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The Dead Return.

BY WILLIAM BRUNTON.

"And even they whose feet here crossed
On the noiseless calm abyss,
To the better shore which seem
Once so far away from this,
Are to me as dwelling now
Just across a pleasant stream,
Over which they come and go
As we journey in a dream."

PHEBE CARY.

Oh, mother weeping by the new-made grave,
Oh, father mourning for thy boy,
Oh, sister crying for the pure and brave,
And brother having lost thy joy—
Deem not the darling dead no more return,
Deem not they sleep beneath the sod,
Deem not that lifeless earth can ever urn
A spirit fresh from nature's God!

Oh, ye of little faith to see the right,
Oh, ye of little faith so sore distressed,
Come tread with us the realms of life and light,
And see the dead are truly blest;
Behold them richly clad in living forms—
In worlds as fair and bright as this;
But far beyond our sad tornado storms,
In isles of peace and social bliss!

Oh, sad ones cease to mourn the happy dead,
That still are pressing by your side,
That still attend where'er your footsteps tread,
To comfort, counsel, cheer, and guide.
They are not gone far off to unknown climes,
To spend their years in empty show,
Their dwelling's near to earth and all our times,
To banish sorrow, sin, and woe.

'Tis thus the dead we love return our love,
And seek our hearts as streams the sea,
The woods are not so native to the dove,
As earth and men to spirits free;
They come to succor us whene'er we need,
To wipe the tear and hush the cry,
They love us still in thought, in word, in deed,
And their pure love can never die!

BOSTON, MASS.

The Christianity of the Apostles.

BY D. LYMAN.

[From the French of Michael Nicolas.]

(CONTINUED.)

THE PARTY OF COMPROMISE.

With which of the two parties is the victory to remain? To which of the two shall it be given to direct finally the Christian Church? To the gospel of works, or the gospel of grace? To neither. As happens always when two extreme parties dispute for the control of men's minds, there arose a middle party which aimed to reconcile the Judaizers and the Paulinists, and to put an end to discussions dangerous to the success of the Christian cause. That is the party which triumphed, and which left its pallid eclecticism as a legacy to the theology of the succeeding century.

The existence of this new movement is revealed to us in a few of the books of the New Testament, evidently composed for the purpose, or at least in the spirit of conciliation, and in a few writings of the commencement of the second century. But at what period was it formed? That is a point in regard to which the historians of the primitive church differ among themselves.

M. Reuss seems to think, without however clearly explaining himself, that it made its first appearance only when the opposing views of Christianity, that of the Judaizers and that of St.

Paul, had exhausted each other's ardor, and when by the attrition of discussion, the controversy had extinguished bitter animosities. The school of Tuebingen pronounced more categorically upon the question. It assigns the origin of this party to a period quite late in the second century, for the general reason that we can think of conciliation only when extreme parties have exhausted themselves by their own excesses, and have pushed their principles to their ultimate consequences. And as in the second century we find the Judaizing and the Pauline parties still on the scene engaged in vigorous controversy, the party of conciliation should be assigned a later date.

I cannot assent to this view, still less to the reason upon which it is based. History informs us that middle parties are contemporaries of extreme parties. There were Erasmuses at the same time with the Luthers; it was from no lack of a humanitarian spirit that peace was not made between Rome and the Reformation before the battle had decidedly begun. The same spectacle was exhibited in the French Revolution. In the first deliberative assembly there was formed a centre simultaneously with the parties of the right and the left. How could it be otherwise? There are men destined by nature to belong to middle parties; men of peace and moderation of temperament, timid men, and again those who do not clearly discern the logic of principles; such men are of all times and all countries. They cannot have been wanting in the apostolic age. Can we not assign Barnabas to one or another of these classes, who after having been so long the missionary companion of St. Paul, suffering himself to be drawn over to make common cause with the Judaizers (Gal. ii, 13)? Demas, who forsook him at Rome to join his adversaries? Mark, who seems repeatedly to have gone over from one party to the other? And perhaps also Luke, if it is true as tradition declares, that he was the author of the book of the Acts of the Apostles?

WRITINGS OF THE COMPROMISE PARTY.

We may reasonably suppose that at the very time when the controversy was most earnest between St. Paul and the Palestine Apostles, a certain number of Christians conceived the hope of putting an end to dissensions, the extent of which they certainly did not comprehend, and the injurious influence of which upon Christianity they exaggerated. That was the origin of the conciliatory party. It assumed a bolder front after the death of the Apostles, when by the natural course of events such men as Luke, Barnabas, Mark, and Silas rose to the most influential positions. To the last twenty-five years of the first century we may assign those writings of the New Testament in which this tendency is evident, without being compelled with Schwegler, and in general with the Tuebingen school, to refer them to the middle of the following century.

These productions are three in number: the first epistle of St. Peter, the epistle to the Hebrews, and the Acts of the Apostles. A very remarkable fact, it seems to me, and one which has not received sufficient attention, is that the authors of those books are all the adherents of Paulinism, and that there is no writing of that period, and it may be added, of the following age, in which a Judaizing Christian makes overtures of conciliation to his opponents. In this there is nothing which is not in accordance with the analogies of history. In all contests, in whatever sphere of intellectual activity they may occur, it is always the party of the most advanced and the most truthful ideas which defers to that which represents the errors of the past. Centuries of painful toil must pass before it is possible again to conquer the ground which a man of genius has won, and which the weakness or incapacity of his disciples has given up. Moreover, St. Paul had no successor worthy of him.

FIRST EPISTLE OF PETER, A FORGERY.

The first epistle of St. Peter, in its general tone hortatory, contains no theological system. There are phrases in it which remind one of the teaching of St. Paul, and others inspired by

Judaizing Christianity. "This letter," says Reuss (History of Christian Theology), "contains after all a long series of passages more or less literally copied from other epistles, and what is more singular, borrowed on the one hand from Paul and on the other from James. The fact cannot be called in question, and cannot be attributed to accident." If we consider finally that this epistle terminates with an apology for St. Paul, whose discourses, sometimes difficult to understand, are wrested, as it is said, from their true meaning by ignorant persons (I. Peter iii, 15 and 16), we cannot but regard it with Schwegler as the work of a Paulinist who is endeavoring to bring the opposing parties together.

EPISTLE TO THE HEBREWS A COMPROMISE LETTER.

The tendency of the epistle to the Hebrews is equally eclectic, but conceived from a higher point of view. Its author desires to show the superiority of Christianity to Judaism; that is a Pauline idea; but from the manner in which he presents it, he makes it closely akin to the views of Jewish Christians. Christianity with him is but a transformed Judaism, but a new power, and so to speak, a spiritualized form of the Mosaic theocracy. Not in this way did St. Paul understand the relation between the old and the new covenants, when he declared the former to be but a simple preparation for the latter (Gal. iii, 24-26). The author of the epistle to the Hebrews, however, takes a still more decisive step towards Jewish Christianity. Not only does he observe the most profound silence in respect to the participation of the Gentiles in the kingdom of God, and of course also concerning the doctrine so dear to St. Paul, of Christian universalism, but he seems moreover to regard salvation as reserved for the elect people and restricted to the household of Abraham.

THE ACTS OF THE APOSTLES A COMPROMISE TREATISE.

The Acts of the Apostles presents another form, or perhaps another phase of the conciliatory tendency. Its author seems to have had no other object than to stifle the dissensions of the two parties and induce them to forget their old quarrels, by showing them that the leaders whose banners they claimed to follow, had labored with a perfect understanding in the propagation of Christianity, and that they had both opened to the uncircumcised the doors of the Church. An examination of the facts he relates is sufficient to detect this design. Indeed, there is no effort in this book to describe as a whole the labors of the first propagators of the Christian religion, as its title might induce one to suppose (which, moreover, is not from the hand of the author), nor even to narrate all the labors and the complete teaching of St. Peter and St. Paul, who are brought on the scene almost alone. We find in the book hardly anything more relating to the lives and the preaching of these two apostles, than what relates to the admission of the Gentiles into the church; that is, to the question at issue between the two parties.

This design becomes still more evident when we discern in what spirit the book was composed. We find in it everywhere a marked desire to reconcile the views of St. Paul and the Judaizers; salvation is represented in it as attained through Jesus Christ, and not by the practice of the ceremonial laws. That is as St. Paul understood the matter. But this salvation is rather the result of the fulfilment of the prophecies by Jesus Christ, as the Jewish Christians claimed, than of the mystical process of regeneration, as the apostle of the Gentiles conceived it. As regards the question of the relation of the new covenant to the old, there is the same system of accommodation between the two points in view. The author of the book of Acts is certainly of the opinion of St. Paul that the ceremonial law has through the Gospel lost its absolute value; but he still attributes to it a relative value. If it was not advisable to impose it on the Gentiles who embrace the Christian faith, it would in his view be an apostasy to wish to relieve Christians of Jewish origin of its obligations (Acts xv, 11; xxi, 21). As we see, the

decree of the Council of Jerusalem is his theological platform.

PAUL DEPRECIATED.

In these compromises between the two parties, Paulinism was sacrificed. Of the two great principles for which St. Paul had contended all his life, one—his ideal conception of faith, too much above the religious conceptions of his time—is entirely set aside; and the other,—his idea of the universal scope of Christianity, had already been realized by the simple progress of events, and had secured its own acceptance as an accomplished fact. There should have been conceded to him at least the glory of having been the first to advocate it! But it was for the interest of the compromise party to exhibit the other apostles in accord with him on this point; and in contempt of history, they represented St. Peter as the man chosen of God to preach the Gospel to the Gentiles (Acts xv, 7, 10 and 11, compared with Gal. ii, 2 and 7). St. Paul, it is true, is associated with him in his labors; but tradition still more completely perverted the facts. The book of Acts represents St. Paul as the work-fellow of St. Peter; legend soon made him only the assistant of the latter. And what is still more to be regretted, whilst his labors were misapprehended and forgotten in the bosom of the church, his memory was more execrated by those who still adhered to the Judaizing party.

PAUL CARICATURED.

His spiritual doctrines in regard to the ideal character of Christianity, and to the independence and superiority of the new covenant as compared with the old, had been received by many of the Gnostic sects, and were thus pushed to extravagant results, and associated with a strange theosophy. The Judaizers took advantage of this fact to charge him with being the father of Gnosticism, although he had himself combated it in those of his epistles which are addressed to the churches of Asia Minor. The author of the *Clementines*, identifying him with Simon Magus, a personage who had been made the personification of Gnosis, painted him in the darkest colors and as the enemy of St. Peter, who, on the other hand, was made the representative of Christianity. Others went farther still. They attributed to the vindictiveness of wounded vanity, his opposition to Judaism, and his views as to the universal scope of Christianity. In an apocryphal treatise containing a history of the Apostles, he is represented as a Greek by birth, who became a Jew through love for a daughter of the high priest, but who being disappointed in his suit and scornfully rejected, conceived a hatred against Judaism, and to avenge himself, began to teach against the Sabbath, circumcision, and all other Mosaic ceremonies. Paul is here sacrificed to James, as in the *Clementines* he had been sacrificed to Peter (Epiph. Haeres. xxx, 16).

THE JUDAIZERS WIN.

The Judaizing party was in other respects successful. Its doctrine that the ceremonial law of the Jews was binding upon Christians perished, it is true, but the spirit which had animated it, prevailed; the gospel works triumphed over the gospel of grace. The destruction of Jerusalem and of its temple rendered impossible the performance of many of the ceremonial rites; the rest gradually found a diminishing number of observers in proportion as the line of demarcation became more marked, and as Christianity daily made fewer conquests among the children of Israel. In this way events rather than partisan efforts at conciliation, caused the claims of the Judaizers to impose on Christians the yoke of the law and of Jewish tradition to be forgotten, and the compromise party took upon itself the task of pacifying old dissensions. The small minority of such as obstinately persisted in maintaining in all its vigor a principle which possessed no longer any significance or interest for the great majority of Christians, was compelled to withdraw from the Church, and ended by forming the dissident sect known by the name of *Ebionites*.

JUDAISM COMES OUT ASCETICISM.

But if the special form of Jewish Christianity disappeared, its spirit passed entire into the middle party, and through it into the Christian church of succeeding ages; it was merely forced to direct its attention to other objects. In abandoning Pharisaic ceremonialism, it turned to ascetic practices, toward which, moreover, the great current of the first centuries of the Christian Era was setting; and if salvation no longer depended upon circumcision; upon the Mosaic distinction of meats; upon the observance of the Sabbath and of new moons, and on the performance of a multitude of petty precepts of the Pharisees, it was made to depend upon fastings, abstinences, and mortifications of every kind.

PORTRAIT OF THE "LORD'S BROTHER."

The holy James, whose portrait has been sketched by Hegesippus, could still serve as a model for Christian piety. [A portion of this sketch is as follows: "But James, the brother of the Lord, who, as there were many of this name, was surnamed the Just by all, from the days of our Lord until now, received the government of the Church with the Apostles. This apostle was consecrated from his mother's womb. He drank neither wine nor fermented liquors, and abstained from animal food. A razor never came upon his head, he never anointed with oil, and never used a bath. He alone was allowed to enter the sanctuary. He never wore woollen, but linen garments. He was in the habit of entering the temple alone, and was often found upon his bended knees, and interceding for the forgiveness of the people; so that his knees became as hard as a camel's, in consequence of his habitual supplication and kneeling before God." If this man was a disciple and companion of Jesus, one is puzzled to imagine either what kind of teaching he received from his master, or to what kind of holiness he aspired. It is probable that he was called the "brother of the Lord" metaphorically from his "piety," but what an extravagant and foolish piety it was! There is a tradition that he was appointed bishop of Jerusalem by Peter, John, and the

other James. See Eusebius' *Eccl. History*, Book II, chap. 23, and *First Trans.*]

MISREPRESENTATION OF THE COMPROMISE PARTY.

The conciliatory tendency certainly indicates rather a decadence than a progress. It was inferior in worth, all things considered, either to the Judaizing tendency, which was based upon regard for a venerated past, or—with much more reason—to the great and spiritual views of St. Paul. By casting over the apostolic history a veil which modern criticism has with difficulty succeeded in rending away, and by leaving to posterity the legacy of the legend of the co-operation of St. Peter and St. Paul in a common work, a legend which, commencing in the book of Acts, kept on increasing until the beginning of the third century; it contributed its share to secure acceptance for erroneous conceptions concerning the apostolic times, which have exerted a pernicious influence upon the shaping and development of theology. Through its dread of discussion, not less than by its lack of comprehension of the nature and importance of the principles that were at issue, it impelled the Christian Church to attribute an exaggerated value to uniformity of belief and worship; and by stifling movement and life, prepared the way for the transformation of Christianity into a control of private consciences, in which the excessive multiplication of trivial duties, so emphatically denounced by Jesus Christ in the Pharisees, came in time to equal at least that of the Talmud.

[TO BE CONTINUED.]

Is Jesus Very God?

BY HORACE DRESSER, LL. D.

Sometime since, while having a conversation with a spirit, through the mediumship of a man most unlikely to be posted in literary affairs, I was informed by the invisible speaker that "Henry Ward Beecher is about publishing a new book; he will be ashamed of it before he dies." I remarked, in answer, that I thought it must be his *Life of Christ*, which, as it was said, he had been preparing during a considerable time past.

The supposition proved to be a fact, for soon after this conversation, I observed in some newspaper a notice of the appearance of that work, coupled with the following paragraph, purporting to have been taken therefrom:

Christ was very God. Yet when clothed with a human body, and made subject, through that body, to physical laws, he was then a man of the same moral faculties as man, of the same mental nature, subject to precisely the same trials and temptations, only without the weakness of sin. A human soul is not something other and different from the divine soul. It is as like it as the son is like the father. God is father, man is son. As God in our place becomes human—such being the similarity of the essential natures—so man in God becomes divine. Thus we learn not only to what our manhood is coming, but when the divine Spirit takes our whole condition upon Himself, we see the thoughts, the feelings, and, if we may so say, the private and domestic inclinations of God. What He was on earth, His sympathies, tastes, friendships, generous familiarities, gentle condescensions, we shall find Him to be in heaven, only in a profusion and amplitude of disclosure far beyond the earthly hints and glimpses.

