number of other journals and periodicals, in all sufficient in number and size to equal over 500,000,000 of pages of reading matter, these pages the sizes of those in their Sabbath school books. And, in addition to all this, this one branch of the church presents to the public annually about 1,300,000 copies of bound books, and pamphlets, and in this manner their doctrines and their influence are constantly kept before the people. Their instruction begins with a class of 1,000,000 infants; it is presented to millions of children and youth, and no less numbers of adults of all ages. Such are the efforts put forth by one branch of the church, and no less vigorous are the efforts put forth by a number of other branches.

But how stands the matter with our Spiritualists whose members exceed this branch of the church by a number of millions? What are we doing to redeem and save the world from the tyranny of darkness and superstition? Were we as well organized and equipped for efficient action as the churches around us are, and there is no good reason why we may not be, the Spiritualists to-day would possess at least 55,000 halls and fine edifices in which to hold their meetings. Millions of hungry souls might receive the bread of life in our sanctuaries. Not less than 50,000 public speakers, embracing the finest talent of the nation would be devoted to the promulgation of our philosophy. We should have at least 75,000 well organized lyceums, embracing 6,250,000 children, including a class of 400,000 infants. We should have a reform library consisting of more than 10,000,000 of good books for the perusal of the millions. We should have a fine printing establishment in thirty or forty of the large cities of this continent from which would issue annually millions of copies of journals, advocates, periodicals, good books and pamphlets, which would be scattered broadcast throughout the civilized world. We should then have a power and influence, comparing with our numerical and intellectual strength. No existing powers could successfully oppose our onward progress. But with our present scattered, unorganized condition, no such result can be reached, the strong arm of our millions is paralyzed. These facts are sufficient to show the necessity of thorough organization upon our part in order to compete with the powers of darkness around us. But it is urged by some of our friends that the Spiritualists cannot agree among themselves, too great a diversity of opinion prevails among them to admit of organization. However great this diversity of opinions may be, the immortality of man, and our possible communication with the spirits of the departed are universally admitted by all Spiritualists, and this is the great burthen of our teachings. And can we not find in these great truths a central principle of sufficient magnitude around which to organize, agreeing to disagree in regard to minor points. I imagine the churches would never have gained the sway over the minds of the millions, which they now have, had they first stopped to settle all minor differences among them. And shall we succeed in breaking the charm and sundering the chains which are so firmly fastened without the aid of organization and unity of effort? Is it not time, is it not expedient, that we take this subject into consideration and develop some system by which public speaking and public instruction may be more efficiently carried on? Could we assign to our public speakers their respective fields of labor, large sums now expended in traveling to distant parts of the country, would be saved, and large contributions now paid by liberal minds for the advocacy of our philosophy, could our speakers be regularly heard. Seeing such a demand exists for food for the soul which can only be found in our philosophy, ought we not, as advocates of the New Dispensation, to advance in our organization and the adoption of some more efficient system of public instruction?

Hoping to hear of the inauguration of some movement in this direction, I remain yours, for the progress of truth.

CRESTLINE, Ohio, June 1, 1872.

### New York Conference of Spiritualists.

EDITORS AMERICAN SPIRITUALIST: I enclose what purports to be an answer to a sweeping denunciation of prophecy, recently made in the Spiritualist Conference of this city. The speaker used the words:

"If God Almighty can't find any better Prophets to give his decrees to the world through, than such as has spoken here to-day, he had better not give them at all. For I don't think this kind of knowledge is of any use to us, if we may call it knowledge."

There were many listeners to these utterances, the invisible audience far outnumbered the visible. The medium through whom that discordant touch was given to the sensitive Spiritualist, is really not responsible for the harsh note—he was influenced by an obdurate Atheist, a spirit that has attached itself to that organism, and had control when that remark was made. These gatherings are the nursery of the faith, and are thronged with celestial visitors. Here all harsh utterances vibrate o'er the chords of human sympathy, like a palsying shiver running through an invalid's limbs—scattering death and destruction through the harmonious magnetic relations.

Spiritualist! guard your conditions! The subject of disagreement and doubt, being prophecy, and being purely a Spiritualist germ, we tender the following views for consideration—leaving the question open.

Prophecy is an impression on the human brain through the mediumship of the spirit of the individual—the great artist in nature, drawing there the outlines of the soul's immortality, this embracing the future of physical and spiritual life. The life principle is prophetic. Life and prophecy are inseparable. The universe itself is a prophecy—the dawning creation, when

chaos was worshipped in expressive silence, and the unformed earth reposed within the womb of space—prophesied of a material world, that the earth planet is prophetic of spiritualized forces. The kernel of corn bears the impress of the future plant; the stalk, the perfect ear, are all portrayed on the ripe seed. The great artist, Nature, is ever modelling, giving impressions and elaborating finished specimens. Her every step is prophetic. One drop of the ocean prophesies of the great deep, because it holds its essence in miniature—the spirit of the ocean is found in the drop. It takes on the globular form, thus prophesying of eternity. The ocean is fluid, and in this state prophesies of a more subtle element, invisible to the physical eye. That is the spiritual.

The infinite creative wisdom pervades all nature. This wisdom is ever clothed with executive power, in the mineral, vegetable and animal kingdoms. It fills the executive department. In the perfect seed it embraces the future vigorous, graceful plant; in the delicate shell of the egg is folded a prophecy of the vivacious warbling of the fluttering canary, in the infant is folded the immortal germ that, when touched with the eternal fire—the sun of love—through aspirations of the soul, knows that the spirit which possesses all things in itself and of itself, knew when this world was rolled out on its elliptic, what its culmination would be, and was familiar with the phases the human race would assume, and knew the standard they must attain, their finality through physical processes and elementary evolutions, as the workman, knows what his completed machine will effect when he gives it its finishing touch.

Each soul is related to the parent soul as the drop is related to the ocean, and if it lives near the great pulsating heart of the universe, it can reach out to effects through its intuitions, but separate the soul from the centre of life—remove it by attraction remote from the centre, and the throb that pulsates at the extremity will not be simultaneous with the central pulse, while contending circumstances ever vary the conditions and irregularities become established. Then it is no longer animated with the quickening fires that stir the incomprehensible fountain of being, but when affixed to the pulsating central heart the soul throbs in harmonious unison, giving form and utterance to the images, that are constantly delineated on its consciousness when bathing in the quickening flood of executive wisdom. The soul drifted off from the centre resembles a drop of water isolated from the ocean; by adverse winds, tides and battling waves, it is thrown landward, where it is cast up by the tidal wave upon the shore. Here it is adulterated with drainage, polluted with great bodies of water poured in from rivers freighted with their peculiar chemical properties, and weakened with fresh water springs; and, again, frequently thrown by lifting floods or freshets, into basins, creeks, or marshes, and thus never feels the vitality of a changing tide, and instead of a faithful representation of the constituents composing the ocean, it offers a miserable amalgamation; therefore, it cannot prophesy truly, because it is not a pure drop from the ocean, nor yet a pure drop from the spring. It is nothing; or, chaos.

There is a gulf-stream, that sets through the ocean of life. The fearless soul that strikes this current, and dares the strength and velocity of its billows, will drink deep draughts of wisdom from the central heart, for such will pulsate with its pulse. Such souls will burn with the quenchless fires of deific love, and such will give forth true prophetic utterances of the future. Thus it was with the soul of Jesus. It is proved by the record that states of him, that "the testimony of Jesus is the spirit of prophecy." Many other noble spirits have fearlessly breasted these waters. There are souls standing in the midst of this last dispensation, whose brows are aglow with the auroral-glory that burst from the conquering presences of the eternal morn.

The world will refuse to hear their solemn prophetic warnings. But they will utter them, and pass on to rest, and joy unspeakable.

Here a question surges up on the mental wave, it is this, "By what means is this prophetic condition of the soul reached?" We answer by drawing the mind in the opposite direction. The lowest type of the race—such as the aborigines of Australia, and those found in other isles of the sea, also in regions remote from civilization and the impious in all countries, and scoffers, the sensual, the materialist, as they watch the unfoldings from infallible laws, know that it is God that works through them.

### Extract.

The dogma derived from the mythical origin of a first man and first sinner, whose name the historian calls Adam, however absurd, is important in the economy of grace and the scheme of redemption—important because if neither nature nor what is called revelation, demonstrate any such genealogy or line of descent of the human family as that claimed for it in theology, but that, on the contrary, they plainly prove that the Adam of Scripture history and Christian polemics, is not significant of specific personality, or of a single individual man, but significant of the whole embodied humanity—significant, generically and collectively, of the entire race of man, being a substantive word conveying the idea of multitude: like *Anthropos* in the Greek language, *Homo* in the Roman, *Man-kind* in the English, etc., what then becomes of the ancestral attainer, dating back to the guilt and condemnation for the crime of the garden and the expulsion from its paradise? Indeed, what then becomes of the fall of Adam, the inheritance of his depravity by his descendants, that provocative of sin, which necessitated a vicarious atonement by the sacrificial shedding of human blood to remove the judicial taint, but not till centuries had gone by, and millions upon millions of the children of Adam had gone to perdition!

Now, neither nature nor scripture reveals the fact of a first man; the record relied on for such supposition and belief, affirms that God said, "Let us make man"—not a man; and further, that God said, "And let them have dominion," etc.—

let not *him* have dominion, in the singular number. How lacking is the Old Testament in proper material for the items of a first man and his fall, in the structure of the religious creeds.

Nor does the New Testament, aside from the fraudulent interpolations, erroneous translations and false interpretations, in this behalf, afford anything to sustain the pulpit teachings concerning the fall of man and his redemption from the penalty thereby incurred.

To support the story of a first man, the father of the race, Adam by name, who brought upon his family, by an act of his own disobedience, sure destruction—and the fiction of a second man, Christ by appellation, dual of divinity and humanity, the redeemer of the race, suffering death to atone for the great transgression—resort has been had to a convenient amendment of the Apostle's statement.—Dr. Horace Dresser.

### Ancient and Modern Mediums.

SAMSON CONTINUED.

BY J. C. SMITH.

I have traced this old medium through a varied experience and numerous crimes; but thus far but little has been shown of his social life and habits. As an incendiary, murderer and robber he was pre-eminently above a rival among modern mediums. Let us see what sort of a character he sustained in society.

Modern mediums are frequently denounced as "free lovers" in the worst meaning of the term, and whenever a Spiritualist follows the example of eminent clergymen like Horace, Cook, Huston, etc., in doing wrong, the fact is heralded to the world as confirmation that Spiritualism leads to licentiousness.

"Then went Samson to Gaza and saw there an harlot and went in unto her." Judges xvi, 1. It is added in verse 3 that "Samson lay till midnight." This conduct was not exceptional with the Hebrew worthy; very many others among the eminent judges of the Jewish theocracy followed the same impure mode of life. In fact it does not appear that the occupation of "woman of the town" was considered disreputable in those days.

The harlot Rahab who concealed the spies from the Israelitish camp became honored by being the ancestress of a long line of kings and Jesus Christ himself. And this in spite of all evidence or pretense that she ever changed her manner of life.

In the case of Samson there is not a word of censure by the "inspired historian." For all that appears to the contrary this disreputable conduct was sanctioned and approved. Had the Lord disliked it, he had a ready means of punishment. The citizens of Gaza surrounded the house of the harlot with a view to capture the giant. But it appears the immense physical power he received from the "spirit of the Lord" was not withdrawn, for "Samson arose at midnight and took the doors of the gate of the city and the two posts and went away with them, bar and all, and put them upon his shoulder and carried them up to the top of an hill which is before Hebron." Judges xvi, 3.

There it is. Instead of punishing Samson for his lewdness he was given strength to carry off the city gates and escape his enemies. The Lord evidently was not dissatisfied. His blessing in the form of super-human strength continued to rest upon the lascivious wretch. What a medium! What a God.

### Preservation of Forests.

In this country of great things, where the mountains are the highest, the rivers the longest and the waterfalls the most stupendous of any in the world, a solitary tree seems to have no value at all. \* \* \* In spite of the appearance of boundlessness, however, which our resources possess, there is a limit to them. When a man cuts down a thousand trees in his lifetime, and never plants one, and when all the man's neighbors and their neighbors, too, are following his example, it is easy to see that even such immense forests as once covered this country must some day disappear. Already this is comparatively true in certain parts of the United States, and the consequent evil results are even now visible. The temperature is less equable, droughts are more common, our rivers are dwindling in volume, springs are drying up, rain storms are more sudden and severe and more property is destroyed by floods, the winters are colder; in a word, all the beneficent influences which large tracts of woodland are calculated to exert in nature are dropping out of every-day history at an even pace with the wanton destruction of the forests.

These evils are beginning to force themselves upon public attention. A bill has been introduced in Congress by Mr. Richard J. Haldeman, of Pennsylvania, for the preservation and planting of trees, and in this State the subject has been before the legislature.

