

# The American Spiritualist.

PHENOMENAL AND PHILOSOPHICAL.

VOL. V.—No. VII.

NEW YORK, MARCH 2, 1872.

\$2.50 PER YEAR.

## A Song for the New Year.

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Authoress of "Hesperia, an Epic of the Past and Future of America," etc., etc., as given by the author, at the close of her first of a series of Sunday evening remarks at Lyric Hall, New York, December 31, 1871.

### I.

The day that is done is now dead,  
And the swift-footed hours shall tread  
O'er the grave where it lies,  
Free from care and surprise,  
With days (being dead) that have passed,  
Their shadows, called substance, have cast.

### II.

To-morrow the morning will burn  
As golden and pure, from Day's urn—  
What Phoebus' ear dips;  
Where the dawn's finger tips  
Touch with rod of delight the hills—  
The new day the new world fills,  
As tho' never a morn had burst  
On the earth, new, rare as the first.

### III.

The year that is passed is now dead.  
'Twill wake no more from its bed;  
Its promise of buds having blown,  
Its fields ripened where seed was sown,  
Every blade of its grass, and each leaf,  
Each stalk of its grain—every sheaf,  
Every prophecy filled,  
And the sweet juice distilled  
From full purple fruitage of vines—  
Pouring on the world wondrous wines  
From the time-press of God,  
By the patient months trod.  
The year that is dead is complete  
As a thought, as a sphere, at God's feet.  
In its perfectness drest  
It forever will rest.

### IV.

The New Year that cometh apace  
Is as full of delight and of grace  
(With smiles of a babe on its face)  
And the wondering eyes  
Hold as rare prophecies.  
The life-thrilling germs will appear;  
The fruitage will crown this glad year,  
As tho' this year alone  
Was of all years, God's own.

### V.

Your past (being dead) is now dead;  
Ye can ne'er awaken a tread  
Of the ghosts of your cares,  
They are gone unawares,  
Your sorrows will no more bemoan  
Their loud grief, no longer your own.  
(Being dead) they are out of sight,  
With winter and gloom, and the night,  
And to-night if ye will,  
They shall rest white and still  
As the flowers that sleep below  
The mantle of life called the snow.

### VI.

To-morrow a new joy shall bring  
A promise of dawn and of spring.  
Each foud hope ye thought dead  
Was but sleeping instead.  
Your dead—they are living, I said,  
And sorrow and death, these are dead;  
But the love that was yours,  
Is yours, and endures.  
The hope of that love evermore,  
Leadeth to the joy purpled door.  
Where golden, and rounded, and whole,  
Ye stand face to face with God's soul,  
Free from woe, without death or fear.  
Good night, and a Happy New Year!

## Universal Church.

### PROPHETIC ORDER VERSUS ORGANIZATION.

Progress implies imperfection or unattained perfection in an individual or in a body. Prophecy is based upon the idea of progress. Now, as the last and greatest of Jewish prophets was Jesus, and even his "testimony" is affirmed to be "the spirit of prophecy" itself, the conclusion is logical that the organizations resulting from his teachings and precepts were not a finality, but that prophecy and progress were still the law, not less than than the hope of humanity. Consequently the disintegration of Christian organizations has been as uniform as their formation down through the ages, and is still more potent and actively operative to-day than at any previous period of mundane history.

The first spiritual conference, organized in New York, by Partridge, Brittan, Benning, Gray, Hallock, and others, was itself a protest against all organizations, not even a chairman being in order. Babel buildings are falling before the angel of Spiritualism; the prophet—Shaker church—alone remains in the land, to witness the dissolution of all things—the over-

throw of kingdoms, nations, peoples, tongues, and churches—upheaval, "turning things upside down."

### THE PROPHET.

Who is the prophet, and whence does he derive his almighty power and authority that he alone remains amid "the wreck of matter and the crush of worlds?" The prophet, before whom kings tremble and become as supplicants. "Pray for me that the things which thou hast spoken come not upon me," is the voice of the despotic tyrant no less than of the necromancer. Samuel, the prophet, made and unmade kings in Israel.

When Benhadad, King of Syria was sick, "he sent Hazeal to Elijah, a prophet in Israel, to inquire of the Lord, taking with him forty camel's burthen of every good thing in Damascus," as a present, and received for answer, "Thou mayest certainly recover, but the Lord hath shewed me, that thou shalt surely die." He then informed Hazeal that he would become king of Syria, and what he would do in Israel. To Saul, Samuel said, "The Lord sent me to anoint thee king of Israel." Again: "Anoint Hazeal to be king over Syria, Jehu, king over Israel, and Elisha to be prophet in thy room."

David also was thus anointed king. The prophet Moses "poured oil on Aaron's head, and anointed him for high priest." The higher law in Israel was, that no king, or high priest, was equal in power to, or safe from being supplanted in office through, the order of prophets. Could anything be more pertinent than the inquiry, "Who is the prophet, and from what fountain does the spirit flow that the anointing oil typified?" This is the more interesting from the fact, that the gift of prophecy was common to the race, and was thus unlike other powers peculiar to the Jewish organization, all of which were exclusive, and made the Jews themselves the most separated and isolated of all people, "dwelling alone, not even being numbered with the nations."

### PROPHETIC GIFT UNIVERSAL.

So that a prophet, when once his character as such was established, was no longer held as belonging to any particular people; but, as we have seen, was sought unto as a representative man, ranking above the officers of all human organizations, however divinely appointed by tutelary deities. It was this conflict of authority between the Prophets and the organizations, that caused the former to be so often stoned and killed. "Which of the Prophets have not your fathers killed, and stoned them who were sent unto them?" "It cannot be," said the iconoclastic Jesus, "that a Prophet perish out of Jerusalem;" and himself did not elsewhere die.

The high priest, king and priesthood, were "the powers that be," who had been appointed of their God. From that standpoint, what was a Prophet, but a rebel against the existing organization, or a martyr under it? By the law of self-preservation—the first law of nature—did he not deserve to be persecuted and killed?

There were some thirty men, immediately preceding Jesus, each of whom claimed to be "some great one"—the Messiah of the Jews. These had worn out the patience of the Romans, so that Jesus was summarily dealt with. Gamaliel refers to this class as those who had made much trouble, coming to "nothing" but their own dispersion or destruction.

As the mushroom grows out of the dunghill which has hitherto produced only toadstools, so does the true Reformer and Prophet grow out of those elements which had previously produced a crop of spurious or imperfect Prophets and Reformers, for all of whose idiosyncrasies, short-comings and crudities he is held responsible. "Save me from my friends," is the fervent prayer of every genuine Reformer or Prophet. The half-way Christian, who cries "Lord, Lord," worshipping Jesus as one of the Three Gods, who died to let him live in lust uncondemned, of all others, is the greatest sinner, and the least known of the Christ Spirit.