Mr. B. may have the faculty of discerning truth in the aforesaid averments, but to me it is not visible in them. I understand the terms father and son, parent and child, fatherhood and sonship, to be correlations; that they express correlations which exist of necessity, which are positive in the nature of things and indestructible. The father cannot become or be the son, nor the son the father; sonship can never be fatherhood, nor can Godhead ever become Manhood, and *vice versa*. The statement is made that the Christ (meaning Jesus) was *very* God, signifying by such language that he was the Supreme Being, the Infinite Father, and not, by apotheosis, a *god*, because of his being the Great Teacher, a noble personage, heroic in purpose and performance of great and good deeds.

Now sameness in quality, in some points, or in certain attributes, is not sameness in being or essential life. Sameness is not verisimilitude—nor is resemblance substantial identity. Likeness is not reality—quality is not equality. God, the Universal Father, animating all Humanity, and living in and moving all human bodies, as seen incarnated in every person of the human race,—that highest type of animalization,—is not man in any or all of those having the human body, but very God, and he alone is such. Nor is Man, or the human family, coming into being or earth-life, without maternity, having origin alone in Divine Paternity, and being, of all his offspring, the most beloved progeny, ever, in this life, or in that which is to come, otherwise than man, though, in being and attributes, God-like—never otherwise than offspring, though having the qualities and likeness of the Father—never having equality with the Father, or being very God. If these views are not correct, then correlatives are only convertible words, at will, and the ideas which they express are nothing but the baseless fabrications of disordered minds.

It is represented in the paragraph quoted, that Jesus was the sole incarnation of the Deity, and that in his flesh or body, God became human and was made subject, through that body, to physical laws—that he was then a man (?) of the same moral faculties as man generally; of the same mental nature; subject to precisely the same trials and temptations, only without the weakness of sin! Was this paragraph, among others, what the spirit referred to in our conversation? There is neither sound reason nor reliable scripture, in English, or elsewhere, for such teaching.

God never became man, nor man-like; on the contrary, not Jesus alone, but the human race to which he belonged by natural birthright, became God-like. Man became man only by being fashioned in the image of God—created God-like—God

his Parent. The ancient pagan poet, Aratus, hath well said:

For we are also his offspring.

I propose to introduce here some testimony cognate to the matters in question. In a conversation had some time since, with a beloved sister who departed this life about forty years ago, through mediumship of Mr. J. V. Mansfield, a most reliable person in every aspect and respect, I asked her whether she thought I could get information from certain ancients in the Spirit Realm, naming Plato, Jesus, etc. Her answer was as follows:

Well, as to Plato, I see no reason why he may not be called—he communicates frequently. But the last named, the Christ, so-called, I do not know that he ever has communicated. I never have seen any one that ever saw him, and yet I believe he existed, and was all that was represented of him—some that he was born in the way they claim for him.

Now, brother, let me assure you, if such an one as the so-called Nazarene lived, he must have been created as you and I and every other mortal was. To claim anything more for him is absurd and makes your Heavenly Father a story-teller. Now God works by natural laws, and other than in that way he works not.

I do believe Jesus of Nazareth lived as purported, and was the highest type of manhood that ever existed—in fact he was, no doubt, created to be a pattern for all ages.

Subsequently, I addressed to Plato the following note, in the presence of Mr. Mansfield, carefully folded, and I know, having watched him the while, that he did not see the folded writing:

"To the Athenian Philosopher, Plato: As I translate and interpret the first five verses of the Gospel according to John, I find them to teach pure Platonism. Now please to inform me, did the writer of that Gospel borrow from you his ideas therein contained? And are the words to be found in your writings? Truly, etc.,

HORACE DRESSER.

January 5, 1869.

On the back of my folded note, I received this answer:

Yes, borrowed—rather stolen—and that not the first time, by many. PLATO.

I furnish below a free translation of original Greek texts, as they stand in the *Codex Vaticanus*, one of the most ancient copies of the New Testament. I have had to supply a few words not found in the Greek, in order to conform to the sentiment and to the idiom of our language. The supplied words are put in italics. It will be seen that these texts have not the remotest relation to the Christ, the Great Teacher, Jesus. They afford no foundation for the doctrine that Jesus is very God, and he alone an incarnation of Deity. In one of these, however, there is declared to have been an incarnation of the Deity in which Jesus and all others of the human family have had, and now have a share. It is this incarnation which has made man God-like—placed him at the pinnacle of a glorious culmination in the creations or developments of the ages upon Ages. It was this incarnation, co-extensive as the race of man; and the Divine Reason, the universal causative, concerning which the great Plato wrote and spoke so profoundly:

In the administration of the Deity, there hath ever been *perpetuating a Divine Reason*—and its expression hath ever been *going forth from the Deity*—there hath indeed ever been such an utterance of God—that same Reason hath ever ruled in the government of God—all things have had their origin by reason thereof, and apart from it, nothing hath had creation which hath been created; by it there came to be life, and that life came to be the *Promethean Fire of Mankind*;—this Flame doth indeed beam in the darkness, but the darkness hath perceived it not.—(John, chap. i, verses 1-5.)

And the *divine Reason* became incarnate and tabernacled in us—*Mankind*; and we have contemplated with admiration the fame thereof—a fame as of *agensis without maternal origin*, having generation alone of its Father—abundant in its gracefulness of form, and in its conformity to the true, in structure.—(John, chap. i, verse 14.)

No man hath seen the Deity at any time—but *man*, a god, the alone-progeny of the Father, without maternity, and existing in the bosom of the Father—he hath become his exponent.—(John, chap. 1, verse 18.)

Nor is it philosopher alone who is eloquent when discoursing of this glorious incarnation of Deity in the human race—who declares how beautiful, artistically, is the gracefulness of form, the truthfulness of expression, symmetry of structure, etc., of man, the new progeny.

(It must be so Plato, thou reason'st well.)

This new evolution of the Universal Father hath inspired the poet also, and awakened his lyre to the grand harmonies of a song of Lost Paradise, and its fabled first father and mother of our race. Let us listen to his high inspirations, though there be conflict between his poetic fictions and the real facts concerning the origin of man:

With goddess-like demeanor forth she went;
Not unattended, for on her, as queen,
A pomp of winning graces waited still,
And from about her shot darts of desire
Into all eyes, to wish her still in sight.

Nor are thy lips ungraceful, sire of men!
Nor tongue ineloquent; for God on thee
Abundantly his gifts hath also poured;
Inward and outward both, is image fair;
Speaking or mute, all comeliness and grace
Attend thee, and each word each motion forms.

There is, indeed, a scripture from the pen of Paul, concerning Jesus, which, in the common version, some persons may think, favors the dogmas of the Plymouth Preacher, put forth in the paragraph we have taken from his book; which scripture runs thus: "Who, being in the form of God, thought it not robbery to be equal with God.—(Philippians, chap. ii, verse 6.) The original Greek of this should be rendered thus: "Who, being in the image of Deity, deemed it not a violent presumption to be like unto Deity." Hence, it is seen that this scripture, when truly translated, conflicts with the notion that Jesus is very God; the claim here is nothing higher than *likeness*, which also belongs to all the children of God. Is it other than

nonsense to say of very God, he is like very God? If it be not nonsense, how incongruous!

I observe here that the testimony I have adduced, justly warrants my belief that neither Jesus nor any other visible being, is or ever was very God. His teachings are in concurrence with my faith. I do not find him inculcating such claim. Jesus, not alone, but in common with his brethren of the human family, was an exponent of the Deity. The divinity of the Universal Father, he and they hold in joint tenancy—heirs alike to an immortal inheritance.

I believe some passages of the introduction to the Gospel according to John, to have been derived from the writings of the God-like Plato. It seems to have been made up of certain independent and disjointed scraps taken from other authors, as captions or frontispieces to the principal work or book. These, copied from time to time, have been mixed undistinguishedly with the text of the author. My translation above of some of these passages, I deem to be warranted by the Greek text—they teem with Platonism. They teach the principles well known to have been inculcated by that profound philosopher. A learned commentator remarking on one of his dialogues—that one entitled *Philebus*—says:

The eternal nature of Zeus is expressed under the name of Reason.

Starting from the same point, he investigated more closely the mode and manner of created existence, and of the origin of the fluent and constant elements of it.

Plato, when he denotes the universal causative, as Reason or Mind, appeals only to the general feeling of mankind.

The true and divine Reason is exalted above all struggle for the precedence.

It would have been a wise step for Mr. B. to have taken counsel of his venerable father, now a dweller in the spirit-world, before publication of this work. It is said he communicates with mortals. I have not seen his book from which has been taken the paragraph in question—but forming a judgment thereof, founded upon that sample, *ab uno disce omnes*, the production must fail to commend itself to a large body of the public. None but believers in the supernatural—the impossible—can accept its claims concerning the God-head of Jesus.

It is, no doubt, owing to a credulous, educational, hereditary acceptance of the false version, and the false interpretation thereof, of the scripture texts above, which I have translated and here considered, that the book in question puts forth the Romish dogma seen in the extract therefrom. It follows that the doctrines—the Immaculate Conception of Mary—that she is the Mother of God—are sound, sensible, logical!

How great is the extravagance—how blind the fanaticism of the Common Faith—how lasting the grasp which a pseudo-system of theology, and an impossible philosophy, have fastened on the minds of men!

Why is this? The answer is, because Theology has continued to establish its own exclusively religious and dogmatic schools and seminaries not only, but to fill all the principal chairs of learning in the colleges and universities, with its professors—its hold in this behalf has never been weakened nor its progress in this direction ever been checked or impeded. Once it held unquestionable sovereignty over all the people—it placed in all the pulpits men who had received its fostering care and teaching at its strongholds of learning—and from these so-called sacred places, the pulpits, was alone obtained all the information on spiritual and religious matters that ever reached the minds of the masses, and nearly all they ever received on literary and scientific matters, these sometimes being brought before them collaterally to illustrate or prove some proposition or argument in a discourse. The meeting-house or lecture-room, was the only Lyceum Hall—the people who were its main attendants and supporters, were the elect, the chosen, the church, *par excellence*. The minister settled on a salary, for life, during good behavior, or until deposed or dismissed by his fellows, to whose association or consociation he belonged, was town teacher—secular and sacred preacher—and general supervisor of the marriage of men and maidens, of the baptism of babes, of the burials of all classes!

But knowledge of all kinds, and especially that which once came only through the doctors of divinity, now reaches the minds of men through other means—the press has come to relieve the anxious student and honest inquirer after truth, and to break the bondage which held such multitudes in subjection. The difference between yesterday and to-day, is this: then, conditions were involuntary—now, none need wear shackles—men may run and not be weary, walk and not faint. The press has popularized Science, Literature and Religion. The people now have within their reach, through the newspaper, what they once were obliged to get through the pulpit, if obtained at all. The ponderous review and theological magazine were the store-pages of the learned disquisitions of the day. They were too learned and technical and costly for the common readers. The professional few alone could afford them or well understand them. They were not written for the people—the elite, the elect only, were to be admitted within the sacred penetralia.

Popularization of theology and of general learning has increased so fast and gone so far by means of the press, schools, etc., that the pulpit has lost its prestige to a certain extent, and is now only a secondary affair, a shorn institution. The pews upon which the pulpit once poured its treasures of learning, have been evacuated by the earnest and sincere seekers after truth and knowledge, and their successors have converted them into soft sofas, for a solemn or smirking sentimentalism to sit upon, on Sundays, whose visible flesh and blood embodiments make handsome exhibition of perfumed and sweet-scented dress and fashionable attire—sanctuary in these days, vying with show-shop of gewgaws, with saloon of gay frivolity. For the man of sense, of thought, of research, the meeting-house and its fellow-edifice, claiming to be holier, and hence calling

itself the Church, have but little attraction, and less of profit. The peaceful, quiet fireside, and the library stocked with books and the current periodical literature, cannot fail to afford greater entertainment, and to be productive of larger spiritual profits.

[NOTE.—It may be well to state here that the Greek word for *Son*, (18th verse chap. i, of the Gospel according to John,) is wanting in the Vatican copy, and that in place thereof is found the word *theos*, thus making immense difference in the meaning of the text.—H. D.]

December 1, 1871.

The Shaker Meetings.

The meetings of the United Society, commonly called Shakers, at Fluent and City Halls on Sunday afternoon and evening, were attended by immense audiences. Fluent Hall was crowded in the afternoon to its utmost capacity to hear an address by Elder Frederick W. Evans. He was assisted by Elders Vance and Sawyer, and by about twenty brethren and sisters of the Alfred, New Gloucester, Canterbury, Enfield, and Lebanon families. Quite a number of the peculiar songs of the order were sung with excellent effect by the entire company.

Elder Evans began by saying that Shakers do not complain of the people who are not ready to receive their doctrines. The harvester does not complain of the sower. The seed must be sown as a first requisite to the harvest. The work of the first Adam was to sow the earth with human beings. Sowing is the act of spring time, and not of the whole year. The second Adam, the Christ, is the harvester, and we are living in the harvest time of the world. The world is peopled by those who belong to the Natural Order, the Order of Reproduction, the Adamic dispensation; it must be saved by those who belong to the Spiritual Order, the Order of Resurrection, the dispensation of the Christ spirit. His complaint against those who continue to follow their natural instincts, like the brutes, was not that they continue to do so, but that they, also claim to be regenerated into a spiritual life like that led by Christ and taught by him to his followers. He was glad to recognize the very general diffusion of increased light on questions affecting the relations of the sexes, but even yet the brutes set a better example than humanity follows. He traced the analogy between the early followers of Jesus, who were celibates, held their property in common, were plain in dress and speech, and did not go to war, and the followers of Ann Lee, who hold the same faith and practice. Jesus was not himself the Christ; he was but the first manifestation of the Christ spirit in man, as Ann Lee was the first woman. Till Constantine, the Christians would not fight in the Roman armies. The emperor converted Christianity to paganism instead of converting paganism to Christianity. The Christ life is the life of the resurrection, in which there are no wars and no marrying. What is death to a Shaker? It is but taking of his coat. Death has no terror for us. We are already in the resurrection, and are happy in the body as well as we shall be out of it. We have no faith in the resurrection of the material body. Deity is not a Trinity, it is not a Great Man, it is Dual, man and woman. It is as much idolatry to worship Jesus as it would be to worship Ann Lee. The one is the manifestation of Christ in man, and the other in woman. The analogy between the spiritualistic displayed at the first Pentecost and the spiritual manifestations of this, the second Pentecost, was shown. The recent rapid growth of the belief in the equality of rights between the sexes was traced to this second manifestation of the Christ in the form of woman. Elder Evan's exposition of the prophetic passages in the Revelations, was exceedingly ingenious and striking. The address abounded in eloquent passages that elicited applause. Elder Vance, of the Alfred family, gave thanks to the people for their cordial reception, and especially alluded to the first Shaker meeting held here last Summer, and to the fairness of the full report we gave of it at the time.

The meeting in the evening at the City Hall was an immense crowd. The aisles and lobbies of the great hall were filled, and many were turned away. There were probably 3000 people present. Several Shaker songs were sung, and addresses were delivered by Eldress Antoinette Doolittle, a very pleasant speaker, and by Elder Evans. Both touched on political themes, and urged the necessity of trusting a share of the government to woman. Elder Evans said there had been two revolutions needed in this country to free it from monarchy and from slavery, and there are still in the constitution elements of future revolutions. It was a pressing need that woman should have a voice in the government. If the Representatives are men, let the Senate be women, and whatever can receive the sanction of both houses will be likely to be right and safe. The singing exercises, which were a notable feature of both meetings, were led by the New Hampshire delegation.—*The Portland Transcript*, June 15, 1872.