Even if the destruction of the forests in the United States had not yet produced any apparent evils, the experience of the countries of Europe would be sufficient to warn us of the danger of denuding our country of timber. But we are not forced to go to other lands for an argument. In a recent speech made by Mr. Haldeman on this subject we find matter for the gravest apprehension. He says:

"We are threatened with a want of a sufficient quantity of timber to meet the actual necessities of life. Twenty million people are living in dwellings chiefly constructed of wood; their barns and out buildings are of wood; the fencing of their farms, more expensive than their other improvements, is of wood; and all these are perishable with time. Moreover, our sixty thousand miles of railroad consume annually immense quantities of timber. Twenty-one thousand six hundred cords of wood are daily consumed in running railway trains three hundred and twenty thousand miles each twenty-four hours. Sixty thousand miles of road require twenty-five hundred ties to the mile; and as they must be replaced every five years an annual consumption of thirty million ties is required. We will soon construct each year ten thousand miles of new road, re-

quiring twenty-five millions more ties, and when we add to all these sources of forest destruction the wood required in the fencing of these railroads, the half million telegraph poles which each year will be required, and the vast amount of the destruction of forest by flood and fire, we must be absolutely startled with the conviction that whole provinces of woods which have required a hundred years to grow are each year being swept away, while nothing is being done by either public authority or private zeal to supply the place of that which is destroyed, or protect in any measure that which exists."

These are "hard facts," and whether people mind them or not to-day, they will give them some thought hereafter. In France the forests were cut down with the utmost recklessness, and for the last thirty years her fertile valleys have been swept by floods, carrying away all kinds of property and covering the rich soil with gravel and sand. In Russia the forests are beginning to disappear, and a law is now in force making it illegal to use anything but coal for fuel on the railroads. The timber lands of Germany are under the special protection of the government, while in Japan every one who cuts down a tree is compelled at once to plant another. The experience of these countries foreshadow that of our own. Thoughtless men and reckless corporations may go on stripping the land of its forests, but at last every one will be convinced of the necessity of a change.

Mr. Haldeman gives many curious facts concerning the influence of large forests upon a country. Speaking of the relation between trees and the amount of rain, he says:

"In Egypt, both at Alexandria and in the neighborhood of Cairo, rain seldom formerly fell; and during the Napoleonic expedition of 1798 it did not rain for sixteen months; but it is within my own personal experience that since the great plantations of forests by Mohamet Ali and Ibrahim Pacha, showers are frequent in the Delta: and even at Cairo the rain-fall is often copious in the winter months. Says M. Babinet in his lectures, 'Sur les Sciences d'Observation.'"

"A few years ago it never rained in lower Egypt. The constant north winds passed without obstruction over a surface bare of vegetation. But since the planting out of large forests, an obstacle has been interposed to the current of air from the north. The air thus checked, accumulates, dilates, cools and yields rain. The forests of the Vosges and Ardennes produce the same effects in the northeast of France, and send us a great river, the Meuse, which is as remarkable for its volume as for the small extent of its basin."

In another part of his speech he mentions the effect of large forests in purifying the atmosphere, as follows:

"I wish to call attention to the beneficent effect of forests in the diffusion of miasma. Becquerel, in his work on Climate, says that humid air charged with miasmatic vapors is deprived of them in passing through the forests. The foliage of trees exerts a chemical influence upon the atmosphere. The vast swamps of Virginia and the Carolinas, so long as the native woods remain, are salubrious; but when denuded of trees they become deadly and unwholesome. Lieutenant Maury went so far as to state that a thicket of sunflowers with their dense foliage planted between the Washington Observatory and the marshy banks of the Potomac had the effect of warding off the intermittent fever to which the officers of the Observatory used to be subject. Mr. Marsh, in his 'Man and Nature,' says that sunflower plantations have been made in the noxious Italian marshes with favorable results to the health of the neighborhood."

When, in addition to these facts, it is remembered that even now the Persians are suffering from a famine occasioned by the barrenness of a country once fertile, but now almost treeless and therefore subject to the protracted droughts; that in India the absence of forests produce similar results; that Syria once fruitful and populous, has changed in both respects with the disappearance of her forests, the importance of this subject begins to assume its true proportions. Even in the State of Massachusetts the annual rainfall is said to have diminished one-half since the beginning of the present century, while the changes in temperature, the disappearance of well-known springs and so on, are matters of common knowledge. It is certainly time that the people began to understand the worth of trees.—*The Evening Post.*

### Lecturers Co-Operation.

Numerous letters are being received in response to the proposition, all favoring the movement, and approving the purpose and plan so far as expressed in the circular. These letters have not been personally answered, on receipt, because they could not be. The object was to ascertain whether there are sufficient elements ready for such a combination. The circular has developed the fact that there is an earnest desire on the part of many lecturers to give to subjects a more thorough analysis, and if possible a more practical direction. Extracts from these letters will be hereafter given which will express the views and feelings of the writers, showing that there is a strong desire on the part of many of our reform lecturers to systematize and practicalize the work they are doing. To do this they find that there must be consultation and education on the part of the teachers, as well as the pupils. Their work is now fragmentary, desultory, without plan, and almost without clearly defined purpose. They say we are heartily sick of the "supersensuous method—we want something more human, more practical—we work and work, and it don't seem to amount to anything."

Sufficient having been developed from the lecturers to show that they are ready for the movement, one thing more is necessary to complete the work; that is the co-operation of Societies employing speakers. All who have any fellow feeling for the success of this enterprise are requested to refer to the circular—to examine it carefully—to consider the subjects presented as specimens—to suggest others, if any they have—and to say whether they will aid the movement. Without their hearty co-operation no success can be had.

The question of co-operation is one with which both parties must deal. Numbers and ability to pay enter as elements into our calculations. The strong should bear the burdens of the weak. Society is organized on this principle. Reformers more

than any others are required to recognize it. The plan of this Bureau is not only to equalize compensation, but to equalize the benefits of this method of public education. It contemplates *missionary work* to the extent of its means. It can do nothing without the hearty support of the rank and file of the army of progress. From these we are now ready to hear.

Grave responsibilities are upon us. Churches, parties, States, and even society itself seem to be disintegrating. We have an abundance of destructiveness and analysis, but construction seems deficient. Out of the coming chaos we must build a new order of things. Political economy—moral science—social science—medical science, we have none. The true architect has plans, specifications and materials. We build without these. Shall we continue to drift with the currents, or shall we guide those currents to definite results? What we need to-day is education in the practical duties and responsibilities of life more than theories of the life to come. We shall have plenty of time, when we get there to study the science of the higher life. Meantime there is the gospel of bread and butter addressed to the human stomach, on the material plane, which challenges the attention of all true reformers, until the millions of poor who are robbed by our false systems, of the commonest of the blessings of life, shall be released from that slavery of actual want, which crushes out aspiration, and forbids progress, and let all the world say, Amen.

JOHN B. WOLFF, Sec.,  
510 Pearl Street, New York City.

### E. V. Wilson Again.

Bro. Wilson's explanatory letter respecting his unmerciful attack upon Dr. Slade has at length made its appearance. It was hoped that mature deliberation would convince him that he was not only hasty in judgment, but unjustifiably severe and censorious upon a brother medium through whom he had so lately received demonstrative evidence of the genuineness of his mediumship. He had had the evidences of two senses at least, that Dr. Slade was no impostor. But, so far, Bro. W. has offered no apology to Dr. Slade for the utterances of his cruel suspicions; and indirectly denies having instituted charges against him. He said he presented certain questions: that only had force in the contingency of their truth. It is certain that the most offensive of his charges against Dr. Slade were kept out of sight in his explanatory letter—unqualified charges of imposition, from bare motives—charges founded upon the unproved assertions of an irresponsible and disappointed witness whose testimony the *Telegram* said was not worth a button. Bro. Wilson charges Dr. Slade, upon the strength of this woman's testimony, of deceiving men, women and children, himself among the number. He says "You have made them retail your falsehoods that others, on their testimony, might come to your room to be swindled and robbed of their money, that you might wear diamond rings, precious stones, living in royal estate, holding the hand of pure-minded men and women in yours, pretending to tell the truth, yet breathing a lie."

Why did Bro. Wilson leave out of his explanatory letter these scandalous charges? Why did he not, as a man, as a brother medium, after he found out that he had censured him unjustly, promptly make the amende honorable, and instead of justifying himself, express his regret that he had so hastily and cruelly misjudged the case. This was due to Dr. Slade, to the Doctor's friends, to Bro. Wilson's friends, who feel aggrieved, and to the cause of Spiritualism, of which he professes to be an exponent and defender.

It has been the boast of the Spiritual philosopher and apologist that it furnishes proof to the senses of a future life. The courts have ruled that the evidence of the normal senses is the perfection of all testimony. Thousands, that the evidences of christianity could not reach or convince, have been, by the ocular and rational demonstrations of Spiritualism, convinced of a life to come. What, then, must be the effect upon the skeptical mind in reading the denial which Bro. Wilson places upon record, of the evidences of his senses. After having, in his normal state, seen and conversed with his father, (sometime since dead), that he could not be mistaken, within a few weeks he virtually denies his own statement, and comes to the public with the charge against Dr. Slade as stated above. How, then, can Bro. Wilson ever stand before the public and urge their acceptance of Spiritualism as a demonstrated truth, when its clearest evidences in his own experience are by him declared to be fallacious?

I write not this from any disrespect to Bro. Wilson, or from any disposition to call in question the value of his mediumistic gifts. There are but few of our public speakers that have been more industrious and more successful in their labors than he. As a pioneer in the cause, his labors are invaluable; and it is to be hoped that his valuable gifts may be used in harmony with the diversity of gifts among us, to give light to them that sit in darkness and mental gloom. GEORGE WHITE.

WASHINGTON, D. C., May 24, 1872.

### Waverly, N. Y.

EDITORS AMERICAN SPIRITUALIST:—Our village has become something of a Spiritualistic center. Commencing with but two or three who had the moral courage to speak an honest thought in any land, the leaven has worked till the avowed Spiritualists are now counted by the score, and the unavowed ones (though privately acknowledged) number no less. Mediums of different gifts have sprung up in our midst; some moved in among us, and others have occasionally visited, till spirit manifestations, spiritual seances, and spiritual lectures have become quite common in Waverly. The true and ever reliable have grown strong, the timid have become more courageous,

and the Mrs. Grundy-fearing are able to whisper their faith in the ears of the confiding.

A society has been organized—The Waverly Progressive Association—a hall has been secured for five years, and many lectures of high order have been given on subjects connected, in some degree, with the gospel of the spirits. Mrs. A. E. Mossop, of Sturgis, Mich., delivered a course of twelve lectures to us last March, awakening a deep and lasting interest in the cause. Others have occasionally spoken to us, and Rev. O. K. Crosby, a Universalist clergyman of fine talents and culture, lectures in our hall regularly every two weeks on subjects akin to our faith.

But what I design to write about more particularly at this time, are the recent lectures of J. M. Peebles, given on Monday and Tuesday evenings last. He formerly preached in this vicinity; and his brilliant talents and fine personal qualities had necessarily secured many ardent and lasting friends. He was warmly welcomed, and gladly heard by a respectably large audience. Unfortunately, a very popular musical entertainment, in which very many of the families of our village were immediately interested, occurred on the same evenings, and, of course, diminished Brother Peebles' audience quite seriously.

His first lecture was, by request, on the subject: "Of what benefit to mankind is Spiritualism, even if true?" It was a profitable subject, for as you are aware, our crotchety opposers when driven to acknowledge the fact of spirit intercourse, always fall back on that question. It was handled in a masterly manner, in a way, I should suppose, to forever silence the few interrogators who had the courage to be present and witness the destruction of their pet fortress.

He pursued, substantially, the same subject the second evening, giving much of the experience and observation of his eventful life, driving home to the hearts and souls of his hearers, facts, logic and instruction, and planting seeds of love, kindness and spirituality which must spring up and bear glorious fruit.

He was followed briefly by Rev. J. H. Harter, of Auburn, N. Y., formerly a Universalist preacher, who commenced his labors with that semi-spiritual sect contemporaneously with Mr. Peebles. He is a happy, pleasing and forcible speaker; a Spiritualist upon the higher planes of earth-life, and one who is loing much to break asunder those fetters which are cramping and dwarfing the souls of his fellow-men.

These meetings are an event in the history of Spiritualism in this place; and while our self-righteous, arrogant, orthodox brethren jeer and scorn us, the free thinking, self-reliant minds are made more free, happy, strong and fearless. While the light is thus increasing, the cry is still for more light.

Truly, O. H. P. KINNEY.

JUNE, 21, 1872.

### Mrs. S. E. Warner.

To the Editors of the American Spiritualist:

Mrs Warner asked me to send you notice of change in her post office address. It will be Appleton, Wisconsin, box 11, after the first of July. Friends writing to her will please be particular about number of box, as there are other persons here bearing the same name. She would like to make engagements to lecture in the vicinity of her home during the ensuing season. Yours truly, E. WARNER.

