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A Presence.

There is a presence on our steps attending,
When most alone;
So with the Spirit's inmost being blending,
They seem as one.

The clasping air, in summer's golden leisure,
With tenderest power
Surrounds with its invisible, sweet pressure
Each herb and flower.

Ocean forgets not its stormiest thunders
Round caverned shores,
The tiniest shell or weedy chasm it sunders;
Round all it pours!

Not air that clasps, nor wave the shores entreating,
So near shall keep,
As that which floats above the bosoms beating,
Even when in sleep.

It moves with us amid the unquiet city,
Close at our side;
And looks from mountain tops with eyes of pity,
Our silent guide.

We are as glass before its piercing vision,
Which reads our thought,
And by it led, we reach the land Elysian,
In vision brought.

We see in missals old an angel tending
With pious care,
And from the assailing storms the flowers defending,
In garlands fair.

In the soul's garden foster those which vanquish
The spirit's flowers;
And O! destroy the weeds which give us anguish,
Through all its bowers.

Guardian and friend! may this immortal essence,
An amaranth blown,
In heaven's own garden feel thy shining presence,
No more alone.

—“Boston Transcript.”

A Lecture by Thomas Gales Forster.

DELIVERED AT APOLLO HALL, SUNDAY MORNING FEBRUARY, 10, 1872.

In entering upon the duties incidental to the position which you have assigned me as your lecturer for the succeeding twelve months, it is but justice to you, to myself and to the cause we all love, that I should, in my normal condition, present a few thoughts as to my conception of the duties that lie before us all, as well as a few words touching the question of Spiritualistic associations, which is somewhat involved in the contemplated existence of so protracted an engagement. Hitherto many Spiritualists have feared the very name of Organization. This dread has naturally arisen from a knowledge of the evils that have grown up in the past, and which still exist to some extent, as consequent upon the arbitrary tendencies of well nigh all the religious organizations known in Christendom. The consolidation of the utterances of previous and darker ages into creeds, and the dogmatic rendering of those creeds obligatory upon those to whom they are presented, irrespective of their own individual experiences and intuitions, have gradually resulted in the formation of great ecclesiastical institutions, fossilized in their ideas and despotic in their tendencies. A self-constituted body of mind exists, intervening between God and the general mind, to whom, under the influence of blind faith so sedulously inculcated by these leaders, has been awarded a monopoly of Heaven and all its Truths. And as a consequence, man is to-day too far estranged from any direct intercourse with Superior beings, and from any reliance upon his own individual consciousness of Right. Being well aware of these facts, the Spiritualists for a length of time, and very naturally too, feared, as I have said, the very name of Organization. But, Spiritualism, in contra distinction to these teachings, inculcates an absolute rejection of the authorities of either the past or present, as such, enjoins the cherishing of a keen skepticism, and the entire ignoring of mere faith, as regards all eschatological conceptions, when disconnected with the actual demonstration of the facts assumed. It declares Inspiration to be Universal; God to be no respecter of persons, and the canon of Revolution to be as fully in exercise as ever it was. It teaches that man's individual soul is normally and forever the highest revelator of God's Truth unto itself; that Truth is seen by any man only through his own convictions, and, indeed, that Truth is found only in these. It teaches further that all men and women are divine by nature, united in one great family, by being participants of the same Divine Spirit. That, just as surely as chemical affinities unite and bind material particles, so, under proper development, moral affinities will eventually unite mankind in a universal brotherhood—the establishment of which, is to my mind, the legitimate end of all reform—since in the wide

scope of its embrace, this glorious brotherhood shall comprehend the loftiest and the lowliest—seraphs and mortals, the denizens of earth and the dwellers in the Summer Land.

Now, it seems to me, my friends, that if we see and feel the great beauty and force of these lessons that we have received from the angel-world, we need not so dread the name of organization, as to forget and neglect the great and glorious advantages, that, it must be admitted, are to be derived from a combined effort and unity of purpose. “In union there is strength,” will apply as emphatically and with as much truth to moral and social relations as to political or partizan purposes. Such, I apprehend, is the idea of New York Spiritualists before whom I stand to-day; and for the permanency of whose harmonious conceptions I propose earnestly to labor during the coming year.

I am well aware, as has been often urged, that there is seemingly but little in the past history of the Spiritualists to warrant an attempt at permanent association. The spirit of disintegration seems to have prevailed almost everywhere during the past years of our existence as a body. But to the philosopher the reasons for this inharmony are apparent, and as they have been incidental and not inherent, the evils of the past may, and I trust will, be avoided. One reason of apparent discord exists in a general misconception of one of the fundamental tenets of our glorious religion, viz: the angels are constantly enjoining upon us the cultivation of our individuality, preparatory for another and a brighter sphere; but like all new converts, in our earlier experiences we have somewhat overshot the mark; we have aimed for such an intense individuality ourselves, that we have forgotten to award practically to our brothers and sisters the same glorious privilege. This was somewhat natural from the fact that we had but just emerged from so many different schools of thought, that had so long assumed social and mental control over individual effort and individual desire, and had so long acted upon the principle of social ostracism in time, and damnation in eternity, for mere differences of opinion. But, I trust, we have learned better by this time; and in our present association, and with all who differ with us, we will endeavor, whilst adhering to what we believe to be true ourselves, to cheerfully accord to others “in essential things, unity—in doubtful things, liberty—and in all things, charity.”

Another, and perhaps the greatest difficulty in the past as to practical association throughout the country has been the exercise of an undue ambition as to leadership and individual dictation. Having already broken to pieces all idols of wood and of stone, having utterly ignored likewise all idols built of books, traditions and fine-spun ecclesiastical cobwebs, the Spiritualists, to be consistent, could but ignore the various evidences of personal ambition that have appeared in the past, and the parties to such attempts have successively faded out of sight. A people who no longer call God king, but Father; who no longer call Jesus master, but brother, could but illy brook the various attempts at Lilliputian Popery that have from time to time characterized our history. But, I think, the angel-world is curing us of this evil likewise.

In coming among you as your speaker, nothing is further from my thought than that I am to be esteemed as a leader in the objectionable sense. I am one of you, a co-laborer in the great field of reform. I have no personal ambition to subserve, and shall labor only for the good of our glorious cause. And, my friends, I claim no especial credit for this cause; for my faith in the angel-world and my confidence in their control is such, that I feel satisfied of the fact that, let who will give way to an undue personal ambition in this great field of reform, unseen hands will inevitably snatch the sceptre of control from their possession, however tightly it may be held. The speakers and mediums in the spiritual ranks are but the agents for the transmission of higher thought, and they must assume no other conception than that of according to the great mass of the people the right to determine for themselves as to the truth or falsity of what is presented. If in the growth of personal ambition they assume to do otherwise, the handwriting, traced upon the trembling walls of the reveling Belshazzar, was not more prophetic than is their own overthrow by their own folly.

The present is essentially the age of the rostrum. The sectarian pulpit has evidently failed in its assumed purposes. The Press of the country becomes periodically so universally partizan in its tone, that the great body of the people have more or less lost confidence in its utterances. Books, for the most part, are shelved for the present, and the rostrum seems to be esteemed as the most popular educator of the masses, and, indeed, the most successful teacher, in so far as its appeals eschew dogmatism on the one hand, and on the other, aim to inculcate self-examination and self-culture, since the sum of human knowledge may be comprised in the injunction “know thyself.” Which knowledge in its fullness, must inevitably lead to the practical exercise of the golden rule of life—

“Whatsoever ye would that men should do unto you, do ye even so to them.”

Through the interest of the rostrum, many subjects of interest, and many ideas of reform, are more or less agitating the general mind at the present time, each particular theme constituting the main issue of the hour, to the different shades of opinion which make up the great amalgam of social thought. A reduction in the hours of labor, with a view to the allowance of time for improvement and recreation—a change in the educational system of the country, both as to the method and the control of the same—the abolition of capital punishment, and a change in the jurisprudence of the day, so as to render punishment essentially reformatory in the character—the remodeling of the present system of taxation—the abolition of the standing army, as provocative of war—the adoption of some principle of associative production, with a view to the abolition of the present despotic sway of capital over labor; the equality of the sexes before the law, including the right of suffrage, and their right to equal remuneration for labor performed, together with some change in the marriage and divorce laws, so that the moral and social claims of man and woman to individual freedom, shall be equally recognized, with other ramifications of thought and opinion, all, together constitute an array of important themes demanding more or less of deliberation on the part of the philanthropist, the patriot, and the true Christian. And, each and all of these, shall, from time to time receive such attention from me, as my spirit guides shall warrant. But, at the same time, I desire to state candidly, that I recognize no one of these as constituting the especial feature of Spiritualism, or the chief theme of my labors.

Spiritualism *per se*, is the theme of my advocacy. And Spiritualism, as I understand it, in its fullest acceptance, is broad enough in its conceptions, and wide enough in the scope of its investigations, to comprehend, more or less distinctly, every principle of reform, of this or any other age, legitimately based upon love to God, and love to man. Spiritualism I esteem to be:

First, a science, declared by the able gentleman who addressed you last Sunday, Dr. Hallock, on the authority of observed facts, demonstrated truths, and inevitable deductions.

Secondly, I esteem it to be a philosophy, in that it reasons from fundamental truths or first principles, to their legitimate and necessary consequences, upon purely rational grounds.

Thirdly, I esteem it to be a religion in that it asserts the immortality and divinity of the race; and inculcates love to God, through love to man—while it seeks to cherish the noblest and most enduring emotions of man's nature—the love of the good, the true, and the beautiful, in the Infinite Unknown, by cultivating a higher and still higher appreciation of all that may be learned of these diviner attributes, through the progressive tendencies of the finite and the human.

There are certain propositions of Spiritualism that are appropriately esteemed as fundamental:

First, God, the Infinite and inexplicable Spirit of the universe, and, I hold, in this connection, that if the universe be deprived of a soul, as has been attempted, there can be but little guarantee for the existence of the spirit of man—and hence, all our teaching and believing would be in vain.

Secondly, the immortality and divinity of the entire human family, as emanations from the Universal Spirit.

Thirdly, an ever present conscious intercourse with the angel world.

Thus Spiritualism is before the world, as a science, as a philosophy, and as a religion. And as such, it underlies and overtops all human interests. It refuses, as a system, to be responsible for all the individual idiosyncrasies that may have been attached to it; and will not be tested alone by isolated facts. Its entire system should be investigated by those who are honestly seeking for truth; and to all such, it promises to establish by actual demonstration, the legitimacy of its claims. Its scientific claims are legitimate, in as much as its theories are sustained by its facts; and its facts, in their very nature, constitute a foundation for the most generous and beautifying theories. Its philosophical claims are warranted by the fact, that its deductions are drawn from correct premises, and are in accordance with all established rules of philosophical inquiry. Its claims as a religion, find substantiation in the fact that, it continually admonishes the soul as to where the sources of Love and Wisdom lie; and constantly points to true moral worth, as

“— The golden Key,

Which opens the palace of eternity;”

whilst it carries upon its face the highest certificate of its truth, in that it persistently urges upon the individual soul the outworking of its own divinity into practical life.

Spiritualism, then, with all its grand and glorious corollaries of thought, with the assistance of my guides, will constitute the alpha and the omega of my year's labor. For Spiritualism,

as I estimate it, opens the door of human progress so widely, as I have before intimated, that all reforms can enter, and receive additional impetus toward success. For in its multiplied and various ramifications of thought, this glorious system of ethics "embraces all truth relative to the spiritual nature of man, its constitution, capabilities, duties, welfare and destiny; also, all that is, or may be known relative to the spirit world and its inhabitants, to God, the great Father of spirits, to spiritual influences of whatever kind, and to all the occult forces of the universe, which are essentially spiritual in their nature." This broad realm of Truth, therefore, is not, as has been supposed, some mere ephemeral theme or narrow superstition; but is in fact, an all comprehensive system of Truth embodying all true philosophy, all true theosophy, all true Religion, and constitutes the basic foundation of all true science. As such I estimate it, and as such under spiritual guidance, I propose to discuss and advocate it, feeling in the very depths of my soul as I do, that its inculcations are a sovereign balm for all the disappointments and sorrows of time; and a beautiful guide-book likewise, telling of the pathway arched with galaxies and paved with suns, through which the souls of man shall pass to conscious beatitudes in the future.—

"It may be deemed a dreamer's tale,
A theme for the poet's idle page;
Yet, we feel, when human doubts prevail,
And man lies becalmed by the shores of age
'Twill be sweet to hear from yon bright shore,
The voice of the loved ones gone before,
Drawing the soul to its anchorage."

Again what a varying thing is the stream of life! How it sparkles and glitters! Now it bounds along the pebbly bed, sometimes in sunshine, and sometimes in shade; sometimes sporting around all things, as if its essence were merriment and brightness; and sometimes as if awed into silence and sorrow that it could ever have presumed to move so gleefully. Now it runs like a liquid diamond along the meadows of existence; now it plunges in fume and fury over the rocks; now it is clear and limpid as youth and innocence can make it; now it is heavy and turbid with the varying streams of thought, and memory, that are ever flowing into it—each bringing its store of dullness, and perhaps of pollution, as it tends toward its final confluence, in the ocean of eternity. Its voice too, varies as it pursues its meandering pathway; now it sings lightly the song of inexperience; now it soars amid the obstacles that oppose its way; and finally it has no tone, but the dull low murmur of exhausted energy! A purposeless stream, viewed from the standpoint of materialism—coursing o'er the valleys, and through the gorges of time, only to be engulfed in the sea of oblivion! Viewed from the platform of orthodox theology, a crooked current, reflecting the universe, as but a blasphemy and a failure—finally submerged, at last, in an ocean of energyless monotony.

"With everlasting sense that once it was!"

But Spiritualism has a higher and a holier conception of the life of man. Its glorious Philosophy translates into human consciousness the real significance of all the experiences of time. Its phenomena are loudly protesting against the notion of Buckle, as to there being nothing new to be expected; and are rapidly exploding the gloomy theories of Buchner, as to the non-immortality of the soul—whilst the fearful views of the future characteristics of christendom, are being as rapidly dissipated by the unmistakable force of its demonstrations. Under its influence, death no longer fixes the fate of man irrevocably; nor is man but an

"Atom, which God
Had made superfluously, and needed not
To build creation with."

For this consoling gospel is inculcating the fact that the ills and sorrows, indeed, all the experiences of time are God's methods of education; that the principle, which we term God, is infinite in love and wisdom, infinite in power and design, and that, if any design ever existed in this infinite mind as to his creature man, the relation between them to-day is necessarily what he intended it should be, unchanged from the original purpose by any single man or woman. It is teaching that man was evolved physically, through a long process of development, from the kingdoms before him, as the last of a series of steps in material creation; that, spiritually or interiorly, he possesses all the latent elements of the highest he can possibly attain to, either in the flesh or spirit; that his whole existence, both in the earth and in the future world, is a career of the development of these powers; and that what is termed sin is but the unbalanced and discordant action of these inherent and immortal faculties. And hence, Spiritualism teaches a higher and purer, and a more invariable law of responsibility than the arbitrary one of Christendom which represents the eternal father as dealing with his children on the same terms that a passionate and human parent would; but that man's immediate responsibility for actual sin, either in time or in eternity, is as unalterable and as inseparable as any law of the universe; it is the relation of cause and effect, eternal and unbroken in its successive operations. It teaches further, that man is the creature of an eternally operative law of progress, and hence, that often through the consuming repentance which follows transgression, many are born into purer life. It teaches, that this earth-life is but a gleam of morning light, ushering in the eternal day of existence; that it is not all darkness because man refuses to see the light of truth; that by-and-by, either in time or in eternity, this light will touch the soul with gladness, for relations are changable, whilst creations remain, until they are replaced by higher, but never by lower ones. The battle and the sacrifice of human experience, therefore, under the inculcations of this glorious gospel, have their uses; they are but blessings in disguise, opening up secret and diviner fountains of power hitherto unsuspected by the soul, and thus preparing

it for loftier conceptions and a broader field of possibilities in the future!

The present is the most important epoch in the world's history. The wonderful phenomena of Spiritualism bursting forth in the midst of society, in both Europe and America, have given an impetus and a growing tendency to the human mind, never before manifested. The powers of fascination presented by these phenomena and the legitimate deductions therefrom, cannot be ignored. In vain does atheism on the one hand, and religious fanaticism on the other, cry out that our theories are unintelligible nonsense. The attention of mankind is arrested, despite all previous education or prejudice. Just as the ancient mariner is said to have forced the bridal guests to listen to his wild mysterious song, so do the great truths of Spiritualism compel mankind to stop awhile on the great highway of life and pay attention to phenomena, that charm in spite of their seeming obscurity and alleged absurdity. The unhesitating and exalted thought engendered by the spiritual school, is spreading throughout the length and breadth of many lands; and State enactments and ecclesiastical decrees will be found wholly ineffectual in staying the progress, or even the extravagance of human thought! Under the influence of this system, there is more of spiritual light in the present age, than in any that has preceded it; and too, through generic progress, there is a larger need recognized wherein to absorb it. The expounding spiritual perceptions of the hour are developing truths and arousing hopes, hitherto, by no method of teaching the recognized property of the soul, and the appetites and powers of the soul have grown upon what it has fed to that extent, that, in regard to human aspiration and human destiny, man can never rest where he has stood in the past. Creeds and systems, to which truth has been subordinated, have been too much the outgrowth of that past; and the aim of Spiritualism is to lift the light of Divine Truth above the mere plain of dogmatism, and to inaugurate it upon the altar of the human heart, and if we allow the mind to recur for a moment to the history of the past quarter of a century—if we look back to a period in our history prior to that at which the first productions of the Poughkeepsie seer, and the wonderful revelations of the honorable gentleman who would have presided at this meeting but for indisposition—Judge Edmunds—was presented to our astonished world, together with the physical manifestations of the Misses Fox; and compare the condition of general apathy touching the soul and its destiny then existing with the liberal and expounding element of thought, characteristic of the present hour, we can but feel encouraged to continue our investigations, and increase our exertions toward the still wider promulgation of the truths already obtained. Many bright and beautiful spirits, freed from the incumbrances of "the muddy vesture of decay, are under the influence of spiritualistic teachings during their earthly existence, now rejoicing in the realms of conscious beatitude—the summer-land of compensation—

That sphere of beauty, home of joy,
There mingles naught of earth's alloy;

whilst millions of human hearts are beating with blissful gratitude in this life under the influence of similar teachings! Yes, millions of earnest, honest, loving and truthful men and women, are to be found all over this continent, as well as numerous other sections of the globe, who, as Spiritualists, are searching for truth as for a hidden treasure, and who are cultivating God's image within their souls; who cannot recognize the alleged fact that God has deserted them because the church has excommunicated them; but who, on the contrary, realize the innate divinity of their own natures forever welling up, and flowing outwardly through the channels of a bitter life—none the less pure, because unendorsed by ecclesiastical authority; who have forever abandoned all subserviency to creeds and ceremonies, and who, through spiritual culture and an abiding confidence in the uniform operations of natural law, are reposing trustfully, both for time and eternity, upon infinite love and infinite wisdom.