Practical Religion.

The reason why the pulpit has fallen into disrepute, and the church has lost much of its former hold upon and influence over the people, is the fact that so much of the preaching is profitless and impractical. It concerns everything but the homely duties of life, and the great moralities which make civilized society possible. Mr. Froude says he has heard many hundred sermons in England, many a dissertation on the mysteries of the faith, on the divine mission of the clergy, on apostolic succession, on bishops, and justification, and the theory of good works, and verbal inspiration, and the efficacy of the sacraments; but never during these thirty wonderful years, never one on common honesty, or those primitive commandments, Thou shalt not lie, and Thou shalt not steal.

It is hardly to be said of the preaching in this country; but even here the mint and anise and cummin often receive more attention than "the weightier matters of law." There is no surer or quicker way of destroying the influence of the church and raising a crop of infidelity, than to be preaching about doctrines as obsolete as a last year's almanac, and as useless for all the real purposes of living as sheets of vapor for shingling a house. The more practical religion is made, the more influence it will have with the people, and the more respect they will have for its teachers and institutions. When it is seen that the pulpit touches human life and human society at every vital point, that all the highest and best interests of men in this world have their clearest statement and strongest advocacy from the sacred desk, that it is morticed into a solid framework of utilities and pays for itself by the light it sheds over the shadowy paths of duty, and the moral power it communicates to the hearts of its adherents, the Church will be loved where now it is merely tolerated and patronized, and the clergy will be followed as natural and revered leaders of society, instead of being treated as at present with merely traditional respect.—*The Golden Age*.

Facts.

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

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

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

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

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

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

Grove Meeting at DeWitt, Mich.

The Spiritualists of Clinton County, Mich., held a very interesting Grove Meeting at the village of DeWitt on the 15th and 16th of May, 1872. The weather was very pleasant; the Grove beautiful; the audience large; the people enthusiastic; and the speaking excellent.

Besides our regular speaker, Dr. Barnum, we were agreeably entertained by Bro. S. Van Sickle, Spirit Artist, and Rev. Mr. Sanford, Universalist. Mr. Van Sickle is a well known able advocate of our cause. He has done some wonderful things by way of drawing and painting portraits by impression. The Rev. Sanford, though a nominal Universalist is a very liberal gentleman, and addressed our meeting in such a candid, liberal and respectful manner that he gained the sympathy and respect of our people, instead of the opposite which is generally gained by Rev. gentlemen who undertake to speak upon the subject of Spiritualism. If Bro. Sanford continues to investigate the phenomena and philosophy of Spiritualism in the same candid and unprejudiced manner in which he has commenced it, he will undoubtedly become "one of us" ere long. He is intellectually an educated and able man, and a very good speaker.

Dr. R. P. Barnum is our regular itinerant speaker—that is, we of Clinton County, have him employed to "travel a circuit," (extending over our County) and lecture for us. He speaks every three weeks at each appointment. We pay him \$1,000 per annum. He made the leading speeches at this meeting, and was attentively listened to by not only those of our "faith," but also by the Universalist brethren present, who could not but acknowledge his ability and eloquence. Our speaker is acknowledged by all who hear him to be the best who has ever undertaken to entertain the people of this section. He is not only "well posted," but is logical and at the same time fluent and eloquent in delivery. The writer has had the pleasure of listening to H. W. Beecher in his Brooklyn Church and consider him in no particular superior to Br. Barnum as a public speaker. The Doctor has spoken for us six months and his lectures still continue to come fresh and glowing from the apparently inexhaustible fount.

The following Resolutions were adopted by the Spiritualists at the DeWitt Meeting:

RESOLVED:

1st. That we recognize God as inseparable from nature, and his attributes as identical with natural laws and forces.

2nd. That we hail with joy the advent of modern spiritual manifestations, they being the *only* demonstration, to us, of the immortality of the human soul, and the existence of the spirit-world.

3rd. That we recognize in the principle of individual responsibility a law of nature; and that any kind of vicarious atonement is a natural impossibility.

4th. That heaven can be attained only through obedience to natural laws—and that hell results invariably from disobedience to such laws.

5th. That our duty to God lies wholly in the line of our duty to ourselves and to our fellow-man.

S. W. DAVIS Secretary.

St. Johns, Mich., June 20, 1872.

Springfield, Ohio.

BRO. A. A. WHELOCK: Our Grove meeting was a decided success financially and spiritually; no one that had the success of "liberal thought and human progress" at heart, but felt proud of being a Spiritualist, after listening to the beautiful philosophy as expounded by Sister Elizabeth Coit and Addie L. Ballou; as well as Bro. O. L. Sutliff, and the matchless young *creed demolisher* Cephas B. Lynn. Cephas felt glorious, as he tumbled the old mouldy towers of Orthodoxy to the ground. No hurricane ever more effectually scattered the debris of human handiwork than did Cephas when he stood upon the pinnacle of his inspiration. He is the Guy Fox of Orthodoxy, and we predict much success from his labors. The old "Banner," that has so long floated in the breeze of Spiritualism may well be proud of their "local," and may his guardian angels guide him here again the 4th of next August, when we hold another Grove meeting. With pleasure I announce the advent to the spiritual rostrum in Ohio another highly gifted Lecturer, Mrs. Elizabeth Coit of Columbus. She has delivered three lectures to our society that are seldom surpassed as literary productions. Her poems are full of beauty of expression, and rich with gems of thought. Other societies in central Ohio would do well to secure her Lectures. Bro. O. L. Sutliff with his usual satisfactory explanations of the mysteries of Biblical prophecy gave universal satisfaction. The old dogmatical interpretations vanished under the light of his spiritual understanding.

Sister Addie L. Ballou has been with us the past month, and has succeeded well in drawing good audiences. Her Lectures are full of practical truths, beautifully and boldly expressed. The cause here is prospering, many new converts having their spiritual eyes opened to the truth of our harmonial philosophy.

The spiritual cause like the political, is keeping step with the onward march of progress. Ten years ago no sane man would have believed that the "unterrified Democracy" would to-day "rally round the flag" of Horace Greeley. Verily, the world moves, and success to the movement everywhere.

Yours in the cause of truth,

GEO. M. TABER.

July 8, 1872.

To the Editor of The American Spiritualist:

Permit me to use a short space in your valuable paper; I think the occasion requires it. You learned the event of the burning of the Spiritualist Hall in Ashley, O. The flames aroused the sleeping inhabitants between one and two o'clock the morning of July 2, 1871. The incendiary's torch was brought into existence by the dying embers of the church of mythology in that place, nourished, cherished and sustained by its members till it obtained power sufficient to be triumphant in its work of desolation and destruction, following the example of its antecedents.

The query rises in all minds endowed with a reasonable degree of intelligence, clear of superstition and bigotry, *why* that relic of barbarism, which had its origin in the dark and gross condition of human life, should pass down through so many generations, and find a lodging place in the minds of the people in this boasted land of liberty, these United States of America. Has not the time come when progression or civilization should throw that thing overboard? Surely our people are prepared to be governed by the wisdom of this age, as it is now developed in the children of earth, in regard to the laws of individual representation, and the organic organization of both body and spirit, giving a knowledge of the laws which unite the two worlds in communion, giving them the positive knowledge that they are in *rapport* with the angel world; that they are endowed with inspiration, through the ministering power of angels, to guide, guard and direct them in all their works or efforts for good.

Surely it is better for us to receive inspiration from above, as Jesus directed us, than to receive it as it has been handed down to us by designing priests—through their translations and interpretations—that which was given to another people, at other ages of the world. But truth must meet error, superstition and bigotry in conflict to-day, as it has always had to do; but, thank God, its votaries are sufficient to meet the conflict, and come out triumphant.

The Spiritual Society at Ashley, at that time, was not able to build such a hall as the occasion required, without creating a heavier burden than they were willing to endure. There came a rescue in their behalf, in the form of a new hall on the old site, built by J. H. & S. Rosevelt. It will be known as the Rosevelt Hall. They have denoted the use of the Hall to the Society for Sunday School Lyceums and Lectures.

The new hall is built of brick, with a beautiful architectural formed roof, covered with tin, creating a fine appearance and adding an acquisition to the town, testifying of the energy and enterprise of its builders, especially when we consider the short space of time the hall was being built, four weeks from the time the first brick was laid till the completion.

The next day (Sabbath) the Society held their Sunday School Lyceum in it. Too much praise cannot be bestowed upon such men as the Rosevelts, in their generosity and liberality in defence of the truth. The voice of all true minds will go up to them with thanks, and to all who will go, and do likewise. The size of the main building is 62½x30, addition 28x14. It will be dedicated to Truth, or the power of Reason, making a free platform whereon all may stand in portraying, or in defence of that which they believe to be the truth, in the spirit of love and universal brotherhood. The dedication will take place on the 27th and 28th of July. The Society is expecting able and inspirational speakers and a superior test medium,

who will be able to prove spirits present by describing departed friends standing in the audience, with such accuracy that they will be recognized; yes, their identity will be made manifest so plain that it will convince the friends on this shore that the friends from the other are present, proving immortal life beyond a doubt.

Speakers engaged agree to denote their time, the Society paying their expenses. I will urge all speakers and mediums to attend who can, and donate their time and expenses; it will be thankfully received, and help bring that mighty truth over error.

Come out all whose minds are free to receive truth, for it will bless you. Come out all who think that they are in proper distance; who believe that fire with its desolation, destruction, and the slaying of the innocents—"for God's sake!"—is about to pass away. Come out, all freemen, whether you have any knowledge of spirit communion or not, and show to the midnight incendiary's torch that we speak in tones of thunder, that we cannot be misunderstood.

H. P. McMASTER.

LEONARDSBURG, O., July 2, 1872.

The Women Question.

Miss Susan Dimock is admitted as a physician in good practice to the State Medical Society of North Carolina.

The champion married and divorcee man of Indiana, who resides in Warsaw, has just been divorced from his ninth wife, and yet he is not happy.

A negro girl escaped from a Tennessee jail by soaping herself thoroughly and squeezing through the bars. Her garments remain to be called for.

Capt. Thomas J. Griffin, commanding the "Spencer Grays" (colored), has offered Miss Tennie C. Claffin the command of that organization.

Lord Cortenay, eldest son of the Earl of Devon, who has been so badly in debt, has got out by marrying a rich widow, the daughter of a distinguished statesman.

Queen Victoria's crown weighs three pounds and a fraction over. It contains 3093 jewels, one of which, a ruby, was worn in the helmet of Henry V., at the battle of Agincourt.

In one of our courts, yesterday, a woman who brought a suit against another for slander recovered one dollar in damages. The slander consisted in being accused of drunkenness and adultery.—*Boston Herald*.

The little French town of Nanterre has once more witnessed the antiquated ceremony of crowning with a wreath of roses the best conducted girl of the district, who is also presented with a gold watch and a purse of £20.

John B. Osborne, against whom a libel for divorce is pending by his wife Elizabeth, has been committed to jail for contempt of the Supreme Court, in refusing to obey an order to support her and the children, *pendente lite*.

An inconsiderate woman in Culpepper, Va., not only ushered three boys into this world of trouble, at one time a few days ago, but assumed a further responsibility of tremendous weight, by naming them respectively after Gen. Beauregard, Gen. Lee and Gen. Jackson.

The *Woman's Journal*, the organ of the intensely respectable ladies of Boston interested in the suffrage question, with marked inconsistency, has from the outset bitterly opposed the positions assumed and the work accomplished by Mrs. Victoria C. Woodhull.

Mrs. Victoria Woodhull has accepted the nomination for the Presidency that was offered her. We have not the slightest doubt but that she would accept the Presidency itself, could she get it. But President Victoria will hardly come to rival Queen Victoria.—*Boston Traveller*.

A WOMAN'S INVENTION.—In Lecky's work on "European Morals," vol. ii, page 85, we find it stated that a Roman lady named Fabiola, in the fourth century, founded at Rome, as an act of penance, the first public hospital; and the charity planted by that woman's hand overspread the world, and will alleviate to the end of time the darkest anguish of humanity.

Women-suffrage women are ardently opposed to the election of Mr. Greeley to the Presidency, as the *Tribune* has made all manner of opposition to their cause. Were women to vote, President Grant would be sure of a two-millions majority. Women like soldiers, especially when they are successful,—and then the President is a model husband, and father; and he made a love match, which gives a romantic element to his history,—and women like romance.—*Boston Traveller*.

On Saturday last there was published in the *Herald* a paragraph descriptive of the amount of work that a poor widow done on a lady's spring suit for a large establishment in this city, for which she was paid the sum of eighty-five cents—while the work at a low estimate was worth two, three or four times that money. It has now been ascertained that the suit when made-up cost the firm less than \$3, and that it was sold for \$10. Itemized, the suit cost as follows: Material (calico), \$1.87; making, 80 cents; cutting, 10 cents, and inspection, 10 cents; total, \$2.87. And there are hundreds of women in Boston

whose labor is worked into the profits of employers in exactly the same ratio. Such employers are ashamed to call this grinding of the poor wage-slavery, but it robs honest toil of its proper reward, which is about all that slavery can do.—*Boston Herald*.

KITCHEN REFORMS.—Dundee bids fair to become famous for something more than the traditional old man whose "horrible spree" has been immortalized by Lear. The servant girls, whose "strike" we mentioned some time since, have just held another meeting, and a very stormy one. It was unanimously voted that there should be no more six months' engagements, that wages should be paid monthly, and that they should have the right to wear what they choose out of doors, provided they did not "dress as odiously as their mistresses." As to the matter of characters, it was the opinion of one speaker that the mistresses' characters needed to be investigated more than the servants'. One speaker said she had lived in the house of a clergyman where she had to sit up till after midnight washing tumblers, while the minister sat in the parlor drinking toddy with his friends. It was decided that six o'clock was early enough for any respectable girl to get out of bed in the morning. A committee was appointed and a regular organization formed. "The bonnets o' bonny Dundee" seem to have things their own way just now, but just how long it will last remains to be seen.

While the women of Massachusetts and New York have been talking about it, their sisters in Oregon have gone and done it. They have asked Congress to amend the Homestead Law so as to allow them to pre-empt public lands. And Congress has too much justice as well as gallantry to refuse the fair petitioners, and there is every probability that the amendment will pass. The President approves it, and Mrs. Senator Williams is happy, and Mrs. Sawtelle, the President of the Woman's Real Estate Association, has gone to Oregon to act as agent for the brave women who mean to try what virtue there is in the soil. Why should not women have an equal right to and share of the land with men? The real estate instinct is feminine, for it comes of a pure love of Mother Earth. If woman's sphere is home, as the conservative wisacres never tire of telling us, give her a home to build it on. We have an idea that nothing is so likely to give a woman dignity and independence as the knowledge that she owns a homestead, and nothing will take the bachelorism out of a man so effectually as the sight of a little woman carrying on a snug farm of her own. Let Eve make a Paradise and she will find it hard to raise a fence high enough to keep Adam out. Adam has a great liking for that sort of thing.—*Golden Age*.