APPLETON, Wis., June 2, 1872.

### Principles and Platform of the Internationals.

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

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

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

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

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

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

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

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

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

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

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

For the American Spiritualist.

## Isaac Post.

PASSED TO THE HIGHER LIFE.

BY HORACE M. RICHARDS.

So ripe and full the gathered sheaf,  
Why should the harvest bring us grief?  
Bowed and bent by the weight of grain,  
Garnered a life not lived in vain.

Through toil and pain he carried his load,  
Through briars and brambles, walked his road  
So noble and true, so grand and good,  
'Twas the mountain top on which he stood.

So simple his life, to others given,  
In duty done he found his heaven.  
The burdens lifted, the dried-up tears,  
His crown of glory, through eternal years.

Give him glad welcome, O holy angels!  
For he too was one of God's evangelists;  
Knowing no color, race, or creeds,  
His life one prayer of loving deeds.

Crown him, O angels! he brings his token  
Of riven chains and manacles broken;  
He, too, at last, unfettered, free,  
Earth's bondage leaves for liberty!

Thanks unto God! O ye who still remain,  
Give thanks that the reaper so lovingly came,  
Thanks for a life so grandly spent,  
Thanks for the reaper divinely sent.

BUFFALO, N. Y., May 11, 1872.

## Phenomenal.

MANIFESTATIONS AT DR. SLADE'S.

May 10th Dr. B. M. Lawrence and wife, Mrs. P. R. Lawrence, had a seance with Dr. Slade, with the following result: Mr. B. says:

"I will first give the position of Dr. Slade during the whole time of our sitting with him. After a thorough examination of everything in the room, we were seated at an ordinary sized table—in daylight—Dr. Slade sitting at the side, and sideways to the table, so that from our position, at the end of it, his feet and the whole of his person was constantly in sight, while we held both his hands.

"Releasing our left hand we took a small slate from the table, which had not the least mark or writing upon it, and dropping a bit of slate pencil, about the size of a grain of wheat, upon it, held it close up under the table in front of us. No sooner was it fairly in that position than all distinctly heard the sound such a piece of pencil would make in the hand of a person writing upon a slate. Taking the slate from under the table we found the following plainly written upon it:

"Angels will bless you in your good work. ALLIE."

While this writing was being done, my right hand was connected with Dr. Slade's, and my wife's hands on the top of the table, in plain sight.

Then the slate was lain upon the top of the table, covering the little bit of pencil, when a like sound of writing as before was heard, and on turning the slate over, the following was found legibly written upon it:

"Many of your spirit friends are present with you. E. LAWRENCE."

A long pencil was then placed on the slate, when a SPIRIT HAND, plainly visible to all, took it from the slate, placed it in the hand of each person at the table, then threw it toward the ceiling quite a distance, the pencil falling on the table.

Many hands were seen and felt at the same moment. One spirit hand unfastened my watch chain, putting it in my hand and leaving my watch in my pocket. I then threw the chain upon the carpet, some distance off, entirely out of the reach of any person in the room, remarking "Let us see what they will do with it;" and almost immediately the chain was placed in the right hand of Mrs. Lawrence, with the long slate pencil, the chain being wound around the pencil! Then making an effort as if to unfasten Mrs. B.'s bracelet, the long pencil, with chain still on, was pushed up under the bracelet on the wrist.

A spirit hand in plain sight of all, then unfastened the chain from Mrs. Lawrence's watch.

Mr. and Mrs. Lawrence being musicians, their spirit friends seemed disposed to give them a treat in music. An accordeon, much used and "all to pieces," which no human being could possibly play a tune upon, was put together, and two bells keeping time, "Fisher's Hornpipe," and other familiar airs, were most artistically performed, and yet no human hand touched bells or accordeon, only the left hand of Dr. Slade, which held the "block" end of the instrument, while his other hand was in full view upon the table, with our hands, the whole time the music was performed. Then both bells were thrown over the table by the same power.

After this, the table was raised fully one foot from the floor several times, no person touching it, then it was suspended that distance from the floor, when Dr. Slade, my wife and myself, put our hands upon it, and were unable with all the force we could command, to press it to the floor. It remained firmly, in that position, for some moments, and then went down suddenly, and with great force.

DR. B. M. LAWRENCE.  
MRS. P. R. LAWRENCE.

The lectures by Mrs. F. A. Logan on Saturday night and Sunday to crowded audiences, were more than was anticipated, and indeed were full of truths which cannot be gainsaid.—*Waukau Paper.*

## Dr. Slade's Manifestations.

So much has been written and said, *pro* and *con*, about Dr. Slade and his manifestations, that the subject may have become a "twice-told" tale to many of your readers. There is also a class of Spiritualists whose transcendental experience and exceeding Spiritual elevation, render physical manifestations unnecessary—who satisfied that "a thing of beauty is a joy forever," repose acquiescently in the upper strata of spiritual illumination, to whom the vulgar "tips, raps and movings" are but as alphabet, suited to the primary classes; such we leave to their Spiritual *dolce far niente*, and address ourselves to those hungry, earnest souls, to whom well attested Spirit manifestations are as manna in the wilderness; to such, I repeat the tale of what I saw, felt and experienced on the afternoon of the 25th of May, 1872, at Dr. Slade's residence, 210 West 43d street, New York.

Mr. A. S. Thome was my companion in this visit. We were politely received by Dr. Simmons, and conducted to an apartment on the second floor—neatly furnished, and ornamented by pictures of the wife and sister of Dr. Slade. The table in the center of the room, was a large black walnut one, capable of seating eight persons, covered by a heavy cloth, which was removed. I examined the table and room, but discovered no machinery.

Dr. Slade is a fine looking man, with a well poised head and classical features, but apparently of very nervous temperament. It was about 3 o'clock P. M., but the heavy crimson curtains admitted a sufficiency of light; my friend sat on my right and Dr. Slade on the left of the table, and a chair unoccupied before me on the opposite side of the table beyond our reach; our hands were on the table, except the one by the Doctor's, which held the slate, on which rested a small piece of pencil about the size of the head of a large pin. The Doctor then held the slate close to the table, partially in sight. At first there was no response, when I was requested by the Doctor to place my hand upon the slate. I did so, and the writing commenced, the scratching over the slate being distinctly heard, and a communication of a few lines from my wife, who has been about two years in the spirit world, was written, and signed by her own name, which neither gentlemen present had ever heard. The slate was then conveyed to the top of my head, and written upon again. It was then laid upon the table, and a small piece of pencil under it. It was again written upon with no human hands near it. We were all repeatedly touched, and my wife took from my finger a ring, exerting a great deal of power, as the ring fitted very tightly, and placed it on the table; my watch-guard was pulled, and fingers placed in my vest pocket. My friend Thome exclaimed: "There is a hand between you and the table." I looked down and saw an exact resemblance of my wife's hand, as it appeared during her last illness; the fingers long and attenuated—she died of consumption—of a delicate pink color, with nails perfectly formed; in fact, a lady's hand. At this time our hands were on the table. It remained long enough to be perfectly examined, the fingers moving. I afterwards regretted that it did not occur to me to request the spirit to place it in mine, or at least permit me to touch it. But those who have beheld such a phenomenon for the first time, will understand why I could only view it with speechless emotion. To suppose that Dr. Slade could have produced such a perfect hand, in broad daylight by legerdemain, is to make him the greatest "prestidigitateur" in the world, and compel Houdin, Hermann and Macalister to hide their diminished heads.

The chair on the opposite side was pushed violently toward the table, and the heavy cloth that rested on it was brought across the floor, at my request, and placed in my lap. Dr. Slade then held the bellows end of an accordeon in one hand, the other resting on the table. The accordeon was partially under the table, but I could see half of it, where it was extended by some invisible power, and played a lively tune, a bell, which was on the floor, keeping exact time. The bell afterwards, by my request, was raised from the floor and placed on the table. Then, at the Doctor's request, the large, heavy table was raised at least a foot in the air, and we all pressed upon it, but it was sustained in that position, in spite of our efforts, for several seconds, when it descended heavily to the floor, the sustaining power being apparently removed.

As I took no notes I presume I have passed over several other incidents. My wife promised at some future time, if conditions were favorable, to present her face, and if possible speak; and, from what I have seen of the Doctors' wonderful power, I have no doubt she will succeed.

Far be it from me to impugn any one's motive, for I have known many honest, worthy people who often fail to get satisfactory communications and manifestations, and others whose failures were due to their own captious spirits. If I have been one of the lucky ones, as I certainly have, I attribute it to a large faith in the honesty of my fellow beings, mediumistic powers in myself, a harmonious nature, as I strive ever to live in an atmosphere of mental sunshine and an all grasping love, which embraces not only this, but the spirit world, and being grateful for the smallest favors; but when the blessed ones come to me (as in this memorable interview with Dr. Slade, which I have marked with a white stone) in an avalanche of wonders, I should be wanting in every attribute of manhood, did I not gratefully acknowledge my obligations to the Father of all Spirits, and his chosen instruments, the little-appreciated mediums. I have no axe to grind in this matter, but having heard and read so much against Dr. Slade's mediumship, I should be recreant to my own sense of justice, did I not send you this record of the most complete and satisfactory sitting of fifteen years' experience among the best mediums in the land; and I would suggest to all honest seekers that in Dr. Slade's mediumship (not to detract from others worthy, but more limi-

ted) they will find a solution for all their doubts and a confirmation, "making assurance doubly sure" of the soul-elevating, heart-cheering, and mind-inspiring facts of spirit life and power, which God in his bounty has given to the yearning heart of humanity.

A. W. FENNO.

39 West Twenty-fourth St., New York.

## The Sherman Mediums.

I have just been with the Sherman Mediums. John, the father, and Henry the younger son, live near Cardington, in Morrow County, Ohio. I attended a seance of the most astounding character at the Spirit room of Joseph Smith, on whose premises the Sherman family reside. I propose now to speak only of the seance I attended the following day at T. M. Ewing's private seance hall, which he has fitted up in his new residence with accompaniments for spirit manifestations; such as an ark, or cabinet, and musical instruments.

It was on the 30th day of May I called at the residence of Mr. and Mrs. Ewing in Cardington. John and Henry Sherman, and Eliza, the wife of John were present, who, together with myself, Amos Bevilhymmer and the family of Brother Ewing composed the whole company present.

At noon-day we were seated in the hall, and Henry was placed in the cabinet, alone, tied hand and foot, with hands and feet securely tied to the chair. While in this condition, the door of the cabinet was no sooner closed than the trumpet, bell, etc., were put in lively motion, and in a moment, when the spirits told us to look, I found the knots all as before, unchanged. On closing the door, in a moment, a solid iron ring, which lay in the cabinet was presented at the aperture, and again we were called to look, and I found this solid iron ring on the arm of Henry, and the knots were unchanged. It was removed in the same way. Next, a glass of water was set on the floor of the cabinet, and while he was securely tied, the glass would be emptied, and placed on the mediums head, upside down. Hands were showed at the window of the cabinet. I placed paper under his feet, and carefully marked around his feet with a pencil, and placed pennies on the toes of his boots, and the demonstrations went on finely; and on opening I found the coppers, and just precisely as I placed them, and all the knots unchanged.

To cap the climax of the evidence of spirit power to me, I was permitted to set in the cabinet with Henry, while I knew he was securely tied as before, when King, the presiding spirit of these mediums gave to me the most unmistakable evidence of spirit power, that I would swear upon the pains and penalties of perjury, that any one in, or out of the cabinet did not do. It must have been what it purports to be, a demonstration of spirit power.

On this occasion it was announced through the trumpet that more powerful demonstrations would be given in this place, and that John and Henry Sherman should be successfully used in demonstrating to the world the certainty that the spirit lives, and has the power to communicate to earth.

I have been acquainted with the Sherman family, all of whom are more or less mediumistic, for sixteen years, with intervals of not more than six months at any one time; and I have always found them truthful and reliable in demonstrating the immortality of the soul, and of an intercourse between the two worlds, a ruby, with me more valuable than life itself.

CENTREVILLE, DELAWARE CO., O. JAMES SAVIDGE.  
P. S.—*The Religio Phil. Journal*, please copy. J. S.

## Harry Bastian.

To the Editor of *The American Spiritualist*:

On this bright Sabbath morning I think that there can be no better service rendered to humanity for its enlightenment than to testify to the truth as we have witnessed with our own eyes, at our own home, in the full power of our natural senses of sight, hearing and reason; under these auspicious circumstances and conditions we have been engaged for some years past in investigating the truth of spirit intercourse from the unseen to the visible, and to us, the tangible side of life.

We have seen Mr. Forster, the Davenport's, Slade, Mrs. Andrews at Moravia, the Eddys, and many others in the varied phases of this great natural truth of which THE AMERICAN SPIRITUALIST, as well as the *Banner of Light*, have been and are the noble exponents and fearless advocates for the truth, justice and the rights of all.