These men and women constitute the great army of Spiritualists that I have longingly desired to see united in a grand harmonious brotherhood; and toward the accomplishment of which desire I trust my labors shall be forever directed. And I do not think such a glorious consummation wholly impracticable. True, the great body of Spiritualists is composed of individual thinkers; and hence, different shades of opinion and idiosyncrasis of character, may intervene to prevent immediate unity. True, we have no general principle of fear, whereby we may be led into deceiving ourselves into the assumption of the virtue of harmony, although destitute of its essence; and, too, it is true, that we have no arbitrary creeds or confessions of Faith, serving the purposes of centralization. Hence, the harmonizing of the membership of Spiritual Associations, may be difficult, and for a time deferred; but, by no means necessarily impossible. The philosophical points upon which we do agree, are as glorious and as majestic as the attributes of the living God; whilst the points of difference between us are trivial indeed, and surely it requires a very uncharitable microscope to magnify and discover them. Our common faith in the immortality of Spiritual truth should be written as with a diamond's point upon the living rock, and our diversities of opinion as to the varied manifestations of this truth be inscribed as upon the shifting sand, so that the waves of generic progress, as onward they sweep toward the white shores of eternity, shall obliterate all that is merely ephemeral in its character. Look to the firmament above you, the sparkling divinities climbing to their sitting in the breast-plate of infinitude, differ the one from the other in glory. Gather a lesson, too, from the bosom of the common mother—one flower is a rose, another is a violet, and another a lily—the specific development of each is

distinct and diversified, but the genuine law of growth is the same. All minerals are essentially the same, but their crystallization varies and diversifies. In the congregation before me each face is a human face, and yet there are not two countenances the same. And so it is likewise in the realm of mind. Nature is replete with analogies, full of instruction to the appreciative mind. The universe is declaratory of the great truth of *diversity in unity!*

Let us, my brothers and sisters, in our efforts at Reform, endeavor to profit by the experiences of the past, and the lessons that are all around us. Let us cast aside the microscope of bigotry and envy, which magnifies our differences upon minor points, and taking up the spiritual telescope of charity and reason, which will bring within the horizon of our view the manifold beauties of the great Truth we are investigating and promulgating, let us press forward trustfully, faithfully and lovingly, in the glorious pathway the angels are pointing out to us. And, in the language of an ascended spirit, "independent of anathemas, in the beauty of conscious rectitude, and in the strength of the invigorating spirit of Truth, let us march on, though it be over the graves of the most reverend errors, and though we disturb the repose of the most crippled, grey and upholstered wrongs of antiquity. Let us march on, though we track straight through the greenest pastures of pet-falsehoods, and the ripest orchards of cherished prejudices. On, for the ever-renewing prize of the never-ending labor, whilst cowards sink supine in the refuge of falsehood, and bigots are locked in the close prison of sectarian thought." For, indeed, in this age of expanding thought and energy, more should aim to

"Live in deeds, not years; in thoughts, not breaths;
In feelings, not figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

SCIENTIFIC.

RICHARDSON'S HYPOTHESIS OF A NERVOUS ETHER.—In a late number of the *Popular Science Review*, Dr. Richardson again brings forward his favorite theory in regard to a nervous ether, namely, that between the molecules of the animal matter, solid or fluid, of which the nervous organisms, and, indeed, of which all the organic parts of the body are composed, there exists a fine, subtle medium, vaporous or gaseous, which holds the molecules in a condition for motion upon each other, and for arrangement and rearrangement of form; a medium by and through which all motion is conveyed, and by and through which the one organ or part of the body is held in communion with the other parts, and by and through which the outer living world communicates with the living man; a medium, which, being present, enables the phenomena of life to be demonstrated, and which, being universally absent, leaves the body dead—that is, in such condition that it cannot, by any phenomenon of motion, prove itself to be alive.

According to the doctor, the evidence in favor of the existence of an elastic medium pervading the nervous matter, and capable of being influenced by simple pressure, is perfectly satisfactory. Numerous experimental facts suggest that there exists in the nerves an actual material mobile agent—a something more than the solid matter which the eye can see and the finger touch. He therefore is led to believe that there is another form of matter present during life, which exists in the condition of vapor or gas which pervades the whole personal organism, surrounds, as an enveloping atmosphere, each molecule of nervous structure, and is the medium of all motion communicated to or from the nervous centres.

The source of this refined matter in the body he considers to be the blood, and he looks upon it as a vapor distilled from the blood, as being persistently formed, so long as the blood circulates at the natural temperature, and as being diffused into the nervous matter, to which it gives quality for every function performed by the nervous organization. In the closed cavities, containing nervous structure, the cavities of the skull and spinal column, this gaseous matter or ether, as he terms it, sustains a given requisite tension; in all parts of the nervous structure it surrounds the molecules of nervous matter, separates them from each other, and yet is between them a bond and medium of communication.

In estimating and defining the physical properties of this nervous ether he suggests that it is a gas or vapor, having in its elementary construction carbon, hydrogen, and possibly nitrogen. He thinks it is condensable under cold, movable under pressure, diffusible by heat, insoluble in the blood, and holding, at the natural temperature of the body, a tension requisite for natural function. In his opinion it is retained for a longer time after death in cold-blooded than in warm-blooded animals, and longer in warm-blooded animals that have died in cold than in those that have died in heat.

It is not, according to his idea of it, in itself active, nor an excitant of animal motion in the sense of a force; but it is essential as supplying the conditions by which the motion is rendered possible; as serving as a conductor of all vibrations of heat, light, sound, electrical action, and of mechanical friction. It holds the nervous system throughout in perfect tension during perfect states of life. By exercise it is disposed of, and when the demand for it is greater than the supply, its deficiency is indicated by nervous collapse or exhaustion. It accumulates in the nervous centres during sleep, bringing them to their due tone, and thus rousing the muscles to awakening or renewed life. The body, fully renewed by it, presents capacity for motion, fulness of form, and life. The body, bereft of it, presents inertia, the configuration of "shrunk death," the evidence of having lost something physical that was in it when it lived.

A Review of Robert Dale Owens' Debatable Land.

"The Debatable Land between this World and the Next," is that region of shade lying on the outskirts of earth, near to the heavens, and open, as it were, to the ownership of either.

The old settlers knew what "the Debatable Land" meant, as it applied to their hunting boundaries: and the readers of Sir Walter Scott will have a vivid picture thereof from the incidents and marvels of the "Border Tales," and be able to see how aptly the title serves to designate that rarely trod realm of spirit which is debated by Churchmen, Spiritualists, and Materialists, and which we, as civilization advances, must take in, and make the best dwelling place for our love. It is now being explored, and marked out with the measuring-line of observation, and divided by reason, that acts with greater wisdom than wisest Solomon in deciding which belongs to which.

To aid in this determination, and fair allotment, our author, with the boldness of a Doctor Livingstone, ventures into the almost "undiscovered bourne," and brings a report like the faithful spies of Israel, showing the sweet produce, and encouraging us to go in and possess it. This is done in a sincere, earnest, brave, yet gentle spirit.

It is certain that "we are journeying on" towards this kingdom, and must needs pass there through—debate it or not—since death is the fate of all of woman born, and it seems most desirable that we should know something about it, if possible, to drive away fear and give us sweetest consolation.

Once men were surrounded with the million spirits that walk our earth, but as knowledge increased, it became fashionable to deem this angel-blessedness part of the superstition of our children, and no longer to think of it seriously, only enjoying it in our plays, like "Hamlet," or, our winter stories, like Charles Dickens' "Christmas Carol." We speak of this state, as our fathers, a hundred years ago, might speak of the old country they had not seen, and yet must think of sometimes, and speculate about, in a strange, pleasing mood of phantasy.

Science and discovery have gone over the globe till we seem to know it as well as our New England soil; here, however, is a dim region between life and death that we do not know, and that we cannot in the nature of things permit to be debatable; we must search until it is put beyond debate, and proved a figment of the brain, like Eldorado; or a fair certainty, like the hopes of Columbus, leading to a new world of wondrous beauty that only needs a brave spirit to find and possess.

Thousands on thousands have gone forth to investigate and release the certainty of their hopes, and they would prefer that their surety should have given the book a more positive name, but as it is chiefly written for outsiders, perhaps it is better as it is, inviting, as it does, their inspection and interest.

The book is already well known and widely appreciated, as anything proceeding from the pen of Robert Dale Owen must be.

It has received commendatory greeting from the press generally, and must yet widen in its circle of readers and admirers, since it carries truth and conviction with all it says.

The fame of our author was more than established twelve years ago with the publication of the surprising volume "The Footfalls on the Boundary of Another World." After his own conversion to Spiritualism he took up the subject to meet and answer the sceptical and indifferent, to present materialists a class of phenomena they ignored and wished to deny, and to Christians the argument for the continuance of what they claim as the evidence and proof of this religious religiousness.

The book before us is but the unfolding of the principles of "The Footfalls," written in the same spirit and with the same power, but applying more strongly to the churches of the land. The honorable author has a peculiar fitness for the work. Some men do seem elected to the grace of a special task, as Mozart to music, and Washington to war; they take and fill their place like stars; they undertake and perform their work so as to exclude rivalry, by the ease, and perfection, and power of their affinized love. This is the case with our author, he is by position, culture, and desire, prepared for this; moving in the highest ranks, and witnessing the strange, and passing strange phenomena presented to the elite society of Europe, he was enabled to come to conclusions which no sophistry could weaken, or doubt gainsay. He has continued to collect instances from others at first hand, and to see for himself so as to lay up this great store of information, with the prudence of a Joseph, to meet the starving wants of humanity.

Then there is an advantage in the man himself as well as his circumstances; he is in every way a gentleman, highly and deservedly esteemed; he has all the calmness of a judge; is not hasty; does not overdress any of his points, or allow any to be lost, or mistaken; gets a basis for his arguments, lays the difficulties of the adverse case before you, so as to make it the better wisdom to decide with him.

The book coming from such a source must be, and is a good one; it is just the book we should love to place in the hands of sceptics, and eminently the book we should like to see circulated in the churches; indeed, it is specially adapted for this latter purpose, as it is careful of the feelings of the tender and the uneducated, and yet so plain as to lead them to see the new truths waiting at the door of their hearts, with the patient love of their ideal, ready at any moment to come in and bless them with untold satisfaction.

After reading the title, and noticing the neat binding and handsome get up of the work, we open the book and read the preface, of some six pages and find our attention arrested with the sweet charm thereof. He introduces the discovery of Neptune, made through the observed perturbations of Uranus, which necessitated the existence of a planet beyond, and which the careful cultivation of Le Verrier brought to light. Seen or unseen in

the material world, there must be a force to account for what we know is done; so in the Spiritual world, and twenty-five years ago it would have been easy for the Xn or scientific observer to have predicted the speedy appearance of such things as American Spiritualism unfolds, first as a necessity to meet the expanding wishes of man, and second, as a consequence of their occurrence in the days of Christ and the Apostles. A wish is the prophecy of fulfilment, a fact of the past, a possibility of to-day, as law is universal and ever the same.

He gives the drift of his writing in the following words— "I seek to show that religion, such as Christ taught, though sure to prevail in the end, is yet, for the time, hard pressed; on one hand by the hosts enlisted under the banner of Infallibility, on the other by the vigorous pioneers of science, and that in this strait experimental evidence of the existence of modern spirit phenomena, if it can be had, would assist her beyond measure. I seek to show, also, that if we but observe as dispassionately as the Berlin astronomer did, we shall obtain, as to the reality and the true character of these phenomena, proofs as conclusive as that which demonstrated the existence of our last found planet."

We now enter the body of the book and find it some 542 pages long, 181 of which are used as an introduction, especially directed and addressed to the Protestant clergy. This will be the chief part to many, as it is occupied with the historical growth and decay of Protestantism, showing first, the supreme success of the Reformers, and afterwards their sad reverses. In less than half a century after the burning of Leo the Tenth's bull of excommunication, "the spirit of the Reformed religion had spread to the most distant and obscure corner of Europe." It seemed that Popery must die; but the Church aroused herself to the dangers besetting her, purged herself of the open abuses of the day, and set herself heart and soul to winning back the ground she had lost. The results were startling, and are not less so, at this hour. "Twelve years ago the Catholics were but a twelfth part of our population; to-day they constitute, probably, more than a seventh." At the end of nine years those of the States will exceed the Protestants in number, by several millions. There must be something wrong with Protestantism that this should be so. What is it? Nothing but the adherence to dogmas which the intelligence of the world has outgrown, and the want of progressive developments like the Church of Rome. Spiritualism must come in the general faith of the churches to protect them, to arm them for the fight, and to marshal them to the victory they so earnestly desire. It is fitted for this work if you take the simplicity of the Gospel; that is, the golden rule, and the summary of the Law and the Gospel; with that it can work, giving open assurance of continued life, living communion between the two worlds, and a higher and better destiny here than hitherto has been taught.

Some complain of this part as a little pandering to orthodoxy, it seems to us a plain statement of the truth, and just what is needed to arouse the Churches to a sense of their perilous position, and so be saved by the truths of the Spiritual philosophy, that the rest of the book so ably and fully unfolds.

After this the work is divided into seven books, dealing with the phenomena, and giving illustrated narratives, which as stories, are absorbingly interesting; but as a matter of fact are verily good indeed.

Book I deals with the communication of religious knowledge to men, discussing the mode of its impartment. It cannot be that it is immediate as too many suppose. It cannot be that God descends from and goes up to some local heaven, that He works the same as some poor finite creature, and therefore we must cease to expect things direct from God, as the old religions have, as even Swedenborg did, to obtain a basis of infallibility—the thing is impossible and results in a strong delusion whenever attempted. An infallible guide would take away the need for examination, and the exercise of reason, on which reason depends, and so do us far more hurt than any seeming good it offers could compensate for. Men must receive religious knowledge as they do other knowledge in the course of their development. It must come in the channel of the world's needs, and according to some general law. Spiritualism came in its present phase just at the time it was needed. It always has been, even as the Atlantic had, though a thousand years elapsed ere a Columbus adventured its passage. Men had to be prepared for its reception. "Ye cannot bear them now," said Jesus, and when we see the foolish superstitions about us, such as the fear of knowing aught on Spiritual matters, and the expectation that it is the work of the devil, or that they can find an infallibility in spirit communion, we perceive the force of that saying.

Then we have an outline of the prevalent religious sects and the history of Spiritualism traced.

Then follows a long chapter on inspiration, which is very fine. Orthodoxy can have no standing now in a consideration of this topic, it must be put upon a natural plane. Then we have clairvoyant and spiritual inspiration, the first an elevated soul state, and the second a receptive spirit attitude. Andrew Jackson Davis stands in the first, and that good old philosopher, Socrates, in the second. It is very touching and beautiful to read this part relating to that brave and just martyr for the truth.

Genius also receives its inspiration in music and in painting, and the highest in great religious teachers like Christ.

A few words on the difficulties and prejudices of the subject close the book. It is seen that while scientific men would be great assistants in this study, those that do make it a specialty are not unworthy of their position.

Book II describes some of the characteristics of the phenomena. They come usually unexpected, that is, as Emerson says:

"Our eyes are holden that we cannot see things that stare us in the face, until the time arrives when the mind is ripened; then we behold them, and the time when we saw them not is like a dream." This was the experience of our author; he became acquainted with the phenomena at Naples, Italy, when holding the post of American Minister. It was in a peculiar yet true answer being given as to the donor of some gold-headed pins. The incident is really singular and will be read with interest, and lead to similar conclusions as those of the honorable writer. Then follow several other remarkable instances of spirit visitation, with a chapter on the sensitiveness of animals to the impressions of the other sphere. Then another chapter to prove the universality of the manifestations wherein, from a book written by Major Moor, of England, he relates the singular phenomena of bell-ringing by spirits, and that in a great number of families; three of which are quoted.

Then we have a chapter on the phenomena resulting in trifles, that is according to popular ideas, as they would have spirits only to come and speak like angels, and so forth. The story of the Earl of Buchans Butler visiting his son, afterward Lord Erskine, to pay a small sum due to him, is very good. Then we have the relation of a dream by a young man that sold dry goods, which shows that the smallest things may make a deep impression upon us, and teach a wisdom that perhaps the higher could not.

Book III. discusses the physical manifestations, taking, first the Spirit-rap, he having many favorable and wonderful opportunities of studying it in the presence of the eldest and youngest daughter of Mrs. Fox, the apostles of modern Spiritualism. Many wish to ignore this fact, and get to speaking the Spirit language without its letters. The rap is shown to be a reality, the growth of the concussion power traced, and instances of its potency given, in moving a rock by the seashore, and the shaking of a house. Then, in the presence of Robert Chambers, of England, he tested the ability of Spirits to move ponderous bodies without visible contact. This is something that is needed to satisfy the sceptical, and that may well merit the attention of such men as Professor Crookes. We believe in these things, like our author, from a testing and trial of the matter.

Then comes a long chapter on direct Spirit-writing, with fac-similes thereof, which is especially good; as also, the appearing of writing on the human hands and arm.

Then we have a chapter devoted to instances of the Spirit touch. The seance with Mr. D. Douglas Home is very wonderful.

Book IV. takes up the subject of the identity of Spirits. This is an interesting study, as many believe that Spirits return, but that we do not know how to distinguish them, since they are invisible. It must be from their remembrances of their Earth-life, and when a Spirit comes to tell its debts, or to keep a promise, it does more than do the little deed some would count it—it demonstrates its individuality, which we craved to know.

Then we have a case of identity given of a spirit departed 300 years ago through the burying of a spinet which belonged to Henry III of France, and by him had been given to his favorite musician who appeared in a vision to Monsieur N. G. Bach, and gave a very wonderful attestation of his identity. The whole chapter will be read with peculiar interest, as well as the following, entitled "A Beautiful Spirit Manifesting Herself," that richly concludes this book.

Book V. is occupied with the consideration of the crowning proof of immortality. To the early Christians the resurrection of Jesus was the proof: they had seen, heard and touched him, here was a foundation nothing could shake. Mr. Owen then gives his own experience which is quite wonderful, and strong as aught the Apostles witnessed and so one would think as trustworthy. Whatever light he has been able to obtain on this absorbing question of the philosophy of the appearance of apparitions, is given in this deeply interesting book.

Book VI. shows how the spiritual gifts of the first century appear in our own time, such as those of healing, or prophecy, the speaking in tongues and other mighty works. Though short, is exceedingly good and to the point.

Book VII. and the last gives the conclusion of the whole matter, which addressed to Christians is sufficient to bring them to a knowledge of the truth and to lead them to devote heart and soul to the study of this great and momentous question.

Thus we have rapidly glanced through this work, trusting that each of our readers will invest two dollars therein, and peruse it carefully and candidly for themselves. It is well worthy of this. We know of none that comes home so to the needs of the time, standing on such clear ground, and taking others by slow degrees to the same height where the beautiful landscape of the future may be seen. The style is ludicrous, scholarly, full of wise thought, well-ascertained facts, and profound philosophy. It deals with history, experience, and reflection. Altogether, it is a good book, and we would recommend that every Spiritualist obtain a copy thereof and induce others to do the same. It would take the place of half a dozen small books, and in itself is a library, as it may be read again and again with profit and without loss of interest. In this "Border-land" between two worlds we come upon much-needed influence, far more powerful than any on earth; gracious influences, fitted to fortify, degenerate morality and foster spiritual growth.

Strangely do some people talk of getting over a great sorrow; overloading it, passing it by, thrusting it into oblivion. Not so. No one ever does that—at least no nature which can be touched by the feeling of grief at all. The only way is to pass through the ocean of affliction solemnly, slowly, with humility and faith, as the Israelites passed through the sea. Then its very waves of misery will divide and become to us a wall on the right side and the left, until the gulf narrows and narrows before our eyes, and we land safe on the opposite shore.—Miss Mulock.

"The Needs of our Cause."

BY EMMA HARDINGE BRITTON.

In the last issue of THE AMERICAN SPIRITUALIST (February 10) I notice an article by W. M. Connelly, under the above caption, every word of which finds a hearty response in my own opinion, to every sentence of which I cry amen! Whatever may be the numerical status of Spiritualism, its numbers afford no evidence of strength, and bring to bear no influence in any direction, because there is no union in its ranks, no unity in its action, no combination of its forces and no significance in its affirmations, beyond the influence that may attach to the individuals thro' whom its affirmations are made. Spiritualism in its present aspect is a reversal of the entire order of nature which in every other direction is tending with greater or less momentum towards organic order. I cannot illustrate the heterogenous and antagonistic disorder which the Spiritual ranks present to the candid observer by any department of nature, throughout the entire realm of which, the spirit of order is seen struggling for free opinion, even in the midst of what may appear on the surface to be the wildest condition of chaos and void. Even the "nebular hypothesis" which assumes that the sun of one solar system with all its attendant satellites once existed in the inorganic condition of nebulous, perhaps unparticled matter, even this seemingly chaotic and incoherent mass of being cannot have possessed the inherent elements of ultimate direction and the interior law of inevitable order. If any such hidden germs of promise exist within the distracted masses of the "poor humanity," we now call Spiritualism, I for one am hopelessly blind to its prophetic being.