The latest plan aired to help the democracy back to power comes from a lady,—and from no less a lady than Mrs. Lucy Stone. She is indignant—naturally so—that so little attention is paid to the request (or demand) of the women who desire to be made voters; and she suggests that those women who are in earnest in the matter should take an active part in the Presidential contest,—saying, "There are three women who, as platform speakers, can turn the scale in the coming canvas. Mrs. Livermore, Elizabeth Cady Stanton, and Anna Dickinson can decide the vote of any doubtful State. We have tried everything else. Our argument is accepted. Everybody believes that woman suffrage is sure to come. If we had votes we should long since have found both parties ready to serve us. Now let the three women above named hold themselves ready to ensure the success of one party and to defeat the other, *and do it*." We mean no disrespect to the ladies named, but we do not believe that their speeches and their labors, let them speak never so well and work never so hard, would affect even one electoral vote, in the national contest of 1872. We know this from our own feelings on the subject. No one can be more desirous of the establishment of woman-suffrage than we are. It is more than thirty years since we first wrote in favor of placing women, in respect to law and politics, on the footing of perfect equality with men. We have never read, or heard of, an argument that could shake our views on the subject; and it is a matter of astonishment to us that any one should oppose woman-suffrage who is not ready to confine voting to a very small class of very wealthy men. There is not an argument against female suffrage that is not dead against male suffrage in the cases of nineteen men out of every twenty who are voters, and who would storm savagely were they to be told that they are not qualified to vote intelligently. We had as lief a woman should be President of the United States (*Madame la Presidente*) as a man,—and we had as lief that a colored woman should hold our chief magistracy as that it should be held by a white woman. In respect to sex, color, religion, origin, and race we have not the ghost of a prejudice,—and but for the abundant evidence that there is of the existence of prejudices in others; and we believe they are confined to the ignorant, though interested intelligent persons sometimes affect to be under their dominion. Yet, for all our friendliness to the woman-suffrage cause, and our readiness to vote for woman to fill our highest stations, we are not prepared to do anything that would, even in the slightest degree, place the Republican ascendancy in peril; not because we have any attachment to the Republican party, as such,—for we have no such attachment,—but because we believe the continuance of that ascendancy is necessary for the preservation of the country's peace, and the prevention of a renewal of the civil war. We should not, therefore, be in the slightest degree moved by the arguments of any number of women,—though they were as able as Aspasia, as good as Rachel Russell, and as beautiful as Agnes Sorel,—who should seek to restore the democracy to office because the Republicans—who haven't the power to do it—do not establish female suffrage.—C. C. HAZEWELL.

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.

Principles and Platform of the Internationals.

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

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

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

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

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

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

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

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

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

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

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

The International Workingmen's Association.

All persons desiring to become members of, or to form sections, and trades unions or societies wishing to affiliate with the International Workingmen's Association, can procure all the necessary information and documents by addressing the regular officers of the Federal Council of North America, as follows:

English Corresponding Secretary, John T. Elliot, 208 Fifth street, New York.

German Corresponding Secretary, Franc S. Bertrand, 214½ Broome street, New York.

French Corresponding Secretary, B. Laugrand, 335 Fourth avenue, New York.

Spanish Corresponding Secretary, Majin Janer, 112 Lexington avenue, Brooklyn.

Italian Corresponding Secretary, Antonio Brumi, 621 East Twelfth street, New York.

Mrs. A. M. Middlebrook.

Recently we gave our readers some account of this talented lady whom we are able to count among our most respected friends. She is open to engagements to speak upon any subject of general interest—religious, political or social—anywhere in the States east of the Mississippi River. Terms, \$75 and expenses. We take pleasure in recommending her to our friends, as one of the most profitable as well as entertaining speakers in the field. Her address is box 778 Bridgeport, Conn.

Mass Grove Meetings in Wisconsin.

J. M. Peebles and J. O. Barrett, assisted by other speakers, will hold mass grove meetings in Wisconsin, as follows:

July 20 and 21, at Darien, Walworth County.

July 27 and 28, at Sheboygan Falls, Sheboygan county.

August 3 and 4, at Ripon, Fond-du-Lac County.

J. O. BARRETT, State Missionary.

The Brooklyn Spiritual Union

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

Children's Progressive Lyceum of 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.

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.

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.

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,

The Art of Resting Audiences.

It is a great art to know how to preach as long as you want to, or have to, and not tire your audience, especially where you have been preaching many years in the same place. For my own part, I do not think that a very long sermon is adapted to edification; but a man ought to be able to preach an hour, and to hold his audience, too. He cannot do it, however, if his sermon is a monotone, either in voice or thought. He cannot do it unless he is interesting. He cannot possibly hold his people unwearied, when they have become accustomed to his voice, his manner and his thoughts, unless he moves through a very considerable scale, up and down, resting them—in other words, changing the faculties he is addressing. For instance, you are, at one time, by statements of facts, engaging the perceptive reason, as a phrenologist would say. You soon pass, by a natural transition, to the relations that exist between facts and statements, and you are then addressing another audience, namely, the reflective faculties of your people. And when you have concluded an argument upon that, and have flashed an illustration that touches and wakes up their fancy and imagination, you are bringing in still another audience—the ideal or imaginative one. And now, if out of these you express a sweet wine that goes to the emotions and arouses their feelings, so that one and another in the congregation wipes his eyes, and the proud man, that does not want to cry, blows his nose—what have you done? You have relieved the weariness of your congregation by enabling them to listen with different parts of their minds to what you have been saying.

If I were to stand here on one leg for ten minutes I should be very grateful if I were permitted to stand on the other a little while. If I stood on both of them perfectly erect, I should be glad to have the opportunity of resting more heavily on one, and taking an easy position. In other words, there is nothing that tires a man so much as standing in one posture stock still. By preaching to different parts of the minds of your audience, one part rests the others; and persons not wearied out will listen to long sermons and think them very short. It is a good thing for a man to preach an hour and have his people say, "Why, you ought not to have stopped for an hour yet." That is a compliment that you will not get every day, and you ought to be very grateful when you do get it.—H. W. Beecher.

A Wisconsin white girl of sixteen has become attached to a roving band of Indians, and will not leave them.

The washerwomen of Teigmouth have joined the maid servants of Dundee, and are "out on a strike."

Truth lies in the boundlessness of things. It is in setting bounds that you create falsehood.—Frederick R. Marvin.

It is needful that a man be true; not that he live. Are men dogs, that they must be happy? Luther dared to be undone.—Theodore Parker.

Great souls are filled with love,
Great brows are calm;
Serene within their might, they soar above
The whirlwind and the storm.

Always scorn appearances, and you always may.—Emerson.

Afar behind expression, hides
The thing to be expressed.
Deep underneath all that we do,
And all we seem,
Lies what we feel;
And what we feel, we are.

—R. G. Hosmer.

Greatness once and forever has done with opinion.—Emerson.

It is all coming, my Heart, it is all coming!
The brilliant, beautiful day—the bees' low humming—
The flicker and float of the leaves
In gleam and in shadow—
The flutter of birds round the eaves—
Their songs in the meadow.
"So comes our Spring, little girl, tuneful and Sunny,
When I sip Love's delight as the bee sips honey."

Is it not dreaming, my Heart, are you not dreaming?
This Spring coming into my life, sure it is but seeming;
And May slips away into June,
June into December—
Then bird-notes grow few—out of tune,
And then—blank December!
"Not thus our Spring, little girl, endless its glory;
Ah, cannot you feel how I thrill with the story?"

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

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

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

For The American Spiritualist.

Spring.

BY B. A. BEALS.

Fair Spring has opened her palace-green halls,
New kindled with heaven's own light—
Her golden-fringed curtain airily falls
From blue-domed, starry-eyed night.

What dreamy-eyed beauties glimmer to-night
In the hush of its silence and gloom,—
The sweets of her flowers steal sorrow from sight,
And crown the heart with its bloom.

Her voice is fragrant with promises fair,
Old Winter is charmed into sleep—
The sorrow-heart bleeding, sacred with prayer,
Smiles up with radiance sweet.

Oh sweet is the breath that falls on the earth,
And pure are the hopes that are budding—
Heart-lives are singing the song of its birth,
Heaven's archway with glory is studding.

Deep in the fountains of Nature we bathe,
And smile at the sepulchres olden—
The rosy-dawn garlands with beauty the grave,
And whispers a prophesy golden.

So up from the sorrowful present we rise
Into the living Unseen;
Up from a world of shadows and sighs
Into the Infinite sheen.

VERSAILLES, N. Y.

Phenomenal.

AN HOUR WITH DR. SLADE.

BRO. WHELOCK: Dear Sir,—Dr. Henry Slade, the wonderful and truly astonishing physical medium, is too well known to your readers, to require a formal introduction at my hands. The late infamous accusations brought against him by the New York *Sun*, has had a tendency (contrary to the expectations of the base clique) to place the Dr. prominently before the public as a true and reliable physical medium for spirit phenomena. The writer was South at the time of the *Sun's* sensation—the matter being brought to his notice through the *R. P. Journal*. Without a moment's hesitation, I pronounced the charges false in every particular. Like many others, we determined to call on Dr. Slade the first opportunity that offered. Having business in New York city lately, I called on the Doctor at his reception rooms, 210 West Forty-third street, two doors from Seventh avenue, where Dr. Simmons kindly greeted and introduced me to Dr. Slade. I confess to being disappointed, for instead of an old, care-worn gentleman of fifty or sixty, we found the doctor quite a young man, not over thirty, with a fine, open, frank countenance; of a singularly nervous temperament; very sensitive to spirit touch—more so than those who never saw or heard any manifestations whatever. The Doctor told me that owing to the warm weather, and the severe task he has gone through lately, the manifestations for materialization would be discontinued until September. By request of the Doctor, we took a seat at his table, a large, square, fall-leaf table, weighing about forty-five or fifty pounds. Three persons only were present, Dr. Slade, my wife and self. Time—three o'clock p. m. Sun shining brightly. One of the curtains was drawn to one side, admitting the sun's rays in the room, enabling us to see distinctly every object as plainly as in broad daylight. Our hands were no sooner placed upon the table than violent rattling took place on the chairs and table. My chair, while I sat in it, was drawn away from the table and then pushed back again. An empty chair that stood on the opposite side of the table, was moved about as quick as a person in the form could do it. Dr. Slade now took the slate in his hand, and placing a bit of pencil, not larger than a grain of wheat, upon it, held it up close to the under side of the table, with his whole body in plain view, his left hand on both of our hands, his right hand holding the slate at the corner of the table, so that two sides of the slate and his hand were in full view. Writing commenced immediately, which proved to be from my sister, and readily recognized.

The slate was now placed on top of the table, with the grain of pencil under it. Writing was instantly heard, which was from my father. A bell was placed on the floor under the table, which was taken up and rung violently and then placed upon the table. A hand took hold of my watch chain and toyed with my sleeve buttons. This hand was visible to me while both of the medium's hands were upon our hands on top of the table. The Doctor now held the accordeon at the edge of the table, when our invisible friend delighted our ears with "Home, Sweet Home."

The Doctor was now entranced by Owosso, an Indian Chief of the Chippawa Tribe, who chatted with us for fifteen or twenty minutes, keeping us highly amused by his cunning and witty sayings.

During the entire seance, everything in the room was in full, plain sight. Deception or fraud could not for a moment be thought of, even to the most ignorant or skeptical mind. Dr. Slade informed us that Robert Dale Owen was sitting daily with him for tests and investigation, the results of which would be given to the public, when completed, by Mr. Owen, in book form.

Yours for Truth and Justice,

NELSON HOLMES.

June 24, 1872.

Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment.—
Jesus.

A Wonderful Phenomenon.

The following private letter speaks for itself. Being personally well acquainted with the author, I can vouch that he has represented the whole matter exactly as it was told to him; and being a man of much more than ordinary intelligence and education, and quite skeptical, I have no doubt the facts are as related. I join with him in the hope that somebody will take time to look after all the facts in the case.

As I have not obtained permission of the writer to use this printed letter, I will for the present withhold his name from the public.

MOSES HULL

LETTER.

ATLANTA, GA., May 8, 1872.

REV. MR. HULL: Sir,—a few days ago I was in Morristown, East Tennessee, and was told by an old gentleman, a Mr. Lee, that a child was born there with her father's name as plain as if printed on her breast or lower part of the neck. She is now grown and married. Her maiden name was Cassidy. She is a medium, any questions put to her appears in blood red letters on her arm. They tell a most remarkably story of this girl. Her father went west and never returned. This girl seeing other questions were answered correctly, concluded she would call up her father's spirit and see if she could learn anything of him, and she had written on her arm the following story, which upon subsequent investigation proved to be correct. The spirit said:

"I was murdered below St. Louis for money, thrown into the Mississippi river, and some days after was found and buried on the bank between two large trees, giving the address of the parties finding and burying him."

I was told this by several. Mr. Lee I have known since 1854 and believe him to be as truthful, reliable man, as there is in Tennessee.

The proprietor of the Virginia Hotel, told me he had heard a great many speak of her to the same effect.

I would like you to investigate the truth of this, and have it published in some of your papers. The lady now lives near Beans Station, a noted point near Morristown, about 40 miles above Knoxville, Tennessee.

I have no doubt of the truth of this, and hope you will not think me jesting, and will investigate this peculiar case. If any one has ever been born before with the father's name on them, I have not read, or heard of it. I think these wonderful cases should be thoroughly investigated. I was told, a gentleman of Morristown proposed to give her ten thousand dollars, if she would travel with him, and she refused to take it, or go with him under any circumstances. I heard of another writing medium at Summit, Ky. She has a sister, Mrs. Adams, of Mt. Vernon, Ky. I heard this story of her. Her father died and his papers could not be found, and she called up her father's spirit, and learned where the papers were, who had them, or where he had hid them. There was a good deal of money involved in this case.

These are certainly wonderful cases, and deserve investigation by you, who must with such bitter opposition by Orthodoxy.

I mentioned this to a Baptist preacher a few days ago, and he remarked, he would not believe it unless he could see it himself. I told him, such men as he was put Christ to death.

Mobile, Ala.

BRO. A. A. WHELOCK: Since the late expurgation of the *Christian Statue* from the literary escutcheon of Legislative Alabama, imposing the small penal fine of five hundred dollars on any who should lecture on or teach Spiritualism in her God-endowed confines, spiritual mediums have dropped in here and there, from time to time, and put the heaven to work. The eye-opening seances of Jennie Ferris, the Davenports, Reid, and others, though treated as shows by the superficial and would-be knowing ones, have left issues among others, not so easily settled. Some say the underlying causation is "Electricity"—some "Magnetism"—some "Mesmerism"—some "Mental Reflex"—some the "Devil," (!) and some "Unmitigated Humbug."

The rubicon of self-sufficient scouting being passed, outsiders are beginning to discuss their own respective opinions among themselves, which tends to anything but a harmonious unity of sentiment. Like the magician's devil, "the Thing's been raised, and went 'down' at any body's bidding. Hydra-heads dart forth here and there, wonderfully mystical and insidious. Mediums are becoming quite common, and all are now and then called upon to consider such suggestive facts as the following: The spirits rock a young mother's babe to sleep without rocking it off the dining table. A pencil stands up and writes in her pies, without being touched by anything perceptible to the human senses. Spirits through her respond to visiting friends. Chairs are moved about the house by an unseen power, for her and others to sit in. A recently departed priest returns and rambles over his old strolling grounds, much to the alarm of Father P—"Pat and Bridget." A pilot returns about 12 o'clock night after night, and rings the "done with your engine gong" on a laid-up steamer (the Virginia), much to the discomfort of the rat-hunting watchman, who becomes speechless with continued fright and disgust. One medium of unquestionable standing and veracity, writes test messages from unknown spirits to friends and visitors, which are accepted as incontrovertible tests. Another medium of equal standing and integrity writes up fifty year-ago-histories of which he knew nothing, for visitors, who testify in full to the truth of every statement made.

Another gives special directions how to find lost things, and

through his mediumship enables the invisibles to take a gun out of, and return it into, a locked closet, under test conditions; and also to make a table walk up a long flight of stairs, with his (the little boy medium's) hands on top of the table, and also write backwards and forwards with either hand with equal facility. Bruised limbs have been suddenly and permanently relieved of pain; desperately torn wounds of eight inches in length, laid bare to the bone three inches deep, after five hours exposure, have been closed, relieved of pain instantly, and permanently cured in four days. Little Ruth J—, of six summers, sees, names and describes spirits to her parents, friends and visitors, and prefers playing with her spirit sisters to those in the form.