Abraham, the father of the Jewish nation, who, by common consent, is held as the type of Jesus the Messiah, was himself a prophet and friend of the Hebrew God. He met Melchizedek, who (under the popular ruling) was a heathen; but he was "king of righteousness," a "king of peace," a celibate; being "without father and mother, and without descent, beginning of days, or end of life, made like unto the Son of God (whoever that may be), and abideth a priest continually." In plain English, Melchizedek was a Christian, who had not only been ministered to by the Christ Spirit, from the seventh or resurrection heavens, but he had incarnated that Spirit in his character, and was a "high priest of the Most High God." Unto him poor heathen Abraham very properly confessed his sins, which thenceforth became an established Jewish ordinance. He also paid the sacrificial tithes to Melchizedek, not only for himself, but for all the Levitical priesthood (yet in his own joins) down to Jesus, his descendant and antetype, who confessed his sins, if at all guilty, to John the Baptist, the Christ Prophet, as did Abraham to Melchizedek; for John was the antetype of Melchizedek, as was Jesus of Abraham.

### PHYSICAL WAR CONDEMNED.

Abraham had just returned from the "slaughter of the kings," when Melchizedek, "the king of peace," taught him that physical war was animal—brutal; and wrong for him, and all that should proceed from him.

It took two thousand years for Abraham to reach that gift of peace in the person of his Jesus, who, under the law of Prophecy and Progress, became the "Prince of Peace," and was anointed king of righteousness; for "he loved righteousness and hated iniquity;" and the Christ Spirit also "anointed him with the oil of gladness above his fellows."

### CELIBACY.

It is said of Jesus (prophetically), "His life was cut off from the earth, and who shall declare his generation?" He having no physical (or natural) posterity, like Abraham; but, like Melchizedek, he too became a celibate, forsaking his earthly generative relation of father and mother, of brother and sister, for those who knew and did the will of God, this being eternal life, and not confined to earth, made him without descent, beginning of days, or end of life; thus receiving the kingdom of heaven as a little child, precisely as the Shakers of our day commence their spiritual travel.

### PRIESTHOOD.

Melchizedek was "made like unto the Son of God." Thus, after the similitude of Melchizedek, there ariseth another priest and another priesthood. "For Jesus is made a priest for ever, after the order of Melchizedek," outside of the Mosaic law, yet including it as a "schoolmaster," to prepare souls for the Christ order, the Christian life.

### UNIVERSAL CHURCH.

Thus does a ministration from the innermost (or seventh) sphere, end the world of generation, physical war and private property, to all nations, in all times, and in all worlds.

"Jesus was made higher than the heavens" of generation, or the angels in them, from which alone the Jews had received their ministrations. Nor do the generating, warring Gentile Christians receive ministrations from any other than generative heavens and hells.

### REPENTANCE.

John the Baptist, the greatest of Jewish prophets, the Melchizedek of his day, who told the soldiers to "do violence to no man," was the minister of baptism to Jesus, who came to him acknowledging the order of confession, as Abraham went to Melchizedek, and as Ann Lee went to James and Jane Wardley.

### COMMON PROPERTY.

Melchizedek and John were each a minister of the Christ spirit, "the second Adam, the Lord from heaven." Abraham paid tithes of his property, thus acknowledging that it all belonged to the Lord. Jesus gave the whole, retaining not anything. "All things common."

### PEACE.

When Abraham and his 1000—by—all true Jews—did fight, it was as spiritual mediums, always (like Moses and Elijah) depending upon the spirits to slaughter their enemies. But Jesus would not call fire down from heaven, as did Elias, to kill, but learned of the Christ spirit to do good to all—evil to none; and to be "first pure, then peaceable."

### PROGRESSION OF PRIMATES.

From the day that Melchizedek blessed Abraham, the Jews traveled toward Christianity—progressed. As the result of that progress, Jesus, probably the best of Jewish boys, progressed toward Christianity, until he "saw of the travail of his soul, and was satisfied" therewith, by incorporating it into his character, so that the "prince of this world" found nothing of it in him.

### CHRIST ANGEL AND INTERMEDIATE PROPHETS.

The intermediate Prophets, between Melchizedek and John the Baptist, were ministers of the Christ heavens. It was this that raised them above all earthly powers and principalities, above the kings and the holy anointed high priests, and the subordinate priesthood, while acting officially as Christ ministers. But themselves, as men, were often far from being Christians. Even Jesus was not born a Christian, but a Jew; "born of a woman, born under the Law," and had to work out his salvation as have all other men; only he had none but the Christ Spirit to help him after John had baptized him. Hence the Prophet Zachariah says that he was shown, in vision, Joshua—Jesus—the high priest, "standing before the Angel of the Lord (the Christ Angel), and Satan at his right hand to resist him. And the Lord (Christ Angel) said unto Satan, The Lord rebuke thee, O Satan. Is not this a brand plucked out of the fire" (of lust)?

### CONFESSION OF SIN.

"If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Now (Jesus) was clothed with filthy garments, and stood before the (Christ) Angel. And the Angel spoke to them who stood before him (John and his disciples), take away the



filthy garments from him," by confession; and the Spirit said, "I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. So they clothed him with garments (a work of time); and the (Christ) Angel of the Lord stood by," to help, and said to him: "If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt keep my courts, and judge my house." It was conditional even with Jesus the Messiah, to whom Christ first appeared, to begin the work of human redemption. And we have still the Spirit of Prophecy and the laws of Progress operative unto the second appearing of the Christ Spirit in Woman, as the first had been in Man. That second appearing has been and is often prophesied of.

"Hear, O (Jesus), the high priest, thou and thy fellows that sit before thee (Christians); for they are men wondered at. For, behold, I bring forth my servant, the Branch." "A rod"—Jesus—"shall grow out of the stem of Jesse; and a branch"—Ann—"shall grow out of his roots"—the Gentiles; "and to her shall the gathering of the Gentiles be; and his rest shall be glorious."

"For, behold, the stone—(Branch)—that I have laid before Jesus; upon it shall be seven eyes: behold, I will engrave (by revelation) the engraving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day."

"In that day, saith the Lord of hosts, shall ye call every man under his vine, and under his fig tree." There shall be co-operation in the civil Government; and also Communistic elements, out which shall grow Christian Pentecostal Communities of Gentiles, with "all things common, as the body, and an abiding of the Christ Spirit as the soul, of the Universal Church."

#### THE MAN JESUS.

Moses was a Prophet of the God of Israel, but he had a vision of the Christ Heaven, which was "the (spiritual) mound" and was to "make all things (in his natural order) after the pattern" of what he saw there; that it might serve as a prophecy of the spiritual order yet to come on the earth, to succeed, include and supplant himself and dispensation. Moses said, "The Lord thy God will raise up unto thee a Prophet, from the midst of thy brethren, like unto me; unto him ye shall hearken." Such was Jesus, who came teaching a higher law than the Mosaic—more spiritualist.

#### CHRIST.

Jesus asked, "What think ye of Christ?" "Whose son is he?" They said, "David's." "Why then does David, in spirit, call him Lord? How is he David's son?" Now, inasmuch as Jesus never objected to being called the "Son of David," it is self-evident that he knew the Christ Angel to be a distinct person—the second or spiritual Adam—through whose agency he became a "Son of God;" and "to as many other men as received him, he" and his successors "give the same power to become sons of God."