To see Spiritualists frantically rushing off at tangents, organized in their own peculiar views of life-duty, to hear or read of the plentiful abuse they heap on each other if all do not follow in the same direction, and realize in Spiritualists the correct definition of the word "radical," attributed to Carlyle, namely that it "specified one who has broken through the chain of authority himself, in order to hang that chain on every one else's neck," or else to see them so fierce in resisting all authority that they run a tilt at everything and every one that comes before them in the shape of order, are sights and sounds that mark the spiritual ranks with a peculiar and lamentable significance. If W. M. Connelly should happen to be unfortunately, like myself, a public person, especially a public speaker, he may assure himself the very fact of his advocating the principles of organization, will draw upon him the same plentiful share of abuse which I confidently expect and receive for endorsing his opinions. In the mean time our societies, temporarily combined together for the purpose of hiring speakers, and placing the salvatory doctrines of Spiritualism before the world, suffer in many directions almost as much as the speakers, among whom they are too often bandied as the battle-doers and shuttlecocks of the hour. The business basis of such associations is generally no basis at all. The working department is ditto, or else shoulders all its burdens upon one or two of the most willing workers. One hapless member of a "Spiritual Association" engages a speaker in the confident belief that he shall hear some of his deeply metaphysical problems solved or some of his perplexing spiritual experiences explained, when lo! he is treated to a diatribe on some reform or special idiosyncrasy which, to his thinking, has nothing to do with Spiritualism. Another rabid follower of some one of the popular reforms of the day invites a certain speaker's attendance, in the hope that he may hear his favorite specialty dispensed, when his one idea is left out in the cold to make way for uninteresting treatises for or against the Bible, etc.

Whether this be, or be not Spiritualism—what really is, and what is not Spiritualism, is now becoming a question on which the future progress of the movement hinges, and I, for one, have already urged, and shall continue to urge (the discontented and abusive notwithstanding), that we hit upon some plan of collecting the opinions of a large number of the most active of the Spiritualists of every State, touching the real principles which underlie Spiritualism, the best methods of concentrating and utilizing our strength, and the most available forms into which we can resolve ourselves, so as to represent groups of one or more special forms of belief, attaching to our acceptance of the one central idea that spirits communicate with mortals. W. M. Connelly's definition of the invariable points of agreement which exist amongst Spiritualists is very good, as far as it goes, subject, as he wisely anticipates, to the objections which will arise in some minds to the acceptance of the term "God," either as a personality, or an authoritative source of power at all; but in the deductions arising from a belief that spirits exist and do communicate with mortals, there springs up a world of fresh, living thought and ideality upon all the vital questions of the day. If, as spirits so constantly affirm, they are in judgment for the deeds done in the body; if the life hereafter is, indeed, one of immutable consequences, and the acts of our mortal existence entail upon the immortal inevitable compensation and retribution, it behooves us to inquire, whether or no spirits can furnish us with any reliable guide for our actions, any well defined standard of right and wrong, more authoritative than their own individual teaching, and whether their power in this direction failing, or not proving acceptable to all earth's recipients, they can assist us in searching out such a standard for ourselves, in the fundamental principles of creation. Besides the incalculable value of such researches as these would eliminate to us all, we should consider the best principles and methods of propagandism, for that which is good for us, is good for our fellow creatures, and the advantages we may enjoy we are bound to give again to those who need them. In addition to these avenues of useful-

ness, the means of promoting spiritual science, the development of the gifts, the uses to which they may be employed, the instruction of the young in our own principles, the healing of the sick by our own methods, and the relief of the suffering in body, mind and estate, within our own ranks, should all come under the consideration of organized associations, and all afford legitimate, nay, absolutely necessary subjects for considerate counsel, and deliberative wisdom. I can say little in favor of the accepting of organic action, which W. M. Connelly has not said in more fitting phraseology before me, but I venture to add one suggestion to his highly significant paper, and this is concerning the method by which the collective opinions of a great body of Spiritualistic believers may be obtained. Supposing now that a number of persons should within the next three, six or twelve months volunteer to write a treatise not exceeding in length a given number of printed pages; that this treatise should embody the author's views of the fundamental principles involved in spirit communication; the duties its knowledge imposes upon its believers in the several departments of human life and action; definitions of those duties in the realm of our sensuous, moral, affectional, intellectual and spiritual natures; a clear code of opinions in all these directions, and add thereto, some ideas concerning the best basis for organic and united action. Supposing that the most active Spiritualists in the several cities, towns, villages and districts of the several States where Spiritualism prevails, should within three, six or twelve months call local conventions, to choose a given number of such persons as they had confidence in to form a council which in their own special State or district should sit in judgment on the treatises presented. That as many copies of these treatises should be printed by general subscription as the councils required. That these should meet together at stated periods to hear the treatises read aloud, or if preferred, that the number of publications should equal the number of councillors, that each having been furnished with a copy, should read, within so many days, weeks or months, all the treatises submitted to them, so that when they (the council) should come together, they should be informed of all they had to decide upon. Thus certain districts would be prepared to tender a vote upon the best treatise presented to them, and after a time to elect delegates to attend a general convention, where the registry of votes should be taken and one or a given number of the treatises—say three or four—be accepted, as defining a certain wing of the Spiritualistic belief, to be named in accordance with the general tone of the ideas adopted. I am aware that this suggestion is crude and immature to the last degree, but if it should be found to contain the germ of our idea which more experienced and systematic convention organizers can utilize, my purpose in throwing it out will be accomplished and I shall cheerfully assist in its further elaboration or retire from the field to make room for more capable workers.

Hands Up and Heads Off.

BY MRS. H. F. M. BROWN.

When I was young, we juveniles had a game called "hands up and heads off." This was the way of the game. We formed a ring, one of us repeated a sentence and then asked: "Who will spell the words and give a definition?" Those who felt confident to spell and define, raised hands; if one failed, he or she was put out of the ring, which meant "heads off." Lexicographers did not always agree. Worcester was the authority of one, Webster of another. What squalls and squabbles these two book-men engendered! What pulling and hauling for decapitated heads! The present time rings—political, religious, social—bring vividly to mind our youthful rings, our "hands up and heads off" games. I am not sure that we, grown and overgrown children, are wiser than were the young ones of a generation ago. Let us take a look among the various rings and see if the old world have outgrown its swaddling clothes and baby bickerings. For instance, some one reads a religious riddle. Who can solve it? Up go hands and off go heads. Then comes the "tug of war." One turns to Paul, another to John; the old apostles differ as widely as Webster and Worcester. After a time some of the beheaded are headed again, and go rejoicing on their way, Sphinx-like to propound other questions. There is one: "Shall the Bible be read in common schools?" Up go hands and answer, "No, no!" Off go heads with a "Yes," and a foolish fiat, "at your peril you seek to expel the Bible from the public schools." Rev. A. D. Mayo says, in an ought-to-be-condemned speech:

"This Republic is not an atheistic or socialistic Utopia, but is a practical government, made by practical men, who believe in Almighty God, who have the wisdom to maintain, and, if need be, the strong arms to defend it. We sent 500,000 soldiers to heaven, and sunk uncounted millions of dollars in the sea, to defend American civilization for an aristocracy proclaiming the divine right of human slavery. And, if need be, we have a million more young men and the rest of our property to protect our civilization against that anarchy which begins with rebellion against Almighty God."

This man once lost his evangelical head; the hope is that the old head is all right, but, by some blunder, it has got on to other shoulders, and the over liberal preacher has been covered with the head of a bigot.

The angels have been reading new scriptures to this generation. Who can solve the questions they contain? Who spell aright this new word? Up go a thousand hands, Calvin, Luther, Wesley and Murray are consulted. The new does not accord with the old, so away go heads. We, like the old-time children, contend for our heads, and get them too. How soon will we, of branded brows, find ourselves propounding questions and crying "heads off."

Among the new words in the new gospels we find "freedom, liberty, equality." What do they mean? Up go hands with

the reply, "Freedom, from chattel slavery, liberty to enjoy life and the blessings that life brings, equality means that all men are equal before the law—simply this, and nothing more." By and by there comes another version of the new scriptures. Freedom, according to the new, threw wide open the gates to the soul seeking rest and salvation; liberty said, "go free from every chain; fidelity to the soul is fealty to God; equality meant equality regardless of race, sex, color, or previous condition of servitude." The reading of the new scriptural version was the signal for the cry to battle. Hands went up, heads went down. What a stir and what confusion have come of the new rendering of freedom! Babylon is rampant. "What," said the old law and gospel-exponents, "do women intend to get the franchise and start off on election-day, leaving from four to forty children to the tender mercy of a broken-hearted husband? Will they trail skirts in unclean political pools, bet on elections, make stump speeches, frequent lager beer saloons, and go to Congress?" And then, in sorrow be it said, the women who could brave the jeers, scorn, and ridicule of penny-a-liners without wincing, could not work hand in hand together. They have read the "amendments" forward and backward. Hands go up, heads go off. But the pity of it is, that the leading women are so like the "bugs in a basket." Filching the parable, and giving it a twist tells the story. There were a lot of busy bugs in a basket; some were red, some were blue, some like me and you. It is said there were crumbs but for two. The green ones said "We will eat the bread, that is what we'll do." The bugs in blue, strength from weakness drew, and conquered the green and those like me and you. Then the ousted green cried aloud, "See, see the blue have unclean hands, it will never, NEVER do!" Then the bugs in blue peered and pried, and lo! the bugs in green were found to be among the mortals, and loaded with mortal sins. They had captured the "tables of stone" and broken them into fragments. Ah, pity 'tis, 'tis true.

The hue and cry just now comes from the new rendering of freedom. Religious and political freedom is no longer a bug-bear to frighten the lovers of light, but it is a will-o'-the-wisp leading the lover of lovers into swamps. How the hands ply up, what cry of "our homes are being invaded, our heart-altars broken. The dear little children will be cast homeless into street, if the statute law does not defend and protect." All this outcry means, men do not love their homes, wives hate husbands, children are not tethered heart-to-heart by love-links, total depravity comes in with the marriage-ring, and love goes out. Heaven help us—hands, and heads, and hearts.

Woman's Dress.

Among the objections raised against any extension of woman's freedom or enlargement of her sphere of activity and usefulness, the most common opinion has been that she would become unsexed thereby. At no time has this cry been so loud and bitter, as when, rejecting the hurtful fashions of the day and the form of dress which custom imposes upon her as the one properly worn by women, she adopts one better adapted to the needs of the body, and one which more nearly gratifies her artistic taste. The fear of such a calamity as that of "women being turned into men" would be, is gradually dispelling from the public mind. Women are quietly and successfully filling new positions in literature, in the various professions, in mercantile life, in the pulpit and on the platform, and yet are brightening rather than tarnishing their womanliness. The world sees the happy result and is forced to admit its reality. We infer that its faith in the power of nature to maintain its own limitations in the matter of the sexes will soon become firmly established, as not to be shaken even though woman adopt a costume as free, and healthful, and graceful as it is possible for her to make one.

The most serious objection to the prevailing style of dress for women is the great waste of mental power which it involves. So much time and thought are necessarily consumed in the elaboration of its manifold mysteries, and in the constant care required to keep it properly adjusted after it is completed and put on, that but little of either is left to be given to higher objects. It has been argued with some show of reason that it is unjust to require women to attend to grave public duties, while such a burden as fashionable dressing is imposed upon her as a necessity; it is proper to ask why such a burden should be imposed on her at all, and so her mind dwarfed and her usefulness restricted. Much has been written on the propriety of giving the duties of the toilet proper attention, and then forgetting the dress altogether.

More absurd and unreasonable advice could not possibly be given to woman, since the fashion of her attire makes a watchful care of its adjustment a necessity of each movement of her life when in motion, for it is so easily disarranged that without this care she would soon find herself in a ridiculous and dangerous plight. Men laugh at women for thinking so much of dress; it remains to be seen whether they will encourage and sustain her in the putting on of one which shall make such ceaseless thinking unnecessary. What can be more pitifully suggestive than the little girl's attempt to compete with her brother in a game of romps; holding her hat with one hand to keep it from falling, hampered by her flying skirts and shawl, half-blinded by a veil tied over her face to keep her complexion from being spoiled, while her legs are protected only by thin stockings. Unfairness in the adjustment of relations between the sexes begins on the play-ground in the advantage given to the boy by a free and sensible dress and the disadvantage meted out to the girl in denying such a one to her. The boy's clothing is fashioned with especial reference to his comfort and freedom from care of it, while the girl's is as uncomfortable as it could well be planned.

The unhealthfulness of woman's dress is universally admitted by physiologists, physicians, and all thoughtful people. It restricts the action of heart, lungs, and viscera, and so prevents all unrestrained movement as to make real breathing, running, walking, leaping, and climbing impossible, and so shuts her out from the best physical life and culture. I doubt whether one woman in a thousand ever enjoys the luxury of a full, deep breath; for, even when the clothing is removed for the night, the lungs which have been compressed through the day cannot assume so capacious a size as they would attain if they were never restricted.

Corsets are only second to liquor in the destruction of physical and moral health, and their manufacture and sale should be prohibited by law. The object which is sought by wearing

them is to so diminish the size of the waist so that the breast and hips may appear unnaturally large and so a direct appeal be made to the passions of men. It is unutterably painful to see innocent girls and chaste women thoughtlessly adapting these devices of the demi-monde. I would as soon give the wine-cup to my trustful boy as I would put corsets on the beautifully-moulded body of my girl, dooming it to dyspepsia, inviting consumption, and subjecting it to the lascivious thought of the debauchee. Papiers and bustles belong also to the means used by those whom pure-minded women should seek to reclaim, and not heedlessly follow.

Clothing should secure as nearly as possible an equable temperature to each part of the body, but woman's clothing does not do this; it covers it very unequally, leaving the extremities which require the most covering almost entirely unprotected, and wrapping the hips which need the least in numerous burdensome folds.

The flowing skirts are so easily set on fire or caught on any projecting substance that the wonder is not that so many women are burned, and bruised, and maimed, but that any escape. It is not surprising that insurance companies are unwilling to take risks on women, since the fashion of their apparel constantly endangers life and limb. Men are rarely burned to death by their clothing taking fire, simply because they wear less inflammable material, and because their clothing is so simple in construction and so easily removed. If the clothing of a woman takes fire, her chances of escape are very small, since it is composed of so many separate pieces, and each article so fastened as to make removal difficult.

Nowhere in nature do we find grace without freedom, and woman's dress violates all laws of grace and beauty, both by its restriction of the movements of the body and by its misrepresentation of its natural form. Graceful walking is only possible when a free heart sends its pure blood to every muscle, when free lungs furnish such blood, and when the legs are unencumbered by skirts. The most beautiful object in nature is the human head, but how frightfully fashion distorts it; chignons, puffs, braids, hair-pins and nets, surmounted by an indistinguishable jumble of velvet, laces, silk, feathers and flowers! This bit of millinery art is so frail, so easily crumpled and spoiled, that it is never safe after it leaves the designer's hand except in the band-box, or securely poised on the owner's hand. It follows that it must be worn in church, and hall, and theatre, simply because it is so frail that, if laid once aside, the probability is that it will never be "fit to be seen" again. Serious affections of the head doubtless result from sitting with the head covered in heated rooms, and while the brain is in active exercise. It is altogether wonderful what an amount of torture woman will endure to save her bonnet. I once rode several miles with a friend, in an open buggy, exposed to a north wind; I knew her temples were often aching with neuralgia, and tried to prevail on her to cover them with the zephyr scarf she carried; she refused, lest by so doing she might endanger the safety of the flowers on her bonnet! If we smile at her decision, what shall we say at the custom which requires such articles of apparel to be worn.

Women have been taught that their first duty is to be beautiful. When through higher teaching they learn that they must be natural, and useful, and good, before they can be beautiful, they will also learn that dress must be adapted to the body, and must not conflict with the greatest culture and enjoyment of both mind and body before it can make any claim to be called beautiful. Her present costume represents and is adapted to the helplessness, and immaturity, and general inefficiency which have been supposed to be woman's birthright. It is the natural outgrowth of the harem, of social and political inequality, of marriage, customs, and laws, which give woman to man, to have and to hold as seemeth him best. It is the badge of her servitude, and just as fast as she gets release from that servitude she will set herself to devising and wearing a costume which shall fitly express her free womanhood.

OLIVE FRELOVE SHEPARD.

What ails our Reformers.

Humanity has always been blessed with a few minds who have lived and taught in advance of their times. But there never has been a period, perhaps, in the race's history, where so large a number and so varied a list of reformers were found hammering away at the social abuses of the times. Verily, we think, were they united in the aim of a single rational object, the simplest method for the amelioration of human condition, they would turn the world upside down, or, better perhaps, "right side up."

What a formidable array of questions. Each having its earnest advocates of varied phase and degree, aiming to change and better our social status. The most forward, direct and radical, and thoroughly revolutionary of the grand reformatory army is that wing moving for equal political and social rights, the herald of which is known as WOODHULL & CLAPLIN'S WEEKLY.

But what means so much firing from professed reformers into the American loam of social liberality. But how happily amused are we when we find our would-be enemies giving exultant publicity to social events, the transparent logic of which is heavily against their most darling theories of national salvation.

Published in Boston is a well-printed, clear-faced journal, numbering sufficient years of existence, if not possessing the experience to know better, favoring its readers with a couple of departments which are slowly socially redemptive in their tendency. But the leading and all-overshadowing feature of the "crisis" is thoroughly, aye, extremely and most fatally radical, we think. To change the face of the world, redeem the race, and make permanent and pure our "social status," its plan is to annihilate, destroy, the great mass of mankind, and by a mysterious power, of which the materialistic second advent saints only are cognizant, recreate a new world peopled only by themselves—the pure and holy.

But to the source of our late amusement. In his leader of No 14 vol. xxiv. the Editor says: "The opening of a new year is an interesting event, a fit time to settle old accounts"—Time is short, send along your subscriptions—It is a good time to have all our sins forgiven."

Ah, dear elder, is it not more brave, manly to work out your own salvation, certainly, more god-like, for Jehovah says, mine own arm brought salvation to me, "and avoid all spots of evil" say you.

Verily such was not the course of Jesus. He ate and drank with publicans and sinners, toiled and waded through the sloughs and slums of society's lowest degradation, casting out devils, and blessing with smiles and words and social sympathy the harlots, magdalens of the most abandoned east.

A Christian we have thought was one who imitates Christ! Are ye such?

But you grow more rational in your out look, you say: "Signs indicate that great political changes are about to open, crowned heads begin to tremble before the waking up of the people—the laboring classes, The International "force is already striking terror to the hearts of kings, and the aristocracy"—no need then, elder of Jesus, doing so in person.

"The object of this party," you continue, is well expressed in the motto,— "Down with kings, smash the rings, God save the people." There are various smaller parties which are aiming to accomplish the same result, which may yet unite with this leading one. This political undertow is dashing powerfully against the foundation of thrones, and the aristocracy. For several years Spiritualism has been advocating just what is being done by the International."

Indeed, then is the truth out at last, and you ought to be just a little more grateful toward spiritualists, and especially mediums, even though they all be of the devil. For according to your own showing, the scriptural prophecies embracing these "devilish and frog-like manifestations" must be fulfilled. Therefore your God of the Bible is responsible for these things and we think is somewhat indebted to mediums for assisting him to tell the truth. Besides, your great and mighty king cannot come till all these things are done, if then. REICHNER.

The Week of Prayer.

Beautiful as the merry laugh of a child, is true life. Life that has no impositions in it; life not embarrassed by the frauds of abstract rules and artificial regulations. As it is, it would seem that we scarce have a thought, but some devil mixes up with it. The world ought to see—and seeing, reflect—that there have been more than one thousand and a half of centuries that religious people have been hopeful of saving the world; that one invention has followed another, having this object in view. And to-day the church, in the way its members pursue life, is more like the world it proposes to save, than ever before; and the distinctions between them have lost in everything but profession, forms, ceremonies and abstract duties. Soon (next week) the time is to be set apart by all christian churches, for a whole week of prayer for the conversion of the world. Those who engage in this should reflect; should ask themselves, "What is the use of all this?" And suppose that all the people of this world should be converted to just what the church now is, what sensible improvement would there be to the world? A curious mind might ask farther, "Does any praying man or woman expect any good to come of these prayers?" These religious people know, and everybody knows, that if one prayer in four hundred millions had been answered, this world would have been converted before this. With such formidable odds against "praying for the conversion of the world," it would seem that anything but stupid thoughtlessness would be disheartened. If anything could be done for the world, I would cheerfully go in for its accomplishment. And I should honestly consider that the first grand obstacle to be encountered, was the church. That it actually stands in the way of pure, elevated life to the race. It is true that the people have no business to give it importance. But they will. And while this is the case, there is a responsibility attaching to its assumed position, that calls for something beside "prayers for the conversion of the world;" something beside mere rounds of duties that only go to distinguish it from the rest of the world; something beside zeal for a God, and an organized interest in promoting the consequence of the church. And this responsibility comes right back to the individual, and calls for a life of personal satisfied sweets; a something that makes its own glorious record within the human soul; where love holds its fondest revels, and where satisfaction repeats itself in language all its own. Beyond this, whatever the pretence, all is a sham. And if any individual wants the readiest evidence to corroborate what I say, let him ask himself. Not, however, in a loose, speculative way, that would demonstrate him a trifle with his own being; but with that earnest honesty that would show that he did not leave it to any abstract power to hunt up happiness for him, but that he was bound to find it for himself, and be the sole judge of its quality. For if another can taste my broth, and tell better when it suits me than I can, the significance of individual being is lost. There is no meaning to it. This worrying about others, when we can say nothing for ourselves—except that we are faithful to our duties, and that we hope to be saved—is one of the most subtle swindles that ever cursed the race, and can date for its paternity to no other source than a devil; for there can be no other being with brass enough to have forced himself to this invention. Men are not bad, they only lack discretion in being good. They seem too anxious to publish its evidence, while they ignore the value of its holy realizations; a something that speaks in sacred confidence to human consciousness, without telling the second person just what it says. We think too little of the loves and beauties of individual being, valuable only because they are palpable and real; while we make too much of those considerations that have no other importance than that we give them.