These are truths, all of which can be proved, if doubted, by various persons in the city of Mobile, as having occurred within the last few weeks, (save the case of the crushed arm.) And it is said on good authority, that "Old Jeff," out by the gas works, who, though himself as dark as a concatenation of black cats in an Egyptian midnight, can at that hour, or any other time, through the aid of one eye (all he has), glassed over as it is with the bedimming touch of eighty-two summers, see, name and describe spirits in the most ready, apt, unostentatious and satisfactory manner.

Orthodoxy is restive, the waters are troubled, "winter's sorrows" are coming, and the aching fangs of "Immaculate Soulship" and vicarious atonement will soon drop out, and the true Christian regime restored, to be practiced and carried out as originally intended.

Mrs. Annie C. Lorry, of Texas, a young medium of great ability and promise, has been lecturing here twice a week during the past month.

At a meeting of the Spiritualists of Mobile, last Thursday night, on the occasion of her farewell lecture, they unanimously passed a resolution of thanks for able services rendered, and cordially endorsing and recommending her to the friends amid whom she may hence sojourn. She leaves in a day or so for Atlanta, Ga., or her way North.

The effects of sad experience and ripening humility has opened the spiritual senses of the South; and offers a larger and fairer field of promise than is generally supposed, and those who may in view of this fact, prove most tributary to those ready to receive and most needing light on the harmonial philosophy, will doubtless profit most, and in ultimate return be most profited.

Bro. Wheelock, you seem to be an itinerant servant of all work, could you not extend your judicious sojournings down in this direction? Our wants are many, and the laborers are few. It seems to me our winter clime would be the clime for you.

June 17, 1872.

Y. A. CARE.

The Church Leech.

NEW YORK, May 24, 1872.

DEAR MR. ABBOT: In Washington, day before yesterday evening, Prof. Doolittle and I called at the rooms of Judge Wm. D. Kelley, the distinguished member of Congress for Philadelphia. I showed him the last tract, your "Demands of Liberalism." He read the first demand, and said—"I fully agree to that," and he then went on to tell us that there is now a bill before Congress to admit a chime of bells for a church free of duty, and, said he,—"I am told there are more than fifty precedents for it, and also for the admission of church organs free of duty; and in every case they have been for Catholic churches."

Tell your Protestant friends of this way of robbing the Treasury, so that they may all go about it and defeat the scheme. When will the Free Thinkers of this country become weary of being taxed to prop up decaying and debasing superstition?

—Index.

Yours in hope,

A. K. B.

Dedication.

As a sign of the times, and for encouragement to others, it is hereby announced, upon authority of the proprietors, that the new Spiritual Hall at Ashley, in Delaware County, Ohio, is rapidly advancing towards completion, and will be ready for dedication on Saturday and Sunday, July 27 and 28.

Under the auspices of Solomon Rosevelt and brother, this new hall, like the fabled phoenix, has sprung up from the ashes of the old, which was destroyed by the incendiarism that ripened under the fostering elements of bigotry and intolerance. Upon the site of the former wooden structure there is now erected a substantial brick building, sufficiently capacious for ordinary gatherings, such as lectures, sociables, children's Lyceum, etc. In connection with the main building there is an eating room, an office, a wardrobe, and a ladies' dressing-room. In the latter there will be a cabinet for physical manifestations of the presence and power of spirits, upon the same principle and by the same law that Moses communicated with the presiding spirit of the Abrahamic race, in "the Ark of the Lord."

The liberal and the reformatory elements of a wide-spread community will converge within these consecrated walls; and here they will find a free expression. The opening of this hall will be celebrated by the presence and the aid of some of the most attractive speakers in the ranks of modern reform. Addie Ballou, Lucy Cowles, O. L. Sutliff, and O. P. Kellogg, are on the list of speakers.

The proprietors of this hall, and the friends of liberalism at Ashley, intend to make the dedication ceremonies attractive and profitable to the community at large; and all are cordially invited to participate in the rare entertainments of the occasion.

Banner of Light and R. P. Journal please copy.

CARDINGTON, Ohio.

T. M. EWING.

For the American Spiritualist.

The Records of Time.

BY MARY M. HOSMER.

Say, whither away, O fleeting Time!
Bearing thy children, the passing hours?
I hear their many ages chime
Up in the ivy covered towers,
One, two, three, their passing knells,
Sounding forth on the old church bells.

You pause not in touching the maiden fair,
But she feels your weight as you pass along,
Then braids your silver threads in her hair
And quietly hushes her joyous song,
As she reads your lines in her once fair face,
And lists with awe to your hurried pace.

Towers and turrets shall crumble and fall,
While all unheeding you fly away;
And the joyous voice of Pleasure calls
To the young and the bright, the strong and gay;
They swiftly follow, till weary feet
Tell them their touch is sure and fleet.

I know thou recordest the deeds of man
There in the record which thou dost hold,
Some in iron, and some in sand,
Some in purest letters of gold.
The sand shall drift and the iron mould,
But the lasting records are those in gold.

The records in sand are those of a day,
While those in iron are errors old;
But the records that never shall pass away,
Are deeds of the pure, the brave and bold,
Of those who have died, that truth may live
Through all the ages that though shalt give.

And thou, O Time, in thine onward flight,
Their records shall keep in letters of gold,
Truth, that will ever seek the light,
Shall ride on thy wings that never fold;
Onward together your paths shall be,
Excelsior, to Eternity.

WASHINGTON, D. C.

VOICES OF CORRESPONDENTS.

BANGOR, Wis.—S. C. W. writes:

FRIEND WHEELLOCK: In taking up THE AMERICAN SPIRITUALIST, I was deeply interested, this morning, in an article from Elder Evans on Resurrection; and the way you chastise contemporaries for playing the hypocrite is a caution to such, and edifying to the admirers of truth and sincerity.

I shall probably be a subscriber as long as I can see to read, but am nearly four score years of age, and quite infirm. Have been a superstitious bigot in early life, as ignorant and obstinate as such usually are, until I commenced reading the Spiritual papers, which have removed the veil from my eyes and let in a ray of light, which I now appreciate, as the revolution of all things, both in heaven and earth. I shall continue to renew my subscription as long as life and sight are retained, and circulate it wherever I can find readers. That you may depend upon.

Elder F. W. Evans writes:

I enclose a report of our meetings in Portland, Me. There were 3,000 people at the City Hall, and some hundreds could not get in. The Spiritualists of Portland got them up, i. e. they got up the afternoon meeting at Fluent Hall, where one-half could not get in, and the Mayor and City Marshal sent word to us that we might have the City Hall, free, in the evening.

The next Sabbath, 16th, we held meetings at Alfred, where they had the largest gathering ever known in the place.

NEW LONDON, Conn.—J. H. Frink writes of matters there:

I feel impelled to communicate through the columns of your very interesting paper, what has been transpiring of late in this conservative old city:

The Spiritualists and liberal minded portion of this community have been favored with unusual opportunities for listening to inspirational speaking of a high order. During the last three weeks in May, Mrs. M. L. Townsend Hoadley gave us four very interesting lectures. And I have no hesitancy in saying she has made an enduring impression on the minds of some who have for a long time entertained ideas somewhat at variance with the sentiments that were incorporated in the lectures, which flowed with so much pathos and eloquence from her lips. During her stay with us it was my happy privilege to meet her on several occasions in the family circle, where she has hospitably entertained. In my opinion she possesses rare virtues, which all can but admire, who have at heart the well being of humanity. These social interviews were some of the green spots that occasionally illumine my pathway as I am drawing near the portals of my spiritual home—having now passed my three-score years of earth life. Mrs. Hoadley, like others of her sex, I most conscientiously believe is engaged in laudable endeavors for the promotion of reforms which will redound to the benefit of generations yet unborn, and it is a source of much regret to me that there are comparatively so few that can appreciate the force and significance of the arguments which are being from time to time enunciated with such enthusiasm by these noble self-sacrificing pioneers for the amelioration of suffering humanity.

Moses Hull succeeded Mrs. Hoadley. He gave us two lectures last Sunday, and considering the apathy that has existed in this community in regard to these subjects, there was a very fair attendance, particularly in the evening. I am impressed with the belief he has aroused a feeling in our midst that will be productive of much thought and investigation.

His energetic manner of speaking, combined with his logical deductions as connected with the phenomena of spirit communion that is being so palpably demonstrated in the latter portion of this nineteenth century, must necessarily have a telling effect on the minds of some who have heretofore ignored the facts of its reliability.

When he was relating some of his experiences with our friend Dr. Henry Slade, I experienced a strong desire to arise from my seat and proclaim to the audience my happy experiences with the doctor, on several occasions, during the past two years, in corroboration of the speaker's statements, and which settled in my mind, beyond a possibility of doubt, the integrity of Dr. Slade, and also the ability of our spirit relatives and friends who have passed through the ordeal of what we term death, to manifest themselves to us mortals, many times imparting consolation and joy to those who have been bereaved of their dear companions and relatives.

The speaker, in the course of his lectures, showed conclusively to my mind, and I have no doubt to the minds of others, the unmistakable evidence of the perfect analogy that exists between ancient or Bible Spiritualism and modern Spiritualism. And I am satisfied that his deductions have dispelled doubts that have heretofore existed in the minds of some of the skeptics in this community as to the reliability of this phenomena.

WASHINGTON, D. C.—George White writes:

I have sent several specimen copies of THE AMERICAN SPIRITUALIST to J. Shoveland, of California, who is now lecturing to good acceptance at Riverside, San Bernardino county, California, where my son resides. Spiritualism seems to be making headway on the Pacific Coast. It is to be regretted that so much malice and bitterness is manifest toward Mrs. Woodhull by those who profess to be reformers. What are we to think when the practice belies the pleading? Mrs. W. is a woman of indomitable energy, and is doubtless better than many of her traducers. When such papers as the conservative Boston Post called her "an estimable lady," and speaks of her as "an earnest, energetic woman," we may conclude that she can report progress in public estimation.

If Mrs. White and myself live to see next April we expect to celebrate our "golden wedding," it being the fiftieth anniversary of our marriage.

NEW ORLEANS, La.—H. A. Wythoff writes:

Our society is progressing somewhat slowly. We have been hearing lectures from Mr. Cook, of St. Louis, Mo., the past two Sundays. Subjects: "The Bible a human production," "Orthodoxy and absurdity." He handled the subjects well, but was too dogmatically radical to suit some of our sensitive members.

Dr. Milner has given us several lectures on Sundays which were after the order of Christian Spiritualism. How strange that two Spiritualist lecturers should take such opposite grounds.

Though the hall was crowded evenings while you were with us, the usual attendance now is only about fifty, and no singing. Such different doctrines and theories by our speakers each Sunday can only tend to inharmony and disintegration. As an officer in the society, I wish I could write more encouragingly. We want and expect you to be our speaker next Winter, without fail. Upon you we could all unite. I am sorry that you will not be at home in July and August, for I wanted to spend some time with you as a sort of student. Are you going on a tour "around the world," as announced in the Banner of Light; and if so, do you expect to lecture upon Spiritualism while visiting the different countries in Asia? Surely Spiritualism is cosmopolitan—the growing, liberal, religious sentiment of the world.

NEW ORLEANS, La.—A. B. Lamb writes:

When will our philosophy be practiced so that people will live right? I am getting disgusted with what people eat, drink, smoke and chew—disgusted with slandering, fighting, quarreling and popular amusements and pleasures. How I wish I could live in a society built on the eternal principles of truth, justice and charity.

Our meetings are small this hot weather. Your two months with us each of the two past winters, impel us to engage you again. So put yourself down for a couple of months next Winter.

NEW YORK.—Augusta R. Whiting writes:

As you will perceive by the date of this, I am stopping at Dr. Slade's at present. I have only been here a few days, but have had some very wonderful manifestations, including the much talked of materializations. Last night my brother came five times, bowing in response to our recognition, when he appeared, but did not speak, and then vanished. At a former sitting, two faces appeared, one being my paternal grandmother and very plain; the other indistinct.

The introduction to my brother's life, to be published by Wm. White & Co., is all I could wish. There is certainly nothing to be spared from it, and I have as yet thought of nothing to be added.

Stop! I see the boatman nearing;
See, the snowy sail is set,
And the oars are floating idly,
And the sail is drifting wet.

—Marvin.

Fear not; for God has at last let loose his thinkers, and their voices now tremble in the mighty depths of this old world.—Mencken.

Letter from Detroit.

BRO. WHEELLOCK: Our mutual friend, J. M. Peebles, three years ago last April closed an engagement here of three months, when he drew together, and held, by his manner and matter, the power of his reasoning, and the beauties of his diction, the largest number of attendants from week to week, that had ever in this city listened continuously to the sublime, and life-giving teachings of God's ministering angels through a human Organism. Not long after he left, a dark night of apparent adversity set in here, obscuring from normal vision satisfactory indications of interest—yea, of life. The bridegroom (spiritual influx) seemed to have retired, and while he tarried, the guests to have fallen into so deep a sleep, that even all the thunderings and lightning of Mount "Wilson" could not effectually arouse them.

A few spasmodic efforts have been made here since to secure combined and efficient action, but without marked success until within a few weeks past. While, however, the external aspects of the cause have been forbidding as intimidated, the wisdom that guides, and the power that controls the destinies of the Universe, have been moving it forward here, as in many other places, with a resistless energy, and it has recently cropped out in this, and other localities, in the manifestation of a spirit of inquiry more extensive than ever before; both within and without the various religious organizations, to know by personal investigations whether *these things be so*; that is, whether the Philosophy and Phenomena of Spiritualism, are what is claimed for them by dwellers in this and the higher sphere; not only this, but in the open advocacy of these grand truths and sublime principles by many who have regarded them as unworthy of their attention. These results in this community have been reached mainly through the reliable mediumship of the following residents of this city: Mrs. Emma Martin, Mrs. Sarah Cartwright, and Mrs. L. J. Molier.

In May last, Mrs. Martin and a few kindred spirits, (noble women, Heaven's blessings ever attend them) encouraged by new accessions of influence and means, directly through spirit agency, conceived and executed the prospect of rebuilding here the demolished public altar of modern Spiritualism, and consecrating it anew to teachings recognizing the Fatherhood of God, the Brotherhood of man, and the intercommunion between disembodied and embodied spirits. The use of a very neat and pleasant Hall (that will accommodate about 300) was secured, and Miss Susie M. Johnson of Boston, Mass., extensively and favorably known as an inspired speaker, proclaiming "the unsearchable riches" of the ever new Gospel, engaged for each sabbath this month.

Her audience the first evening, respectable in numbers and quantity of brains, has been augmented at each subsequent gathering, until last sabbath, when a number came who could not find an unoccupied space on which to stand within hearing of her voice, and went away. A conference meeting is held every Sunday, commencing at 10.30 A. M.

Miss Johnson is to speak in Clyde, Ohio, during July, but the meetings here are to be continued. Two weeks ago last Tuesday morning, the steamer from Cleveland landed Bro. Peebles in this city, and in the evening, on short notice, a large audience gathered in St. Andrews Hall, (the old Central Methodist Church of Detroit) some to hear for the first time the "Pilgrim," whose feet have wandered extensively over the new and the old world, whose name, and fame, and co-extension with civilization, and who, to a greater extent than any other man now on earth, has gone "into all the world" preaching the Gospel to every creature; others, to exchange cordial greetings with a tried and true friend, endeared by many fondly cherished recollections, and be charmed again by the music of a voice, the accents of which to them, have always been sweet, and harmonious. We met him (Bro. P.) again in St. Andrews Hall night before last, and were taken by him on a delightful trip from New York, over old ocean's billows to Liverpool, London, Paris, and the Eastern Continent, showing us the most prominent points of special interest which he had previously visited, in every place to which he conducted us. Again last night, in the same Hall, he held the audience spell-bound for an hour, speaking on the Philosophy and Phenomena of Spiritualism. He left us this morning to spend two more sabbaths in East Saginaw. Is to stop here a few hours a week from next Tuesday en route for his "Home, Sweet Home," at Hammononton, N. J., to make his last visit there before (setting his face towards sundown) he takes his Pilgrim staff to follow Old Sol to his hiding place behind the Western hills, and learn, by actual observation, how he spends his evenings; and from thence, circumnavigating, or circumambulating, this little world, determine to his entire satisfaction whether it is, as held by modern astronomers, spherial in form, or flat, as the good old Deacon knew it to be. When he shall have found out, the dictates of his great benevolent heart will induce him to tell us, and the world of mankind. Fraternally Thine,

R. G. MURRAY.

DETROIT, Mich., June 20.