#### SPIRITUALISM.

If Paris were a spiritualist, she would, comprehend, that, in killing "the Communists" by hundreds, she is increasing their power to injure her; and furnishing them with the strongest motive to use it—vengeance. Cannot she read? or is she "drunk with blood?" "How long, O Lord, dost thou not judge and avenge our blood?" asked the martyrs. Until your fellow servants, the Prophets, that shall be killed, as you were, is fulfilled." In other words, until an infidel government succeeds the church and State governments of Christendom—Republics that are untheological.

#### THE BRANCH, ANN LEE.

The "Two Witnesses"—male and female—inspired from the resurrection—Christ—heavens, "to prophecy in sackcloth and ashes," under persecution, during the "1,260 years" rule of this "wilderness" Christianity, closing in 1792, when the untheological civil government of the United States ended the power of Babylon priests to kill the Prophets. Up to this period, the spiritual truths of their testimony had "tormented" the church and State organizations, whether Catholic, Protestant or Greeks, in all of which are interblended War and Peace, Marriage and Celibacy, Riches and Poverty, Churches and Barracks, Monastic Institutions, and Houses of Prostitution, Charitable Orders and the Inquisitions of Rome and Naples, Prisons (like the Tombs and Ludlow jail) and a hireling Police, with a hireling Priesthood, under a "One God" and "Three God" system, which prays continually for the second coming of the man Jesus—as Christ—who, now that he has appeared "in ten thousand of his saints," proves to be the English woman Ann Lee; and "to as many as receive her, she" and her successors "give power to become sons and daughters of the Lord God Almighty."

F. W. EVANS.

#### Street Car Theology.

[From Woodhull & Claflin's Weekly.]

All sorts of wares are peddled in the street cars by all sorts of people. Among these are often found pious wares, which are thrust without much courtesy on the passengers. One of this class of peddlers insisted on selling his tracts to a lady friend, who could not see it in that light. "Why," said Tract vender, "not purchase?" Quoth the lady, because I have been unable to find the slightest truth in your tracts. You pretend to tell us about the other world when you have not been there, don't pretend to know any body who has been there, and therefore don't know any more about that country than myself. Besides my religion is more humanitarian than theological; we have a church built out of human beings instead of creeds and dogmas.

Now we do not object to people distributing their specimen creeds, but we do think that a few such answers will teach them a little modesty of manner.

#### Minority Representation.

[From Woodhull & Claflin's Weekly.]

The *World*, of Saturday last, in an article called "Charter Reform," makes the following remarks, which are evidently intended to make minority representation, which is one of the principle tenets of the Cosmopolitical Organization, appear as a matter of insignificant importance—the italics being our own:

Cumulative voting, which lies at the basis of the Seventy's proposed charter, may be a very interesting experiment; but it meets none of the evils of which the public complained as resulting from the Tammany charter. The worst vice of Tweed's charter was that it entrenched an executive ring in office for five years, and gave them unlimited power to saddle the city with new debts. These evils should be met at once by strictly appropriate remedies, and the wide field of theoretical experiments may safely be left for future and more leisurely consideration.

We make the proposition, after long and careful consideration of the abuses of popular representation, that the crying evils from which we suffer result mainly from the fact that our system of representation almost compels all the people to separate into two great and opposite parties. To not be on one, or the other side of a single dividing party line, is to be perfectly neutral in active politics, but when representatives of any great principle separate from either party and act independently they become educators of the people, and are not wholly without influence. Therefore, in all great political parties, there are always large bodies of people—representatives of ideas and principles, differing widely from those which constitute their platforms. With such bodies, it is "Hobson's choice." They must go with the crowd or go not at all. While this practice is the only one out of which parties which become overshadowing powers can evolve; it is also the only one that can produce the general corrupting practices of official patronage, which now disgrace our government. It is not strange that a large portion of the time of a large portion of Congress is devoted to investigating alleged corruptions and whitewashing the parties involved, upon the perfectness of which operation future party success so largely depends.

Now there are competent producers causes for all the ills under whose bane we, as a government, suffer. But the people have, as yet, very little idea of searching for causes. They "doctor" the effects and the effects continue to flow, making continuous remedial application necessary to a continued existence of our system. People become so wedded to the "old with age" institutions, that they forget it may be barely possible that all of which they complain may be directly attributable to them. So true is this that people may groan under the yoke of oppression, a natural outgrowth of a system of government, and still hold so great reverence for the government that they prefer to suffer rather than to amend it.

We hold, that under a truly Republican Government, it should be impossible for corrupt practices to obtain a hold upon the reins of its administration. "The Ideal Republic" is the government of the people, by the people. Our Government is endeavoring to maintain the incongruous position of being a republican form, while, at the same time, it contends it is something outside of, and above the people. The fact that there are unredressed grievances existing, is proof that ours is not a government of the people, but of an assuming part of them, who have made use of the possibilities of our system to foist themselves upon the people under the pretense of being their officers, while, in fact they aspire to become their rulers; and indeed, do so become, still holding the name of public officers.

It should be one of the first duties that citizens should perform, to break down party lines; and this is only possible by instituting a new system of representation. And the *World* makes an egregious blunder when it belittles a system which will secure that end. Permit the representation of minorities, and every minority amounting to a representation, would be represented. Would not that be a desirable thing to obtain? Yes! to all but those who desire to administer the affairs of the government in their own interest, instead of in the interests of the people whom they ought to represent.

The rights of minorities are receiving considerable attention. In two States they are already admitted, but practice has not yet demonstrated whether the objects will be gained by the system adopted. Although almost any change from the present system must be an advantage.

As an illustration of our present system let us take the State of Massachusetts, which has eleven representatives in Congress, and all republicans. One who would know nothing about the case would conclude, and legitimately, too, that all the people of that State are republicans, while the fact is there are about one-third democrats who have no representation in the national councils. Now, a just system of representation would give at least three of the eleven congressmen to the democrats; but it would also do a great deal more than that; it would disband the republican party, since in that State, as well as elsewhere, this party is made up of all sorts of radicals and reformers who congregate thus rather than fritter away their power by dividing into several divers parties, representative of their peculiarisms, which would give the entire congressional delegation to the democrats.

The people of Massachusetts are really divided somewhat as follows: Democrats, one-third, who, we suspect, will always be democrats; while the remainder are about equally divided between Labor Reform, Temperance, Woman Suffrage and Spiritualists; which, if thus represented in Congress, the delegation, instead of being eleven Republicans, would be three Democrats; two labor-reformers; two woman-suffragists, and two Spiritualists, while the Republican party would be represented by the Federal office-holders. A just system of representation would result in such a delegation. The object to be

aimed then, by a change from which justice might ensue, would be to adopt a system of voting that would secure that result. The system known as cumulative voting would not necessarily result in perfect representation, unless it were definitely known in advance how many voters would vote the several party tickets. That system would permit a voter in Massachusetts to cast one vote for eleven representatives to Congress, or eleven votes for one.