Therefore, we wish to bring before the enquiring public the name and person of Mr. Harry Bastian, and the phases of spirit manifestations in his presence, which consists of the visible appearance of our own spirit friends in the light, many of them as easily recognized as though they were in earth life.

At a seance held at our home at Onondaga, New York, May 20, 1872, we had the pleasure of beholding the faces of those that belonged to the family that had years ago passed beyond our natural senses into the higher life, and as their faces appeared in succession, the exclamations from all the spectators were, "that is mother," "or brother, son or daughter" as the case might be presented. Many of them greeted us with a pleasant smile, and hopefully bowed that the promise was ours to receive in all the blessings that our yearning desires had led us into the assurance of this divine truth. Surely the world moves. Nature, is always lovely in flower and fruit. To the eye of reason these things of the lower life reveal the continuance of a potent law, but how grand is the divinity of that law, when intellectual nature reveals itself so intelligently face to face.

It is ennobling to step out of the confines of our room and behold the blooming trees after the death of winter, in which the flush and fragrance of the rose perished out of sight, it is inspiring to know that the soul of the seeming dead yet live, and

at the proper season are revealing themselves to us from the unseen by the power of the imperishable law. And if the divinity of God's intelligence so work in these, why not in the intelligence of its diviner truth revealed through man.

Will the croakers answer or will they investigate and learn?

ONONDAGA, N. Y., May 26, 1872.

C. G. NYE.

### A. B. Whiting Appears to His Sister.

Last week Miss R. Augusta Whiting had two sittings with Dr. Slade for materialization. At the first sitting two spirit faces appeared, one of which she distinctly recognized at that of her grandmother, who had been in spirit life about ten years. She was not only recognized by her features, but by her clothing, which was shown, especially a cap or head-dress, which Miss Whiting well remembers.

June 7th another trial was had, when the unmistakable face of the well-known, former eloquent, spiritual lecturer, A. B. Whiting, appeared to his sister and Dr. Slade, so that both saw and recognized him five times in succession. Both unite in assuring us that his appearance was natural and life-like, and that he remained some seconds each time and long enough for them to scan his features and realize that their friend and brother was really there!

A. A. W.

### The Massachusetts Labor Union.

The meeting of this new association proved to be one of the most interesting and profitable held in Boston during Anniversary week. Measures of the most practical import, upon the satisfactory solution of which, depend the final success and perpetuity of Republicanism in this country, were discussed with a singleness of purpose, a clearness of statement, in a Catholic spirit, with a special and general comprehension of the points presented, such as we never before heard in any other one assembly.

The deepest interest was maintained throughout its proceedings, which did not cease till eleven o'clock in the evening. The following were the resolutions presented and adopted:

*Resolved*, That we welcome all associations of workingmen and women, Crispins, Internationals, trades unions, and other labor organizations as our fellows, and rejoice to work with them in this movement; believing that although there may be some things in their Constitution open to criticism, still such associations train their members to co-operation, fix the attention of the world on the condition of the working-classes, and force a discussion of our question which must soon result in beneficial changes.

*Resolved*, That while we discountenance, and most emphatically and indignantly rebuke all violence and every interference with personal liberty and each one's free choice to work or to forbear, we acknowledge that, in pressing emergencies, strikes are expedient and necessary; and we heartily congratulate the parties in the late strikes on their success.

*Resolved*, That the Massachusetts Labor Union recognize the necessity of workingmen and women combining their energies for self-protection:

1st. By organizing local unions, educational, benevolent and industrial, in every branch of skilled and unskilled labor; and

2nd. By establishing a congress of unions to hold annual sessions, whose duty it shall be to agitate such questions as will benefit the laboring classes, correct existing abuses, and ensure an equitable division of the time and profits of their labor.

*Resolved*, That we regard Co-operative Associations as a cure for most of the evils suffered by workingmen and women and send our words of heartiest cheer to the hundred such Associations now existing around us, and exhort all friends of the movement to turn their attention and earnest efforts in that direction.

*Resolved*, That we hold lessening the hours of labor to be a necessary measure, sure to result soon in the better education and general improvement of the working classes; and as almost indispensable to the success of our movement.

*Resolved*, That such financial arrangements as will reduce interest to two or three per cent. and, abolishing our thousand Banks, make GOVERNMENT the one common Banker for the Nation, are of prime and pressing importance, indispensable to any full development of National industry and to the just division of profits.

*Resolved*, That all dividend paying Companies hereafter incorporated should be obliged, after paying to their stock-holders one half of the amount of their net profit, to divide the other half among those employed by such Company, in proportion to the wages paid each, and the State should appoint a Commission to see that lavish expenses are not incurred merely to lessen such net amount.

*Resolved*, That whenever pauper labor is imported to work on long contracts, the articles it manufactures should be subject to the same tax and duty as if imported from foreign countries.

*Resolved*, That while we have grave objections to the manner in which the Labor Bureau of this State has been managed, we wish to express our undiminished respect for the integrity and ability of Gen. Oliver, and our full confidence in his purpose to use his place honorably, for the best interests of the Commonwealth; and we hope he may be retained at his post, and allowed to call to his assistance parties who have the confidence and respect of the Labor movement.

Elsewhere in this paper we record the words spoken by us at this Convention.

B.

### Massachusetts Spiritualist Association.

Agreeably with the published call, this State Association met last Wednesday, the 26th ult, in Elliot Hall, Boston. The chair was filled by Vice-President, L. S. Richards. After the Secretary had read the minutes of the previous meeting, the usual committees were appointed. No practical work having been undertaken during the past year, and per consequence, none accomplished, it became a matter of grave consideration whether it was best to try to keep the Association alive any longer. In order to obtain the fullest expression of opinion on this point, the committee submitted the following resolution: That, while this Association affords methods of agitating the public mind upon the subject of Spiritualism worthy of the heartiest support and encouragement of all Spiritualists in the State who believe "the agitation of thought is the beginning of wisdom"—the time has now apparently come when

it should seriously determine whether to continue its existence as a regularly organized association, and that we recommend this as the first subject for consideration at this convention.

This discussion, which extended through the day and evening, was participated in by Dr. H. F. Gardner, Dr. H. B. Storer, Geo. A. Bacon, E. S. Wheeler, A. E. Carpenter, M. V. Lincoln, A. C. Robinson, A. E. Giles, J. C. Ray, Giles B. Stebbins, J. L. Hatch, Mr. Johnson, Mrs. Albertson, John Wetherbee and others. As might be expected, the discussion at times was animated and earnest enough to satisfy even a French Assembly. It took a wide latitude, and matters more personal than specially germane to the subject immediately under consideration, were frequently indulged in. Notably, so we thought, was one of Mr. Wheelers' characteristic attacks upon the spiritualistic press of this country, in which he excepted some and denounced others. But the result of the long debate was serviceable to the Association, by awakening, reviving, arousing a temporary and general, if not permanent interest in its behalf; by imparting information concerning its actual needs and vital necessities; by infusing new life and action throughout its corporate body; and finally by adding to its treasury the necessary means to enable it to work.

Such a result is much to be preferred to one of masterly inactivity. As in the material heavens so in the mental, one welcomes an intellectual conflict, if from the illuminations which flash, and vocal reverberations that resound, the conditions are made better and purer for the general health of all concerned. Thus the resolution which contemplated the possible death and burial of the association, was laid on the table and the following adopted:

*Resolved*, That we proceed to the election of officers for the ensuing year.

*Resolved*, That we earnestly recommend to all Spiritualists in the State, to proceed at once to organize local societies in every city and town for practical work in Spiritualism, and to notify the officers of their association of their action.

*Resolved*, That if in the opinion of the officers of the association a sufficient number of local societies are formed to constitute a delegate convention; they shall call such an anniversary week in Boston, May 1873, to vitalize and organize this association.

*Resolved*, That for the purpose of carrying out the spirit of the above resolutions, we urge upon our friends here present from all parts of the State who are willing to labor to form local organizations to hand in their names to the secretary.

Dr. H. F. Gardner was made President,

Geo. A. Bacon, Vice-President,

H. S. Williams, Cor. Secretary,

Miss Abby Rounseville, Rec. Secretary,

Together with the former list of one member from each county in the State as an executive board. The evening's exercises happily concluded with a highly pertinent address and poem from Mrs. C. Fannie Allyn.

### VOICES OF CORRESPONDENTS.

DETROIT, MICH.—Bro. R. G. Murray writes:

BRO. WHELOCK: For your full and satisfactory vindication of our esteemed Bro. H. Slade, and your scathing but merited rebuke of those among his traducers and villifiers who should have defended him—for stripping off the masks and bringing into the sunlight of truth, as you have done recently in THE SPIRITUALIST, wolves that were prowling among, devouring some of the sheep and lambs of the spiritual fold, and seeking to extend their ravages, you have my heartfelt thanks. I have known Bro. Slade for years—seen him night and day, winter and summer, and know that his mediumship is genuine, and that in its exercise among those who know him best he is above and beyond suspicion, and the latter is equally true of others whose fair fame there appears to be a desire cherished by certain persons claiming to be teachers in the spiritual Israel to tarnish. May the "spirits of the just made perfect" guide, protect, sustain, and inspire thee and thine in being co-workers with them in efforts to better the condition of humanity.

Enclosed find post office order for new subscribers, papers to be sent as follows:

COLUMBUS, OHIO.—Here is a gem of a letter from that noble woman, and our excellent friend, Mrs. Elizabeth Coit:

MY DEAR MRS. WHELOCK:—From time to time, I hear of you through THE SPIRITUALIST, and as often as my attention is attracted by a casual notice of you—your work or your struggles, I find myself inclined to write you a few lines; but until now, have not heeded the impulse sufficiently to take up my pen for a little talk. To-day, I must remit the amount of my subscription, which has expired, so will try to kill two birds with the one stone. So you have left Cleveland, and now New York is your home. Well, I hope you may find the change every way advantageous. I was very sorry to learn that your husband had had such an attack of paralysis, and as the result of too close application to business. I hope he will take warning by this sad experience, and be more careful how he spends his vital forces. We can but illy spare such earnest workers. It is highly fitting that we should watch them, and guard them against overwork. But then the work must be done, and how can it be done without overtaking the few. What we need greatly, is more earnest, self-sacrificing workers.

More who are willing to give up a few of the luxuries of life, for the sake of giving to the world, a knowledge of the truth. THE SPIRITUALIST is an excellent paper, and is doing much good, very much good, and I hope it is now so well established, that there is no doubt of its continuing to be self-sustaining.

Yours, very Respectfully,

ELIZABETH COIT.

P. S.—I send two year's subscription, as I see by Mr. Wheelock's call, that it will be a help to have subscriptions a year or more in advance.

VINELAND, N. J.—Sister Mary L. Strong writes thus from the land of fruit and vine:

BRO. A. A. WHELOCK: I thought that it might not be out of place in your valuable paper if I should write up a few of the many interesting features of Vineland.

First—Its central location and fine bracing atmosphere, for it comes laden with the breath of old ocean.

Second—Soil light and well adapted to fruit growing and all kinds of grain. The village plot is large, and affords ample room for growth.

Principal divisions—Landis avenue, so named by its founder, runs through the centre; East and West avenue, north and south; Chester and Park avenue, with North and South Boulevards.

Vineland at this season of the year is rightly named, for it presents a soul-inspiring picture. Flowers and trailing vines cluster in rich profusion around every home. Another feature of attraction is the liberal and progressive minds that have made permanent homes here. Men of wealth have sought retirement in this beautiful place. Parents with growing families have sought the pure and moral atmosphere of Vineland for their children, for not in all the village is there one place where liquors are sold! The fact is verified when fruit and flowers have no other protection than the fulfillment of the golden rule.

The Spiritualists have two societies and one lyceum. There are many resident mediums and several magnetic healers.

It has been my good fortune to be with this people during May, and minister unto them in spiritual truth, such as the angels have given me. Sunday, the 19th, I spoke to the children. Singing by the lyceum, conducted by their musical director. Dr. Allen, their able and efficient conductor, is untiring in his labors, and all the officers are able men and women.

The society is presided over by Mrs. Ellen Dickinson, whose genial manner gives order and harmony to their meetings.

On last Monday I was called to officiate with Dr. Allen at the funeral of a young sister who left the form and her sorrowing friends for a brighter home beyond the river. As we laid her form in the earth and left it in the care of nature, the angels marked her resting place, and the birds will sing sweeter songs because she who was so beautiful rests there.