AUBURN, January 5, 1872.

105 PARK AVENUE.

CHICAGO, Ill., February 6, 1872.

Mrs. WOODHULL, DEAR MADAM—In the WEEKLY of Jan. 6th, I noticed you made mention of the *Moravia* manifestations of Spirit Power, and also, of Mrs. Morison, the Blind Medium of Oswego. Having recently visited *Moravia* and witnessed some of the remarkable manifestations that are produced there, I wish to add my testimony, to that already given by several of your correspondents. The manifestations are given under conditions that preclude the possibility of deception. While at M. I had the pleasure of forming the acquaintance of the Blind Medium above mentioned; she was there, by direction of her spirit guides for development, and under the care of dear friends, Mr. and Mrs. Wilcox of Oswego; she is destined to become one of the best of physical mediums; she is even now as fine a test, and healing medium, as there is in western New York. A few evenings since, I paid a visit to the celebrated "Bungs children, aged respectively, seven, nine, and twelve years, and the phenomena produced in their presence is truly wonderful. The two youngest are tied securely, same as the Davenport's, and then placed in the cabinet, and while there, hands of various sizes and colors are seen at the aperture in the door of the cabinet. After this manifestation, the oldest of the children sits outside, and places one hand through an aperture of the cabinet, and while seated thus, the instruments inside are touched and handled with considerable force, the medium and audience being in the light. Other manifestations are given. All, excepting a pianist, are seated around an extension-table. A vacant chair is placed at the table, and dances in perfect time, to music upon the piano, no person comes in contact with the chair, and it is light to all who can see. After this demonstration, two of the mediums held slates under the table, and spirit hands wrote names, and long sentences for us. There are other fine mediums in Chicago, that I have not as yet seen, one, a Mrs. Maud Lord, has manifestations similar to these given at *Moravia*. She is doing a good work here, is constantly engaged.

I will not trespass further upon your time, I felt impressed to give you the above facts, knowing that such are needed, by many of your readers. It is difficult to describe such manifestations; they must be witnessed, in order to be fully appreciated. With good wishes for your success in every good undertaking that is for the public good.

I am respectfully yours, ANNIE LORD CHAMBERLAIN.

Innocence and Heaven.

FRIEND BACON: In my previous communication concerning innocence and guilt, as generally expressed by the church creedists, one would think the prospect for a triumphant entry into the pure heaven of God was rather small with no church Jesus to save him, and when I look at the blackness of such souls in all their ignorance of what heaven truly is, I think so too.

I would say first that heaven is not, and has no locality. Dr. Watts in his hymns, alluding to our physical sufferings, says: "We change the place, but keep the pain." So also, we may be happy in almost any place just the same as we may be unhappy in any place. Think you the potentates of Europe find their splendid palaces to be heavens? I think they all, together with our President, find their residences anything but heaven.

No one blessed with only a small observation of men and things, would look for Heaven in dwellings of the millionaire.

Something besides wealth and place must enter into the composition of Heaven, where the soul must dwell. Let us see what makes Heaven? As I have said: it is not place, not locality; for one may be in the most splendid, most enchanting location, and yet be in the most insupportable misery; although, in some circumstances, it might for a time at least, contribute something towards happiness—it must be something besides and beyond any locality. What, then, are the ingredients which go to make happiness, and consequently, Heaven? Peace is one of the requisites to constitute Heaven. No one can be happy in anger and strife; his worst passions excited to acts of cruelty and revenge, or the indulgence of hate and demonic feelings towards any one, even when circumstances forbid the act.

Such is the direct antipodes of that "peace with all men" and all things which makes one calm, severe and loving to all. Very far from heaven would any one be while anger, hate and revenge rankled in his heart, and only sought opportunity for satisfaction.

To be happy, then, you must be at peace with all persons and all things; "that peace which works by love, purifies the heart, and overcomes the world." To enjoy such peace, you must be at peace with yourself. A guilty conscience is a continual torment. Think you, my friend, you could enjoy great peace, even if one you had injured should forgive you when your conscience was clamoring for satisfaction, demanding that you should be innocent, instead of being forgiven? Of what use is forgiveness when conscience continually sounds in your ear, you are a thief, you are a liar, you are a cheat, a perjurer, a robber, and perhaps a murderer, and you know too that the accusation is true, while you seek rest and peace for your weary, aching head, and more weary aching soul on your pillow, sleep rest and peace flee from you as you would from the deadly coils of the rattlesnake. If you would have peace with yourself be innocent, be pure, and at peace with all men, then will you have that peace which goes to make up heaven—pure, and which passeth understanding. You are at peace with every one; consequently, you are in harmony with the laws of God, in harmony with all nature and with God. You are in harmony with the laws and works of God, and with the good and pure in heart, just as the blending, harmonious musical sounds produce that delicious music which charms the human, even the savage soul. In this state of feeling you will find love mingling with all you do and say, producing joy; being at peace with yourself; at peace with all men, at peace with God's works throughout the universe in loving harmony and joy, producing that state of feeling described by the poet, "A young Heaven on earthly ground, and glory in the bud," akin to that beyond and above where it shall be "made perfect."

Outward circumstances may for a time disturb you while in this life, but with these elements of Heaven within and around you cannot long remain so. Heaven here, Heaven hereafter.

BETA.

January, 1872.

Freelove Reduced to Practice.

BY LAROE SUNDERLAND.

Having carefully read all that I have seen in the columns of THE AMERICAN SPIRITUALIST, respecting Mrs. Woodhull's notions of "free love" (which, by the way, are neither new, nor true), I would like to ask your attention and the attention of your correspondent "Stella," also, to the practical workings of her theory of marriage, when carried out in the social relations in the two or three cases now before the public mind, and which are, certainly, pertinent to this question on which the President of the American Spiritualists Association is now attempting to enlighten us. As, for instance, in the "Fisk, Mansfield, and Stokes" case, in New York. What say you, Mrs. Stella? Was, or was not the assassination of Fisk by Stokes the legitimate result of Mrs. Woodhull's theory of marriage, coming out in the social habits of this Mansfield woman with both these men?

And so in the case of Mrs. Josephine McCarty, alias "Dr. Emma Burleigh," of Albany, now under arrest for shooting her paramour, Mr. Thompson, a married man, and killing Mr. Hall, with the same bullet. If her story of herself may be relied upon, she was a "free lover" in practice for a series of years, and her shooting of her lover was the culmination of Mrs. Woodhull's notions of marriage.

Then, again we have the case of Laura D. Fair in San Francisco, now under sentence of death for the murder of the husband of another woman, and with this husband Mrs. Fair had lived out in practice the notions of marriage taught by Victoria C. Woodhull. Such are the facts, let the candid weigh them.

QUINCY, MASS., Jan. 22, 1872.

Burns and Highland Mary.

The following lines were written several years ago, under the following circumstances, and we deem them worthy of re-publication at this time. Mrs. Frances O. Hyzer had one day been reading some of her poetical productions to a lady visitor, who asked her if Robert Burns—the lady's favorite poet—had ever communicated through her. She replied that she had never been conscious of his presence, nor was she familiar with his writings. The lady remarked, that she hoped he would sometime make known his presence, and answer a question she had in her mind, which question she did not express.

A few days subsequently, Mrs. Hyzer was influenced to pen the following; which, on being shown to the lady, proved to be an appropriate reply to the question she had in her mind:

Fair lady that I come to you
A stranger bard fu' weel I ken,
For ye've known naught of me save through
The lays I've poured through Scotia's glen;
But when I speak of gliding Ayr,
O' hawthorn shades and fragrant ferns,
O' Doon, and Highland Mary sair,
Mayhap ye'll think o' Robert Burns.

I am the lad—and why I'm here,
I heard the gude dame when she said,
She'd know in joyous spirit spheres
If Burns was wi' his Mary wed—
I sought to tell her o' our joy—
Na muckle impress could I make;
Now, lady, I have flown to see
If ye'd my messageto her take.

Tell her that when I passed from earth,
My angel lassie crowned wi' flowers,
Met me wi' glorious love lit torch,
And led me to the nuptial bowers,
That all we'd dreamed o' wedded bliss—
And more—was meted to us there,
And sweeter was my dearie's kiss,
Than on the flowing banks o' Ayr.

When love's celestial shadows played,
And rose-buds burst and seraphs sang,
And myrtle twined our couch to shade,
I clasped the love I'd mourned sae lang;
And while by angel harps were played,
The bonnie bridal serenade,
Though na gown'd priest the kirk rite said,
Burns was wi' Highland Mary wed.

There's nae destroying death frost here
To nip the hope buds ere they bloom;
The "bridal tour" is thro' the sphere,
Eternity, the "honey moon."
And now fair lady, if ye'll bear
These words unto the anxious dame,
The answer must her so reward
She'll aye be joyous that I came.

PHENOMENAL.

A "Cross Test."

From the N. Y. Times.

On Thursday, January 11th, a lady started from the Fifth Avenue Hotel, to visit a friend close by Madison avenue and Thirty-seventh street. The lady is of middle age, remarkably robust and healthy, and of what would be called a practical rather than an imaginative turn of mind. She had not proceeded far when she felt a strong inclination to abandon her original purpose, and to visit Dr. S., a "medium" noted for the "physical manifestations" wrought in his presence. The lady describes herself to have resisted the impulse to go to Dr. S. She is not in the habit of visiting mediums, and had never seen this one. She, however, found the impression that she must go to him very powerful, and she accordingly struck off toward the western part of the city, and soon reached the medium's dwelling. He received her with some coolness, and intimated that he did not think a sitting would lead to satisfactory results. A conversation ensued of rather a chilling character, and the lady asked if he "positively refused" a *seance*. He remarked "No," but said plainly that he saw his visitor distrusted him—she had declined to give him her name during the colloquy—and hence he feared a bootless effort. The sitting was, however, finally agreed upon, and with the following results: Dr. S. and his visitor sat at a small table, their chairs at right angles with each other. He put a crumb of slate-pencil on a common slate and held it under the table, inviting the lady to hold the slate with him. She did so, the other hands of medium and visitor being in contact on the table. Presently there was a scratching on the slate. On withdrawing and looking at it, some unintelligible characters appeared. The lady, however, is willing to admit that upon this or a subsequent trial the initials of a much-loved and lately-deceased younger sister were traceable on the slate. This was again held under the table, and the experiment went on. The visitor now felt that her dress was suddenly twitched and smoothed down.

This was done after the manner of lady friends, who will sometimes as affectionately adjust each other's skirts. The action was many times repeated, both the medium's hands being in contact with those of the lady, and no other person to be seen. We should have observed that the visitor had most carefully examined the room, looked under the table, etc., before sitting down, and that the doors, both of which were in her view, were closed at the same time. The caressing action was now continued, but in a different way. The lady wore a close seal-skin sack or coat, and to her amazement she now felt hands, or what seemed to be hands, stroking gently down from her shoulders towards her wrists. She distinctly saw the fur fall and rise again in conformity with the passage of the invisible pressure, and this occurred not once, but several times. Soon after she felt a tickling in her right hand—the one below the table—and looking at it, she saw that her spectacles, which had been in an inside left-hand pocket of her coat, which was closely buttoned up, had been taken out and

put in her hand. The glasses were then thrown upon the floor as it were with anger, and the lady remembered that her sister particularly disliked them and wished her not to use them. The spectacles were replaced in the pocket, and their owner now watched with redoubled vigilance; but the extraordinary proceeding of taking them out and placing them, as before, in the lady's right hand was twice repeated. At the third time the spectacles afterward "leaped" from the hand and, describing a curve that must have been almost a complete circle, descended on the table. Soon after, again, a chair opposite the visitor, and at some distance from the medium, began to move. No living being was in contact with it, and no mechanical contrivance to effect its movement was in sight or appeared possible; yet the chair moved away from the table, as one puts back a chair one has been sitting in, and then returned to its former situation. There were some other trifling manifestations, and the sitting ended.

We have told this part of the story as briefly as possible, and with the knowledge that such scenes are said to be of constant recurrence. Indeed, Mr. Owen's book itself is full of similar accounts. Our own narrative, however, has a special significance from what came directly after. The lady went home to dinner, where, at half past six, she met her brother-in-law, the husband of her lately deceased sister. She then, with much particularity, related her interview with Dr. S. Now, it so happened that her brother-in-law had for a week past been under engagement to hold a sitting with a well-known medium, Mr. F., on this very Thursday night, at eight o'clock. He did not mention this fact to the lady, but, having heard her story, proceeded to meet the engagement. It is proper to explain that he is not, any more than the lady, in the habit of consulting "mediums." To be explicit, he had not done such a thing before during several years. On going to the house of Mr. F., the *seance* was had almost at once. The medium and visitor sat at right angles. Mr. F. first proposed that the other should write the names of some persons who had gone before, and whom he would like to consult. Five names were accordingly written on small bits of paper. The names were written with great rapidity, and it was made physically impossible for Mr. F. to see them while being written. The writer then folded the papers, as directed by Mr. F., into tight pellets, doubling and redoubling them many times. From the moment he began to write there were repeated knocks in various parts of the room, and these kept increasing while the five names were written. The spirits now declared in reply to Mr. F., and affirming their statements by raps, that they had come in the order they were asked for. Mr. F. lifted one of the paper pellets lightly between finger and thumb and asked if the spirit named on that paper were here. The answer "Yes" was instantly given and as instantly Mr. F. named "Eliza W. Farnham"—the name written on the paper—and threw the unopened pellet over to his visitor. This was done five times, and in no case was it possible for Mr. F. to see, with the physical eye, the name written on the paper. The visitor now asked a number of questions, to which replies were received in no very striking character, although some of them were certainly characteristic of the alleged senders. In the meantime, however, he wrote swiftly on a sheet of paper these questions:

1. Do you know what happened to-day?
2. Were the manifestations genuine?
3. What was taken, who took them, where were they taken from?

This paper was now tightly folded, like the others, and the responses came instantly. The two first questions were answered by raps in the affirmative. At the last Mr. F. paused, sighed, gave a peculiar smile, and said, "She is making me look at your eye-glasses." The moment after he wrote with great swiftness, "A. took the spectacles from C.'s pocket, and put them in her hand," (A. and C. are the Christian names of the two ladies.) Mr. F. continued, "It was done three times, and it was at Dr. S.'s." Further particulars of the interview at the house of Dr. S. were then accurately described, and it was stated among other things, that the information was thus easily given, since at least two of the spirits now present were the active agents in what was previously done through Dr. S. in the afternoon. We submit this account, we repeat, not as more wonderful than others, but as a species of "cross-test" which has occurred within a few days, and of the participants in which we have immediate personal knowledge.

Levitation--Mrs. Guppy.

"The world has nothing new in Metaphysics; not much in Science; nothing in Spiritualism," was the remark (to us) of an English book-worm, ripe in the thoughts and deeds of antiquity. It is certain that levitation was of frequent occurrence in India during the period of its best literature. The Old and New Testaments give accounts of Ezekiel's being "lifted," and of Philip, who was "caught away" when he was in the city of Gaza, and carried to Arotus, a distance of some twenty miles. Apollonius, of Tyanna, was raised up and borne through the air. The celebrated John Locke refers to "Ammon, who was tenderly borne by angels over the river Lycus." The learned Calmet, a French historian, says: "We have known a good monk who sometimes rises from the ground, and remains suspended without wishing it." I knew a man to whom it has happened, in spite of himself, to be thus raised up in the air. The same thing frequently occurred with St. Theresa when at her devotions. We have seen Dr. E. C. Dunn raised up several feet from a sofa, and also from a bed, and float like a feather in the atmosphere. The most remarkable of recent cases, is that of Mrs. Guppy. We give the outline sketch in the words of Mr. Coleman, of London.

In the June number of THE SPIRITUALIST it is seriously recorded and formally attested by eleven witnesses, that whilst

a dark *seance* was being held on the evening of the third of June last, at a house in Lamb's Conduit street, in a room measuring twelve feet by ten feet, the doors and windows being closed and fastened, Mrs. Guppy was brought by invisible agency and placed in a standing position on the centre of the table, around which the whole party were closely seated shoulder to shoulder. It is also stated that she was in a state of unconsciousness, and in complete *deshabille*, without bonnet, shawl, or shoes, holding a household account book in one hand, and a pen with the ink still wet in the other; and that she was thus brought bodily, the witnesses believe, in an instant of time from a room in the basement of her own residence at Highbury-hill Park; the distance, in a straight line, being between two and three miles.

This extraordinary event was preceded fourteen days before by a similar incident, when Mr. Herne, the medium, "was caught away" whilst walking in the neighborhood of Islington in open day, and conveyed by invisible agency to a room in Mr. Guppy's house at Highbury, the doors and windows being all closed. Having made the strictest inquiries respecting these very remarkable events I am, as I have previously said, as certain of their having happened as I can be of any fact which I have not myself witnessed.

Some three years since, we were for several weeks the guest of the Guppy's, in Naples, Italy, and hence know something of their history and social position. Mr. Guppy, in "ancestral descent," is French, the family leaving France at the time of the revocation of the Edict of Nantes. The family armorial bearings connect them with the Counts of that name (Guppy's) now in Normandy. At one time Mr. Guppy was an India merchant. He is a linguist and an author—is well up in the sciences—has an eye for art, and is literally an adept in international politics.

Mrs. Guppy, originally Miss Nicholl, losing her parents in infancy was taken charge of by her grandfather, Mr. Nicholl, the personal friend of Flaxman, and an eminent artist, doing work for the "last of the Georges and others of the Court." Miss Nicholl was constantly in the studio. This stimulated the taste for sculpture, painting and the fine arts generally. At this period she handled the hammer, saw and chisel skillfully, and was good at modeling. She first discovered her mediumship at the residence of Prof. A. R. Wallace, the intimate friend of Rajah Brooke and President of the Entomological Society. After this she spent three years in Paris, Florence, Rome, Naples, Athens and Venice visiting galleries and giving *seances* in all these cities save one. Persons of the highest rank were but too glad to get an invitation. She permitted our poet Longfellow to attend one or more of her *seances* in Naples. In a given direction, her mediumistic powers stand unequalled by any living person. Frequently while sitting quietly in her circles there would fall upon us a shower of geranium leaves, orange blossoms, fresh fruits and a profusion of flowers. Sometimes snow-ice in large pieces, and fresh sea-water would be brought—and all this while the doors, windows and fire places were fast closed, and every person carefully examined before taking their seats at the table. Levitation is a fact—and Mrs. Guppy is a wonderful medium.

Communication From James Fisk, Jr., Given Through Mrs. Bullene, February 8, 1872.

[WE HAVE BEEN HANDED THE FOLLOWING, BY A FRIEND IN BROOKLYN, WITH THE REQUEST TO PUBLISH IT.]

Oh, how Time's retribution, convey God's own will to the souls of men! I do not know if I should have been awakened from my frenzy of maddening crime, but for the bullet that sent me home. Thank God, I am a free man! I would tell my poor Lucy how I have wronged her. Tell her that her prayer is answered; God has taken my soul, and from to-day I shall walk upward, towards freedom from sin and wrong. I do not seek revenge. He could not benefit me by his death.

The following juvenile effort to enforce the "baby argument" against woman suffrage is from the staid columns of the semi-religious Boston *Traveler*. If the writer of it has yet a mother, she had better recommence nursing him over again. In Wyoming, lately, a female "court" took a recess of a few weeks, during which time twins were added to her family. She has now resumed her administration of justice, her husband dutifully remaining at home and attending to the cares of the family. But owing to a slight natural disqualification, for which the statutes have as yet provided no adequate remedy, he has found himself unable to supply the infantile wants in the matter of nutriment, and, accordingly, "court" has to adjourn hourly for a brief period to still the cherubic wailing. It is, of course, deeply mortifying and reprehensible on the part of the wretched husband that he cannot properly accommodate himself to his sphere, but he seems to be doing the best he can, and until some change in the physical organization of the husbands of female justices can be brought about, or some statutes framed to meet the case, we really don't see but these occasional interruptions to the course of justice and the full fruition of the woman movement will have to be endured.