The fault of this question is this: a larger number of people may concentrate upon one representative than are required to elect him; even enough to elect three, thus throwing away two representatives. The remedy for this fault would be for each voter to vote for eleven representatives, each party being entitled to a just proportion of the delegation; to be determined by the number of votes of each party, as compared to the sum total of all votes of all parties; that is to say; if in Massachusetts the Democratic ticket receives one-third of the entire number of votes, that party should be entitled to one-third of the delegation to Congress; and each other party to its proportion. In this way there may be eleven different parties in that state and each party have a representative in Congress, instead of the entire delegation being, as it now is, Republican; or there may be ten Republicans and one Democrat; in any case there would be a just representation of the people.

If it be asked how it shall be determined which of the candidates shall be elected it may be answered thus: Each voter will designate his first, second, third, and so on, up to his eleventh choice. That candidate receiving the largest number of first choice votes; and others, the largest number of second, third and fourth choice votes, and so on, up to the number to which each party is entitled, would be the elected candidates.

In the number of this paper, dated April 22, 1861, this system was presented. Since then, it has been explained to various persons, and in no single instance has it failed to secure entire approbation. It is believed to be the most perfect system that can be formulated for a representative government. An electoral college, consisting of three hundred members, elected under it, having one dominant party of one hundred and forty-nine members, the remainder divided into a dozen factions, the one hundred and fifty one electors of all the small parties in combination would elect a President who, of course, would be the indirect choice of a majority of all the people of the whole country. Such representation would at once abolish the necessity of concentrating into two great parties, and of course would also abolish all the ills of party strife, both for power and its retention when obtained, which is the bane of our system of government.

Therefore, to secure minority representation should be one of the most prominent of political reforms. Whether it is from a failure to comprehend its importance, or whether from prospect of loss of party prestige that the *World* makes light of it we cannot decide. Its importance is not generally appreciated, and had it been the *Tribune* calling it a "wide field for experiment," we should not have wondered so much. But it being the *World*, we must confess to not a little surprise. We hope it may review its position on this question and press upon the Legislature the absolute necessity of reform in this direction.

#### A Story for the Times.

There is a fable among the Hindoos that a thief, having been detected and condemned to die, happily hit upon an expedient which gave him hope of life. He sent for his jailer and told him that he had a secret of great importance which he desired to impart to the king, and when that had been done he would be prepared to die. On receiving this piece of intelligence, the king ordered the culprit to be conducted to his presence, and demanded of him to know his secret. The thief replied that he knew the secret of causing trees to grow which should bear fruit of pure gold. The experiment might be easily tried, and his majesty would not lose the opportunity; so, accompanied by his prime minister, his courtiers and his chief priest, he went with the thief to a place selected near the city wall, where the latter performed a series of solemn incantations. This done, the condemned man produced a piece of gold and declared that if it should be planted, it would produce a tree every branch of which would bear gold. "But," he added, "this must be put in the ground by a hand that has never been stained by a dishonest act. My hand is not clean, therefore I pass it to your Majesty." The king took the piece of gold, but hesitated. Finally he said, "I remember in my younger days that I often filched money from my father's treasury which was not mine. I have repented of the sin, but yet I hardly dare say my hand is clean. I pass it, therefore, to my prime minister." The latter, after a brief consideration, answered: "It were a pity to break the charm by a possible blunder. I receive taxes from the people; how can I be sure that I have remained perfectly honest? I must give it to the governor of our citadel." "No, no," cried the governor, drawing back. "Remember that I have the serving out of pay and provisions to the soldiers. Let the high priest plant it." And the priest said, "You forget; I have the collecting of tithes and disbursements for sacrifice." At length the thief exclaimed: "Your Majesty, I think it is better for society that all five of us should be hanged, since it appears that not an honest man can be found among us." In spite of the lamentable exposure, the king laughed; and so pleased was he with the thief's cunning expedient that he granted him a pardon.—*Exchange.*

FOURTEEN young Chinese, belonging to the noblest families of the Celestial Empire, have just arrived in Paris, from Canton, sent by the emperor, to be instructed at the expense of the State. Every year fourteen young men are to be sent to France.



**Alism.**

While pilgriming over the waters, a strange book fell into my hands, entitled: "The Key to Alism," written early in 1843, by A. F. Barnham, and published in Paternoster row, London, 1847. Mr. Barnham, though styling himself an Alist, was a Spiritualist before the "Divine Revelations," by A. J. Davis, or the "Rochester rappings," by the Fox media.

In this gentleman's autobiography, page 13, he says: "I have a firm and unalterable conviction in my soul that I have ever been attended by a guardian angel, or demon, like that of Socrates. In these matters the ancient church was infinitely more orthodox than the present. To that angelic minister who pervades me with his presence I am often indebted for those thrilling inspirations that convert solitude into rapture—those spiritual illapses so genial that they make existence like a vision of poetry and a dream of love." "The patronage and encouragement of spirit come from the spirit. Jesus comes to spiritualize the world; but not by the world."

"It is only by suffering in the world that you can rise above it. Thus, Jesus appeared at Jerusalem a solitary, earnest *divine Spiritualist*, understood and appreciated by only a few elect minds."

But what is the meaning of Alism? A, or Aleph, termed the first divine point—the *punctum infinitum* of the Kabalists is said to be the first name of Deity, Al, or Allah. It represents, in prophetic language, life, light, power, greatness. The perfect Alberti, in the beginning of his "Hebrew Lexicon," says: "A is the first letter in most languages, signifying purity, inspiration, procession." Olivet, in his "French Treatise on the Hebrew Language," writes thus: "A, as a symbolic image, represents 'Al,' the Supreme Being, and man universal. In its hieroglyphical acceptation it characterizes the unit, the central point, the abstract principle of things. As a sign, it implies power, life, continuity—denoting at times Jah, Jew, Je, Jehovah, Adam, Adonar, Al—and hence, *Alism*."

The unity of the Deity; the one mass of humanity; the wisdom of the oracles, and the present ministry of spirits stream like golden sunbeams through his writings. His lengthy drama, under the head of "Socrates," is magnificent. Here follow fragments:

**SOCRATES.**

**ACT I. SCENE I.—ATHENS.**

*Socrates solus, basking in the sunshine.*

Philosophers have many a pleasure—known  
Felt—by themselves—which to the vulgar world  
They rarely express; and when they do, how seldom  
Do the hearts of men respond! Ay, at this moment  
There is a rapture in this sunshine—spreading  
Its hot overwhelming lustre over Athens,  
Which they conceive not; unto me it is  
Symbolic of the incommunicable flame  
Of Deity! It seems to embrace me, like  
The beatific vision of Olympus,  
Transforming what it shines on, to its likeness;  
It enters into my very soul, and makes  
A summer of my conscience! I rejoice  
To anticipate the eternity when I  
Likewise shall be as a sunbeam.

**SCENE II.**

*Pericles.*

Well met, my Sophocles: my eager soul  
Has been so fired by politics and war,  
That now she longs to bathe in the cooling streams  
Of Hippocrene. After the hard debates,  
Cheerings, hissings, and hootings, that still ring  
On my ears, 'tis quite refreshing to encounter  
A poet.

*Sophocles.*

Ah! my Pericles, your knack  
Of flattery is unrivalled, it has raised you  
To all you are; beware, lest it may sink you  
To all you may be.