RICHMOND, IND.—That faithful, constant worker, Bro. K. Groves writes:

DEAR BRO. WHELOCK—Long, long have I been waiting for "the more convenient season" to arrive, to pen a few lines for that valuable, or perhaps I wish to say, invaluable paper, THE AMERICAN SPIRITUALIST. I wish to say something with respect to my own estimation of this glorious herald of the spiritual gospel and its status in the States of the West. During my four months lecturing tour the past winter in the States of Illinois, Iowa, Kansas, Nebraska and Missouri, I made it a point to learn the extent of its circulation, and to introduce it to the notice of thinking and progressive minds on all suitable occasions both publicly and privately. I have induced several to send their own names accompanied with the "initiation fee" besides obtaining a promise from many others to "pitch in" soon, and support this ably conducted journal of spiritual literature. I had no hesitation in recommending it as having its columns enriched by the contributions of some of the ablest pens in the spiritual ranks. Why then should it not have a world-wide circulation amongst the believers of the spiritual philosophy.

I have observed that persons supporting several spiritual papers always hold THE AMERICAN SPIRITUALIST in equal estimation with the others, and often in higher estimation than any other. And its highest recommendation and most ardent appreciation come from the ablest and most thoroughly cultivated minds of spiritual faith. And when I enter the field of vocal labor again to proclaim with a quickened zeal the glorious truths and developments of the New Spiritual Era, I shall not forget to urge the disciples of our New Gospel to rally to its support. I found in my travels several persons who support and read all the spiritual papers published in this country, and they are generally persons too of moderate incomes. The rich are too poor to indulge in such liberality for the support of the noblest enterprise ever before inaugurated in the history of the human race and which would contribute in no small degree to swell their souls enjoyment in another life.

Oh how many will regret when they sink to their natural level in that spiritual home where gross enjoyments are unknown that they neglected in this life those employments best calculated to develop the soul and fit it for those spiritual enjoyments which are the only source of true happiness in any sphere. "He is not a Jew who is not one inwardly." And he is not truly a Spiritualist who does not lead a true practical life. "By their fruits shall ye know them."—Yours for the soul's true life.

WAUKEGAN, ILL.—The following from our earnest, eloquent trance speaker, Bro. Lyman C. Howe, will inform his many friends in this State, and especially in the western part of this State where he is so well and favorably known, that he has settled in the West, and is to speak in Chicago. Angels and success ever attend this worthy Brother in his labors.

A. A. W.

THE SPIRITUALIST has come to my address in Fredonia, but I have not been there since December. I have engaged for a year in Chicago and bought a house in Waukegan, and my family are here and my home in Fredonia is for sale. Please change the address of my paper, and also my address in the Speaker's Register to Waukegan, Lake Co., Ill.

Kind regards to Mrs. Wheelock and the wee darling. I see Bro. Sybrandt in Chicago. Sister Sybrandt is quite poorly. They are the same true souls and staunch friends as in other days.

Mrs. Howe would be kindly remembered to your family. Prof. E. Whipple has been lecturing for the society at Waukegan and now exchanges with me. He is one of our very best speakers, and a noble, true man, an honor to any cause, and a star that will shine brighter when its flame rises in history.

He is simple and unpretending in manner, candid and earnest in speech, deep and original in his ideas and methods, and clear, analytical and scientific in style, and makes his audience feel the strength of a glorious manhood, in all he says and does. He needs to be known to be appreciated.

CHICAGO, ILL.—My Dear Bro. Wheelock: I enclose you \$5.00, and if you please, just credit it to the account of cash received for the benefit done to the cause, by your wholesome and well-deserved castigation of Uriah Heep. Ever faithfully your friend and brother.

DETROIT, MICH.—Sister L. J. Moliere, one of our very best test mediums, writes:

DEAR BRO. WHELOCK: I have been gone since January to St. Louis, Mo., and on my return I found my time for your excellent paper had expired, by the blue stamp on a number, and I hasten to send the money for renewal. I shall remain in Detroit until fall. I see the paper appears in a new dress, and looks well. I am glad to see every improvement, for all improvements show the paper prospering. Long let it live. I am still laboring in my quiet way for the advancement of our cause.

My present address is 319 Fort street, West Detroit.

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

A. A. WHEELLOCK, MANAGING EDITOR.

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

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

Understand It.—Subscriptions, Advertisements, etc., can be left with our agents at either of our Offices, or sent direct to the Central office—but all other business, and communications for insertion in THE AMERICAN SPIRITUALIST, must be sent to A. A. WHEELLOCK, 53 Beekman St., New York City.

## The Farmington Jubilee.

The two day's meeting of Spiritualists and Shakers, recently held in Farmington, Ohio, was a grand success. The hall was full on Saturday. Sunday morning being clear and bright, the people, at an early hour, came pouring in from all directions. Farmers drove from a distance of twenty, and twenty-five miles. We here met for the first time, Bro. George Wilson, well known among us as an excellent writer.

By 10 o'clock, there was an army of carriages surrounding the hall, while the edifice itself, was densely packed with anxious listeners. Many failing to gain admittance by the doors, filled the windows. Others, by a near entrance, pressed in upon the vrotum. The orthodox churches were nearly emptied. The "Devil" was mad. Bro. Curtis and the Spiritualists wore smiling faces. The Shakers souls—eight of them from North Union, were as calm and sunny as the earlier mornings of Eden.

The Conference commencing at 9 o'clock, was exceedingly interesting. The Shakers and the Spiritualists choir alternating, sandwiched their songs between the speeches of the speakers. The great feature of attraction was, however, the songs of the Shakers; while their plain, neat attire, was a withering rebuke to pyramids of "false hair," and the ungainly "humps" of dry goods, that disfigured certain feminine "forms divine."

Elder James S. Prescott gave two able addresses upon Shaker faith and practice. Bro. Henry, as they familiarly termed him, discoursed eloquently upon the details of life in their communities. He was formerly a graduate of Oxford University, England.

Cephas B. Lynn, who writes up the "Western locals" for the *Banner of Light*, delivered two sound, logical discourses. Cephas wisely avoids that display and sky-scraping style so common to young men. His lectures being practical and religious as well as philosophical, the people were charmed with them. This was to be expected. The meeting as a whole was considered the best ever held in that section. The masses said "the good time has come." This is the year of jubilee—the promised Pentecost—the reign of charity, and good will to men. The following is a portion of Elder Prescott's discourse:

J. M. P.

### ELDER J. S. PRESCOTT'S LECTURE AT FARMINGTON, O.

The history of the Shaker church to-day, is history repeating itself. It is a repetition of the primitive church while it stood in its purity, with an increase of cross requirement and spiritual growth. Let us compare the two churches together, both ancient and modern, for both churches according to history were founded, as were all original religions, upon "Spiritualism."

How was the primitive church founded? It was founded upon the outgrowth or fruits of a pentecostal revival after the crucifixion of Jesus, about 1842 years ago. How did they live? "And all that believed were together and had all things common." "And sold their possessions and goods, and parted them to all men as every man had need. Acts ii, 44, 45.

"And that the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common." "Neither was there any among them that lacked; for as many as were possessed of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles feet; and distribution was made unto every man according as he had need.

(Acts 4: 32, 34, 35.) This was the effect growing out of ancient Spiritualism. Here was an entire consecration of all selfish, personal, isolated interests—a dedication of soul, body and spirit to do the will of God.

What became of their wives? Why, they mutually agreed to put away the office of husband and wife, and dwell together as innocent children—brethren and sisters, and of one family, living as do the "angels in heaven"—forming an endless relationship, which would be spiritual and eternal. Viewing marriage to be a "civil right" it belongs exclusively to the children of this world; the rudimental plane, and not to the angel order. Peter an elder in the primitive church said, in the forsaking, "lo! we have left all to follow thee," etc. They were to have an hundred fold of everything else with this single exception, and "in the world to come eternal life."

Is there any church in Christendom that will compare with this description of the primitive church, except the Shakers? If there is, inform us and we will offer ourselves as candidates for admission, for we want to progress out of the old into the new, if it cannot be found we will hold on to the Shakerism until we can find something better.

How was the Shaker church founded? And how long ago? It was founded on the fruits of a pentecostal revival according to prophecy by its inspired leader, Ann Lee, soon after her decease, one of the greatest revivals known in modern times. It causes a terrible shaking in the land of Israel, commencing at Mount Lebanon, N. Y., it shook the old heavens and earth for miles around. Ann Lee, deceased on the 8th of September of 1774.

The first Shaker church was founded at Mount Lebanon, in 1792, three hundred years after Columbus discovered America, to a year—a remarkable coincidence in history. This was the first organized body of Spiritualists in America—built upon the foundation of the Apostles and prophets, and the Revelation of Christ in "His second appearing," the commencement of the millennial reign of Christ upon earth—the restoration of the primitive church, with the addition of dancing as an act of divine worship according to ancient prophecies; accompanied by all the signs that should follow them that believe.

We should like to unite with the Shakers and with all true Spiritualists in the world, in commemorating the centennial anniversary of the event when Ann Lee and her little band of Spiritualists first landed on the shores of America. It will be one hundred years on the 6th of August 1874—they embarked in an old sail vessel at Liverpool, England, on the 19th of May, 1774. What mighty changes have come over our earth since that period; no splendid steamers plowing the rolling deep; no Atlantic cable, or submarine telegraphs, carrying news from one continent to the other, then.

If there is any event in modern history worthy to be commemorated and handed down to posterity, it is that event; because they introduced those radical principles, which as far and as fast as they are carried out practically, will redeem the world. (We know what is running through your minds, some of you—it is this.) "What will become of the world if all should be Shakers? The same objection was raised against Jesus and the first founders of the primitive church, when ancient spiritualism began to have a revolutionary effect, and was likely to culminate in a well regulated organized community. Their language was, "if we let him thus alone, all men will believe in him, and the Romans will come and take away our place and nation," i. e., if the doctrines of these Shakers or Spiritualists prevail, it will entirely upset and overthrow the orthodox religion of Moses in whom we trust. There will be no more children born into the world, consequently, no more soldiers raised up to fight; no more marrying nor giving in marriage; and the world will come to an end, therefore, let us out down this heresy at once. "Away with him!" Crucify him!"

Is there anything like this manifested in our day toward "modern Spiritualism?" Something very similar—the language now is, if Shakerism or "modern Spiritualism" is to become the prevailing religion of the world, it will entirely supplant and overthrow our long established orthodox religion of Jesus, in whom we trust; and we shall very soon be overwhelmed by a flood of infidelity which will prove alike disastrous to both Catholics and Protestants. Therefore, let us take measures to put it down.

Let us engraft God and Christ into the Constitution of the United States, to begin with, and then by degrees we can have a National religion, supported by law, and all others tributary to it; but the Spirit saith, "See thou do it not," for in a free country "error of opinion may be tolerated where truth is left free to combat it."

## Laura Cuppy Smith.

This lady lectures the remaining Sundays of June in Ogdensburg and Watertown, N. Y. During August, in McLean, Rempkins Co., N. Y. In September, in Providence, R. I. Re-engaged in Springfield, Mass., for October. Re-engaged in Worcester, Mass., for November and December. Re-engaged in Albany, N. Y., for January. Permanent address 179 Temple street, New Haven, Conn.; where she will spend the month of July with her family.

G. L. Ditson, M. D., President of the Albany Society of Spiritualists, writes:—That Mr. Wm. Brunton lectured last Sunday, before the Society of Spiritualists of Albany, and so captivated were his hearers by his able and interesting discourses, all are desirous of engaging him for a considerable length of time.

## An Important Inquiry.

A. A. WHEELLOCK.—Dear Sir:—I notice my subscription to your interesting paper, has recently expired. I contemplate visiting the metropolis ere long, for another seance with Doctor Slade, and would prefer to postpone the payment for another year's subscription, until I come to New York, say, in about two weeks. In case I do not come, will remit the \$2.50. Permit me to say, I was much gratified in making your acquaintance, last week, while at Doctor Slades, for the purpose of obtaining spirit manifestations.

I was, as I had been, on previous occasions, the recipient of unmistakable mediumistic tests of spirit power.

While sitting for the phase called materialization, I was enabled to discover a face, but regret to say, was not able to identify it, as resembling any of my deceased relatives or friends. On the following morning, I made the doctor another call, and received a communication written on the slate, purporting to come from the spirit of my wife, informing me that the face was her's. I held the slate with my left hand, closely pressed to the under side of the table, while both the doctor's hands were in connection with my right hand, on top of the table.

Here is a copy of the communication purporting to come from the spirit of my wife:

"MY DEAR HUSBAND: Oh, how much joy it gave me to show you my face last evening. My dear one, I did not like to appear with that ugly cancer on my face, but I did produce the spot, just so you would know it was myself. I am not troubled with such things in this life. Your dear mother joins me in love to you. I am your loving, etc., SARAH FRINK."

My wife died from the effects of a cancer on her cheek, September, 1865.

I did not discover any resemblance in the handwriting to hers while in the form, although others have informed me that they could identify the handwriting of their deceased relatives, when communications have been received under similar circumstances. How do you account for this. I cannot understand why my wife did not give me additional evidence of her identity by writing in her accustomed manner when on earth. If you can explain this matter, should be pleased to hear from you. At one of my sittings with Dr. Slade I, for the first time, saw a spirit hand. It appeared in front of me, and at one time manipulated my hand, while I was holding the slate in connection with the Doctor, also, clasped my right knee, and pulled the lower part of my pants; also, turned me partly round while sitting in the chair at the table.