SELLING WIVES.—The following is a historical sketch of the status women held in society twenty-five hundred years ago: It was the custom in Babylon five hundred years before the Christian era, to have an annual auction of the unmarried ladies. In every year, on a certain day, each district assembled all its virgins of marriageable age. The most beautiful was put up first, and the man that paid the highest gained possession of her. The second in personal charms followed her, and so on, that the bidders might gratify themselves with handsome wives according to the length of their purses. When all the comely ones were sold, the crier ordered the most deformed ones to stand up, and after demanding who would marry her for a small sum, she was adjudged to him who was satisfied with the least; and thus the money raised from the sale of the handsome, served as a portion to those who were either of disagreeable looks, or had any other imperfections."

Cincinnati Correspondence.

THE GOD AND CHRIST CONSTITUTIONAL CONVENTION.

Among the many events which have transpired since the beginning of 1872, none, with the exception of the tragic death of James Fisk, Jr., has stirred the minds of the people of these United States to such earnest inquiry and thought as that selected gathering of men, of whom the enlightened intelligence of this age of progress, would have expected better things, who met in solemn conclave on the 30th day of January in this city, to crowd and force into the Constitution, their God and his Christ.

Long prior to the date referred to, their circulars, programmes, invitations, etc. were sent broadcast over the land, together with fervent appeals, to the people, in furtherance of their darling schemes, earnestly and zealously meaning business, with evident fears that their dear God and poor Christ, not having a constitution to sustain them, would perish of cold neglect and starvation.

The auspicious day heralded by the pulpit and the press arrived. Your correspondent dropped in some hour or more, after the preliminaries were over. Judge Hagans (Methodist), of the Superior Court, of Cincinnati, was reading his elaborate views on the subject, while several reporters were busy "tak'en notes to prent it."

I scanned the faces of the audience, about half of whom were friends of the movement—the supposition of the reporter of the *Commercial* to the contrary—that all present on that momentous occasion leaned that way. Being almost a life-long resident of this city, I observed the familiar features of Spiritualists, Jews, Free-thinkers, and persons of liberal thought. The delegates from a distance were all of the most rigid persuasion, elongated, sedate-visaged faces, from which it would seem no sunny smiles could cast a cheerful ray, with manners grave, which are too often mistaken for wisdom.

My keen, perceptive gaze, recognized the calm, attentive countenance of our venerable father Huddleston, of Lotus, Indiana, and I thought for a moment only, can it be possible that he was a delegate? Well, yes; a self-constituted one. He came with a specific intention, as I learned afterward, for while Judge Hagans was delivering his address, this devoted worker in the grand army of progress was quietly moving among the audience, and here, I give your readers the following from the *Commercial*.

"The address was well received. While it was being delivered, the following poem was quietly circulated among the members of the Convention, several copies were furnished the reporters, and it is here given as a part of the history of the Convention."

SALVATION THROUGH THE DEVIL.

"Who advised Adam to eat of the fruit of the tree of knowledge?"

"War in Heaven and in earth, and the weapons of our warfare are not carnal, but spiritual, and mighty through the Devil in the pulling down of the strongholds of orthodoxy, ignorance, superstition and idolatry."

"Religion is a humbug,
The Bible is a hoax;
The preacher's in the pulpit
Bamboozling the folks.

The Devil is a scare-crow,
And hell a kind of rod
To drive deluded mortals
To serve an unknown God.

And all who trust in Jesus
To save their souls from hell,
Will find their sad delusion
When waking from the spell.

All praises to the Devil
For giving God the lie,
And teaching man that knowledge
Is not what makes him die."

WM. HUDDLESTON, Lotus, Indiana.

Fancy your feelings, Bro. Wheelock, when in a sedate assembly a bomb-shell suddenly explodes over head. It was nevertheless a silent bomb that caused some faces to look blank, and on others the broad grin was peculiarly observable. I imagined from the stern look that some frowning faces exhibited the silent wish that Mr. Huddleston, who was predestined to eternal perdition, in accordance with their creed, had been sent there, ere he entered that hall.

After leaving this august body, I might properly call it a *January* body, for the atmosphere and magnetism surrounding it was chilling and repellant, I met an old Methodist friend who invited my attention to an article in the *Western Christian Advocate*, of this city, I enclose it to you. It speaks strongly in opposition to this untimely movement.

A few days previous to this convention, the Ministerial Association of Methodist and Evangelical Ministers met, and resolved that they would give no countenance or encouragement to the objects of this meeting. And the press has allowed the use of its columns for free expression of opinion in opposition to this fanatic movement. The liberal pulpits have poured into the ears of their listeners their strongest objections, and some have ventured the assertion that God had a constitution of his own, and therefore required no additional embodiment.

The convention has had its say. It is now gliding into the shadows of the past. The great Presbyterian mountain, so long in labor, has brought forth its mouse.

The Rev. A. D. Mayo, Unitarian minister of this city, a member of the school board, and a determined advocate for the Bible in the common schools, was one of the speakers, and a strong supporter of the objects of this God and Christ Convention. I send you an editorial from the *Commercial*, with reference to "Our Cincinnati Polyhyster," which is respectfully sarcastic on the Rev. Mr. Mayo,
DAVID H. SHAFER,

New Orleans Correspondence.

NUMBER FOUR.

Sunday is the great amusement day for the larger portion of the inhabitants of New Orleans, and although the magnificent churches are usually crowded, the theaters, beer-gardens, cockpits, drinking saloons, etc., are jammed, and the streets on pleasant days present a holiday appearance, and are thronged with pedestrians. The great city is lighted by one gas company at \$4.00 per thousand feet, and it is quite a novelty to pass through their works.

THE COTTON

that finds a market here is brought from all parts of the Mississippi Valley, and thousands of bales are deposited daily on the levee. This all passes through the hands of cotton merchants, and before it can be exported and shipped by sea to foreign ports it has to pass through a powerful steam press which reduces the bale to less than half its original size. There are scores of these presses, and all seem to be busy, each repressing, sowing and binding about forty bales an hour.

SPIRITUALISTS

seem to have gone to work earnestly since Bro. Peebles' departure, to effect an organization or rather rally under the old charter, and make it a society in fact. Several young men seem deeply interested in the movement and are exerting themselves to make it a success. Thirty were present at the first meeting called, and the majority signed their names to the Constitution.

Col. H—, whom I spoke of in my last letter as a new convert through his clairvoyant powers developed by Mr. Peebles, is a zealous worker, and is very enthusiastic over his convictions. Several friends have called to sympathize with him in his "insanity" and are astonished to find him so "crazy" that they can neither refute his arguments nor answer his puzzling interrogations; for he has studied the philosophy night and day since the glorious truth of immortality and communion with departed friends flashed upon his mind.

J. M. PEEBLES.

Among the fruits of Mr. Peebles' recent lectures and social relations with the people of New Orleans, many letters were handed him from which we are permitted to make the following extracts, showing the high appreciation in which he was held.

The first is from Mrs. F. E. Hyer, formerly herself a speaker:

DEAR FRIEND.—Before you leave New Orleans, I must express to you the gratitude I feel in common with all who have listened to your public lectures.

I thank you for the good you have done for spiritualism in this city. Your ministrations have been more successful than others, because with the golden key of love you have opened hate-imprisoned hearts, which most subtle arguments, and the most startling tests failed to reach.

In my heart I bless you for all this and pray the angels of God to long preserve your life, to disseminate the beautiful principles of the spiritual philosophy.

MY DEAR SIR.—To morrow you leave for the frozen lands of the north. Rest assured that you take with you warm hearts and appreciation.

I was educated in the "dark recesses of the Catholic religion." The doctrine never satisfied my radical nature; it has in fact thrown a pall of sadness over my entire life. Much of my suffering is attributable to the teachings of Roman Catholic priests. The future was full of fears, but thanks to ministering spirits, and your inspiring teachings, Mr. P—, light has dawned upon my understanding and a new sun has risen upon my existence.

I shall never forget your instructions; my spirit friends have whispered assent to every word you uttered.

I do wish you could feel it your duty to stay and speak for us through the year.

E. L. LIBERMAN.

Mr. Peebles:

DEAR FRIEND: You will permit an old man to tell you how much benefit he has derived from your lectures, concerning death, and the world of spirits. You have helped me in thought at least, to bridge the dark valley, and shown me the beacon lights that flash from the other shore.

My pen cannot express the feelings of my heart, when I think of your devotion to the cause of humanity. If prayers could change the nature of things, I would pray God, to leave you long among mortals, giving you physical strength sufficient to proclaim this gospel in every hamlet, and city in the world.

Your mission, brother, is a sacred one, which will bring deliverance and salvation; pride, and prejudice must give way to your words; and the doctrines of Spiritualism, must reach by and bye, all rational minds.

I hope that you will return to us again, laden with the good fruits of the "kingdom of God."

We need a spiritual organization in our city, and speaking each Sunday, and I had hoped that this might be accomplished during your stay; and it might have been if we spiritualists had half the zeal of the orthodox. Is fear a greater incentive to duty than love? Spiritualists seem slow to put their doctrines into organized forms, presentable to the public. * * * You have my prayers for your prosperity, and happiness—and may it be our good fortune to meet in heaven.

A. L. SMITH.

New Orleans, February 5, 1872.

A. B. L.

Foreign Correspondence.

MY DEAR SOUL FATHER:

I claim a right to address you by this name, because you were the parent of most of the attributes of mind, which I now most prize. It is my opinion that there is no individual, however callous and vicious, but has an angel's soul within him, unborn it may be, but only waiting germinating contact of some well developed mind to spring into life and activity. Such has been my case, though not by any means vicious before I knew you, I am conscious of a certain deadly listlessness before that happy time, and from then I date the era of my higher mental existence. By your example, conversation, and writings, you have generated within me a love of that honest earnestness, fearlessness, and candor, of which I now so

well know the value. I will explain. At the bank, the employees have a dining-room, and I as the humble chief of a department, sit at the table with the chief accountant, head clerk, first cashier, etc. These gentlemen being of mature minds, we have some very interesting conversations during the course of dinner. In the run of certain discussions it has gradually been discovered that I hold some peculiar views in psychological science, and theological, political and social matters, which, though very old to you, are quite new to them. Now by my straightforwardness, and candor, and, I trust, earnestness in declaring my opinions, I have invariably induced these gentlemen by common sense arguments, to admit that I am, to the whole or a great extent, right, except in cases of the most profound bigotry. Bigots, I find, get angry, at which point I stop the discussion, as I know that truth has no value to an angry man, and that when a discussionist gets angry, it is a sign that he has the worst of the argument. The fame of these discussions have gone all over the house so that I have been looked upon as a strange youth, and have been jokingly called the "Modern Philosopher," which appellation, however, I have decidedly discountenanced, maintaining that I hold very antique but common sense views of things. Though these discussions, at the time, had an ill effect on the minds of those whose opinions I happened to offend, still I find that my influence has increased, so that I have been the gainer.

I duly received your copies of THE AMERICAN SPIRITUALIST for which I thank you very much. Besides the articles in this paper, I have frequently seen reports of your lectures and sermons in the lay papers, as we keep very full files of all American papers at our bank. I saw the *Memphis Journal* a short time since, and was delighted with your lecture, and in reading it I thought that the *bon mot* that has been said of Gladstone was, with an alteration in the name of the profession, etc., very applicable to you, viz.—"were you less honest you would be a more popular preacher"— * * *

Miss Kate Fox is over here, being a client of Bowles Bros. I have frequently seen her. She seems to be doing a good work though rather exclusive. Mr. Burns the energetic writer and spiritual engineer of Spiritualist literature is doing well. His institution is the centre of Spiritualism in London. Such workmen win.

THOS. REEVES.

LONDON, England.

Letter from G. B. Stebbins.

A. A. Wheelock, Working Editor:

MY FRIEND:—I do not mean to imply that the other editors of the journal above-named do not work, but if they are all such instant and constant workers as I know you to be, blessed indeed is it! Years ago we first met, up in Northern Michigan, where you came to a lecture of mine with a Glee Club, helped to soften my asperities with your good music, and pushed off home in the night to get to the next place in due time. From then until now, as missionary, lecturer and editor, you have made good the promise of that early day, and it is no wonder you are in New York as a centre from whence to reach over the land. Such persistent industry is a noble lesson. Yet let me offer to you and others a word of suggestion and warning. The intense and rapid thought and action of this day goes everywhere, in material enterprises as well as in moral and spiritual, and unless we master its tide a little, it masters us, and we sweep swiftly on, unable to stop for breath, or turn aside for such quiet as the spirit needs for serenity and insight, and as the nerves need for keeping up their finest firmness. Railroad kings are smitten with paralysis, working preachers, knowing just enough poor theology, not to know physiology or psychology, get prostrated, bronchial, and what not that is miserable; merchants get dyspeptic from fast work and two-forty lunches that would give a rhinoceros the dyspepsia.

Too constant and rapid work, even on the higher plane of spiritual thought, frets the nerves and makes them worry and and perturb the spirit, which becomes fatal to finest insight deepest and clearest thought; and all too soon and suddenly comes decay and cessation of power for highest, or indeed for any work.

Earnest and persistent labor, with due intervals for rest of body and quiet of spirit, is the aim of wisdom. Temperament must govern as to methods, and each must be his or her own judge, only "stop in the quiet," long enough to give well-matured verdict.

Let each "take an account of stock," as a merchant would say, sum up their capital of inherited capacity, endurance and power, and their gains of health, knowledge and spiritual growth, and offset with whatever weakness of body or mind, or infirmity of spirit and temper they may have, and then wisely decide how, where, and how much they can work, and how much relaxation, leisure, change and recreation are best, in order that the healthful and joyful power to accomplish may hold out and increase in ripeness with their ripening years. May not this be a good lesson for the day?

But here I am toward the end of my sheet, and sundry things yet to say about Spiritualism, woman's suffrage in its present phase, &c., &c. A letter for a journal should be of such length and consistency that its reader may finish and be in the mood of the hungry parish-boy in Oliver Twist, who took his empty soup-bowl to the beadle and asked for more; so the rest must wait a little, and I'll try to write again.

Truly your friend,

DETROIT, Mich. Feb. 2, 1872.

G. B. STEBBINS

Agnes M. Davis, seems to be a special favorite with the many Spiritualists of New Bedford, no other speaker visiting them so often or giving such general satisfaction,

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

A. A. WHELLOCK, 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.”

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 others of business, and communications for insertion in THE AMERICAN SPIRITUALIST, must be sent to A. A. WHELLOCK, 29 Beekman St., New York City.

Our New Dress.

We present this number of THE AMERICAN SPIRITUALIST to our readers, in a new dress, and with a slight enlargement in the size of the pages, which we have long contemplated, but could not reach before, owing to the difficulty of getting any larger size printed in Cleveland.

We hope our readers will be so well pleased with its appearance, that they will feel proud to show it to their neighbors, and induce as many of them as they can, to subscribe for it. We also take this opportunity to suggest to those who have not yet renewed, (for strange as it may seem, there are a few who are still neglecting it), that your renewals would be very acceptable just now, when our expenses have been so much increased.

Some other slight changes we shall make, as we have time, and soon THE AMERICAN SPIRITUALIST will appear more to our taste, than it has ever before.

From the great number of congratulatory letters received by us, on making the change to a weekly, we feel confident that this additional improvement will be welcomed with pleasure by our many friends, and give a fresh impetus to their kind efforts to extend our circulation. We tender our thanks, in this connection, to all those friends who have so generously aided us in that way, and assure them that we shall continue to put forth all our efforts to make THE AMERICAN SPIRITUALIST worthy of their confidence and support.

What Shall Spiritualists Eat?

Blessed be lunatics and fanatics! One of them, George Francis Train—on board our steamer last July, bound for the old world—used to say almost daily; “*I’m a Pagan!*” While the lucidity of lunatics and the enthusiasm of inspired fanatics have startled the world with new discoveries.

Pagans and heathens of Asia have taught the world vigorous systems of morals, that both Christians and Spiritists would do well to imitate.

Muller mentions a distinguished priest of India, who, when dying, said to his people, “Eat only grains and fruits. Let the predaceous animals prey on carnage and blood! Stain not the divine gentleness of your natures by one act of cruelty to the creatures beneath you! Heaven to protect them, hath placed you at their head. Be not treacherous to the important trust you hold, by murdering them; nor defile your bodies by filling them with putrefaction. There is enough of vegetables and fruits to supply your appetites without oppressing them by carrions or drenching them in blood.” Gods perpetual text is cause and effect. Nature is a sound expositor. The physical structure of the human organization is evidence that man was not designed to be a carnivorous animal. While most of the nobler beasts instinctively select their food from a bloodless feast spread by nature’s generous hand, it is sadly strange that man, paragon of all, should become a tyrant—a warring, blood-thirsty, flesh-devouring “beast of prey.” Killing and eating nearly everything that creeps, crawls, leaps, flies or swims—horses in France and hog’s in America; shrimps in London and snails in Paris.

The most distinguished seers and sages of the past, believed in the superiority of the vegetable and fruit diet. Believing, they practiced. Pythagoras, living some 500 years before Christ recommended a vegetarian diet. Neither himself nor disciples tasted of flesh. This is so well known that those who abstain from animal food, are to this day frequently called Pythagoreans. One of the maxims of this old sage is worthy to be inscribed in letters of gold over every rostrum in the land, “Fix on that course of life which is the most excellent and, habit will make it the most delightful.” Aristæus, the successor of Pythagoras in his famous school, was also a fruit-eating philosopher.

Zeno the Stoic; Diogenes the Cynic; Plato, Plutarch, Plautus, Proctus, Empedocles, Socion, Quintus Sextus, Apollonias of Tyana, Porphyry, Clement of Alexandria, and nearly all the more eminent of the ancient sages abstained entirely from flesh-food, while Swedenborg, Newton, Wesley, Howard, Linnaeus, Gassendi, Cuvier, Lord Monbodde and hosts of others learned and gifted have testified against its use. It may not be out of place to further mention Shelley, Haller, Ritson, Lamb, Dr. Hufeland, Sir Richard Philips, Prof. Mussey, F. W. Evans, defender of the Shaker faith, Alcott, sometimes termed “the New England Sage,” and many of our media by direction of their spirit-guides,

Though this age is rife in discovery, and rich in intellectual activity, it is dull and stupid in the study of moral ratios, and the reciprocal relations of the physical and spiritual forces. As the timbers so the temple.

“Men grow to be like what they feed on.” The Valley tribes of the Fejees, say travelers, have their serpent feasts. The California digger Indians put into their acorn-bread a full supply of dried and pounded grass-hoppers. Mice constitute a choice dish. The *Troy Times* of yesterday tells us that a man in Cohoes, to show “bravo,” caught and ate a mouse. His comrades were shocked. But why—why worse to catch and eat a mouse than a pig? In the eyes of an Israelite the latter would be far the most disgusting! The barn-yard fly feeds upon filth—the toad upon the fly—the serpent upon the toad—swine upon serpents, and man upon swine. No gastric strainer nor digestive net-work is sufficiently potent to transform putridity to purity. What a sight to see a family of Spiritualists, boasting of progress—singing of the “tree of life”—and talking about “angels food”—sit down to a table and stow away pounds of diseased steak; or what is worse, great mellowing chunks of cold bacon six months dead! As for us, we will neither touch nor taste such stuff. It is not fit to eat.

While vegetable foods supply all the vital wants of the system, warming, repairing, reinvigorating and preserving the parts, thus tending to physical health, energy, endurance, and longevity, they are more wholesome, nourishing, and far cheaper. Economy with the poorer classes is an important item. Here is Dr. Edward Smith’s table, showing the relative economic values of the two classes of diet.

	CARBON.	NITROGEN.
Bread, barley, oatmeal, . . .	5, 463	234
Beef, mutton, pork, . . .	1, 218	61

this shows more than four-fold value in favor of the fruit and vegetable system of diet.