*Pericles.*

Now, sweet Sophocles!  
Don't moralize. On the stage 'tis well enough;  
But, by the faith of the stars, when off the boards  
Tis a fashionable nuisance.

*Sophocles.*

A tragedian  
Is nothing without morals. But I see  
Your humor—you would talk with me as doth  
A brother with a brother

*Pericles.*

Ah! dear friend, it may be honored  
But not for Pericles. I'm sick at heart;  
When I look back on my career of glory,  
What do I see? At home a crushed nobility  
Crushed by my crushing—fallen off, and sunk  
In name and honor; a mad populace,  
Drunk with the poison cup of flatteries  
I mixed to lull them into criminal dreams  
Of bribery—perjury—that I might steal  
Their filthy suffrages; 'twas I that did it.

*Sophocles.*

My Pericles, you do belie and slander  
Your better self. There were far nobler purposes  
In the centre of your soul, which urged you on  
To your great darings.

*Pericles.*

Well, perchance there were

A few such aspirations. Yet, Oh, Heaven!  
How horribly have they been prostituted  
In coming into action.

*Sophocles.*

I'll not hear you  
Speak that against yourself, which your worst foes  
Would smile to hear.

**SCENE IV.—TEMPLE OF DELPHI**

*First Priest.*

Brother, how liked you the storm? In all the years  
I've dwelt at Delphi, never have I seen  
Such a battle of the clouds. Parnassus shook  
To his very centre; from his towering peak,  
A lightning-splintered crag fell crashing down  
Amid the sacred groves; and much I fear  
The safety of our temple.

*Second Priest.*

Peace to thy heart!

Fear nothing! Knowest thou not that Delphi bears  
A charmed life? This spirit-haunted soil  
Cannot be violated. Great Apollo's self,  
Bright lord of the sweet, ever-blooming heavens,  
Circles it round with his omnipotence;  
Dread not the thunder; sooth say—it bodes  
Much good to the tripod.

*First Priest.*

Prithce tell me how?

*Second Priest.*

There is a sympathy 'twixt heaven and earth—  
A strange, mysterious law, in which the power  
Of Phœbus is confest, by the high bards  
And esoteric hierophants, who framed  
The initiations; therefore our Apollo  
Is oft invoked by a most subtle name.  
Canst thou tell me which?

*First Priest.*

Nay, speak it freely to me;  
My tongue is never traitor to my ears.

*Second Priest.*

*Elector* is that name. Ay, keep it close  
Beneath the seal of silence; breathe it not  
Without these hallowed walls. Mysterious essence  
Of light and darkness! which our Orphean sages  
Term *Electricity*—treasure of the wise,  
Marvel of fools; 'tis unto thee the fame  
Of Delphi is most due.

*First Priest.*

Thou speakest strangely—  
My heart warms in thy confidence; say on.

*Second Priest.*

Thou knowest the rest. Thunder and lightning are  
But the Divine Elector of the skies,  
Wooing the kindred elements of earth;  
And when the thunder bellows round the hills,  
Mark you! our Pythian prophetess is then  
Doubly inspired.

*First Priest.*

True, I have noted it,  
But little racked the cause.

*Second Priest.*

If my thoughts err not,  
Thus they interpret; Well our ancient sires  
Knew that the Metaphysical genii, good and ill,  
Reside in physical others, which to them,  
Are even as our bodies to our souls.  
Well, such an ether found they ages ago  
On the slope of this Volcanic mountain. Quick  
And subtle was its influence. The fables  
Tell us the goats that browsed about the spot  
First caught the intoxication; their weak brains,  
Filled with the gaseous magical stimulus,  
Reeled—and such frolics followed as surprised  
The gaping shepherd wiseacres. They, too,  
Going with sober brows to investigate  
The marvel, with like ecstasies were filled,  
And talked strange lingo—anything but Attic.  
A shrewd knowing theosophist, whose mind  
Was steeped in Syrian and Egyptian mysteries,  
Soon found the art to profit by the news.  
You know the musty proverb, that "Fools sow,  
And sages reap." Enough! They built a temple  
Over the steaming crevice, and they reared  
A tripod, furnished with recipient pipes,  
By way of legs.

*Pythia.*

Draw near to me—  
I'll tell thee something that thy ears will tingle  
To hear it. You may believe that I  
Rejoice in the lightnings; unto me, they are  
Like the dear eyes of my own Sontheus, and  
I gazed and gazed, for I would rather lose  
The power of looking, than not look at them.  
Now mark me! at the instant when that flash  
Burst o'er the temple—let me lean on thee—  
I shudder while I tell it—at that moment,  
I saw—O Gods! the very image of him  
Who glitters in my dreams.

*Sybil.*

Lady, whom mean you?  
Nay! do not look so wildly.

*Pythia.*

Yes, 'twas he!

Phœbus—Apollo's self. I knew him, Sybil,  
By the vivid instinct; he stood forth before me  
In his naked splendor; rivers of lustre fell  
From his azure eyes; and round his kindling brow,  
Was glory like an Iris; his sweet voice  
Uttered divinest love; on his blazing breast  
I died away—Oh, how serenely!  
The rest was all oblivion.

*Sybil.*

Was it not, lady,  
The phantasy of o'erwrought passion that  
Embodied the unreal?

*Pythia.*

The unreal!  
Beware, 'twere blasphemy to doubt. Oh! Sybil,  
To the pale seer, the vision of spirit is  
The sole reality—all forms of sense  
Delusive apparitions. In the God  
Who fills me with his rapture, there is nothing  
Less than essential; and his ecstasy  
Is the substance of all substances. Even now  
The living germs of his resonant music  
Comes rushing over me. Give me the silver lyre,  
It is my best relief, when silence burns  
Into a torture.

*Priest.*

There stands the Pythian prophetess; if thou  
Wouldst seek celestial answer to thy question,  
Tell it to her; through her Apollo speaks  
The infallible oracles of Delphi.

*Chærephon.*

Lady,  
Forgive me, if my coming hath disturbed  
The harmony that, like a living soul,  
Thrilled the high columns of the vestibule.  
Mysterious spouse of Phœbus! Lo! I kneel  
Before thee with reverence as if thou  
Wert deified by his divinity!  
Thy aspect is scarce mortal: yet thy smile  
Betokens favor unto such as I;  
May I invoke the oracle?

*Pythia.*

Thou mayest:  
I know thee ere thou speakest, and thy name  
Is Chærephon.

*Chærephon.*

Thy voice sweeps through my soul  
As Zephyr through the aspens' leafy hair,  
Making it shudder. I had thought to keep  
My name a mystery.

*Pythia.*

Unto Pythia,  
Mystery is not a mystery; in the dreams  
Of yesternight, I met a spirit of the hour,  
Who told me all thy history—ay, and showed  
Thy form and features to me on the mirror  
Of my entrancement. Do not start, fair sir!  
I own a second sight—see all things openly  
By the mind's eye—atomize the shadows  
Of all emerging fates—and in the present  
Condense the past and future; I beheld thee  
On the low mountain side, amid the thunder,  
As clear as now—heard thy words with thy guide—  
All thou wouldst tell me were but reminiscence  
Of my preformed conclusions. So thou comest  
To inquire who is the wisest man among  
The men of Greece; have I divined thee truly?