Yours fraternally,

J. H. FRINK.

NEW LONDON, Conn., May, 1872.

In answer to our brother's inquiry, we would say that while the fact of spirits being able to communicate with those still in the earthly form is established, we must remember there are many things connected with the *modus operandi* by which individual spirits or several acting in concert and assisting in accomplishing a certain result in controlling mediums it may not be possible to explain. In using the delicate mediumistic force—employing the yet partially understood, though natural laws pertaining thereto—surrounded by, compelled to use and even dependent upon conditions, the all and all of which human reason, in its present development, is utterly incapable of comprehending, it must be readily perceived that while we do not admit the possibility of anything in heaven or earth outside the spiritual philosophy, there possibly may be one or two things in heaven and earth not yet understood by Spiritualists.

Therefore, while we do not claim infallibility for our opinions upon this matter, this is our solution of the question our brother asks.

It would seem, from what transpired, that the test or tests, to be given (for there was more than one), was not in reference to the handwriting of his wife. True, communications are often given with this, but here as is usually the case, the tests given, were not such as the person sitting had wished or desired. The wisdom of this, to us, upon the part of our spirit friends, is very obvious. If such test given accorded with the wish of the person seeking it, the person on reflection would say: "That must be mind acting on mind, for it is just what I was thinking of, and I never get anything I am not thinking about." This is the flippant answer we often hear from those who have given the subject but slight notice; supposing they understand it all, which is always the case with ignorance.

But when information is given just the opposite of what we are looking for, and even that which neither medium or the one "seeking a sign" can possibly know anything of, skepticism is dumb, and the so-called teachers and expounders of science are silent as grave stones.

Our opinion is that the reason the communication was not in the handwriting of your wife, was because she needed all the spirit force she could possibly gather to show herself to you in form. Another spirit hand could move the little piece of pencil, while your wife dictated what was to be written? Why not employ a friendly *amanuensis* in that world as well as this? If one spirit hand can move the little piece of pencil, certainly another can if they know how.

But, my brother, was there not test enough in what was communicated, no matter what spirit hand guided the pencil, so long as you know Dr. Slade did not move? Does not the communication refer to the cause of your wife's death, a cancer, which you acknowledge to be so, and which Dr. Slade could have known nothing of? On another occasion, if conditions were favorable, your wife might be able to gladden your heart with a few lines in her own handwriting. But what you did get was far in advance of what thousands of bereaved hearts have yet received.

A vast field opens before the vision, connected with the laws and their operation, by which spirits communicate, under even the most favorable conditions. May the subject have our best thought and the fullest investigation. A. A. W.

## Editorial Notes.

Mrs. Denton, the wide-awake and intelligent wife of the well known Geologist and Spiritualist lecturer, writes a very just and sensible letter to the editor of the *Boston Commonwealth*, correcting his report of the late Convention of the "Massachusetts Labor Union"—which correction, we regret to say, was as necessary to set the account right before the public, as was the letter straight-forward, pertinent and commendably comprehensive.

Prof. Brittan, author of "Man and his Relations," in the last issue of the *Banner of Light*, submits certain confidential suggestions to the thoughtful Spiritualists of the country, which we earnestly hope they will seriously consider, and forthwith proceed to practicalize.

It is every way encouraging to note on all sides an increasing interest in those vital matters and questions upon the successful and harmonious settlement of which, hang the welfare and destiny of our Republic.

Will some of our Indiana readers clearly state, for the information of the whole Spiritualistic body, what is the present status before the courts, of the celebrated Barnes will case? It is generally known that Mr. Barnes left some half a million dollars, more or less, to the trustees of the Indiana Spiritualist Association, toward founding an educational institution wherein the science and philosophy of Spiritualism should be taught, and that a relative of the testator is contesting the validity and legality of the will. Who will give us the present bearing of the case?

The Republicans of Natick, Mass., the home of Hon. Henry Wilson, the nominee for Vice President on the ticket with Gen. Grant, were the first to hold a ratification meeting over the Philadelphia nominations. One hundred guns were fired, speeches made, the bands played, fireworks were displayed and general rejoicings were indulged in by the inhabitants at the prospect of their townsman being elevated to the second office in the gift of the American people.

## Our Lyceums.

This is a grand prolific theme to talk or write about. From the first our soul has ever been earnestly devoted to this work. From our standpoint we see in this system the great educational force, or lever, that is finally to exalt Spiritualism—a reasonable, rational, practical spiritualism—to its true position, with untold blessings to the race. Hence our interest, zeal and work in this direction.

We have not the time now, to elaborate our impressions, ideas and convictions upon this subject, but took our pen to note the doings and conditions briefly of some of these earth blossoms of the "summer land" which we have had the pleasure of meeting with.

## BALTIMORE LYCEUM.

This Lyceum is progressing finely under the direction of Bro. Levi Weaver, Conductor, Mrs. Rachel Walcott, Guardian, assisted by an earnest corps of leaders and other officers. We had the pleasure of meeting with this Lyceum the two last Sunday mornings of May, and found a general, growing interest, which if properly cultivated, with a true spirit of harmony will ensure its success and usefulness.

This Lyceum gave a very pleasant and interesting entertainment in their hall on the eve of May 23, consisting of recitations, songs, duets, tableaux, etc. The speaking and singing was excellent—only one fault, and that was the length of the exercises; considering the season, how short the evenings are, the programme, though excellent, was too long. In the main the selections were choice, but one or two pieces and one or two songs should have been left out. Great care should be taken in that respect by those who have charge of such exercises.

The Baltimore Lyceum have the benefit of good music. The musical director, Mr. George Broom "sings all over," as the saying is, and inspires the whole school with the love of music; so that all sing. Of great assistance and addition to their music is the splendid voice of Miss Anna McClellan, a very pleasant young lady, who takes great interest in the Lyceum and its success.

The entertainment closed with a piece entitled "Spirit Communion," having several parts written for the occasion by Mr. George Broom, who appeared as Mr. Carroll, father of an interesting, but now motherless family of children, who having heard that spirit communion is possible, sends for a medium, and as the family are gathered together in the evening, the Spirit Mother of these children appears with a band of angels and communicates to her loved ones left behind. The design is excellent, and was very well rendered, considering the limited facilities for playing such a piece.

We see no reason why this Lyceum may not accomplish a grand work in Baltimore.

## BROOKLYN LYCEUM.

This prosperous and well-conducted Lyceum gave its seventh annual strawberry festival, Wednesday eve, June 7, at the Brooklyn Institute, corner of Washington and Concord streets, Brooklyn. Although the evening was very unfavorable, the rain pouring down steadily, a very pleasant company assembled, showing how popular these Lyceum entertainments at Brooklyn are.

First were given a short, well-selected programme of recitations and songs by the members of the Lyceum. When we reached the hall little Minnie and Louisa Ludden, were telling the audience with their sweet voices in song, how "Little Daisy Did This Morning." It was a sad story, but sweetly told. Master Morris Smith then recited the benefits and

blessings of "Cold Water." Miss Sarah Constant rendered finely a recitation entitled the "New Organ."

The "Cat Duet" was so naturally and perfectly executed, by Miss Flossy and Master Arthur Cooley, that we seriously doubt if there are any "cats" in Brooklyn or New York, that could, or ever have, sung that song with more charming effect. It was very amusing.

Mr. Frank Rogers, rendered very finely, T. Buchanan and Reid's splendid description of "Sheridan twenty miles away."

A beautiful song—"Cochino"—was given to the audience, in a clear ringing voice, by Miss Clara A. Cooley, a young miss, not far from sweet sixteen we should judge.

"The Dying Soldier," was well rendered, by Isaac Martin.

But the song of the evening, was given with most capital effect, by little Leona Cooley, about six years of age, who, arrayed in a fashionable "Dolly Varden," with long trail, stylish hat and parasol to match, paraded up and down on the stage, acting as well as singing her piece, with all the airs of a first class Broadway belle.

The sweet little mimic, was showered with applause and bouquets.

The programme closed with nine boys singing and acting "Johnny Semoker," as natural as if each one was an original Dutchman.

There is fine talent in this Lyceum, and it is cultivated and brought out under the efficient management of Mr. A. G. Kipp, Conductor, and Mrs. Ada E. Cooley, Guardian, assisted by efficient officers and leaders of this growing and truly progressive Lyceum.

The next exercise was a pantomime entitled, "Strawberries and Cream," which was rendered to the entire satisfaction of all.

The hall was then cleared of seats, and dancing commenced, which was being continued with much enthusiasm and evident satisfaction by all present when we retired, at 11 p. m.

The Brooklyn Lyceum will give their first

## GRAND PIC-NIC

at Boulevard Grove, Brooklyn, Tuesday, June 18, 1872. A good time is expected, excellent music and eloquent speakers are announced for the occasion, among whom are Andrew Jackson Davis, Thomas Gales Forster, Mrs. Emma, J. Bulene, Miss Jennie Leys and others.

Tickets to the Pic-nic, including dancing, etc., 50 cts for gentlemen, ladies and children half price—25cts. A. A. W.

## Lyceum Pic-Nic.

The Children's Progressive Lyceum of New York will hold their first Pic-nic this season in the beautiful and attractive Elm Park Grove, Staten Island, Tuesday, June 25, 1872.

This grove is specially adapted to such occasions, having a splendid pavilion for dancing, with swings in abundance. The Park will be reached by steamer leaving Pier 19 N. R., between Dey and Cortlandt streets, at 10 a. m., and hourly during the day.

Refreshments can be obtained at the Park at reasonable rates.

A Band will accompany the excursion.

Tickets for the round trip 50 cents; children half price.

The object of this excursion, aside from the pleasure and enjoyment to be derived, is to raise funds sufficient to purchase a new set of equipments for the New York Children's Lyceum, recently organized. Therefore a cordial invitation is extended to all friends of the Lyceum, as well as those who would enjoy a pleasant time, to join this excursion, thereby assisting a worthy object.

Besides music and dancing, there will be singing and speaking interesting to all. Eloquent speakers and earnest friends of the Lyceum are invited and expected to be present. Our Sister Lyceum of Brooklyn and its friends are cordially invited and expected to join in this Pic-nic.

Friends of the Lyceum in New York and vicinity! will not each one of you do your utmost to make this first Lyceum Excursion of the season a grand success?

COMMITTEE OF ARRANGEMENTS—A. A. Wheelock, W. S. Barnard, Dr. O. R. Gross, Dr. Geo. Barney; E. C. Townsend, J. A. Cozeno, Mrs. Barnard, Mrs. J. A. Cozeno, Mrs. Geo. Barney, Mrs. E. Hemmer, Mrs. A. E. Merritt, Miss Addie Fletcher, C. I. Thacher, Conductor; Titus Merritt, Treasurer.

## A Linen Wedding.

Wooden, linen, silver, golden and diamond weddings are all in order as they come along in the journey of life.

The weekly Hammonon journal of a recent date contains quite a lengthy account of a gathering of neighbors and friends the previous evening, at the cozy and hospitable home of Mr. and Mrs. J. M. Peebles on Bellevue avenue, at Hammonon, N. J., to celebrate the twentieth anniversary of their married life.

There were some sixty or seventy present. The house was decorated with wreaths and flowers, and the tables were richly laden with cakes, etc. Mrs. P., in cutting one of the handsome cakes, met with an obstruction, proving to be linen napkins. Linen presents were the order of the evening. Mrs. Bickner, Mrs. Samson, and Mrs. Bassett seemed to have control of things. The social intercourse was interspersed with music by Miss Nettie Platt. Mr. P. thanked the guests for their presence. According to all accounts it was a very pleasant and interesting occasion. May the parties live to enjoy the anniversary of weddings, silver and golden. A. A. W.

SELF-CONTRADICTIONS OF THE BIBLE.—One hundred and forty-four propositions proved affirmatively and negatively from scripture without comment. New edition, revised and enlarged, 72 pages. Price 25 cents. For sale at this office.

20-6m

## Don't Like It.

THE AMERICAN SPIRITUALIST has a new heading. The design is not to our taste; but if it is to Bro. Wheelock's, all right. This is a world of change; but precious little gets into spiritualistic editors' pockets. Don't you think so, brother editor? How could you "afford" to branch out with a new vignette heading? "May you live long and prosper."—*Banner of Light*.

Bro. Colby says, "the design is not to our taste." Oh, well, Bro. Colby, there is no accounting for tastes, you know, and if you are not sufficiently "developed" for that, we cannot find fault with you, but should earnestly hope for your "progress" in that direction; while, if I could reach his ear, out of pure Christian benevolence, I would whisper to our good Bro. Seaver of the *Investigator*—to pray for you!