That cold countries require flesh-eating to generate heat in the organism, is an exploded notion. Prof. Liebig in his “Animal Chemistry,” says, “Grain and other nutritious vegetables yield us, not only in starch, sugar and gum, the carbon which protects our organs from the action of oxygen and produces in the organism the heat which is essential to life, but also in the form of vegetable fibrine, albumen, and caseine, our blood, from which the other parts of our body are developed. . . Vegetable fibrine and animal fibrine, vegetable albumen and animal albumen hardly differ even in form.”

Prof. W. B. Carpenter, of the London University, says: “Good wheat bread contains more nearly than any other substance in ordinary use, the proportion of azotized and non-azotized matter which is adapted to repair the waste of the system, and to supply the wants of combustible material, under the ordinary conditions of civilized life in temperate climates; and we find that health and strength can be more perfectly sustained upon that substance than upon any other taken alone.”

Dr. Guy, Professor of Forensic Medicine, Kings College, London, says: “I have no hesitation in expressing an opinion in favor of the sufficiency of a dietary from which the *meat element* is wholly excluded. I have no doubt that health may be preserved, and with it the capacity for labor, on a diet consisting of milk and vegetable food alone.” The traveler Buckingham says that “the inhabitants of the mountains of Himalayah, although fed upon nothing but rice, were vastly superior to our sailors in strength.”

“There is a caste of Hindoos,” says Sir John Sinclair, on the western side of India, called Pattamars, whose sole occupation is to carry letters and despatches by land; and they perform journeys almost incredible in the time allotted;—as is the small amount of food they subsist on during their journey. They will travel on foot 62 miles per day for 25 days on a stretch—Calcutta to Bombay. They are generally tall—being from five feet ten inches, to six feet high. They subsist wholly upon boiled rice.”

During our stay in Constantinople and other Asian cities we observed that the boatmen or rowers of the Caiques, who are perhaps the finest rowers in the world, drink nothing but water and coffee. Their diet is bread—or bread with cherries, figs, dates, olives, mulberries and other fruits. There could hardly be better specimens of health and strength than is seen in the water-carriers and boat-rowers of the East.

The moral bearing of this question is so important that reformers in all countries are giving it thoughtful consideration. “No man liveth to himself.” We are social, sympathetic and morally responsible beings. Our words and the thoughts we think—the feelings we indulge, the appetites we create, the passions we foster, the spirit we manifest, the life we live, and the destiny we shall realize—all these have a vital and inseparable connection with our system of diet—the kind and quantity of food we eat. Results touching the moral bearings of this subject so far as they have been determined, indicate that meat-eating tends to kindle and fan the war-elements in human nature, as well as to intensify all the earthly passions, putting the matter biblically; that “which is born of the flesh is flesh”—and the “spirit warreth against the flesh and the flesh against the spirit.” “Be not deceived” said the apostle—God is not mocked, whatsoever a man soweth that shall he also reap. “He that soweth to the flesh”—by his eating or his drinking—or by eating and drinking that which stimulates the sensual nature, the baser appetites, the morbid cravings of diseased stomachs, or the abnormal desires of the cerebellum—“shall of the flesh reap corruption.”

WANTED.—An experienced lady canvasser to solicit advertising and subscriptions for this paper. Apply at the editorial rooms, 29 Beekman street, New York, second floor.

Spiritual Relationship.

A Boston daily recently reported the sad and terrible accident which occurred in Somerville to a French family named Belcourt, consisting of a mother and two children—one, a boy three years old, and the other about one year old, the husband and father being at work in a neighboring State; an accident by which both of the little ones lost their hold on mortal existence, the mother barely escaping with her life. The report concludes as follows:

“The husband and father had just sent for his family to go to Connecticut, they receiving the letter yesterday; but from some cause which he could not himself explain, he started himself in less than twenty-four hours after the letter was sent, and arrived home this morning, a few minutes after his wife had started for Boston to telegraph the sad news to him.”

What we wish to call attention to, in this connection, is found in the quoted paragraph.

The casual reader on perusing such an item, especially if unacquainted with the operation of spiritual laws, would see nothing but a deplorable accident which appealed to his tenderest sympathies, his susceptibility to feel for those who were called upon to suffer from the loss of darling-children; entirely overlooking perhaps the significance of that which in another, would quickly cause his faculties to be exercised in a direction wherein observation and reflection might furnish rich returns in valuable hints and practical suggestions, the final flower of which would be spiritual wisdom. Who does not want to know more

“Of that deep insight which detects
All great things in the small,
And learn how each one’s life affects
The spiritual life of all.”

Underlying, as it were, the principles of our existence, runs the law of spiritual relationship which seeks to assert itself on every possible occasion. The artificial unnatural lives we physiologically lead, the false conditions we spiritually create, too often prove an effectual barrier to any satisfactory expression of this law, inherent in the spiritual nature of man. At certain times, however, through and over all our mixed material surroundings, there is plainly visible an assertive power or manifestation of this kinship of souls which speaks with an authority as peculiar as it is unmistakable. A cropping out of this spiritual relationship, a partial exhibition only of this inner mystery, is seen in the account rendered above where the husband and father, after sending for his family to come to him, was compelled, from some cause which he could not explain, to go immediately to them, arriving a few minutes after his wife had started to telegraph him of the terrible death of both his little ones.

Now, *what was it* that so wrought upon the father as to make him do such an unusual thing—the very reverse of what he had decided upon, and, in fact, written to bring about? And, furthermore, *how was it* communicated to his consciousness? These are queries which the mere scientist, dealing only with ponderable matter, finds beyond his ken.

While within the spiritual ranks, similar experiences can be duplicated without number with yet greater emphasis and minuteness, all of which are clearly recognized as referable to a law pertaining to the spiritual nature of man, the materialist, with his inevitable limitations, dogmatisms, and snap-judgment, pronounces with a toss of his head such occurrences merely as coincidences and of no real moment or consequence to any one. Give him your ear, and he will probably repeat many like specimens which, according to his philosophy, are traceable to nothing but some singular happen-ment, a fortuitous event—to chance; an explanation as devoid of reason or sound sense as to affirm that no intelligence *per se* governs the outworkings of nature. Our spiritual relations can alone explain the spiritual phenomena of our lives. G. A. B.

Life of J. M. Peebles.

The first edition of the “Spiritual Pilgrim,” or biography of J. M. Peebles, by J. O. Barrett, has met with a ready and rapid sale among Spiritualists and reformers. Those sterling and energetic publishers of Spiritualist books and other literature, Wm. White & Co., Boston, are now engaged in bringing out a new and larger edition.

This biography gives a history of Mr. Peebles’ early struggles in Vermont. His theological experiences from orthodoxy through Universalism into Spiritualism; sketches of his own mediumship; extracts from his letters, lectures and articles; accounts of the marvels he has witnessed among other mediums. Reference to, and quotations from the letters of writers, of lectures upon Spiritualism, and the more prominent of the mediums in this country and England. The volume, neat and beautiful in appearance, contains a fine steel engraving of Mr. Peebles. The book should be in the library of every Spiritualist. For sale at this office. See advertisement.

A. A. W.

Mrs. Cora L. V. Tappan.

We are much pleased to learn from Col. Tappan, that his wife’s health is improving rapidly in the mild climate of Florida.

Mrs. Tappan’s many friends in the North will rejoice to know that such is the fact. She will probably return home in June, or as soon as it becomes settled warm weather.

Next week we shall give to our readers the New Year’s poem which was given by her, inspirationally, at the opening of her Sunday evening services in this city. The condition of her health was such, that her influences could not give it again, until since her sojourn in the South, and unfortunately, it was not taken down at the time.

A Medical Discovery.

The spirit of the age, revealing everywhere the infusions of a new life in humanity, the result of a more direct inspiration than has hitherto obtained, is seen in the resistless energies of progress and the restless activities which pervade every department of human life; not only visible in the intellectual and social spheres where long cherished opinions, theories and institutions are subjected to the most searching analyses, their authority challenged by the boldest questionings and the severest criticisms, as well as by the introduction of new and broader conceptions and method of culture, but also in the rapid introduction of scientific discoveries; the invention of means and appliances for increasing the facilities of labor and art; by lightening the burdens of toil, multiplying the comforts of life, and by the alleviation of human suffering.

This train of thought was awakened by being recently called to witness the application of a discovery in the hands of a lady in this city, Mrs. A. E. Cutter, M. D., for the successful removal of cancers, and a complete eradication of that species of virus from the system, without the use of knife or caustic, causing neither pain nor loss of blood; a process which destroys and prevents the peculiarly offensive fetor that usually attends this terrible disease, hitherto so intractable in the hands of the medical profession, but which by this discovery seems to be as easily managed and disposed of as any of the simpler ills that afflict humanity.

The facts in the present case are as follows: Mr. Nathaniel Tower, of Cummington, Mass., on the 29th of December last, applied to Mrs. Cutter for the removal of a small, hard tumor from the inner surface of his right thigh, which had begun to alarm him by its increasing size and frequent periods of stinging pain, which, upon examination, and the application of her test, proved to be a rose cancer.

Years ago, Mr. Tower had a cancer removed from his face by Dr. Green, of Boston, by the use of caustic—a process attended with intense suffering, but from which, although the parts had entirely healed over, he was never wholly free from disagreeable sensations; and at the time of treatment in this present case, there was evidence of the formation of another upon the forehead, directly over the right eye. Mr. Tower states that his mother died from a cancer in her stomach, which would indicate that the virus in her case was a constitutional or hereditary taint.

Mrs. Cutter's process consists in the application of a plaster to the tumor, which she claims is specific in cancer, having no effect upon any other kind of tumor. Such internal remedies are also administered during local treatment as the condition of the patient indicates at the time. Immediately upon the application of the plaster there occurs a rapid growth of the tumor, caused by the attraction to the point of application, drawing the virus from all parts of the system. The growth and death of the tumor is almost simultaneous, for while the growth increases from beneath, its death is daily deepening from the surface, so that when the tumor has completed its development, its death to the root is immediately effected, and without pain, smell, or loss of blood, the entire mass falls out, leaving if the system is freed, a clean sore with healthy granulations, the cavity filling in rapidly with healthy tissue, making a clean, smooth surface with hardly a scar to mark the spot.

In Mr. Tower's case, the tumor, when commencing the treatment, was about the size of a bean, and apparently hard as a stone. It began rapidly to enlarge, and in three weeks had attained its full growth and complete death, dropping out entire on the 19th inst., just three weeks and one day from the first application. Its weight was one half pound, leaving a circular cavity between three and four inches in diameter, and one and a half inches in depth.

The cavity began rapidly to fill in and heal, so that on the 29th, ten days from the dropping out of the tumor, and one month from commencing the treatment, the patient was discharged, a cured and happy man.

During the progress of the treatment, the incipient cancer over the eye, and the disagreeable sensations of the old scar, entirely disappeared—the whole being effected without the loss of a single night's sleep.

Mrs. Cutter also exhibited to us another rose cancer, weighing over two pounds, which she extracted from the breast of Mrs. Frances Bacon, an aged lady of this city, which in its details is one of the most remarkable cases on record, and which with other cases in her hands, without a single failure, establishes the certainty and success of her treatment, and its paramount value to the world.

The case we have described was also witnessed by Dr. H. B. Storer, and J. H. Dewey, M. D., both well known lecturers and physicians of this city, to whom we are indebted for having our attention called to this instructive case.

We have no interest in the above statements, other than a feeling of duty we owe to the suffering everywhere, and to those similarly afflicted especially, to direct their attention to a practical discovery in the hands of a skillful lady practitioner, whereby their maladies may be readily and surely removed; their health restored; their lives preserved; their personal existence rendered a continued pleasure, and their usefulness to the world correspondingly augmented.

G. A. B.

BOSTON, Jan. 1872.

A. A. Wheelock.

Owing to the illness of the managing editor, who is absent as well, several items that should have received attention from his pen, will have to wait for one or two numbers.

Those friends who are expecting to hear from him on different matters, not only through these columns, but by letter, will please wait patiently and understand the cause of delay.

Thomas Gales Forster at Apollo Hall.

We print on our first page Mr. Forster's opening lecture last Sunday morning, and also in another column, a brief synopsis of the evening lecture.

The large audiences which greeted Mr. Forster gave good promise of the success of his year's engagement with the society.

He is evidently the favorite with the lecture-going public, at Apollo Hall; for although other lecturers have had good houses, it was said by all those who have been in constant attendance at the lectures, that there had not been such a large audience since he was here last.

There are certainly Spiritualists enough in New York City to sustain at least one regular speaker; and we think there is no lecturer in our ranks better qualified for the position than is Mr. Forster. Therefore, we see no reason why the engagement just entered upon may not be successful. We hope to see, as one of the first results of this unity of effort, the re-establishment of the Children's Progressive Lyceum. New York Spiritualists cannot afford to do without that, and there should be here one of the best Lyceums in the country. We will second any effort Mr. Forster and the society at Apollo Hall, feel disposed to make in that direction.

We trust Mr. Forster will be well sustained by the Spiritualists of this city, and hope to see his audiences even larger than they were on last Sunday.

Mrs. Emma Hardinge-Britten.

In a letter of our sister to the *Medium and Day-Break*, a spiritual paper published in London, is a single paragraph, reflecting upon the spiritual press of this country, for not mentioning her continued success as a speaker, and claiming that this editorial neglect has resulted in special tokens of public favor from other quarters.

If this latter assumption is correct, our sister ought to be the last one to complain. But the whole statement seems opposed to the facts, as even the casual reader of the spiritual press of this country well knows. And we question whether our English friends were not as much surprised to read that statement in a letter, penned by Mrs. Hardinge, as were her numerous friends in America.

A hasty glance over the files of THE AMERICAN SPIRITUALIST warrants us in affirming, that no speaker in our ranks, that we now recall, has received so frequent mention or so complimentary a notice, as has this same lady complainant. The extract in question is manifestly unfair and unjust. Our sister could not have said what she did had she realized the whole truth. However, "to err is human, to forgive divine."

Since the above was penned, we understand from the managing editor that Mrs. Hardinge has apologized for the remark in question so far as it regards THE AMERICAN SPIRITUALIST. This we are pleased to learn, and can but hope our sister will feel to make the "amende honorable" to other spiritual journals in a similar manner.

G. A. B.

Cause of Delay.

We owe an apology to our readers for the non-appearance of our paper last week, which we feel confident they will accept, when we tell them it was not our fault at all, but that of the "dressmaker" who had the order for our "new dress." Had we known when we began to get in the new material for use in our office, that it would take a week and more to fill the order, instead of its being filled immediately as promised, we should have sent out another number of our paper in the old form rather than disappoint our readers as well as ourselves, for indeed no one could have felt more disappointed over it than did we, when Saturday came, and we found it utterly impossible to get what we needed to make our paper ready for press.

We not only felt the disappointment for our readers and ourselves, but the managing editor lay sick in Boston, and, as well as the editors, wondering, we suppose, why their papers did not come.

Our subscribers will lose no numbers, however, as we shall send them the fifty-two numbers for which they have paid. And we trust the improvement in the appearance of our paper will amply compensate them for their disappointment by the delay.

S. E. WHELOCK.

Editorial Correspondence.

Leaving New York at 12. 15. P. M. last Saturday, we tried to find a comfortable seat in an over-crowded Express train on the shore line to Boston. Human beings seem to be regarded by these rail road kings, very much like other cattle. By their management they plainly say: "The greater number we can crowd into a car, the more money in our pockets."

We had the pleasure of a standing seat for miles. Having become thoroughly satiated with that luxury, we set out on a tour of exploration. We went forward, only to find every car filled, until we reached the "smoking car,"—what Prof. Denton very properly calls, "hell on wheels"—"hell" was full too! Knowing that was not our place, we speedily took up line of march for the rear car of the train. It has always been our custom to get as far from "hell" as possible.

Soon a very kind-hearted individual left the car. Perhaps he got off so we could have a seat. If so, we count it a rarity, not often seen on rail road trains. We did not ask him and he said not a word. Perhaps his sympathy for us was so great that he was speechless? Such was our gratitude. Silent and speechless we sunk, or slid, or shot into that seat, (we can't now remember which) for we felt of a truth that we could stand it no longer.

Having satisfied ourselves that we were sitting instead of standing at the rate of thirty miles an hour, we concluded to

improve the time by writing a few editorials. Our paper out, and pencil fairly in motion, when we were brought to a "dead halt," by the unwelcome announcement of the brakeman—"New Haven—passengers in this car, take forward car for Boston; this car will go no farther."

Although far from pleasing, the prospect, we joined in the hurry and bustle of transferring satchels, papers, MSS. and apparel to a forward car. Here the crowding and standing process was renewed. Exploration for seats again commenced. Again fortune smiled on us, we found a young man who had surrounded himself with carpet-bags, baskets, bottles, etc., and we at once entered into a "high joint treaty," with him, to be allowed to be sandwiched between these articles of commerce, in preference to "standing-guard," as we were then doing. This, also, was a rear car. Without serious accident to bottles, or train, we reached New London, Conn., where the cars of the train on this road are uncoupled, and run on a ferry boat, to cross the River Thames, which persists in *ruming* whether the cars do or not.

It being announced that refreshments could be found in the "attic" of said ferry boat, and twenty minutes in which to partake of the same, we joined the hungry army of passengers, marched up higher, our motto being "Excelsior," and regaled ourselves on a cup of coffee, and a twisted doughnut. Soon across the raging Thames, and then such searching and hunting for seats, baggage, overcoats, blankets, etc. We joined in the hunt without finding our game. We were now under way again. Where was our baggage? Where the car we occupied? That was the question with us.

The brakeman soon kindly informed us, that the rear car which we were in, "had been left at New London!" But insisted we, the brakeman of that car, told us the car was going through to Boston. We took the precaution to ask him before getting out of the car. But we had changed conductors and the brakeman of that car, it seems, remained with it. Our things are gone. We may never look upon them again. It is not a very pleasant experience to have. We give it for the benefit of others. The lesson we have learned is this, if through passengers from New York to Boston, desire comfort in travel and the certainty of keeping possession of their things, TAKE SOME OTHER ROUTE than "The Shore Line."

The train was an hour late, preventing connection with trains east from Boston, not reaching the city until 10 P. M., so that our only view of the Hub was by gas light. The genial face of our Bro. Bacon greeted us at the depot. No time for only a hand shake, as we had to hasten to the Boston and Maine road to get the only train by which we could reach our appointment Sunday.

Arrived at Reading in an hour more where our good Bro. Isaac G. Wellington, was waiting for us with carriage, and a few moments more and we were safely domiciled in their dear, lovely home where we have found sweet peace and rest many times before.

Sunday found us, as Paul would say, "after perils by land and sea," with Bro. Wellington's family, in the beautiful village of Stoneham, in early attendance upon

THE CHILDREN'S PROGRESSIVE LYCEUM.

It gave us great pleasure to meet this lyceum once more, and note the changes in its life, since August last. With many, it then seemed expecting too much, that it could live out the coming Autumn days. We did not think it so near its end. We saw the purpose of a few souls, that it should live. We did all in our power to add to that determination, also to bring every individual possible, into active, earnest sympathy with it, and as far as possible, to add new members to it. The workers in the lyceum, took hold with renewed energy; the result is most satisfactory. We doubt if The Stoneham Lyceum, was ever in as prosperous condition as to-day; earnest faithful souls are now at work in this lyceum, who had never taken part before, others yet are to come in. Spiritualists of Stoneham remember this, as soon as you all take hold of this work, lovingly harmoniously, and in perfect unity, there cannot be anything that can prevent your success! Let each one ask themselves the question: "Do I stand in the way of success?" "What can I do to ensure the triumph of the principles, I profess to love, in Stoneham?"

The following are the earnest and faithful officers, of the Stoneham Lyceum:

E. T. Whittier, Conductor; J. M. Winslow, Assistant Conductor; W. T. Spiller, Librarian; Alma Cowdrey, Assistant Librarian; William Field, Musical Director; Miss Ella Spiller, Guardian; Miss Addie Cowdrey, Assistant Guardian; William Cowdrey, F. Edwards, Mrs. Sampson, L. Williams, Mrs. Williams, Miss Williams, Mrs. Davis, Mrs. Messer, Mrs. Mary E. Wellington, Miss Messer, Mrs. Wiley, and Mrs. Cowdrey, Leaders; E. Howe, J. F. Wiley, W. Horne, A. J. Kington, and Mrs. Kimpton, Guards.

The exercises of the Lyceum were very entertaining, consisting of speaking, music, marching, etc., after which the Hall was well filled with an intelligent audience, who gave an attentive hearing to our discourses, both afternoon and evening.

We lecture in Stoneham again next Sunday, and then "homeward bound," but not by "The Shore Line." A. A. W.