*Chærephon.*

Most truly; ay so preternaturally  
Exact thy divination, that I feel  
Even as a little child at his mother's knee  
When first she bids his infantile faculties  
Expand with experience.

*Pythia.*

Stay thou there  
While I ascend the tripod. When thou see'st me  
Clasping my hands, know that the inspiration  
Of Phœbus is upon me; ask me then  
Thy question, and my lips shall answer thee.

*Priest.*

Believe me, sir, you'll find the oracle  
Most true.

*Chærephon.*

Pythia!  
If in propitious moment, I invoke  
Appollo's aid, tell me who is the wisest  
Of all the Grecians?

*Pythia.*

The wisest is none other  
Than Socrates, thy friend; there is the answer.  
He hath a guardian genius who descends  
From heaven to teach him what is truth; and he  
Listens to the voice sounding within his conscience,  
Which other men despise, and sink in folly.

[TO BE CONTINUED.]



## Occultation of Tuttle.

BY J. WETHERBEE.

HE PASSES BEHIND WOODHULL.

What ails Hudson Tuttle? the question might be asked of some others, also, large and small; but his complaint seems to be the most pronounced. One thing is certain, he has not got "Bright's" disease, judging by his articles of late on the Woodhull pronunciamentos; I will not attempt a diagnosis, simply use his "occultation" as a text for some remarks on modern Spiritualism in that connection.

I certainly do not see the fact that he says he does, in his article in the *Banner*, "that the Spiritualists are now divided into two great parties," etc. I see in the body of Spiritualists, and always have, a granulated mass of mentally hungry people who have struck a light in a dark world, and with that and no other treasure in common are each on their own hook seeking after truth, more or less influenced, but recognizing no authority, and certainly no leadership. As a body without a head we are *sui generis*; perhaps it would be safe to say, we are hydra-headed or all head. Let no one, then, presume, to be the head, for forthwith will he be tail. The coming man or coming woman of this new awakening has not arrived; I am inclined to think, are not on their way. The choice of Mrs. Woodhull, at the so-called National Convention at Troy, did not put a head on our body, and would not, had the votes been for Hudson Tuttle, or Emma Hardinge-B., or anybody else, with an idea to promulgate, or not.

Do I hear Tuttle or any one say that an injury in the world's eyes is inflicted on us, when a woman is chosen President at a Convention, who has an offensive accent in her mission, or that society considers it offensive? then say I, that is one point in her favor on general principles, as Spiritualism stands in the world's eyes. If a venal press, and a weak pulpit, and refined(?) society cast stones or slurs at her for her commendable boldness on a delicate subject, which everybody knows is true, it is proof not only that there is something rotten in Denmark, but that the stone or slur slingers are Danes, and the Spiritualists should protect and not ostracise such a teacher, and I am happy to feel that in this case they generally do; the grieved ones are not over numerous—the noise is from the outside mostly.

To-day, after the past few months experience with Mrs. Woodhull in the front, if it were possible to have a real national convention, or if the yeas and nays of our granulated mass could be obtained on the subject, for or against her, as a, or the bright particular star of the hour, she would put the less notorious but well-meaning lights in the shade, and Mr. Tuttle would not have to say the vote was doubtful. Why do I say this?

Because she is smart, accents Spiritualism as well as reform, means work, and everyone who listens to her special and offensive (?) subjects feels that she has an honest purpose and that the galled jade of respectable society winces under her touches of truth. No Spiritualist and no truth seeker anywhere can object to her concentrated thesis, which is simply this: that marriage is a matter of conscience, not of law, and those who cannot live together owe it to each other to do as Abraham and Laban did to avoid strife, and that society should protect them in that right. I have given that advice in cases under my own observation, and I would go and do likewise myself if conditions required it, and feel that I was not condemned by the Eye that never sleeps, and certainly not by my own conscience; though I conceive of a more excellent way; but out of two evils I always advise choosing the least, and so does Mrs. Woodhull. Whether the world is ready now for such a revolution as Mrs. Woodhull teaches, is a matter of opinion, and concerns herself alone. If Mr. Tuttle, or any one else sees in it error or sin, there is no harm in preaching his or their side or view of truth, but Spiritualism is not eclipsed or disgraced by either party; and unless one wishes to be a final authority for the other, it is neither's business, and it is as weak as Taunton water for Mr. Tuttle to talk of division, or of side issues, or "new disgraces" in reference to Mrs. Woodhull's pronunciamentos, suggestions, &c., in connection with her office as the President of the Spiritualists. She is my president just as far as she is in the front and uttering my truth, and so is Mr. Tuttle when he is doing ditto; the inference the world will draw from the position or teaching of either in office or out of it, is of no consequence. Spiritualism has but one distinctive idea, never stated clearer than by Tuttle in his article in the *Banner*, viz.: "man is an immortal spirit retaining identity and individuality after separation from the physical form and possessing the power to communicate with earth." And Spiritualists are naturally radicals or reformers, more or less active, and tincture by their affiliation all the varied reforms, and of course all political parties, as Tuttle says.

If as prevision indicates, religion and heresy are tending to be political; that liberty and authority are to be elements in politics, as I think they are; if injustice to any class of men or women, to Catholics or Protestants, to Evangelists or Spiritualists, is, or is to be manifest, than you can no more keep Spiritualists, almost as a body, from taking sides in politics, than the orthodox can keep them out of Heaven; and they will take sides, and be active, just as the truth appears to each; and in doing so, now and then, they are not doing any damage to Spiritualism, but acting as Spiritualism teaches, which is expressed in this sentiment, viz.: "I am not my brother's keeper."

Now, Mrs. Woodhull, prescient, and I think honest, pressing where she thinks the most good can be done, finds herself in the woman's rights movement, and in that sees, perhaps, with clairvoyant eyes, the state of the case, aims her arrows

where she thinks she can do the best work, and the logic of modern Spiritualism justifies her doing just what she is doing, and so it justifies Mr. Tuttle in his view of the case, but does not justify Mr. Tuttle in calling her movement a "new disgrace;" and right or wrong in her act, the disgrace, the eclipse, the occultation is with the author of the "Arcana of Nature," if with either.

If Spiritualism cannot carry any load of human ills or sins you put upon it, it is not the world's elixir I took it for, so let that idea elaborate itself.

Mrs. Woodhull's power and influence are great; she has come, or gone, to the front by virtue of her political and social convictions, and boldness in expressing them. She has had the opportunity of showing up her Spiritualism in large audiences and conspicuous places, and has ignited the tongues of others to do so too; and though the choosing her for President, at Troy, may have been a farce, as Tuttle thinks, or injudicious, that is a matter of individual opinion; but being done, if she felt backed up by the Spiritualists from that small-sized fact, and took courage under a mistake, supposing a corporal's guard was a spiritualistic solidarity, and was braver than she otherwise would have been, and returned the compliment by speeches and by the press, in showing her Spiritualism, then the Troy convention did a good thing, and perhaps acted wiser than it knew, which is my opinion, and for which it has my approbation, though I am aware that that is of little account; but I count one any way.