Hon. J. M. Peebles has written a review of Dr. Baldwin's sermon on the Witch of Endor, and the Troy Children's Progressive Lyceum have published it with the sermon in pamphlet form. Orthodox and Liberal, Protestant and Catholic, Spiritualist and Shaker, can therefore read both papers under one cover. Mr. Peebles is one of the ablest controversialists in the spiritual fold, and his review is full of strong points. The pamphlet, which makes a book of ninety-four pages, was printed at the Times office, and can be obtained at the news rooms, —Troy Daily Times.

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

A. A. WHEELOCK, MANAGING EDITOR.

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

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

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

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

The Vedas--When Written?

"What are the Vedas? How many of them? By whom written?"

The word *Ved* signifies learning. In Sanscrit, *Veda* means knowledge, wisdom—the name by which the ancient Hindoos designated their sacred writings. There are four of these Vedas—revelations from Brahma—though *Christna* mentions, only the first three.

The scholarly Brahmins contended in their commentaries that the Vedas existed from remotest antiquity. The celebrated Sir William Jones thinks they were not written prior to the Noachian flood. But Sir William was writing in the interests of the priesthood, for which there must be made due allowance. The distinguished Mr. Dow, after labored research, contends that these voluminous books, containing the moral and religious codes of Brahma, were written full six thousand six hundred and fifty-six years ago. Even Sir William Jones quite unwittingly admits that the principal worship inculcated in the Vedas is that of the solar fire, emblematic of the Infinite Fire, the Infinite Life of the universe, God. In his discourse on the literature of the Hindoos he says:

"The author of the *Dabistan*-Persian books describes a race of old Persian sages, who appear from the whole of his account to have been Hindoos; that the book of Menu, said to have been written in a celestial dialect, and alluded to by the author, means the Vedas, written in the Devanagari character, and that as Zoroaster was only a reformer, in India may be discovered the true source of the Persian religion." (*Asiat. Res.*, Vol. I., p. 349.)

The Vedas, in style oriental—symbolic, florid, poetic—teach the worship of God, purity of life, immortality, and rewards and punishments. They treat of the *Devalas*, good angels, or subordinate celestial beings, of the *Danoos*, evil spirits, and of the Deity, universal Spirit. The *Rishis* of the Vedas—the seven wise men of India—were the same nearly as the seven wise men of Greece, the same symbolic seven that threads the histories of all nations.

The very learned and candid Godfrey Higgins says, speaking of the Vedas and the wisdom of the Brahmins:

"Christians of the present day, with minds enfeebled by the prejudices of education, look upon the Brahmins, their learning and religion, with contempt. This they have inherited from the Greeks and Romans; but let me remind them what the scholarly Brahmins say to this. They say, and truly, that in their Vedas may be found all the logic of Aristotle and the philosophy of Plato, and among their sectaries may be found the doctrines of Epicurus and of the Stoics, and it is no more just to despise them on account of the present corruptions of their religion in India, caused by foreigners conquering their country, than to despise the religion and philosophy of the Western nations because of the corruptions of the Greek and Latin churches. The Brahmins further say if Europe had its Spinoza, they had their Vyasa, and that with regard to religion we Christians have no right to say a word, because ours is radically the same as theirs, only that we to a good degree have corrupted theirs, besides forgetting or losing its first principles—our *Christ* was their *Christna*."

India was the cradle of the historic religions, as Egypt of some of the earlier phases of civilization. The two countries were closely interrelated. This religious channel of thought run from India to Egypt and Persia; from Egypt and Persia to Greece; from Greece thence to Rome, with many side-stream accumulations, to and through modern Europe. It is richly interesting and profitable to trace these religious currents of thought; for there is no "dead past." The past helped to mold and now lives in the present, as the present will live in the future.

J. M. P.

The Western Star.

The first number of this new luminary in the world of Spiritual literature is before us. The mechanical execution is complete with the advantage of large, clear type, for which the aged and those not "long sighted" will be thankful.

It is claimed to be projected at the instigation of higher intelligences, and published by a company, having for its title the principle element in the significant name of the magazine. The full scope and object of this new candidate for public favor is announced to be to present "a record of the facts, philosophy, and history of the communion between spirits and mortals." Contents of the first number are both interesting and instructive. Opening with a frank and able salutory, the editor, although no name appears, brings us in *rapport* with that faithful laborer, eloquent lecturer, noble, highly gifted woman and author, Mrs. Emma Hardinge Britten, who, it is well known is the leading earthly representative of this, and we most earnestly hope, successful enterprise. Aside from considerations of personal friendship, and a sincere admiration for the great talents and successful labors of Mrs. Britten in our cause; the following in her salutory bears evidence of the true nobility of spirit which the editor manifests, and which is most commendable:

Since it is "human to err," much error and many mistakes may creep into this work. These, when respectfully pointed out, will be as respectfully acknowledged and repaired: beyond this another of our peculiarities is our firm resolve not to enter the realm of critical reexamination with any one.

Spiritualism needs, but has been unwilling to sustain a magazine devoted to the science and history of modern manifestations. Whether the fault is in the projectors or the people, we shall not decide. It has been and remains an experiment. This "Star," however arises at the instance of the invisible world, which may or may not make it acceptable to a class of minds claiming the right of private judgment on all subjects, and is to be conducted by rules and regulations instituted by the "Western Star Circle of Spirits."

With the first and second propositions of the prospectus we are heartily in accord. The fourth we do not understand, and cannot until the Circle dictating, defines what it means by treating "all topics of current interest from a purely Spiritualistic standpoint."

And as "wealthy Spiritualists" are called on to contribute money to place this enterprise "in accordance with the strict principles of justice, by requiring that it shall be self-sustaining," will they not desire to know whether it may not be possible for some "circle of spirits" in the body, to arbitrarily prevent "the broadest and most fearless expression of the spirit of truth?"

We dislike to see an enterprise so much needed in Spiritualism as is a first-class monthly weighed down with objectionable features, because we do not wish to see any more failures in this direction.

A hasty, though partially critical analysis leads us to respectfully dissent from at least one and a very important idea presented in the first number.

In the able article entitled "Essayist," we object to the limited definition given to Spiritualism. It is not comprehensive enough. It is too limited; and because of such limitations, "endless are the theories which arise" concerning a future existence. What value to mankind are these "theories?" None whatever. Nay, they are the fruitful source, which give birth to "all the mysteries of godliness, the vague imaginings concerning time, deities and God-men, the distracting vagaries of an immaculate conception, vicarious atonement, election, free grace and no grace, regeneration, infant, and other wholesale forms of damnation, transubstantiation, and ecclesiastical obfuscation generally!"

Therefore, let us have a definition of Spiritualism that shall make it utterly impossible for God, devil, men or spirits to further inflict humanity with theories merely, either in the name of Spiritualism or anything else. The science of life is the only immutable, indistructable basis for God, or men, or anything else! This, when understood, will be found to be pure Spiritualism. A true definition of Spiritualism, then must embrace fully the limitless domain of life! If this be so, it may become quite a puzzle to the student and profound thinker to ascertain whether there can be any such thing as "petty side issues and narrow fanaticisms" in Spiritualism truly understood! Be that as it may, let "narrow fanaticisms" be avoided in the definition of so grand and comprehensive a subject.

Spiritualism is a Science, and not a Religion, in the common acceptance of that word, and we do not like any compounding mixture for the purpose of tickling the morbid appetite of popular delusions. We want the science of life, of spiritual existence, of man, in all his relations, powers, duties, obligations, untrammelled by any "religious aspects" from "spirit circles," in the body or out.

We have said this much in no spirit of adverse criticism, but with sincere feelings of friendship and kindness which we entertain for the eminent lady who has had the courage to undertake this enterprise, and whose unquestioned ability and inspirations are quite able, with proper material assistance, to make "The Western Star" send forth its full share of spiritual light. We sincerely hope this "Star" may continue to shine, and that the efforts of those conducting it, whether in the body or out, may be worthy the age and the cause.

A. A. W.

Recently at a meeting of the Board of Alderman, two special police officers were appointed, to particularly watch the Methodist Episcopal Church on Tremont street, and the Baptist Church on Ruggles street, for fear, we suppose, that the devil, or some of his imps, would get undue possession of them.

"Flashes of Light."

Flashes of Light from the Spirit-Land, through the mediumship of Mrs. J. H. Conant. Compiled by Allen Putnam. Boston: Wm. White & Co., "Banner of Light" office. 1872.

This long deferred book, so patiently waited for by the spiritualistic public, recently made its welcome appearance in all the glory of clear type, fine paper and good binding. It is safe to affirm that just such another book, so unique, pronounced, suggestive, and withal so characteristic and honest—in a word, so emphatically *sui generis*, could not be issued from any other press, in this country to say the least, than the one which appears on the title-page. Never before in the history of the world has there appeared exactly such a book.

According to the popular notion, its contents and pretensions are of such a character that whoever affirms belief in them or willingly takes stock in either, are charitably supposed to be of weak if not unsound mind, its claim being generally considered the most improbable ever seriously entertained by man. But thanks to the growing spirit of free inquiry and personal examination, the *ipse dixit* of any particular body of men, especially the great unthinking class, though numerically the majority, are no longer recognized as the highest authority to decide what is pretentious or improbable. A Supreme Court of Justice, unmoved by the passion and uninfluenced by the prejudice or ignorance of public clamor, must set in judgment upon this case and adjudicate these claims.

As "the thoughts of men are widened with the process of the suns,"—the popular acceptance and appreciation of the general views and teachings of this book (which is but a question of time) will effectuate in the briefest period possible, the most important, significant and needed revolution in matters of theology, known to the history of Ecclesiasticism since Christianity had its advent upon earth. And its method will be, by directly appealing to and convincing the common understanding, of its entire reasonableness and naturalness—these characteristics manifesting themselves at all times in conformity with universal nature and divine law. But "the process of the suns," as everybody knows, involves the element of time, which of necessity enters largely into a question of this magnitude. "Make haste slowly" is an old adage which guarantees, sooner or later, both surety and success.

While these considerations measurably chasten our enthusiasm, the blessings which follow in the train of this Gospel of Patience, are no less real and serviceable to our impatient spirit. The popular acceptance, however, to one who is conversant with the spiritual phenomena and philosophy, seems altogether more tardy than just; for even at this comparatively late day, when in the course of experimental investigations one demonstrates the substantial truth revealed by these "Flashes," the public is yet apt to exclaim, *O tempora! O mores!* What will become of us! Where will this thing end?

The book itself comprise a dozen pages of Preface, about the same of Verse, and over 350 pages of Questions and Answers. The compiler, who is a gentleman of experience and culture, has done his part with faithfulness, tact and discrimination. His Introduction is commendably to the point, and sufficiently explicit to satisfy the commonest observer. The selections cover a wide range, the subjects considered being apparently limited only by the capacity of the ordinary mind to further question the controlling intelligences concerning these after-death revelations. It is a sort of *vade mecum* to all who would know what certain unseen but not immaterial friends have to impart of their existence on the other side of life. Could intelligent Christian men and women thoroughly divest themselves of their ingrained theological prejudices so as to impartially weigh the matter contained in this book, not only would the world in general be the better for it, but they as individuals would indicate a condition of mind presaging the happiest results.

The poetry is of an indifferent order, being chiefly of a personal character.

The unsophisticated reader, remembering that Theo. Parker had been a denizen of spirit-life only eleven years, when the statement was made which is recorded on page second of the Preface, "that we are entering upon the fifteenth year of our ministerial labor through that journal, etc.," he must understand that Parker is merely acting as spokesman for a number of friends of whom he is a later associate.

Incidentally we have to remark that the several parties who variously assume to control and speak—Paine, Parker, Pierpont, *et ed omnes gentes*,—originally while here, possessed mental characteristics peculiar to each, and to such an extent that no amount of imitation could wholly disguise. These individual characteristics, however, are lost sight of—apparently merged into one. But the explanation given is plausible, if not obvious; "these manifestations are dependent upon the forms through which they are called to manifest. The stream receives its shape from the channel through which it flows. The rays of light receive their colors from the channel through which they flow, and the mediumistic atmosphere by which it is surrounded."

We have marked but two or three cases where we wish the responses could have been more clear and satisfactory. For instance, on page 36, to the query, "Why cannot spirits give their whole names when asked to do so while communicating through test mediums?"—the answer, though long, is more general than specific or satisfactory.

The question is asked on page 46, "Where does the spirit of Mrs. Conant remain while another spirit takes possession of her organism?" To which Father Pierpont answers: "Sometimes she remains in a dormant state within her own physical life. But oftener her conscious part retires, goes out sometimes among her friends here in earth-life, and sometimes is

attracted off to different lands here on earth, and is able to observe, in her spirit, the different conditions of being where she is at the present time." In connection with and confirmatory of this—page 140,—this question is submitted to Theodore Parker, "When you enter or obsess the medium, is the spiritual part of the medium externalized from the form?" He answers, "Yes, it is very often the case. The animal magnetism is never absent from the body. It is a part of the body, and cannot be absent without producing the chemical change called death. But the intelligent magnetic part, with its organic structure, that which belongs to it as a spirit, can absent itself from the body, and very often does, particularly when the body is under the control of a foreign spirit." Also, on page 108, to this inquiry, "Does the spirit of the medium remain in the body, in the case of overshadowing?" Parker further replies: "Sometimes; not generally. The spirit had generally rather retire, for there is an instinctive consciousness on the part of the indwelling spirit that there will be more or less jarring between my spirit and her own, and, in order to avoid that, she retires, taking that as the better course." On page 117 Rabbi Lowenthal is asked: "Do we have the celestial body that is spoken of in the Bible as soon as we die?" He says: "You have it before you die. It is with you now. It forms an ethereal, mystic covering for the nervous system, and it passes out, or is expelled from the body, by the electrical forces. When the magnetic force has departed, it is the business of the electric force to expel this spirit-body; then you are born again." We have been particular to give these several answers from different parties, each confirmatory of the other, to modifications of the same question, because on pages 54 and 5 it is recorded of a questioner, who refers to a previous communication, wherein it is said that the spirit, the intelligent part, the motive power, does not dwell within the body. Now I had supposed that the spiritual body dwelt within the material body, and separated from it at death, and became the immortal form of the inner spirit. To this, Channing makes the following response: "No, it does not dwell within the body, any more than the performer on the musical instrument dwells within the instrument. It is outside of the body, adapted to it so far as it is in rapport with the body. * * * People who believe that the spirit dwells within the body, will have to unlearn their mistake sooner or later." On page 210 the same question is put again in this form: "If the motive power controlling the body acts outside of the body, and controls and guides it as the musician does his instrument—why have we been told differently—that the spirit existed within the body, and left it at death." Parker is quoted as replying to this interrogatory. He says: "Both statements are equally correct," which seems irreconcilable and incomprehensible. This assertion is followed by an illustration and a somewhat long explanation, which we want our readers to carefully peruse and answer for themselves if it is satisfactory.