STONEHAM MASS., Feb. 12.

Notice to Exchanges.

Will those of our exchanges who have not already done so, please change our address on their books, from Cleveland, O. to 29 Beekman st., N. Y.

The Debatable Land.

We publish in this number an extended review of this book from the pen of one of our most able contributors. Our readers will also find an advertisement of it in another column. We are prepared to fill orders for it at our office, or by mail to any address. Price \$2, postage paid.

Mrs. Woodhull.

The brave little woman came to the suffrage convention and as usual captured the whole assemblage. We know of many who came to curse, but departed to praise her. She seems to be the central figure of a great and almost irresistible spiritual power. Whether this power be the old orator of Athens alone, a band of orators, or her single mental strength, we have no means of determining, but this we deem demonstrated. She is a remarkable woman, and apparently has before her a remarkable destiny.—“Room,” “room.”

Mrs. Woodhull, however, must learn the grace of patience. She seems to expect too much *now*. This Congress will not pass the “declaratory act.” Let her bear the scorn of fools and the taunts of knaves yet a little longer. God is in no hurry.

Once upon a time a pious clergyman undertook in his pulpit to illustrate to his flock the grace of patience as exhibited by Jesus Christ. He assumed an attitude of meekness and desired the congregation to pelt him with missiles. One graceless wretch threw a moistened quid of tobacco which hit him on the cheek; the preacher calmly wiped it off. Another similar abomination struck him in the eyes, still no murmur of complaint. At last a villain in the gallery who, by some means, had become possessed of a stale egg, launched it squarely against the parson's nose. This was too much. Taking out his watch and pointing at the dial he exclaimed, “Look here brothering, this Jesus Christ business will last three minutes more, and then I am going to lick the *cuss* who threw that egg.”

We hope Mrs. Woodhull will not move until the time is up.

J. C. SMITH.

WASHINGTON, D. C.

Criticism.

In a private note, one of our old and able contributors incidentally makes the following bit of criticism, concerning matters, which have appeared in these columns. He says:

Waiting the appearance and reading of THE AMERICAN SPIRITUALIST, I have delayed writing until the present time. I was anxious to know the views and sense the objections of Mr. Tuttle, towards Mrs. Woodhull and her position, thinking that his second, and, perhaps, more sober thought, would be an improvement on his article in the *R. P. Journal*. How far I was and am disappointed, I cannot state in a letter, and I have no intention of inflicting an article upon you just now; but, this I can say truly, I regret for his sake and the credit of the cause he professes to serve, that he meddled with the subject at all, for it is as commonplace in conception as it is in adequate to the ends of a philosophic discussion. I am not surprised, therefore that the *Weekly* declines to enter into a discussion on the subject with him, seeing that two or more articles have brought forth nothing but personality and Grundy conventionalism.

The issue on the American Association, however, should be met by some member of that body, because silence will be mistaken for inability to meet the statements of the reviewer. Had I been at the Troy meeting I would have done so ere this, but not being at the Convention nor a member of the Association, it would not be right for me to do so. I hope, therefore, that friend Wheelock or some other party will feel inclined to take the matter in hand, and attend to it.

Moses Hull and the “Crucible.”

Editors American Spiritualist: Will you please inform your readers that, for good and sufficient reasons, I am no longer in any way connected with the *Crucible*. The managers of the *Crucible* refuse to publish a valedictory from me, or even drop my name from among its editors. So I am driven to other columns, to warn the readers of that journal, that they can no longer look to me for the fulfillment of any of its contracts.

My future course, with regard to publishing papers and books, will in due time be announced to the Spiritual public; then it will be time for me to state reasons for what may seem to many, a strange move.

MOSES HULL.

Modern Religion a Failure.

A LECTURE BY MRS. LAURA CUPPY SMITH AT LYRIC HALL SUNDAY EVENING, FEBRUARY 10TH.

The speaker chose for her text Matt. ix, 13: “But go ye and learn what that meaneth. I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance.”

She said that she had no fault to find with Christianity as Christ taught it, but deplored the present manner of teaching it.

Christianity as now preached beneath the gilded spires of fashion, with the sunlight of heaven streaming through gorgeously stained windows, upon luxuriously cushioned seats, tends to popularize the gospel of Moses instead of that of the Nazarene. We need a religion that shall be a vitalizing power, a religion that makes men and women better, prompting them to go into the by ways seeking out and lifting up those whose surroundings prevent them from realizing the difference between a life of degradation and that of love and purity. She spoke of crime as a disease, that when cured by proper treatment, would reveal a divinity in every man. She claimed that the present method of treating criminals was not only degrading to the offender, but brutalizing to society, and declared that any religion not competent to correct the evils and abuses of society without recourse to brute force, ought not to exist. Too long, said she, have men been satisfied to depend upon a sacrifice made over eighteen hundred years ago, instead of rely-

ing upon themselves, and remembering the injunction, “As ye would that men should do unto you, do ye even so to them.” This, and this alone she claimed could cure the sin-sick and sin-afflicted soul, and elevate humanity above the sinfulness and wrongs under which we now labor and suffer. All religions had had much in them that was beautiful and good, but that inveterate enemy to all religions, “creed” crept in, and swept the beautiful and good away.

The early education of children to a high appreciation of truth and beauty was urged as the corner-stone of a universal love. She asserted that Christianity, as taught, was a failure and a sham, inasmuch as it had not accomplished the object for which it was instituted. She urged the shelving of creeds, and, in their stead, not only the preaching but the practicing of Christ, until the classes for whom he lived and suffered shall love and live his precepts.

The Shakers.

The last number of that solid, substantial monthly, *Human Nature*, edited and published by James Burns, London, contains several letters from our American Spiritualists, and among them one from Mr. Peebles relating to the Shakers. What he says of them will probably be endorsed by all those who have lived in the vicinity of these strange yet peaceful communities. All our intercourse with Elder J. S. Prescott and others of the “North Union Shakers” near Cleveland, was of the most cordial character. They are Spiritualists and as such we tender the right hand of fellowship. We recently had a pleasant interview with Elder F. W. Evans, of Mount Lebanon, here in our 15 Laight Street house, New York. Shakers take to water cure establishments as ducks to water.

A. A. W.

A letter from Mr. Peebles writes Mr. Burns gives an account of a marvellous cure through spirit agency, the recipient of which was a gentleman known to Mr. Peebles. The writer then proceeds to discuss Mr. Tebb's estimate of the number of Spiritualists in America. He thinks there are perhaps 11,000,000 *Spiritists* in America, whereas the true *Spiritualists* may not amount to more than Mr. Tebb's estimate. He concludes with the following summary:

“It is true that we sympathise deeply with the Shakers, and for the following reasons:

“1. They are all, as Eldress Caroline said to Mr. Tebb, Spiritualists, striving to make practical the divine principles they profess.

“2. They have among themselves very superior media for trance and clairvoyance, visions and prophecies.

“3. They have in their midst no rich, no poor; no palaces nor almshouses; but thrift and abundance, ‘holding,’ as in the Pentecostal day, ‘all things in common.’

“4. They excel in neatness, industry, integrity, and the cultivation of that chief of the Christian graces, charity.

“5. Ignoring asceticism, and utterly unlike monks and nuns, their communities are so many spiritual families, each living and laboring for the good of all.

“6. Opposing war, they are the advocates of peace, of temperance, of good habits and good morals, rigidly practising what they profess.

“7. Considering the fratricide, parricide, child-murder, solitary vice and libertinism stalking abroad in the world, would it not be well for all philanthropists to at least read Malthus, and carefully study these Believers' teaching relative to chastity, celibacy, and purity of life?

“Yes! We sympathise with Shakers and Quakers—with the good in Unitarianism and Mahomedanism, with the good and true—

‘Wherever found
On Christian or on heathen ground.’

“Toleration is the mystic word of the golden age, and purity is the passport to the harmonies of the heavenly world. ‘By this,’ said Jesus, ‘shall all men know that ye are my disciples, if ye love one another.’”

Is Crime Increasing?

The journals of this and foreign countries abound in records of the most fearful crimes—poisonings, assassinations, robberies and cold-blooded murders for a few paltry dollars. Read the following extract:

“Late statistics of crime in Europe reveal the fact that *deeds of blood and robbery* are on the increase in the southern nations of Europe. According to official statistics published in Italy, it is ascertained that for 1869 and 1870, out of 226,526 condemnations, fully 27,912 were deeds of blood while in 1863 and 1864 the number was only 14,818. Offences against property which in 1863 and 1864 amounted only to 21,793 reached, during 1869 and 1870, the enormous figure of 40,748. There are at present in the Kingdom of Victor Emmanuel from seventy to seventy-five thousand of these “lovers of liberty.” This is not a wholesome state of affairs. A like condition of things exists in Spain. Murders and robberies are no longer rare in the “intelligent” districts of the peninsula. Churches now cease to be protected by their sanctity, as can be in stanced by the robbery of the Cathedral of Barcelona and the Chapel de Pino but a short time since. And these are not all the sacrilegious plundering which might be cited, but they are sufficient to show the tendencies and boldness of the dangerous classes. Paris at one time the model city as regards the protection of life and property and the suppression of gross crime, can no longer lay claim to that proud position. Recently it has become quite unsafe, and its “advanced civilization” under the republic is marked by a large increase in crime. Assassination or attempted assassination, burglaries and robberies were never known to be so numerous. The capitol alone is not the only place, but through-out France, we are told, disorders have multiplied at an alarming rate. It is but a short time since we had occasion to refer to the reappearance of the brigands in Greece, and their collision with a company of Greek soldiers. It will thus be seen that throughout Southern Europe generally the law breakers are increasing in boldness. An epidemic of crime prevails, which is in a great measure influenced by the unsettled political condition of the countries enumerated.”

Change of Office

We would call the attention of our readers to a notice in another column, stating that our office in Cleveland is at 144 Seneca street. It was temporarily located at 114 Ontario street, but now is permanently established we trust as stated above.

A. A. W.

Review of Thos. Gales Forster Evening Lecture at Apollo Hall, Feb. 11th.

An audience of about 500, attentive and appreciative, listened to this practical and eloquent discourse.

Mr. Forster took for his text “Beware how you hatch a crocodile egg in your poultry yard.”

The story is told of a man walking beside the Ganges and picking up an egg and taking it home, put it under a hen to hatch. The egg hatched out a crocodile, and when he next visited his poultry yard there was nothing there but some feathers and a crocodile which finally attacked the man. Mr. Forster first gave a historical account of the different religions, their origin and progress. He claims that all had spiritualism for their beginning.

They had the same physical manifestations and communications from the spirit world that we now have for their origin. In time, each and all lost sight of the spiritual part of their religion, and worshipped instead, man, creeds, churches, and books.

These were their crocodile eggs that, when hatched, destroyed all that was really valuable in them.

“In union there is strength.”

The spiritualists of the present day seeing the rock upon which all former religions shipwrecked, err by going too far on the other side, and avoid associations of all kinds.

Associations were necessary for a combined effort, to hire speakers, to do good, to promulgate and diffuse the truth.

If men and women associated together with the Golden Rule, not on their lips but in their hearts, and kept out all envy, malice, uncharitableness and slander, the moral crocodile eggs, good and not evil must result.

A slanderer was a pest in society, and the man or woman who retailed it, no better than the slanderer.

Bigotry was detestable, and a bigoted spiritualist the worst bigot of them all.

Mediums should receive especial care and consideration. They were sensitive persons or they would not be used as means of transmitting thoughts from the spirit world.

They were human like the rest of us and liable to err. Take them by the hand and by kindness and love, guide them in the right path and not torture them with too much blame.

Preach against error, but not your neighbor; and preach and practice truth, and good will to all men and his years engagement would pass pleasantly, to be believed, profitably to all.

Spiritualism and Reason.

“The assaults that have been made in modern times on the marriage institution under the auspices of religion, have all been made on the basis of a religion that claims to rest on a specific outward revelation. Mormonism claims to rest, not on reason merely, but on a special revelation similar to that given originally in Christianity and intended to supplement that. Socialism in certain religious communities, as at Oneida, makes the same claim. And Spiritualism, which is charged, though unjustly as a whole, with undermining the marriage relation, traces its origin, not to reason, but to certain marvellous occurrences transcending reason. It claims that the same sort of miracles which, it is commonly alleged, established Christianity have been performed in this day to authenticate itself.”

Glancing over the pages of the *Index* of Dec. 9, I find the above extract, signed by W. J. P., which I cut from a good article of his, reviewing the inconsistent position of Rev. A. D. Mayo—a clergyman who, by the way, has just joined with the Orthodox in calling an ecclesiastical convention for the purpose of putting God into the Constitution of the United States.

The writer classifies Spiritualism in the same category with Mormonism, miraculous Christianity and communistic socialism, on the charge that it, like these religions, “traces its origin, not to reason, but to certain marvellous occurrences transcending reason.” Mr. P. evidently judges Spiritualism, not from the standpoint of actual examination, but from popular estimates. A few isolated exceptions ought not in justice to be applied as the full moral measure of the Spiritualist movement.

I am a Spiritualist and speak what I do know. Spiritualists, as a body, are utterly disgusted with the theology of the church, because it abjures and stultifies reason. We have turned into the realm of Nature, where reason invites us to find a basis for a new and practical religion—new in expression, but eternal in principle. With us there are no marvels, no miracles in the universe.

I deny that W. J. P. can furnish proof from any well informed Spiritualist or convention of Spiritualists, or Spiritualist paper, or Spiritualist book generally endorsed as a representative organ, that accepts “certain marvellous occurrences transcending reason” as the data of Spiritualism.

Spiritualists accept no *say so* of prophet, apostle, or oracle, as final authority. They have no finalities of opinion; their belief to-morrow may be different from that of to-day. They question God, Christ, angels, mortals and everything to learn truth. The “spiritual manifestations,” appealing to reason, open up in the investigating mind new philosophies of life and destiny. Every wise oracle, every wise Spiritualist places reason in the van, that, understanding what we are about, we may build up a scientific and practical religion in harmony with the spirit of our age. They analyze all communications, subject them to criticism, measure them by known laws, rejecting every thing contrary to reason and common sense.

When “Free Religionists” come to the Spiritualist oracles with unprejudiced wills, satisfied even with the rudiments at first, listening patiently, inquiring persistently for months and years—for their science is vast as the universe—and searching from very love of truth, no matter whence its origin, they will find no chance to belittle a religion which the world cannot afford to lose.

J. O. BARRETT.

GLEN BEULAH, Wis., Dec. 1871.

PERSONAL AND LOCAL.

W. F. Jamieson's address is now No. 10 North Jefferson Street, Chicago, Ill. He commences a course of lectures at Romeo, Mich., February 27.

Prof. Denton speaks in North Bridgewater and in East Abington Mass., during March. His last lecture at Chelsea, called forth unrestrained plaudits from an admiring and crowded audience.

Mrs. Sarah A. Byrnes, one of our most popular and prepossessing lecturers, speaks in North Scituate and New Bedford during this month. Societies would do well to keep this well-known lady constantly employed.

Mrs. Stanton, alluding to the misrepresentation, jealousy and weakness, generally, which characterize the "Woman's Journal," says: "It is curious indeed to see in how many strange shapes envy can manifest itself."

Lysander S. Richards, Esq., of Quincy, Mass., has been entertaining his townspeople at regular intervals through a period of several months, by a series of very thoughtful lectures, relating to the Sciences and Spiritualism. He has also spoken before the society at Hingham, Mass.

George A. Bacon, addressed the new society at East Boston, Mass., Sunday evening, February 11. A revival of interest has lately sprung up in this portion of the "Hub" which promises to be productive of great and lasting good.

Miss Jennie Leeds, the young and talented inspirational lecturer who, recently, so well pleased the Music Hall Society in Boston, is entertaining the friends at Worcester, Mass., during this month. In April she goes to Troy, N. Y.

Isaac P. Greenleaf, spoke in New Bedford the first two Sundays of this month. Next Sunday he goes to Cambridgeport. February 25 he lectures in Harwichport, Mass. There is a no more worthy or inspirational speaker in the field, than Bro. Greenleaf. Friends, keep him at work.

E. S. Wheeler, during February, is speaking to the friends at Memphis. No fears but what our Southern brethren are fully alive and practically progressive if they are up to the level of Bro. Wheeler's powerful discourses. Though a radical among radicals, he is as masterly a constructive thinker, as his iconoclastic blows are effectually destructive. We understand he has been invited to lecture in New Orleans during March and also in Kansas.

J. O. BARRETT, of Wis., writing to the *Banner of Light*, about Hudson Tuttle and Dr. Bailey's opposition to Mrs. Woodhull, pertinently adds: "Let us have conservation, but an adequate return to demand it. Victoria does not care; criticism helps her. There are two ways, to elect Victoria President of these States—by opposition and co-operation—and when elected, it is not quite so pleasant to be left out in the cold, all for the sake of 'the constitution.'"

"The American Spiritualist."

This Representative Paper has lately been removed from Cleveland to this city and to an enlarged field of usefulness. From a semi-monthly it has ascended into a regular weekly of improved size and style. And it now appears in a full new dress, looking fresh and vigorous and dealing all sorts of sledge-hammer blows at all sorts of ills to which humanity is yet heir. There has also been a change editorially; while our vigilant and industrious friend and able advocate, A. A. Wheelock, the Boanerges of Western Spiritualism remains steady at the helm of management; Hudson Tuttle has been replaced by the comprehensive wisdom and the intellectual acumen of Geo. A. Bacon. Under such management what can the *American Spiritualist* do but flourish!—*Woodhull & Claflin's Weekly*.

Premium to New Subscribers.

The *Banner of Light* offers to all persons who will send them \$3.00 previous to April 1st, a copy of their paper for one year, and also a Card Photograph, entitled *The Spirit Bride*, measuring 10x12 inches, if they so request when forwarding their subscriptions. That paper says of it:

"The original copy of THE SPIRIT BRIDE is a superb crayon drawing, executed in the highest style of art by a medium artist (Mr. E. Howard Doane), while under perfect control of the spirits. The picture represents the head and bust, life size, of a young lady arrayed in bridal costume, and ornaments the walls of our Public Free Circle Room. Some of the most competent judges in the country have examined and admired this portrait, and do not hesitate to pronounce it a superior work of art. Its anatomical accuracy, beautiful expression and finish are indeed worthy the pencil of any accomplished artist." Address BANNER OF LIGHT, Boston, Mass.

THE PILGRIM.—We are in receipt of a copy of the life of J. M. Peebles written by Rev. J. O. Barrett, and published by Wm. White & Co., Boston. We have perused its pages with much interest, having for many years enjoyed a personal acquaintance with the author. The book is entitled "The Spiritual Pilgrim," and well does it deserve the name, for Mr. Peebles has traveled all over this country, and in almost every village, and extensively in Europe and Asia, and many of his descriptions of the country in Asia are truly grand. Mr. Peebles was Consul to Trebisond, which gave him a much better opportunity to observe the manners and customs of the people where he travelled. He visited Egypt, Jerusalem, and all the places of historical interest in that vicinity. Mr. Peebles is a keen and shrewd observer of men and things, and all his researches tend toward the intellectual, moral and spiritual elevation of man. His biographer, Rev. Mr. Barrett, is a conscientious, able and competent writer, and has presented to the public a book that will be read by them with the greatest interest.—*Sturges' Journal*.

The Woman Question in Congress.

The women can have no reason to complain of the reception which the question has thus far met in Congress. "Little by little, as the acorn said. There are ripples that indicate the rising" breeze. No great reform was ever successful in a day or a year. Male suffrage has had its struggles also. It ascended slowly to the solid plane which it now occupies. At length all men in this country vote. That was a great stride. It was a new thing under the sun. We have it, and we cease to be surprised at it. We hardly speak of it now as a reform. We rather regard it as having occurred as a matter of course. It will be so with this question. The mothers of the land, when they speak, as they will speak in the fullness of time, will be heard and heeded. Their voice will be more potent than all other voices. Nearly every one says it is right that women should vote if they wish to. That admission settles the question. No great right, which belongs to any portion of the people of this nation, can go unrecognized for a series of years. Time, patience and earnest endeavor on the part of the advocates of this reform are all that is necessary to crown it with success."—*Washington Chronicle*.