We strongly suspect Bro. Colby, that the first communication you will give us from the other side will be to correct your present judgement of our head, by shouting back to us, "what a grand, beautiful design is that heading to THE AMERICAN SPIRITUALIST, Bro. Wheelock, for I no longer "see through a glass darkly." Such is the progress of the great and good in spirit life.

As to the "change" in "editors pockets," as far as we know, it is "little" enough, God knows—nor lasts that "little" long! How could we afford to "branch out?" Bless you we didn't afford it, we just concluded to "branch out" and did it.

We heartily reciprocate your kind wishes, Brother, and would notify our friends that the new and beautiful heading to our paper is only prophetic of other improvements soon to take place when our subscription reaches a higher number than at present—say a hundred thousand. A. A. W.

## The Great Journalist.

The *New York Herald* of Sunday morning, June 2, appeared in deep mourning, announcing editorially that its founder had passed from the active scenes of his earthly triumphs to the realities of spirit life.

James Gordon Bennett was no ordinary man. This is seen in the fact that from the little dark cellar on Ann street, where, May 5, 1835, the first number of the *Herald* was printed, has come the present *New York Herald*, issued daily to hundreds of thousands, if not millions of readers, and from its present magnificent establishment contrasting strangely with the "manger" of poverty where it had birth.

All this in less than half a century by the direction of the iron will and tireless energy of one man. His life of wonderful activity—his failures and his successes—is full of useful lessons. Now that the man is gone, the world may possibly gather something of truth as to the history of his life. The passing away of such a man must necessarily call forth extensive comments from the American press.

The *Herald* of June 10, thus sensibly commences a nine column article of the life of this extraordinary newspaper genius, James Gordon Bennett. A. A. W.

The lives of public men are the property of the world, and it is just and desirable that the lessons they contain should be studied and explained for the information and guidance of mankind. The peculiar gifts that nature has bestowed upon the few who make their marks on the pages of history; the qualities that have enabled them to distinguish themselves above their fellows; the genius, industry, enthusiasm or constancy that may have won success; the errors or deficiencies that may have caused failure, are all alike legitimate subjects of examination and discussion, to the end that they may be brought into prominence as shining marks for the emulation of others, or as warning beacons to point out the rocks and shoals which threaten disappointment and destruction. Medical science uses the dissecting knife to gather from the dead the knowledge that brings relief and preservation to the living. The bodies of those who have passed away are thus made useful to humanity after the parting of the soul has reduced them to their original clay. In like manner intelligent and honest criticism wisely seizes upon the lives of men of note after they have filled their allotted time on earth, and points them out to the living world as examples for imitation or avoidance.

## Not Issued Last Week.

Our paper was not published last week. There were several reasons which induced us to this course. The principle reason was this: For weeks and weeks we have labored to get our paper out early enough in the week, so the great majority of our readers could have their paper on Saturday, and we could have it for sale at the different halls where Spiritualist meetings are held Sundays. Another paper being set up in our office, whose publication day was *Tuesday*—ours being *Thursday*—by continually running over their time, prevented our getting to press until Friday night or Saturday of each week. Of course our paper could not reach our subscribers, or any of the Sunday meetings by such a course, and we determined to change our publication day to *Tuesday*. In order to do this, it became necessary to omit a week's publication of our paper.

We had been hindered and put back in our work to such an extent by others, that we were obliged to take this course to come out on time. Our readers cannot know the amount of trouble, anxiety, extra labor and expense this unnecessary annoyance and hindrance has cost us. We could endure it no longer. We are now, by the arrangement made, happily rid of any further annoyance of this kind, and have no doubt our readers will heartily endorse our action and congratulate themselves on the prospect of having their paper to read Sunday. So long as we publish a paper, whether once a week, once a month, or once a year, we shall publish and mail it promptly on time, so that if our readers do not get it, it will not be our fault. A. A. W.

JUNIUS UNMASKED, or Thomas Paine the author of the letters of Junius. A demonstration. Over three hundred coincidences, and not one incompatible fact. 335 pages. Price \$1.50. For sale at this office. 20-6m

## PERSONAL AND LOCAL.

Mrs. Anna M. Middlebrook is lecturing in Cleveland, O., this month.

The Spiritualists of Springfield, O., intend having a Grove meeting the 4th of July.

Mrs. Addie L. Ballou, has been engaged for six months, to speak in Springfield, O.

J. M. Peebles labors in East Saginaw, Mich., during June, while N. Frank White remains in Port Huron.

Mrs. A. E. Mossop, of Sturgis, Mich., speaks in Wheeling, Va., during June.

A. A. Wheelock speaks in Newark, N. J., at 10½ o'clock A. M., and in Brooklyn, at 8 o'clock P. M., every Sunday during June.

A. E. Carpenter speaks in Concord N. H., June 2. He will attend the Spiritualists Convention at Stowe, Vt., June 28 and 30.

E. S. Wheeler spoke in Salem, Mass., Sunday, May 25. Societies wishing his services will please address him at once, care *Banner of Light*.

Mrs. A. P. Brown, speaks in Plympton, Mass., June 16th and 30th. Will receive calls for June 23, and through July. Her address for the present is Manchester, N. H.

Prof. J. H. W. Toohy addressed the Spiritualists of Brooklyn, N. Y., Sunday, May 26.

His present address is Providence, R. I. He is ready to respond to calls for regular lectures on Sunday or week-day.

Mrs. H. W. Cushman, the musical medium, has removed from Boston to Melrose, Mass. She has circles every Friday afternoon and evening, and gives private sittings every day from 9 A. M., till 4 P. M. She will be found on Lynde street.

Mrs. Chas. Rice, of New Orleans, La., is in the city, and will remain a short time. She is a physical medium for spirit manifestations said to be superior to Davenport Bros. It is her intention to give a few parlor seances for private parties who desire to test spirit phenomena. The manifestations taking place through her are the most startling and convincing than ever before witnessed through any known medium. Address her through this office.

## Maryland State Association of Spiritualists.

THIRD ANNUAL CONVENTION.

The Maryland State Association will hold their third annual meeting at 2½ o'clock Sunday afternoon, June 30, at Lyceum Hall, 92 West Baltimore St., Baltimore.

All friends of the cause are cordially invited to attend.

Local societies and lyceums throughout the State will please take notice of the following provision in the constitution, and take action accordingly: "When there shall be as many as three local societies or lyceums represented, the business shall be conducted by delegates from the several local organizations, each of which shall be entitled to ten delegates."

The following officers are to be elected: President, Secretary, and Treasurer, to serve for one year, and three Trustees to serve for two years (three Trustees of the old Board holding over for another year).

Levi Weaver, President, 6 S. Calvert street, Baltimore. Geo. Brown, Secretary, corner Bank and Wolf streets, Baltimore.

Yours, very respectfully,

GEO. BROWN, Secretary.

## To Our Subscribers Who Owe Us.

We have been in the habit of kindly calling the attention of our subscribers whose subscriptions had, or were about to expire, to the fact, by a printed slip, in "blue ink," placed on the margin of their paper. We find this is contrary to P. O. regulations, so we must resort to some other means to give our friends this, to us, important information. It is said that, "blue is true," so we will adhere to the suggestive color, hoping each one will fully realize how true it is that we not only want, but NEED EVERY DOLLAR DUE US. Therefore, instead of the little slip, on the margin of the paper, "please remit," those of our subscribers will find their paper in a BLUE WRAPPER UNTIL RENEWAL OR THE AMOUNT DUE US IS PAID.

Remember your paper in a blue wrapper says that your time has expired, and we want you to renew your subscription at once, or that you owe us and we need the money!

We send out this week quite a number of papers in blue wrappers. Will not our friends please look to this matter without neglect or delay? We hope for an immediate response from each one.

A. A. W.

## Notice.

Dr. Slade requests us to say that the manifestations of spirit faces, which have been given so successfully through his mediumship will close for the present. It is too exhaustive to the medium in extreme hot weather to produce that phenomena. They will be resumed in the fall.

His other manifestations, slate writing, etc., wonderful enough for any skeptic, will be given as usual at his house, 210 West Forty-third street, while as ever, examinations of disease and treatment of the sick, which he has so successfully practiced for years, will continue with all who may need or desire his assistance.

A. A. W.

## Crowded Out.

The following articles, with many others of interest, are omitted from this issue for want of room and will appear in our next: "The Political Outlook," "Our Journeys in May" (including a notice of things in Boston, Philadelphia, Ham-monton, Wilmington, Baltimore and Washington), "The Equal Rights Party and its Platform," "Love of Christ Manifest by a Tasteful Heap of White Marble." A. A. W.

## The Boston Jubilee.

This grand musical entertainment is to commence June 17, and continue until July 4. Only think of it. A continuous flow of music for that length of time, from twenty thousand voices and two thousand performers on instruments. To an ordinary singer and non-performer like ourself, such a musical "outburst" would be almost terrific. Still, we think we could endure a few hours of such felicity if we were in Boston. Of course all Boston will go, and almost all New York, and almost everybody else we hear of is going, so there is no danger of loneliness in Boston during those nineteen eventful days of song. Whoever desires a feast of music, and would like to be regaled with a flow of sound, such as it is not often given to mortals to realize, should by all means attend the Boston Jubilee.

For particulars see advertisement on twelfth page of this number.

A. A. W.

## State Convention of Vermont Spiritualists.

We learn from a letter from M. Henry Stoughton, of Stowe, Vt., Vice President of the State Association, that the Spiritualists of Vermont are to hold a State Convention at Stowe, on the 28th, 29th, and 30th of the present month. Stowe is a beautiful place, situate under the Mansfield Mountain.

## Baltimore Branch Office.

THE AMERICAN SPIRITUALIST can be found at this office, and at Lyceum Hall, 92 WEST BALTIMORE STREET, BALTIMORE. Single copies, 8 cents; subscription, one year, \$2 50.

BENJAMIN MCCLELLAN, Agent.

GROVE MEETING.—There will be a grove meeting at West Milton, sixteen miles south of Dayton, Ohio, on Friday, Saturday and Sunday, June 28 to 30. Moses and Elvira L. Hull are the speakers. Friends from a distance are invited.

L. D. WILLIAMSON.

## Two Days' Meeting.

O. P. Kellogg and others will hold a two days' meeting in Mr. Oviatt's Grove, South Euclid, Ohio, commencing on Saturday, June 15, at 1 P. M.

The Cleveland Lyceum and the Shakers from North Union are expected to be in attendance. The Friends in Euclid will do all they can to provide for strangers from a distance.

H. L. BLAIR.

## Anniversary Meeting at Sturgis, Mich.

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

By order of the Executive Committee.

STURGIS, April 14, 1872.

## Notice to the Subscribers to "The Crucible."

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

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

A. A. W.

## Self-Contradictions of the Bible.

A new edition of this pamphlet is just issued, revised and enlarged, and a new copyright is taken out in the name of W. H. Burr, who must be presumed to be the original compiler. Eighteen thousand of the former edition have been sold. It is now enlarged from 48 to 72 pages, and yet the price remains as before—25 cents. The thoroughness of the work makes it most valuable for reference. For sale at this office. A. A. W.

## Obituary Notice.

MESSENGERS: I have just received from the bereaved companion of our arisen brother the enclosed obituary notice of his change, with a few lines composed by their friend E. S. Ovrán, Springfield, Mass. And from personal acquaintance I will add a word of tribute to the noble worth of our departed brother.

Mr. Cowles was a true Spiritualist in the fullest sense of the term. Always ready to devote his personal influence and his means to the cause, with the most generous hospitality did he ever welcome to his home the itinerant lecturer and medium, and was ever ready to respond to the call of humanity. One of the truest and best of husbands and fathers, and most genial of friends, his loss will be felt most by those who knew him best. But our afflicted sister who is herself one of the best of

mediums, and a highly developed and noble woman, will be blest with a conscious realization of his continued presence, love, and guardianship. And so in the light of this glorious truth who would not be a Spiritualist?

J. HAMLIN DEWEY, M. D.,

Boston, Mass.

Passed to spirit life, after an illness of twelve days, Mr. Edwin W. Cowles, of Hatfield, Mass., formerly of Belchertown, aged 48 years.

Home has lost another jewel,  
Friendship another part;  
And the world has lost another  
Ever noble, earnest heart.

Just as life had reached its zenith,  
Crowned with true and noble worth,  
In the kindly care for others—  
Ended is his work on earth.

Ended? Ah, no! he whose life-work  
Is for good of others given,  
Scatters seed which buds and blossoms,  
Making fairer earth and heaven.

Through all the coming future  
You will miss him more and more—  
But oh, the happy meeting  
With the loved ones gone before!

For methinks I hear a whisper  
From the angel host on high—  
You will find them all in heaven,  
In the precious bye and bye.

E. S. OVRAN.

Springfield, Mass.