It is well known, by the spiritualistic reading public at least, that A. J. Davis has issued quite an elaborate work, designed to furnish scientific and philosophical evidences of the existence of a belt of solid spiritualized matter, an inhabitable spirit-sphere among the suns and planets of space, to which he has given the oft-quoted phrase—the Summer Land—locating it amid the stellar spaces of what is known as "The Milky Way." In direct contradiction to this view, the controlling intelligence through Mrs. Conant, June 30, 1868, is recorded as saying (page 210) "it is a mistaken idea that there is a land where the soul gravitates after death, sixty, seventy, a hundred or more miles out of earth's atmosphere. This is reasoning from an entirely material standpoint, and the soul takes no part in it whatever." After all these and other disagreements, with the aid of additional light and knowledge, may hereafter be explained and harmonized. For one we will not dogmatize respecting these matters. Our purpose is served in respectfully calling attention to them.

With so much that is instructive and valuable—to be remembered for its general clearness, newness and rational explanation, it would be strange indeed, if, concerning matters relating to two hemispheres of thought and life, all its points met with acceptance and approval. The only wonder is that, amid so much that must be regarded as "strange teaching," to which the religious world has been heretofore all unused, so small a proportion of these pages will finally have to be rejected. This is the most convincing evidence, collaterally, of its supramundane origin.

Through these "Flashes," thousands and thousands of minds have received their first and most important lessons in rational theology, which no subsequent teaching or study in an opposite direction can wholly efface. To thousands of others, these and similar "Flashes" have proved a veritable Proclamation of Emancipation, setting them free from the bondage of Superstition, which for years remorsefully held them as slaves to a more than tyrannical task master. Through the aid of these scintillations, yet thousands of others have had the scales of false teachings removed from their eyes, and are now joyously basking in the knowledge gained as it were by an unobstructed vision of spiritual truth. These have all become advocates of this New Dispensation, and in their way and to the extent of their influence, are now acting as inspired voluntary missionaries of this Gospel of Gladness, to the benighted ones in their midst who yet know not of the wealth of blessing and happiness waiting bestowal, whenever as humble, conscientious seekers, they are ready to receive these gracious favors with welcome and appreciation.

These "Flashes" are a positive addition to the affirmative phase of the literature of Spiritualism. Let all our readers procure a copy and study its contents thoroughly, to strengthen their views, to increase their knowledge and to confirm their own experience.

G. A. B.

New York Lyceum Pic-Nic.

The postponed Pic-nic of this Lyceum and its friends, with a goodly representation from Brooklyn and Newark, came off at Elm Park, Staten Island, Monday July 8, and was a very enjoyable affair. The weather was fine and the trip down the Bay by steamer, on such a hot day was delightful. Reaching the Grove, the baskets were deposited, tables and their contents soon spread out in true Pic-nic style, and partaken of with evident relish and satisfaction by all.

After the "baskets" had received attention a few brief exercises were had upon the platform. Mrs. Merritt led the children in a few calisthenic movements, after which Warren Sumner Barlow read the following exquisite poem:

THE LYCEUM PLANT.

The Lyceum Plant, from the sweet Summer Land,
Was borne to the earth by a bright angel band.
In our cold sterile soil it was slow to adhere,
And though guarded with care, it was nurtured with fear;
For the blasts of dissension oft chilled its fair form,
And its petals were pelted by many a storm!

To the grov'lers of earth it was but a strange weed,
And Satan had garnered and scattered the seed;
Hence, they sought to uproot this dear plant from on high,
And prayed in their souls that it wither and die.
But in spite of the soil, and regardless of foes,
Its rootlets extended, its branches uprose,
And will in its evergreen beauty yet stand
Our LYCEUM TREE from the sweet Summer Land.

O friends! let us nurture this plant of the skies;
Let its branches extend and in harmony rise;
Let it shelter our children and youth from despair,
Where their souls may expand with the smiles of our care.

This happy re-union from Lyceum bowers,
Will strengthen our souls in their holiest powers.
It bridges East River high over each shore
With cables of love from our heart's precious ore.
Let us strengthen these cables and widen the piers,
That thousands who still are misled by their fears
May behold our bright pathway, imbedded in thought,
And join the glad chorus the angels have taught.

May these cables of love to co-workers extend,
That Lyceums all may in sympathy blend;
Thus, each be expressive of one common band
Till all re-unite in the sweet Summer Land.

This cable of love from the bright shining shore
Spans safely the river of Death evermore;
And loved ones departed return with glad song
To lighten our burdens while plodding along,
And when on life's journey we drop our last sand,
The river is bridged to the sweet Summer Land.

Brief speeches were then made, (A. A. Wheelock being excused on account of his hoarseness,) by Mrs. Ury, Mrs. Dr. Hull and Prof. J. H. W. Toohy. The platform was then cleared for dancing which continued up to the hour of the boats departure for the city 5 P. M. All seemed to enjoy the occasion much and doubtless will be anxious to participate in another.

A. A. W.

A Deserved Testimonial.

EDITORS AMERICAN SPIRITUALIST: A gathering of friends, by previous appointment, took place at the residence of Dr. Wm. White, No. 56 East Thirty-third street, on Thursday, 4th July, at 8 o'clock in the evening, for the purpose of formally presenting to Miss Jennie Leys, the gifted speaker who has occupied the platform at Apollo Hall during the past month, a Testimonial of the admiration and respect in which she is held by a large number of the Spiritualists of New York, who had united for procuring the same.

A semi-formal meeting was organized by the appointment of Dr. Gross as Chairman and Mr. Austin as Secretary. A very beautiful double cased Gold watch with chain and accompanying pendants was then submitted to the examination of the ladies and gentlemen present. It bore the simple inscription;

"TO JENNIE LEYS.

Presented by New York Spiritualists, July 4th 1872."

Dr. White then formally presented the Testimonial, in the name of the numerous new friends so suddenly created, placing it in the hands of Mrs. White, who clasped it on the neck of the fair donee.

The acceptance by Miss Leys was made in a touching, graceful, and modest reply, in which she said that "so far from the gift being slight," (as characterized by Dr. W.) "it was greater than any she had yet received, being accompanied by so large a measure of Love."

The Secretary then read a communication which had been prepared for the press, showing by somewhat copious references to her lectures, that an unusually exalted standard of morality was the guiding spirit in her presentations of the lessons of Truth and Love; and in fittingly eulogistic terms, which received the unqualified approval of all present.

A few remarks made by Mr. Chapman, expressive of the regret occasioned by the shortness of Miss Ley's stay with us, was very touchingly re-echoed for the ladies by Mrs. L. Porter Beach.

A gentleman, whose name was not ascertained, then solicited some music from Miss Leys, which was responded to by a beautiful rendering of Schubert's "Cradle Song," and some improvised variations of an exquisitely touching character, on the "Last Rose of Summer."

A Song—"Norah McShane"—was now given by Dr. Gross; then the Chairman's farewell speech, followed by the recital by Mr. Bills, as a farewell, of Moore's beautiful poem, "Farewell, but whenever you welcome the hour;" and succeeded by three beautiful stanzas of Bulwer's, "When Stars are in the Quiet Skies," as a song from Mr. Austin, also in the spirit of farewell. Amid the most affectionate expressions of regret and hope, the friends separated.

O. R. Gross, M. D., Chairman.

Thos. K. Austin, Secretary.

Grove Meeting.

We are asked to say, that there will be a Grove meeting at Vaughn's Grove, in Hiram, Portage County, Ohio, the first Sunday in August.

Editorial Notes from Boston.

It is now thought that the next National Convention of the American Association of Spiritualists, which takes place in September, will be held either in Philadelphia, New York, or Boston.

Mrs. Elizabeth M. F. Denton has just printed a most trenchant, dignified yet damagingly argumentative letter in reply to Rev. F. N. Peloubet respecting his position that Science and the Bible harmonize with each other. The controversy begun in the columns of the Natick (Mass.) *Bulletin*, but has outgrown the limit, if not the liberality, of that journal to further publish it.

The Reverend gentleman is badly driven to the wall—through which he cannot escape. *Vive l' Science.*

We learn somewhat indirectly but with unalloyed pleasure, that the prospect of continuing the free meetings in Music Hall, Boston, next season, is already a fixed fact.

This speaks well for the liberality of Bostonians, but no more than what Spiritualists in every community ought to be willing to do; and in the way that Webster once counseled his constituents to perform their constitutional obligations—"with alacrity and delight."

G. A. B.

The Labor Reform Question.

The workmen of Lock Haven, Pa., have struck for ten hours.

A thousand strikers held a mass meeting in Detroit, Mich., and speeches favoring a reduction of the hours of labor were made.

The builders' lock-out in London continues, and grows more serious. The operatives recently held a meeting to organize strike committees in every district of the English metropolis.

"Co-operative" omnibusses have commenced to run in London, from and to the Surrey side of Westminster Bridge to Charing cross and Oxford street, in connection with tramway cars.

The Gordian knot of the labor question seems capable of solution in one way only, by paying workmen by the hour, thus making the returns of labor depend upon the industry of the laborer.—*Boston Traveller.*

The *Boston Globe*, true to its conservative instincts, seeks every opportunity to misrepresent the cause of the workingmen by an *ex parte* statement as to their doings, condition, interest and status. Let it be remembered.

SUGGESTIVE.—Among the semi-annual dividends declared at the beginning of July, is one of a manufacturing company at forty per cent. How much that company must need "protection" against pauper labor.—*Boston Traveller, July 6.*

The International Workingmen's Association in their Congress, on Saturday, repudiated free-love and resolved to be neutral in politics, the association being solely a labor organization. There were twenty-two delegates present, representing twenty sections. None of the delegates are American born.

Recently several important though not largely attended meetings of the workingmen have been held in Boston, and among the speakers one reads the names of Wendell Phillips, Prof. Wm. Denton, E. M. Chamberlain, Mrs. C. Fannie Allyn, E. H. Heywood, John Wetherbee, E. S. Wheeler, Geo. A. Bacon and numerous others who are more or less known to the cause.

The total number of paupers in the metropolitan district of London, at the close of the week ending June 15, was 106,692, of whom 32,131 were in workhouses, and 74,191 received outdoor relief. Compared with the corresponding weeks in 1871, 1870 and 1869, these figures show a decrease of 18,653, 24,429 and 21,298 respectively. The number of vagrants relieved was 1,046.

The bankers of Northumberland and Durham have caught the anti-co-operative fever, and not only do not afford them any facilities of a financial kind, but they put obstacles in their way. The Ouseburn Engine Works (co-operative) have several thousand pounds worth of good bills, which the bankers will not discount. The result has been the formation of a co-operative bank in Newcastle-on-Tyne.

WORKING-MEN'S DWELLINGS.—Houses for the working classes are exciting the attention of the very highest personages in Berlin. The Empress of Germany, profiting by her English experiences, has transmitted to the chief burgomaster plans of the working-men's dwellings established by the Baroness Countess, and of the Peabody Lodging-houses, appending thereto observations made by her Majesty during her recent visit to England.

STRIKE AT THE CUNARD DOCK, LIVERPOOL.—Many of the steamship companies of Liverpool recently conceded an increase of 6d. per day wages to the stevedores employed by them, making the wages 5s. per day. The Cunard company declined to concede the same advance to their men, on the ground, we understand, of the employment in their service being constant and not intermittent. In consequence of this about 1,200 of the men refused to work. Negotiations were, however, accord

ing to our latest London files, going forward with a view to settle the dispute.

The employers in New York are jubilant, as they allege, the eight-hour movement has failed. They say there is no activity or *esprit* among the men of the unions, save in the case of such as compose the Committee of Twenty engaged in organizing the parade of the 1st of August. The leaders of the various organizations, however, claim that they are not defeated, but in the best possible condition to continue the struggle. They assert that 25,000 men are now working eight hours in the city of New York, and they quote figures at length to prove their statement.—*Boston Herald*.

Mr. Pandey, of the carpenters, says that only one hundred of the men belonging to the American Carpenters' and Joiners' Union and the Amalgamated (English) Society, are out of employment, and that all the others are working eight hours and no more. The plasterers, bricklayers and stone-masons are also working eight hours, as heretofore, and in fact all the building trades have held the position they have gained by the *coup de main*.

The members of the German Eight-hour League assert still that their movement is a success, and Banks, who knows all about it, or ought to know all about it, says that all the members of that society, with the exception of the pianoforte makers, are working on the eight-hour plan. It is, however, a palpable fact that at least six hundred of these men recently struck for the second time and are now idle.—*N. Y. Herald*.

The oration of Mr. Charles Francis Adams, Jr., on the 4th of July, was a suggestive production. The central idea in it was that of the necessity of adapting our form of government, which was formed for a sparse population, chiefly in agricultural communities, to a dense population, the larger part of it gathered in cities and engaged in manufactures. The orator intimated his belief that the solution must be found in industrial partnerships or co-operative organizations. The former might obtain without doing violence to the spirit of competition, which is much more efficient and fruitful of great works than the spirit of co-operation. It must be remembered that the capitalists of to-day began as poor boys, and so it will be in the generations to come. Every young man in this country may reasonably expect to attain affluence if he uses the means which have been used by the affluent now with us.—*Boston Herald*.

The withdrawal of Messrs Davis and Parker, who were nominated for President and Vice-President, at Columbus, Ohio, by the National Labor Reformers, has necessitated a conference among the leaders of the Labor Party, which is to be held in New York, the last of July. The party is to be congratulated upon escaping as well as they have, from the fangs of these political wolves. The contemptuous action of Judge Davis and Gov. Parker, because of their failure and disappointment in not receiving the Cincinnati nomination, merits and receives the reprobation of every honest workingman in the country. They have sealed their own political death. What will be the result of this conference cannot now be determined, but may the wisest counsels prevail. G. A. B.

The International Musical Jubilee.

Boston may well feel to take pleasure and pride to herself for the deserved success attending her Musical Festival—an event unprecedented in the annals of time—and can handsomely afford to let her envious and disappointed fault-finders have their feeble say, treating these chronic complaints with dignified silence and unconcern. Its glorious achievement has become an important part of our common history. From conception to completion, throughout its circuit of thought and fulfillment in practical realization—its fact, now so famous, not its failure—is the marvel of the age. All connected with it may creditably share its honors and its successes, as all were necessary to reach the final result.

As expressive of our sense of justice, we feel to clip these several paragraphs from our exchanges as also to give our readers an idea of what others think of, this inspired event, in the interests of Peace and the People:

New York cannot yet claim to be anything but a provincial city. Her jealousy and petty malice about the Jubilee are pitiful. She is a city of energetic, overgrown boys.—*Montreal Journal*.

For three weeks our city has been in a feverish dream; a dream in which all the visions were happy, but in which, nevertheless, the pulse beat more rapidly, the blood flowed more swiftly than in perfect health. Each afternoon thousands of our people have passed hours in a delirium of musical enthusiasm, carried beyond and above themselves by the vast flood of melody poured out by the immense chorus and huge orchestra at the Coliseum. These concerts have been the point toward which our metropolitan life has climbed each day, and in which it has gloriously culminated. On Thursday came the last of these feasts of harmony; the chorus, oft recruited, is dispersed; the Grenadier Guards Band return to Albion to-day; the Garde Republicaine Band will not linger where they have been so welcome after to-night; the Kaiser Franz Band departed last night; the latest comers of all, the Irish Band, may remain for a short season, but they must soon leave us; the waltz-master, the Leipsic nightingale, soldierly Godfrey, heroic Saro, brave, dignified Paulus, will soon be but memories to the crowds who have learned during the past weeks to look upon them almost as cherished friends.

The Jubilee is over, but the good results which may be ex-

pected to flow from it are boundless. The increase of the popular love for music, the higher standard in the art which has been introduced among us by the foreign bands, and the social intercourse among musicians from all parts of our own land and from other shores, are the most important of these; but Bostonians also hope for some other advantages which, without the Jubilee, would loom very far in the distance. They think that possibly New York journals may learn from the condemnation which they have received from those of other cities to tell the truth in future; and they even find it in their hearts to believe that somewhere in the dim future they may have another season of enjoyment to which the present, grand as it has been, will seem small and poor.—*Boston Globe*.