Editor American Spiritualist:

In your valuable edition of the 20th inst., I read with much interest your article "The Sectarian God vs. The God of Nature." Almost every day brings with it evidence of an increasing spirit of aggressive intolerance on the part of the Scribes, Pharisees and hypocrites having control of the so-called Christian churches of the land, towards the people. What an insult to the intelligence of the nineteenth century is the call of this Christian "Brotherhood of Thieves" for a Convention at Cincinnati on the 31st inst., to take measures for the amendment of the Constitution of the United States, that that instrument may more especially recognize God, the authority of Jesus Christ, and the Bible as the special revelation of moral law. Did it ever occur to the "Whitened Sepulchres" who called this Cincinnati Convention, each one of whom acknowledges he is the "Chief of Sinners," that God was abundantly able to take care of Himself, in or out of any written Constitution? That Jesus Christ too, if he is God as they assert, will have no cause for alarm, because the constitution does not specially make mention of his name; I am not surprised that these worthies should desire the Bible should be acknowledged as the special revelation of moral law. The Bishops Onderdonk, Ephraim K. Avery, Littlejohn, Thompson, Southerd, and hosts of other Rev. "Wolves in Sheep's Clothing" who have "tasted often the flesh pots of Egypt," will no doubt be largely represented in that Convention. It will be this virtuous element of that convention that will denounce, with seeming holy horror, the polygamy of the poor deluded Mormons. They too, will pour out their "vials of wrath" upon the devoted head of that great and good woman, Victoria C. Woodhull, of whom Theodore Tilton writes: "She wore, stitched in the sleeve of every one of her dresses, the 2nd verse of the 120th Psalm, namely, 'Deliver my soul, O Lord, from lying lips and from a deceitful tongue,' and once when I put her the searching question, what is the greatest truth that has ever been expressed in words? She thrilled me with the sudden answer: 'Blessed are the pure in heart for they shall see God.' This great teacher of God's divine doctrine of Free Love, by her Christlike earnest advocacy of pure truth, is laying the foundation for more good to humanity, than all the Evangelical scallwags that will disgrace Cincinnati by their presence at the Convention there on the 31st inst.

Is there not palpable and positive evidence that between the canting hypocritical rapacity and the sanctimonious robbers, and the imperious dictatorial thieving of the political boomerangs and Grecian benders, who seem to have possession of the government, that the people who produce the wealth and do the labor of the country are being unscrupulously fleeced?

The Tammany frauds, the frauds connected with the Custom House at New York, Buffalo, and Yorktown, and the recent developments made before the Committee of Ways and Means at Washington, by Secretary Boutwell, in which this honest public servant acknowledges the Government paid eleven per cent. interest on \$130,000,000, at eleven per cent. per annum, amounts to the snug sum of \$3,575,000. It is well known, and as a matter of public notoriety here, that respectable representations of positive fraud upon the revenue have been made against men now occupying high and responsible positions under government, directly to Hon. Geo. S. Boutwell, Secretary of the Treasury, and that no official notice whatever has been taken of such representations. With such knowledge of the character of the head of the Treasury Department, is it at all surprising irregularities should outcrop in that department at Washington, and that Congressman Cox should have become suspicious that all might not be right with the national finances, and hence the introduction and adoption of his resolution for the overhauling of the affairs of the Treasury Department by the Committee of Ways and Means. Is it not about time the people waked up to the utter depravity of Godless preachers and dishonest public officials? These two classes, like the filthy frogs of Egypt, are continually crawling up into the bread troughs of the people and devouring their substance.

"I will not bow to a titled knave,
Nor crouch to a lordly priest:
A martyr's torments I'd rather brave
Than be of my manhood fleeced."

BUFFALO, January 23, 1872.

LEOGOS.

Charity.

Bnai Brith is the name of a beneficent Hebrew order which has undertaken the mission of "uniting the sons of Israel for the purpose of promoting the highest interest of humanity and to elevate the mental and moral character of man by the purest principles of philanthropy, honor and patriotism." Nothing certainly could be better than that. Among the "cardinal principles" announced a few days ago by the Bnai Brith in St. Louis, was the following: "Charity for difference of opinion in matters spiritual is one of the noblest attributes of man, and the action of those who are endeavoring to force their peculiar religious views for adoption in the Constitution of the United States of America, will, if successful, destroy the equality of man and take from him the immediate jewel of his soul, civil and religious liberty."

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Medium and Speakers' Convention at Lockport N. Y.

A Quarterly Convention of Mediums, Speakers and others, will be held at Lockport, New York, on Saturday, and Sunday, March, 16 and 17, commencing at 10 o'clock, and holding three sessions each day.

Our Lockport friends extend a cordial invitation, to all in attendance from abroad, to share the hospitalities of their homes.

Able speakers, and other sources of interest and profit, may be expected.

Let this first gathering of the year surpass any of its predecessors in number, and spirit, to which end a fraternal invitation is extended to all truthseekers, to attend.

J. W. SEAVER,
GEO. W. TAYLOR,
A. E. TILDEN,

Committee.

February 10, 1872.

LITERARY NOTICES.

FOOT-PRINTS OF A PRESBYTERIAN. By Francis H. Smith.

This little volume contains many valuable hints to such as may yet be groping in the darkness of Predestinarianism, and as the author is a man of observant and candid mind, the statements of his life experiences will no doubt be received by the reader in the same spirit of candor that prompted their publication. We commend the book to all who would like to follow a once devotee of Calvin, step by step in his advancement toward spiritual progress.

A STONE. By Mrs. Sylvia E. Burr, Southford, Conn.

A small volume of seventy-eight duodecimo pages, is of the progressive school, although the author does not claim to have progressed beyond the half-way house, but claims only to occupy the space between the old and new extremes. It is written with an earnestness worthy of commendation.

THE CREED CRUSHER, OR SPIRITUAL MILL.

This is the title of a beautiful large colored Lithograph, illustrative of the pulverizing process through which the various religious creeds are now passing, and what is being evolved thereby. We shall refer to this picture again.

Married.

In Liberal Hall, Morenci, Mich., Sunday afternoon, February 11, Mr. Bainbridge C. Brink to Miss Mattie L. Rounds, all of Morenci.

Apotheosis.

January 31st.—Gone to her home of rest, our loved one, SARAH MARIA, wife of R. L. Hamilton, of Hyde Park N. Y.

How can we bid her adieu, how look into the yonder to find one so dear, yes, we know the footstep on the stairs, that lead 'twixt earth and heaven, was welcome, for suffering had rent the earthly form to its utmost, and when the angel with unseen hand, rolled back the door, how gladly leaped her spirit into the joy of its forever. In a bright faith, that gilds the hours of earthly life, she for years realised the presence of the beyond, and in sweet converse, made those gone, ever near; looking toward the world of light, as the goal of her ardent hopes. We gathered around her lifeless form, to chant the "Sweet by and by," and bid her spirit "Peacefully rest," and we felt even then, from the "Evergreen shore," she had returned to listen to the words she loved so well. Kindred and friends have paid earth's last sad tribute, but may we all never forget her love, her benign charity, and holy faith, and seek from her presence often with us, strength to follow, when no more parting comes.

Nothing is our own; we hold our pleasures
Just a little while, e'er they are fled;
One by one life robs us of our treasures,
Nothing is our own, except our Dead.

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Book VI. Spiritual gifts of the first century appearing in our times.

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

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

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

Finally, the author gives his conception of the foundation-motive of Christian morality and spiritual progress, as set forth by Christ himself.

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For Skin Diseases, Eruptions, Tetter, Salt-Rheum, Blisters, Spots, Pimples, Pusules, Boils, Carbuncles, Ring-worms, Scald-Head, Sore Eyes, Erysipelas, Itch, Scurs, Discolorations of the Skin, Humors and Diseases of the Skin, of whatever name or nature, are literally dug up and carried out of the system in a short time by the use of these Bitters. One bottle in such cases will convince the most incredulous of their curative effects.

Cleanse the Vitiated Blood whenever you find its impurities bursting through the skin in Pimples, Eruptions, or Sores; cleanse it when you find it obstructed and sluggish in the veins; cleanse it when it is foul; your feelings will tell you when. Keep the blood pure, and the health of the system will follow.

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Dr. Walker's California Vinegar Bitters act on all these cases in a similar manner. By purifying the Blood they remove the cause, and by resolving away the effects of the inflammation (the tubercular deposits) the affected parts receive health, and a permanent cure is effected.

The properties of Dr. Walker's VINEGAR BITTERS are Aperient, Diaphoretic and Carminative, Nutritious, Laxative, Diuretic, Sedative, Counter-Irritant, Sudorific, Alterative, and Anti-Bilious.

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CHAS. J. MARTIN, Pres.

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INSURANCE DEPARTMENT,
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GEORGE W. MILLER,

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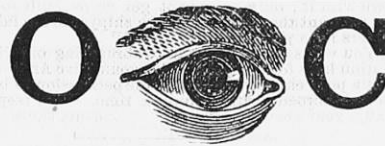
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The Plymouth Church Marvel.

The table began to move to and fro, slowly at first and then faster, with weird tremulous, sliding motion, that stirred the souls of those who looked on with solemn awe.—"New York Herald."

'Tis coming with its rays of light,
In dark and shadowy places,
And what is still a fairer sight,
In happy homes and faces.

'Tis coming, and we cannot keep
The fiery flambeau under—
And those who nightly Vigils keep,
Look up with awe and wonder.

The priest who chants his Vesper song,
In cloisters dim and hoary,
Will start, to see its light ere long
Blaze out in all its glory.

The embers falling here and there,
Each in a new direction,
Must spread the flame and every where
Be seen the bright reflection.

In the churches where men sit,
In prayerful devotion,
They view with eye-brows firmly knit,
The sudden strange commotion.

Surely the powers of darkness reign,
Even in God's holy places—
Is written intelligently, and plain,
On terror stricken faces.

Some subtle mechanism lies
Within that "wondrous table,"
And each one wise, and sagely tries,
The mystery to unravel.

A thing of life it seems to be,
So constantly in motion,
And the responses all agree,
With prayerful devotion.

Bent on a mission of its own,
Of some unlooked for meaning,
As thoughts sometimes at random thrown,
Are deeper than their seeming.

The high priest at the altar stands,
Proclaiming his great mission—
But in his soul he understands
His perilous position.

Homage and wealth are at his feet,
No bounds, or limits knowing—
Thus are the seeds of vain conceit,
Due to the people's sowing.

The sceptred priest with mitred head,
Cares not to roll the stone,
But here are the spirits of the dead
Unaided and alone!

They bring the evidence and proof
Of life beyond the tomb—
And ask you not to stand aloof,
Amid the cloister's gloom.

So thin the curtain, and so near,
They almost seem to touch—
And in the light of day, appear
The friends we love so much.

The light now breaking in the East
The far, far West is nearing,
And souls from bondage are released
With loud acclaim and cheering!

The unseen hosts have led the way,
In spite of priestly fetter—
If men their teachings but obey,
The world will soon grow better.

Now comes the question of the hour,
What of these great divines—
Who take unto themselves the power
Of swaying human minds.

But men are wiser than they know,
Better than their creed,
And all this wavering to and fro,
Is but for worldly greed.

Wealth and position, and the nod
Of every passer by
Has higher claims on them, than God—
For this they live and die.

But ah! he has such power and sway,
Such penetrating mind,
That where he points, must be the way,
The way, for all mankind!

His words so eloquent and grand,
Like streams of honey flow,
And then his voice, so soft and bland,
Appeals to the feelings so.

Mistaken souls, is not to you
Natures birth-right given—
Ears to hear, and eyes to view
The great high way to heaven?

Making heaven, and earth, and all
Subservient to them,
Seeking to trammel and enthrall
The consciences of men.

The church, the lonely prison cell,
Are biding but their time,
The spirit band the day foretell
When there shall be no crime!

When men will walk, the earth like men,
Nor fear to give expression
To the great thoughts that come to them
Innate, or by impression.

When the higher law will reign
In every land and nation,
And truth will be the highest aim,
The Saviour and salvation!

JANE SENTER.

BRIEFS.

Rev. Robert Collyer is talked of for Congress. What has he done that he should be thus treated? But human malice is boundless.

The Rev. J. Hall, of Waltham, has been suspended from his ministerial functions until the ensuing session of the New England Methodist Conference.

Acrimonious language is common in the U. S. Senate. This is owing to the approach of the Presidential election, which makes men angry. Advocates of civil rights and civil service reform should use civil language.—*Traveler.*

To belong to the orthodox Greek Church is almost compulsory in Russia, and consequently, every act of a Russian's life is more or less connected with his religion. Therefore a marriage must be *religiously* legal to be legal at all.

The Springfield *Republican* having abused the Connecticut fish commissioners roundly, and attributed mercenary motives to them for allowing pound-fish at the mouth of the river, the board simply reply that they haven't authorized any such fishing.

Hot—The sun is really very warm, for Professor Erricsson, in *Nature*, says, in regard to its heat, that "we cannot consistently refuse to accept the conclusion that the temperature at the surface of the photosphere is nearly 4,038,000 degrees Fahrenheit.

In a recent conversation with General Billott, President Thiers is reported to have said: "I am sincerely in favor of a moderate Republic, and long thought it possible, but I now see that I was mistaken, and that a Republic cannot exist, even with my aid. I am compelled to seek the happiness of the country elsewhere.

The New York *Commercial Advertiser* hopes the proposed theological amendment to the Constitution will not prevail, for "at present nobody disputes the authority of Jehovah, but just so sure as its recognition is embodied in another amendment of the Constitution, the Democratic party will go over to the devil."

Rev. W. H. H. Murray, of Park street Church, Boston, lectured on "Prohibition," in the Citizens' Course, at Elliot Hall, Newton, last Thursday evening, in his usual eloquent manner. The lecturer drove out from Boston with his own beautiful span of horses, one of which he values as high as \$5,000.—*Newton Journal.*

This is a popular specimen in the way of a prominent disciple of the meek and lowly Jesus, befitting the system of theology propounded by the fashionable parson, in this high noon of the nineteenth century.

Emile Accolas, who proposed to lecture recently in Paris, on the Declaration of the Rights of Man of 1793, and the Republican Institutions of France, the United States, and the Swiss Confederation, was forbidden so to do by the Minister of Public Instruction. Accolas considers this a violation of the rights of free speech, and publishes a very brusque but manly reply in the *Paris Radical*, which is exciting much attention.

THE ANTIQUITY OF THE METALLURGY OF IRON.—The oldest known pieces of iron forged by the hand of man are said to be the sickle blade found by Belzoni under the base of a granite sphinx at Karnak; the sheet, or possibly blade, of some sort, found by Colonel Howard Vyse, embedded in the masonry of the great pyramid and revealed after a blast; and the larger portion of a cross-cut saw, exhumed by Mr. Layard at Nimrod, all of which are now in the British museum. The antiquity of iron working in India, China and Japan has also been established. An English writer is of the opinion that the Egyptians derived their knowledge of the art from the East, and that the forging of iron may have been practiced from 4500 to 6000 years ago.

Last evening in Emanuel Church, Spring Hill, Somerville, Mass., after devotional service conducted by the rector, Rev. Mr. True, the Episcopal bishop of Utah, Rev. Daniel S. Tuttle, D. D., gave an interesting account of his labors among the Mormons.

His field of operations comprised the three Territories of Utah, Idaho and Montana, but he made headquarters in the Mormon capital, Salt Lake City, where he built a handsome stone church costing \$50,000, and on which there was now a debt of 12,000. He had also two schools, with 225 pupils, many of whom were Mormon children, and missions were established in the other Territories named.

Bishop Tuttle gave the Mormons the credit of being sincere and zealous religious fanatics, honestly embracing and supporting their peculiar moral as well as ecclesiastical vagaries, and believed that although polygamy might be repressed in the future, Mormonism as a sect would still exist for a long time to come, in view of their numbers and the strength of their organization.—*Boston Journal.*

Some of the happiest hours of my life have been passed in my library, and I never enter it without feeling upon my brow airs that blow from some better world than ours. My books have been friends that never failed me in the hour of need; they have assuaged the sting of disappointment and poured balm into the wounds of sorrow; they have refreshed me when weary and soothed me when chafed; they have fed me with bread that never grew in earthly furrows, and charmed with flowers that never bloomed in earthly gardens.—*Ext. from Hon. Geo. S. Hilliard.*

A Woman's Column.

FEMALE suffrage is said to have failed in the Territory of Wyoming. Taking all that is said of it by its enemies for gospel truth—which it isn't—it has not failed half so badly there as male suffrage has failed in New York city.

Swifter than birds on wide firm wings,
Up from their homes by plain and sea,
Mightier than the seed of kings,
Gathers the army of men made free,
Sons and daughters of liberty.

Mrs. COLT, of Hartford, who is noted for her munificent and constant charities, has determined to build a school for her work-people's children to cost not less than \$60,000.—*Exchange.*

Mrs. ISABELLA HOOKER has accepted an invitation to attend the Democratic State Convention in Connecticut, and says she intends to take the stump for the democratic ticket in that State.

Moses Hull's address after April 1, will be Vineland, N. J. As will be seen by his letter in another column, he has left the *Crucible*. He is at present in Louisville, Ky.

In the Boston Horticultural Hall series of Sunday lectures, by representative minds of liberal thought, Mrs. Livermore withdraws from the course, and Dr. Bartol will take her place for the concluding lecture, discussing the subject "Sex."

D. W. Hull speaks in Lowell, Mass., the two last Sundays of February. Will answer a call on his way West, for the first Sunday of March. March 11 to 20, holds a discussion with Elder W. R. Jewell at Crawfordsville, Ind. Speaks in Kansas City, Mo., through April, and at Mechanicsville, Iowa, May 1 to 15.

O. L. Sutliff, of Ohio, is lecturing in Oneida, Madison and Herkimer Counties in this State, with excellent success. He came east for a month, but has so many calls, he will stay until Spring. He has engaged to lecture for the Society in Albany, during March. He will receive subscriptions for THE AMERICAN SPIRITUALIST.

THE FEMALE UNEMPLOYED.—One of the women clerks in the Post Office Department was married last week, and there have since been nearly one hundred applications for the vacancy. There are also more than five hundred applications of other ladies on hand for the first vacancy. Over forty letters have been written for applicants in this case to present themselves for examination.

LOWELL, Feb. 3.—An audience of seven or eight hundred persons heard Mrs. Woodhull lecture at Huntington Hall last evening. She was introduced to the audience by Mr. James Emerson, and her subject was "The Social Relations." Her most pointed hit was that the editor of an evening paper in Boston who would not publish a report of her lecture there this week, called to see her when she was a clairvoyant in New York, to ascertain how long his wife would live, and what he should do with a young woman who loved him and with whom he had been indiscreet.

GOOD FOR THE VERMONT WOMEN.—Bristol, Vt., is without a fire engine or any other kind of "masheen" for extinguishing fires. As is well known, an extensive and disastrous conflagration raged there on Saturday last, but the fact remains to be stated that the ladies of the town were untiring in their exertions to stay the progress of the flames, which, at one time, threatened to destroy the whole village. They procured dippers and pails from their own homes, and filled them from the running streams made by the intense heat out of snow and ice. One lady, rather more conspicuous than her heroic sisters, stood ankle deep in the water for four hours and a half, filling buckets which the men took away to the burning building. Scores of others proved themselves heroines, rendering efficient aid in fighting the fire until its ravages ceased.

THE Washington special to the Boston *Commonwealth* says: "The women who are here demanding from Congress an declaratory of their right to vote under the fourteenth amendment, are pursuing their work with unabated ardor, notwithstanding the adverse report of the Senate Judiciary Committee last week. They are now turning their attention more particularly toward the House. General Butler presented the petition of 35,000 women last week, asking for this act of signal justice, and there is some prospect that the representations of these women will be heard in person at the bar of the house, during the coming week, in advocacy of their claims. Should the House be just enough to permit them thus to plead at its bar, it will be a scene of historic grandeur and significance. The leader in this congressional movement is Mrs. Isabella Beecher Hooker, and she brings to the work rare tact and insight, and a fervid eloquence difficult to resist. Her plea before the Senate Judiciary Committee is the most compact and able statement of the argument for the right to vote under the fourteenth amendment yet made, and I predict that it will remain unanswered and unanswerable until the legal mind of the country is fully convinced of its soundness. There is some hope among the leaders in this movement that Mr. Sumner will declare himself on this question favorable to woman, inasmuch as previous speeches of his on the fourteenth amendment took the ground that the negro was entitled to vote because he was declared a citizen, and that the right to vote was one of the necessary attributes of citizenship; and also, it will be remembered, taking this view, he thought the fifteenth amendment unnecessary. Now he has only to substitute the word "woman" for the word "negro," and his former speeches will be splendid arguments in favor of a new enfranchisement, much more beneficent and more necessary than the other.