Passed to the higher life, May 22, from her residence, 223 Barre street, Baltimore, Mrs. Matilda B. Slaughter. The funeral services took place on the following Friday afternoon, Mrs. Rachel Walcott, Guardian of the Baltimore Lyceum, by special request, officiating. She leaves a husband and one little girl (Clara), while she will have the company of one child, a daughter, who preceded her to spirit life.

She was an active member of the lyceum and leader of one of the groups. Although her health was feeble, she was always at her post if able to be about. Formerly a zealous member of the Methodist church, she had been a Spiritualist about five years. Her disease was consumption.

All arrangements for her funeral and every thing else of an earthly nature was made by her two or three days previous to the spirit leaving the body, showing a most clear and strong exercise of her consciousness, which continued up to the moment almost of her departure.

She expressed herself ready and willing to go, and passed on strong in the faith, that while Spiritualism was grand to live by, it was most glorious as a faultless and never failing guide to endless life.

Her husband, Mr. P. C. Slaughter, with whom we conversed was not fully convinced of the truths of Spiritualism before his wife's departure; but having a communication from her so soon, assured us that his faith was now settled as to the fact of a future existence and that the spirits of our friends can and do communicate with us.

What a blessed consolation is this knowledge in the midst of such earthly sorrows! We wish that every grief distressed heart could feel and realize this grand truth.

A. A. W.

Passed on to spirit-life, near Akron, O., May 15, 1872, Mr. Francis Tibbals, in the 67th year of his earth-life.

For the last twenty years he has been a faithful advocate of this harmonial philosophy. Although of a retiring disposition he ever sought to show his knowledge of the Spiritual doctrine by his daily life. For the last three years our dear father has been nearly blind; but we who love him, ought not to mourn, for we know that his vision which was closed on earth shall be opened to brighter scenes beyond the shining river. He has longed to lay aside the casket that was so nearly worn out, and expressed the wish many times that he might go to sleep to awaken on the other side of the river, which he did after an illness of only a few days—going to sleep about four o'clock A. M., breathing his life quietly away about two P. M.

Sister Thompson, of Cleveland, addressed the audience, and in her clear and forcible manner, could not fail to interest all that listened to her inspiring words. At the close, repeating an inspirational poem, giving an accurate description of a dear sister in spirit-life, that had been there many years, coming to greet our father, and with him witness the last scenes of his earthly body as it was placed in the chemical calendar of earth.

R. P. Journal please copy.

## Children's Progressive Lyceum of Brooklyn.

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

CONVENTIONS—The first Sunday in each month.

Officers.

A. G. Kipp, Conductor.

Mrs. A. E. Cooley, Guardian.

Miss Thirz Wilson, Assistant Guardian.

Mr. H. Dickinson, Treasurer.

Miss Clara A. Cooley, Musical Directress.

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

## 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.

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

RE-ORGANIZED MAY 15, 1872.

REGULAR SESSIONS.—Every Sunday at 12 o'clock noon.

Officers.

CONDUCTOR—Mr. C. I. Thacher, 58 West Twelfth St.

GUARDIAN OF GROUPS—Mrs. S. E. Wheelock, 125 E. Seventeenth street.

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

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

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

**The 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.

**MEDIUMS AND MAGNETIC PHYSICIANS.**

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

**NEW YORK MEDIUMS.**

MISS BLANCHE FOLEY, Medical and Business Clairvoyant. Ladies \$1, gents \$2. Removed to 168 west Thirty-second streets, New York city.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Mrs. NETTIE C. MAYNARD, Test and Business Medium, 841 Sixth avenue, New York city.

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

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

**WASHINGTON MEDIUMS.**

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

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

**NEWARK (N. J.) MEDIUMS.**

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

Mrs. S. A. R. WATERMAN, 93 Lafayette street, Newark, N. J., will answer letters, sealed or otherwise, give Psychometric Delineations, or Reading of Character, from writing, hair, or photograph. Terms from \$2 to \$5 and four three-cent stamps.

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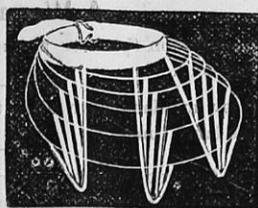
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**Mrs. Laura Cuppy Smith.**

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 spiritual 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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## The Baby's Dream.

Oh cradle me on thy knee, Ma,  
And sing me the holy strain  
That soothed me last, as you fondly pressed  
My glowing cheek to your soft white breast,  
For I saw a scene while I slumbered last  
That I fain would see again, Ma.

And sing as you then did sing, Ma,  
And weep as you then did weep,  
And fix on me your glistening eye,  
Singing your softest lullaby  
Yes, gently rock and sing and sigh  
Till you hush me fast asleep, Ma.

E'er I dreamed a heavenly dream, Ma,  
While slumbering on thy knee,  
And I roamed in a land where forms divine  
In kingdoms of glory eternally shine  
And the world would I give, were the world mine,  
Again that land to see, Ma.

I fancied we roamed in a wood, Ma,  
And rested under a bough,  
When near me a butterfly flitted in pride,  
And I chased away through the forest-wide  
But the night came on, and I lost my guide,  
And I knew not what to do, Ma.

My heart grew sick with fear, Ma,  
And I loudly called for thee,  
When a white-robed maiden appeared in the air,  
Who flung back the curls of her golden hair  
And kissed me softly e'er I was aware  
Saying, come pretty babe with me.

My tears and fears she quelled, Ma,  
And led me far away,  
We entered a door of a dark, dark tomb,  
And passed through a lonely long vault of gloom  
Then opened our eyes on a land of bloom,  
And a sky of endless day.

And heavenly forms were there, Ma,  
Seraph and Cherub fair  
And I saw as I roamed through the regions of peace,  
The spirits which have fled from this world of distress  
And theirs is the joy no tongue can express,  
For they know no sorrow there, Ma,

Then I mixed with the heavenly throng, Ma,  
Of the beautiful fair and bright,  
They smiled when they saw me, but I was amazed,  
And wondering, round me gazed and gazed,  
While songs were heard, and sunny robes blazed  
In that glorious land of light, Ma.

But soon came a shining group, Ma,  
Of white winged babes to me  
Their eyes looked love, and their sweet lips smiled  
They marvelled to meet with an earth-born child,  
But they gloried that I from the earth was exiled  
Saying here ever blest shalt thou be.

Do you mind little sister Jane, Ma,  
Who lay dead a short time ago?  
Oh you gazed on the sad, but lovely wreck,  
With a full flood of woe that they could not check,  
And your heart was so sore, that you thought it must break  
But it lived and you still sobbed on, Ma.

But oh! had you been with me, Ma,  
In the realms unknown to care,  
And seen what I saw, you ne'er would have cried  
Though they buried pretty Jane in the grave when she died,  
For shining with the blest and adorned as a bride,  
My sister Jane was there, Ma.

Do you mind the silly old man, Ma,  
That came of late to our door?  
The night was dark, and the tempest loud;  
He was very weak, but his soul seemed proud,  
And his ragged old mantle served for his shroud  
E'er the midnight watch was o'er.

And think what a weight of woe, Ma,  
Made heavy each long drawn sigh,  
As the good old man sat in papa's arm-chair  
And the rain ran down from his thin grey hair  
Fast as the big tear of speechless care,  
Ran down from his glaring eye, Ma.

And think of his sorrowful voice, Ma,  
His trembling, and anxious fear,  
When he told how he went to the barons strong-hold,  
Saying, "oh! let me in for the night is cold,  
But the rich man cried "go sleep in the world  
For we shelter no beggars here."

Well, he was in glory too, Ma,  
And happy as the blest can be,  
He needed no alms in the mansions of light,  
For he sat with the patriarchs, robed in white  
And there was not a seraph had a crown more bright  
Nor a costlier robe than he, Ma.

So sing, for I fain would sleep, Ma,  
And dream as I dreamed before,  
For sweet my slumber, and sound was my rest,  
While my spirit in the mansions of light was a guest,  
And the heart that has throbbled in the realms of the blest  
Can love the world no more, Ma,  
Can love the world no more.

April 15, 1872.

THE KIND OF WOMEN FOR WIVES.—Let the true nature and object of marriage be better understood, in accordance with the natural laws, in the physical qualifications and adaptations of parties entering it, in a proper knowledge of the duties and responsibilities growing out of this relation. Let the qualities most sought for in marriage be changed. Instead of the slender form, the small waist, the accomplishments of a fashionable education, the choicest decorations of the person, let a well developed body, good health, a sound constitution, a practical knowledge of domestic duties, be the qualities preferred, the indispensable requisites. We should then have an increase of healthy off-spring, less discontent in the family, a far less number of divorces, and a more perfect union between the husband and the wife, in all their interests, comforts and happiness in life.—*Woman's Journal*.

## A Woman's Items.

The London *Spectator* strongly favors a woman's university in England.

Gipsy maidens have fallen to \$5 a head in Persia on account of the hard times.

Two thousand women and girls are employed in the brass-founding business at Birmingham, England.

The women of Utah are preparing another memorial to Congress against the admission of Utah as a State.

The *Figaro* announces, on what it claims to be the best authority, that Nilsson will be married to M. Ronzeaud in Paris, early in July.

A baby Jubilee is proposed at Memphis for October, with a paltry chorus of five thousand voices, and an inaudible orchestra of one hundred pieces.

Thirteen old maids from Vermont lately went to Wyoming Territory to get husbands. The men there said they preferred squaws, and the Vermont ladies are mad.

Mr. James T. Fields deserves the gratitude of all woman-kind for originating the splendid course of literary lectures, to be given next season at the Technological Institute, Boston.

Miner K. Kellogg, the artist, was to-day divorced from his wife, Celia Logan Kellogg. She is to have the custody of their only child. The petition charges abandonment of the husband by the wife more than a year ago. The case is one of incompatibility.

Two men in Gardner had a dispute, a few days ago, as to where a lady related to them both should be buried, the person in question being alive and well and likely to remain so for some time to come. A fight was the result, and the matter was put to rest for the present by a fine of \$5 and costs, imposed on one of the belligerent parties.

At the caucus at Newport, R. I., last evening, of members of the House of Representatives, Gen. C. C. Van Zandt was renominated for Speaker. Ira O. Seamans was nominated for Recording Clerk. Among the candidates nominated for Reading Clerk was Mrs. Elizabeth K. Churchill, who received 17 votes out of 55 on an informal ballot, and 8 out of 56 on a formal ballot. Mr. James W. Blackwood was the successful nominee.

A BOON TO THE WOMEN.—During the months of October, November and December next, on Saturday afternoons, at three o'clock, in the large hall of the Technological Institute, there will be given a free course of twelve lectures to women, on subjects connected with English literature. The following named lecturers are already engaged for each Saturday in the above months, beginning October 5: Ralph Waldo Emerson, Phillips Brooks, Oliver Wendell Holmes, Edward P. Whipple, Wendell Phillips, George S. Hilliard, James Freeman Clarke, William R. Alger, John Weiss, George William Curtis. It is the design of this course of free lectures to introduce a scheme of instruction for women, which shall give them the advantages so long afforded to students in universities. We understand that there are to be no tickets of admission issued, but that all women—and only women are to be admitted to the hall, as there will be no room for others—who wish to avail themselves of such a course in English literature, will go early enough to take their places. The hall will seat between eight and nine hundred only, and it is to be opened at two o'clock and closed promptly at three, to avoid any interruption after the lecture of the day has commenced. Female school-teachers, especially, are to be benefited by this course, and not only they, but a large number of heads of families in moderate circumstances in life, will hail this tender of lectures as one of the grandest charities of the day. Thanks, hearty and prolonged, to all instrumental in the establishment of the course.—*Boston Commonwealth*.

A correspondent is anxious to know which religious sect in the United States is largest. It is the Methodist; the Baptist is next; the Presbyterian third, and the Roman Catholics fourth. But here is the table, and our friend will see by it what an immense mass of superstition we Liberals have to contend with. It is encouraging, however, to know that heresy is gaining ground.

RELIGIOUS STATISTICS.—*Washington, D. C., April 23.*—The statistics of religion for the United States, just completed at the Census Office, show the total number of church organizations on the first of June, 1870, to have been 72,451; total number of church edifices, 63,074; total church accommodation, 21,659,562, and the aggregate value of church property, \$354,429,581. The statistics of church accommodation for the principal denominations are as follows: Baptist, regular, 3,997,116; Baptist, other than regular, 363,019; Roman Catholic, 1,990,514; Congregational, 1,117,212; Episcopal, 991,051; Lutheran, 997,332; Methodist, 6,528,209; the Presbyterian, regular, 2,198,900; Presbyterian, other than regular, 499,344; value of the church property owned by these denominations is, Baptist, regular, \$39,229,221; Baptist, other than regular, \$2,378,977; Roman Catholic, \$60,985,566; Congregational, \$25,069,698; Episcopal, \$56,514,549; Lutheran, \$14,917,747; Methodist, \$69,854,121; Presbyterian, regular, \$47,828,732; Presbyterian, other than regular, \$4,436,524.—*Boston Investigator*.

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