Mr. E. S. Payson, Secretary of the Press Committee at the Jubilee has been made the recipient of an elegant scarf pin and cameo ring, with a head of Charles Dickens cut in it. The affair was creditable to all concerned, as Mr. Payson performed the difficult duties which devolved upon him at the Coliseum with great tact and delicacy. The press in attendance at the Jubilee are under general and special obligations to him.

A false rumor is prevalent out West to the effect that Gilmore is negotiating with the bands of Saturn, with a view to their participation in a Jubilee at Chicago.

AT PARTING.

Auf wiedersehn, Herr Saro!—
Or wiederhoren, say:—
It pierces like an arrow
To have you go away.
But you leave sweet strains behind
That shall wind and wind and wind
In and out of dreaming ears
Ever through the coming years,
And as with Amphion's strain
Build the Coliseum again.
Auf wiedersehn!

Au revoir, cher Paulus!
Yankee-doodle, Marseillaise—
One voice of sweetness—call us
To wish you endless days.
Bunker Hill's high top shall tumble
Beacon street shall be the humble
Home of toil, the South End be
From the taint of shoddy free,
Season fall, fade sun and star—
Nought our love of you shall mar!
Au revoir!

Dan Godfrey, must you leave us?
Of your dear Grenadiers
Pitilessly bereave us?
Behold our streaming tears!
Yet to this fraternal shore,
You will—won't you?—come once more;
She, your good Queen gone, you'll come,
Horn and trumpet, flute and drum,
To our fond hearts once again.
English Garde Republicaine!—
See you again!

JUBILEE NOTES.

Lyceum Reception.

The Children's Progressive Lyceum of New York City was visited on Sunday, July 7, by their Sister Lyceum of Brooklyn, which attended in a body, taking part in the exercises, and blending their songs and recitations in one grand, fraternal entertainment, which passed off to the entire satisfaction of both Lyceums, and to the infinite delight of the friends assembled.

The decorations of the Hall were appropriate and tastefully arranged, not the least conspicuous of which was a beautiful banner executed for the occasion, and bearing the significant motto, "Welcome Brooklyn Lyceum;" added to this, a fine band discoursed the sweetest music.

This feature which is new here, was recently proposed by the present conductor of the New York Lyceum, the inauguration of which it is hoped will be extended until Lyceums everywhere within visiting distance shall delight to meet and unite in those harmonious interchanges of progressive thought, which ever find their response in fraternity and love, the precursors of a brighter and happier future.

The New York Lyceum will return the visit on the first Sunday in August.

The God Proposed for Our National Constitution.

This is a pamphlet of thirty-four pages, published by the author, William Denton, who delivered it as a lecture to a large audience in Music Hall, Boston, May 5. Prof. Denton (somehow the title of "Professor" will attach itself to this man, though he disclaims being either a professor of religion or geology, only plain William Denton,) believes that the popular recognition of the God of the Bible being officially endorsed by Congress, and incorporated into our National Constitution, would be the gravest of crimes, attended by the most fatal results to the American people, and indirectly to the civilization of the world, is fully aroused if not thoroughly inspired, to exhibit the enormity of such a contemplated act; hence his consistency in seeking every opportunity to expose the perfidious and savage character of their aforesaid "God," as revealed by himself in his own "Most Holy and Sacred Word."

We are confident that if our sectarian brothers who are so anxious to have the nation take this backward step, could and would read this lecture without being warped and biased by their theological training, free from all religious bigotry, in a spirit of candor befitting the investigation of impartial students, they would reverse their judgment, and henceforth labor as earnestly as did Paul after his eyes had been opened to the light and truth—to counteract the evil effect of their former teaching.

G. A. B.

OPIMUM HABITS, ASTHMA, EPILEPSY.—These favorite prescriptions have been used in practice for many years, for the cure of the above diseases. For the benefit of poor sufferers they will be sent, now, for \$1 each, by addressing

DR. J. E. BRIGGS, Troy, N. Y.

Pic-nic.

The Brooklyn Progressive Lyceum will hold its first Pic-nic of the season, on the afternoon and evening of Wednesday, July 17, 1872, at Boulevard Grove, Brooklyn, E. D. Singing and speaking by the children. Music and dancing. Children of New York Lyceum admitted free. All cordially invited.

Thomas Gales Forster.

This eloquent expounder of the Gospel of Spiritualism occupied the desk at Apollo Hall, Sunday July 7, having been absent, lecturing to the Society in Troy for a month. Bro. Forster was gladly welcomed "home again" by his many New York friends, who are always fed and instructed with his logical and philosophical discourses.

Miss Jennie Leys.

[The following preamble and resolutions were unanimously adopted at Apollo Hall on Sunday evening June 30.]

In view of the great intellectual, moral, and spiritual banquet we have enjoyed, through our beloved friend and worker Miss Jennie Leys, during her brief sojourn amongst us, and also of the great good she is accomplishing in her devotion to the cause dearest our hearts, and the light, love, and wisdom dispensed through her, to souls searching for truth; Therefore,

Resolved,—that we members of the Society of Progressive Spiritualists of New York take this opportunity of tendering to her our most heartfelt thanks, with the full appreciation of those gifted, but unseen ministers, who so nobly stand by and sustain her spirit in its heavenly work, and now that we are about to part, we say, our blessing and souls sincere prayers will ever be with her, in her devoted but arduous labors.

Resolved,—that a copy of the foregoing be sent to the "Banner of Light," and AMERICAN SPIRITUALIST, for publication.

New York, June 30, 1872.

PERSONAL AND LOCAL.

The Spiritualists of Cape Cod will commence their annual camp meeting in Nickerson's Grove, Harwich, Tuesday July 16, ending Monday, July 22.

William Brunton, whose prolonged and successful lecturing visit at Troy, N. Y., and Stafford Spring, Conn., won him a host of appreciative friends, has returned to Boston and will answer calls for this and next month. Address 5 Poplar Place, Boston.

Dr. R. P. Fellows, the healer, will heal the sick at the Hammon House, Hammon, N. J., for one week only, commencing July 8. At the Arcade Hotel, Mount Holley, N. J., for fifteen days, commencing July 17. Thence to Burlington, N. J., for fifteen days.

Once in Two Weeks during the Hot Weather.

Our readers must be aware, most of them, that since moving to New York and publishing THE AMERICAN SPIRITUALIST weekly, we have incurred the responsibility of additional labor, which is telling most perceptibly upon our nervous system, in such exhaustion, that we feel compelled, though reluctantly, in saving our health for future work, to lighten up the strain and draught on our over-taxed energies, especially during the hot season.

To lighten the load, we find it necessary with present arrangements, to publish our paper during July and August every other week. It will make no difference to our readers as far as their subscriptions are concerned, for each one will receive fifty-two numbers for a years subscription.

The reason we take this course is this, our subscription list is not yet large enough to justify our hiring such assistance as we really need in this laborious work. THE AMERICAN SPIRITUALIST is young and growing—a constant and healthy growth has attended it thus far—and we are happy to state to our readers, that a movement is on foot, and will be consummated during the summer, by which means will be furnished us, by friends able and interested in the cause, by which we shall be enabled to commence the weekly publication of our paper, the first of September, and push the good work more vigorously than ever.

In the meantime, will all our friends remember, that we sincerely hope each subscriber will promptly renew when their time expires, and send an additional subscriber with their renewal!

A. A. W.

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 on their paper a

BLUE CROSS UNTIL RENEWAL OR THE AMOUNT DUE US IS PAID.

Remember your paper with a blue cross 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 with the blue cross. 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.

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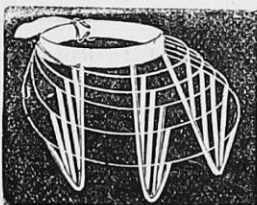
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- III.—The Religion of the Future.
- IV.—The Social Problem Reviewed.

NOTICES OF THE PRESS.

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

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

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

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

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

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

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

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

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

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A Mother's Love.

BY MARY C. CURRAN.

Would you know the depth of a mother's love,
And comprehend its power?
Would you measure wealth that nature gave
In this her richest dower?

Go, fathom the depths of the ocean's breast,
And gather all precious gems
That ever have gleamed in monarch's crowns,
Or jeweled diadems.

Then gather the wealth of every land,
All the hidden mines explore—
And draw from the veins of the mountain's brow,
All the precious golden ore.

Compute the worth of these treasures and see,
How vain the attempt will prove
To shadow forth with such emblems as these,
The wealth of a mother's love.

For of all the gifts of our Father's love,
Since the earth by man was trod,
A truer type has never been given
Of the changeless love of God!

Eternal and pure, like the living source
From whence its light was given,
Its bright beams illumine this world of ours,
And form a part of Heaven.

May it be to our souls a beacon light
On life's tempestuous sea,
To guide our barque to that heavenly shore
Where the many mansions be.

The sheltering wings of a mother's love
Shall o'er our pathway hover—
'en when the earth, with its mantle of green,
Her sleeping form shall cover.

And in that blest hour, when the angels come
To bear us o'er the river,
he first we'll greet of that radiant band
Will be our Angel Mother.

ROCHESTER, N. Y.

Brief Notes.

A Chicago dry goods dealer advertises "The most alarming sacrifice since the days of Abraham and Isaac."

Dr. Dio Lewis will take charge of a new weekly paper, to be published in Philadelphia, on his return from Europe.

A clergyman at Waterloo, Ind., has four boys, the youngest of which is named "Doxology," because he is the last of the hims.

Stephan, the Postmaster-General of Germany, was, in his youth, so poor that he had to earn a precarious living by copying lawyers' briefs.

Mayenne, where the Emperor Constantine is said to have seen his vision of the Cross, is the strongest fortress in the German confederation.

Victor Hugo says that he has been challenged about fifty times in his life to fight duels, but that he has always treated the challenges with great disdain.

A Russian printer has invented a type-setting machine which, the St. Petersburg papers assert, far surpasses all similar machines that have hitherto been produced.

In the old Church of St. Giles in the High Street of Edinburgh the "Solemn League and Covenant" was signed in 1643. The church is in excellent preservation.

One of the wonders of the Cathedral of Cologne is the Chapel of the Three Magi which contains the skulls of the "Three wise men of the East," set in precious stones.

The flights of birds have been compared. It is said that a vulture can fly 159 miles in an hour, wild geese 90 miles, and swallows 92 miles; common crows make about 25 miles an hour.

An archaeological correspondent finds evidence of the antiquity of the game of euchre in the passage of the New Testament which relates that the priest and Levite "passed" and the Samaritan "assisted."

The Independent thinks that when a child is whipped just as hard for breaking a dish as for breaking a commandment, there is need that somebody should pray for his parents that they may be able to distinguish between things that differ.

The Nation, in speaking of the troubles in the Methodist Book Concern, thinks that in churches there is a predominant feeling of grief for "scandal" rather than anxiety for truth, and that the ideal church for most people is not one of unquestionable purity, but one of undisturbed serenity.

The Harvard Advocate gives the following from a recent recitation in metaphysics: Professor—Which is the most delicate of the senses? Senior—The sense of touch. Professor—Give an example. Senior—My chum can feel his moustache, but no one can see it.

Mr. Isaac Corbett of Baltimore, seventy-two years of age, visited a cemetery in company with his daughter on Sunday afternoon, and while there pointed out a spot where he wished to be buried. Soon after returning home he was seized with illness, and within three hours of the time of selecting his grave he was dead.

On Saturday last a German fleet is reported to have sailed into the harbor of Port-au-Prince, bombarded the town smartly for several hours, boarded and captured the Haytian fleet, exacted \$15,000 on account for damages, and sailed away again. That might with propriety be set down as quick work. The cause of the trouble was the refusal of the Haytian government to pay the German merchants of Hayti for interfering with their commerce and levying a forced loan upon them during the late revolution.

A COURTEOUS WILL.—The Gaulois gives the following:—"A Capuchin Monk, well known in the Faubourg St. Jacques, where he fed nearly 100 poor persons by alms collected by him in the Faubourg St. Germain, has just died, leaving as his whole inheritance his breviary, frock, cord, a volume by M. Thiers, and a wallet. Among his papers was found the following singular will: "I bequeath 1st, to the Abbe Michaud my breviary, because he does not know his name; 2, to M. Jules Favre my frock, to hide his shame; 3d, to M. Gambetta my cord, which will prove useful one day round his neck; 4th, to M. Thiers his own work that he may read it over again; and 5th, to France my wallet, because she may shortly have occasion for one to collect alms."

A GOOD DRIVER.—A simple but significant scene occurred in Devonshire street, yesterday afternoon, which we witnessed from our "sanctum" window. A heavily loaded wagon, drawn by a pair of large horses stopped for a moment's rest. The driver, a rough and hardy-looking man, went about the animals, lifting the broad harness here, and adjusting it in another place, spreading the head-stall blinders and shifting the saddle-bearings. It was a warm day, the horses were very wet with perspiration. He patted them about the head kindly, first one and then the other, and there seemed to be a perfect understanding between man and beast. We felt a little annoyed to see the heavy load,—to heavy,—but the driver had no whip, and when he was ready and spoke to the horses they responded with all their power, and the great weight was moved steadily along to its destination. This teamster was so different from the style of men generally seen in our thoroughfares that we were attracted to his manner of conducting his team, and would like to give his name if we knew it.

Mr. Odger on the Washington Treaty. Mr. Odger has given the Londoners some interesting facts concerning the original "Alabama troubles," in a speech before the Greenwich Advanced Liberal Association. He says that:

"When the civil war was raging in America, Mr. Beales, Professor Beesley, and one or two working men, including himself, went to Mr. Adams, who was then Minister on behalf of America, to induce him to use his best influence with the Government to prevent a rupture in consequence of the departure of the Alabama. They were with him for two hours, and every one was struck with the dignity and character of the man in explaining the way in which we stood with regard to the departure of that vessel. He told them that during the war between Russia and England representations were made to the American Government that a vessel called the Moray was about to leave that country laden with arms and ammunition for Russia. Within three days an embargo was laid upon that ship, and orders was issued for the ship to be examined thoroughly, which was done before she was allowed to leave. He thought, America having set so good an example, we were bound to reciprocate some part of that good feeling. He said it in common fairness, and if it were France or Russia he should give utterance to the same words. But Mr. Adams went through the history of the Alabama, and told them he was watching her from her alteration—for she was altered from her first design. He wrote to Earl Russell, but the answer was that the question was being submitted to the law officers of the Crown, and when they reported upon the subject the Government would be prepared to take action. Mr. Adams again wrote to Lord Russell, telling him that the ship was ready to sail at a few days' notice; and three days before her departure he wrote again, when he received an answer telling him that he should hear from the legal advisers. He wrote again the day she sailed, and his Lordship managed to take action exactly two or three hours too late. The ship was gone. Supposing England had been treated in that manner by America, would Englishmen have thought it proper conduct?"

Had a few women been present at the Cincinnati Convention from either of the three territories in which women are legal voters, they unquestionably would have been admitted, like other voting citizens, to seats in the Convention. Miss Anthony and Mrs. Gordon, the only women who made application for recognition, were ineligible—the first being a citizen (but not a voter) in the State of New York, and the other being the same for California. Some sneering critics have said that the Convention refused to recognize the rights of these women. The Convention certainly made no such refusal. Its chairman gracefully assigned the ladies seats on its platform, which was all he had power to do. The committee on credentials did not admit them to membership for the simple reason that they were not voters. When one of the ladies rose and addressed the chair, she was as much out of order as if she had risen in the House of Representatives at Washington and addressed the Speaker. Of course she was not recognized. Neither would any man, in similar circumstances, have been recognized. We repeat, if any ladies from Wyoming, or either of the other women-voting territories, had been present, they would have undoubtedly been admitted to membership, on exactly the same terms as other voting citizens.—Theo. Tilton.

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