No one who reads this and knows me will suppose I would have no line of distinction between virtue and vice. God forbid! But like other thoughtful Spiritualists, I think there is less difference between good and bad people than there is between good and bad acts. I think modern Spiritualism is a disturber of the world's peace; many think it ought to be put under bonds to keep the peace. I am not one of such; I glory in it as a disturber. The fault is in the world, not in it. The world calls it hard names—freelovers, blasphemers, disturbers, imposters, lunatics. I rather enjoy it; I know we are better than the church averages, and full as good as the world averages, and I discount in advance some enjoyment from the fact, that in the good time coming "over the river," there will be so many eyes opened and such fun, to look on and see the virtuous, religious, proper and respectable human parcels opened by the side of us, freelovers, blasphemers and lunatics; and then to see open-eyed mankind in that "palace of truth" be forced to declare as the ancient hero did: "Is there so little difference between Alexander and a robber?" And, more than that, to see the difference, more or less, to be all on the credit side of the latter's account.

I have such confidence in Mrs. Woodhull's honesty of purpose and the intrinsic truth of her teaching that I give her my hand as a valuable aid to the cause of modern Spiritualism, and as freely as I do to Brother Tuttle or Sister Hardinge and believing the three are far better and far brighter than the world, or our *ism* averages. I mean nothing invidious when I utter this apostolic paraphrase viz: Tuttle, Hardinge and Woodhull, these three, but the greatest of these (at least for the moment) is Woodhull. If I was worthy of being in such a zodiac, you might add or substitute Wetherbee for either of the first two names, and still the greatest of these would be Woodhull. I illustrate with my own name so as not to offend. I fear that some of this criticism which has attracted my attention, is from the fact, that Woodhull is comparatively a new light, and the old and tried lights in justice should not be obscured by new ascendants. I have no right to judge so, and certainly not to say so, but it is rather human and very womanly. Whether true or not, a beatitude is never out of order, so let me say this: "Blessed are they who are born to be stars, for they shall see trouble." I am glad I am nothing but a lantern and dim at that in a dark road, tied to a stake in the ground, but still I like to look at the stars, but I take no stock in them as stars, only as men and women.

Let me quote one sentence from many good ones from Mrs. Woodhull, in speaking of her position as president, in reply to one of Tuttle's articles, viz.: "Humanity is larger than Spiritualism, and I belong to humanity first and to Spiritualism so long as it does not interfere with my first allegiance; and I should be false to every principle of truth and honor, did I permit any limitations to be placed upon recent declarations of individual rights." I endorse that sentiment, and I feel in my heart that Hudson Tuttle does, too; and when he passes out of his obscurity, he will say so. It is individual opinion, not Spiritualism, that would obstruct any one's efforts for humanity in its struggles for freedom, equality and justice. Mr. Tuttle will endorse that idea as strongly as I do. His error is in supposing Mrs. Woodhull is taking Spiritualism, and by its aid and in its name is teaching pernicious doctrines. He does not understand Mrs. Woodhull, and does not make out his case, and when he says, her speeches on political and social relations are a "new disgrace," he simply utters a Tuttleism, and if Mrs. Woodhull is premature or in conflict with modern Spiritualism, which does not appear to me to be the case, she is uttering a Woodhullism. Spiritualism stands on its own bottom, and the laugh comes in when any one fears for its good name. The hour of respectability and usefulness has not yet come nor is coming to Spiritualism.

Those who are afraid of dirt must go in under cover till the going is better. Mr. Tuttle will not retire for he believes as I do, I think, and on the subject of his late Woodhull articles, if I was talking instead of writing, I should say, Hudson, you need a dose of salts, you are bilious; Spiritual medicine, of course, that is, a dose of deep, broad thought, and then we should have again some of his golden words, perhaps another "Arcana of Nature." He certainly would not say to an inspired woman if there ever was one, touching society in its weak spot

and commanding its attention by her truthfulness and earnestness, what he said in the *R. P. Journal*, viz.: "We become conscious that fortune telling is not conclusive to clear political thought." It is not becoming for one noted medium (Tuttle) to be sarcastic to another; "fortune teller!" it is possible here as elsewhere, there is only one step between the sublime and the ridiculous. This remark is kindly meant, but Spiritualists, especially mediums, act unseemingly when they fling "fortune telling" in another's face; the cobbler in the "Forty thieves" replied, when asked who lived in all these fine houses? "Cobblers all;" in such a sense we might say all of us, "fortune tellers all." It is a pleasant thought that occultations are generally short, and as the moon said to Venus when hiding it from us, "If you'll stop, you will shine;" so let me say to Tuttle who is in eclipse now; stop! Tuttle, and you will shine, and the occultation will be over.

## Spiritualism.

HON. J. M. PEEBLES BEFORE THE TROY SPIRITUALISTS.

(From the Troy "Press," Monday Eve., February 5, 1872.)

One of the ablest advocates of Spiritualism in the country is with the Spiritualists of this city at present. In our opinion and possibly that of the majority of the Spiritualist congregation, he is really the most sensible speaker we have ever heard in that denomination. His pleasing manners, to say nothing of his literary abilities, make him fairly beloved by all who know him in Troy. He is to remain here during this and next month. At the service yesterday morning, after some good music by the choir and the reading of a poem entitled, "The Land of Forever," Mr. Peebles said he was glad to stand before such an intelligent audience and dispense to it the words of truth and duty; and thoughts fresh from the invisible land of souls.

Spiritualism, said the speaker, is something more than a bundle of dry facts—something more than a sledge-hammer of spiteful forces made to demolish every "old faith" and new theory not openly and officially labeled. Toleration was chief among its graces. Theologically speaking, Spiritualism was a science and a religion—a life and a moral power working in all reforms, and looking steadfastly to human redemption. The speaker had for the two past months been in a Southern city, and coming North he could not help noticing the difference in the aspect of things political and especially spiritual. In this Southern city (New Orleans) the people desired him at nearly every service to give them a lecture on physical manifestations, or something relating to the phenomena. While you, said he, have been surfeited with phenomenal wonders for full twenty years, and now want the philosophy, the practice, the result of the seeding. The world is full of texts, even one was suggested to the speaker's mind on the way to the hall, viz., "What shall I do to be saved?" Mr. Peebles said he had seen accomplished in the South that which he had ever preached for—peace; and yet it was a forced rather than a willing peace. You have conquered the South the same as Austria conquered Hungary; Russia, Poland; and as England overcame Ireland; but you have not subdued it; the same spirit and former turmoil yet exist. The devil cannot "cast out devils"—war cannot produce peace. No Spiritualist could consistently engage in brutal bloodshed. All were brothers. The speaker found hearts just as warm, true and brave, South as North; and, for one, he knew no North, South, East or West—no nation, no country; but one universal brotherhood and sisterhood of interests. He then made quite an appeal in favor of women voting, stating in vindication of that right that woman was much more moral and spiritual than man, and her influence would in time serve to purify the ballot-box. Mothers and sisters are not to be found in billiard saloons and similar places. Our present lives are but an alphabet of the life hereafter. That life is never-ending, and you will live as long as God exists. As you live this life, so will your future happiness be measured. You should not live simply for yourselves, but strive to help all others around you. Man compares in his structure exactly with the earth beneath him. There are four parts in the life of a man—the physical, the intellectual, the moral and the spiritual. The speaker, while in New Orleans, actually went to see a cock-fight, simply because he wished to see the degraded condition in which men could place themselves. He would not visit another for the world. What we want is more harmony in men, that we can send into the world, where they will feed that one, bless this, give kind words to many others, and who will in future, with all mankind, enter that world where all is harmony forever. Amen.

## Assistance.

Be not frightened nor provoked at opinions different from your own. Some persons are so confident they are in the right, that they will not come within the hearing of any notions but their own. They canton out to themselves a little province in the intellectual world, where they fancy the light shines, and all the rest is darkness. They never think of surveying the riches of other minds, which are as solid and as useful, and perhaps finer gold, than what they ever possessed. The proudest admirer of his own talents might find it useful to consult with others, though of inferior capacity and penetration. A weaker man may sometimes light on notions which have escaped a wiser, and which wiser man might make a happy use of if he would condescend to take notice of them. When a man speaks with much freedom and ease, and gives his opinion in the plainest language of common sense, do not presently imagine you shall gain nothing by his company. This is a frequent and unhappy mistake.—Isaac Watts.



**Mrs. Hardy.**

BY L. R. S.

The writer has seen frequent mention made of the mediumship of Mrs. John Hardy, No. 4 Concord Square, Boston, and all that has been said of her in this behalf, I can freely endorse and more. There is one phase by which her mediumship has been distinguished from the beginning, namely, the messages made through her spontaneously to those who live in distant parts of the country, and who never heard of Mrs. Hardy until one of those messages had reached them. These messages are not made at a venture, and left to find some one to own the fit, but they are written down at the time, and by Mr. Hardy they are duly mailed to the address of the parties designated. And when families in distant localities, unexpectedly find themselves thus addressed, it may well be supposed they do often become startled and interested beyond what it is in the power of language to describe.

On a recent visit to the residence of this lady, I was shown a package of letters (that I read), and which had accumulated on her hands from a large number of families, far and near, who had thus been interested by her services, and evincing a feeling of gratitude which admits of no adequate expression in words.

By many it is believed that this class of communications comes as nearly to what may be considered *authentic* as any thing can be from the invisible inhabitants of another world. Hence it is not to be wondered at, and surely this ladies career as a medium promises for her a world-wide fame. Those best acquainted with her and her husband, rely upon them as truthful, and generous-hearted people rejoice in the consciousness of the fidelity and the honesty which have, from the beginning, characterized their labors. Their success bids fair to become unprecedented, and it is certainly well deserved.

QUINCY, MASS.

**Communication.**

BUFFALO, December 15, 1871.

BRO. WHEELOCK: Having received, through the mediumship of my friend Mrs. B—, another communication from Prof. Mitchel, I herewith enclose the same for your columns, hoping its perusal may gratify many of your readers as it has.

Your subscriber, C. H. M.

Your tears and your smiles are all noted here. A mighty band of sympathizing spirits bears you company, keep watch and ward over you, and there are times when, but for the brightness and glory which surround us, we might forget to be happy, so one are we in sympathy with sorrowful souls on earth; but to us the interval which elapses between the present—your present and the future, when you shall have joined us, is not long. We view time so differently. In an ever varied scene of glory where congenial pursuits are followed, and loved and tried friends are ever together. Knowledge is unfolded to us as opens the bud, till the mind expands like a flower, and in view of our certainty of a blessed reunion with our loved now on earth, grief can but touch us lightly at the most, only in a case where remorse reigns in the soul of one who has wronged his fellow man in some manner; does aught mar the bliss of the emancipated spirit. Can he then find means of return and express his feelings or perceive in the mind of the wronged one that he is forgiven; his happiness is an accomplished fact. Spirit teachers are then ready to implant better impulses in his soul, and straightway he sets about to remedy the evil and prompt other like fellow mortals to better thoughts, but there are others less ready to go aright at once, then another band of teachers are at hand to reason with them.

Regard highly your privileges; it is given you to learn much while you are in the form. In the vast amount of words we could write, we are lost in the effort to condense. So rich is the source whence they come, into the fountain of knowledge we may dip so deep, and to it we may repair so often.

To study was I inured for many years, but I knew nothing when my eyes and ears became conscious here. Of the one vital fact, the return of the spirit, I knew naught, and had I heard of it, had scouted it. As your Bible hath it, "Having eyes they see not," etc. Oh, stubborn hearts! longing to be convinced, and yet ye will not! I have quite a little band of my own here, and of old earth friends also. My humble effort of a few evenings past was scarcely fit for the public eye, but let it go on its way, it may do some good.

Hope always, and carry as an ever-present consolation the love and benediction of those gone before and yet present.

BUFFALO, Nov. 21, 1871.

O. N. MITCHEL.

**Prophecies.**

In a book called the Educator, prepared and published by JOHN M. SPEAR, that remarkable man and medium, many years ago, and not now in market, being out of print, may be seen on page 504, the following series of prophetic announcements made by the late Hon. Robert Rantoul, member of Congress from Massachusetts. He died in Washington some twenty years ago. It was during a Session of Congress, when he was taken ill, if memory serves truly, with erysipelas, culminating in malignant pustule, and resulting in short time in his departure from this life. He was a distinguished Democratic politician and statesman. The date of these declarations is Dec. 30, 1853.

HORACE DRESSER.

It is now permitted to be prophetically declared that the following events are at hand, and that they will transpire without the aid of miracle, and without suspension of nature's laws:

1. Several nations, holding important and highly influential positions on your earth, will soon be engaged in most acrimonious and sanguinary strife.
2. The American nation will not be excepted from the great commotions which are at hand.
3. The more especially oppressed, enslaved, and hunted will, of absolute necessity, be emancipated.
4. There will be dissolutions, and unions, and new governments, as necessary results of the mighty national struggles; and among these unions and disunions there will be a union

of the United States with the Canadas and neighboring provinces. These unions will cause a dismemberment of some of the now confederated States, and, as a consequence of that dismemberment, there will arise a new and glorious republic which shall have for its basis "Justice, Equality and Universal Freedom."

5. Prominent persons will be placed at the helm of the new ship of State, whose motto shall be "Eternal Principles, not Parties."

6. A new religion shall take the place of dead forms, which shall lead to high, energetic action, and to wise endeavors to elevate the oppressed and instruct the uninformed.

7. The new republic will invite to its broad shores the greatly enlightened of all the nations of your earth, and, by new combinations of character, thought, and action, there shall be a new and higher order of beings than has at any former period inhabited your earth.

These prophecies are presented at this present moment, that greatly spiritualized persons may be wisely informed and somewhat prepared for the important things which are at hand, and also that they may be unmoved and undisturbed when they transpire.

ROBERT RANTOUL.

**A Noble Charity.**

This age has been one of experimental reforms. The charities it has inaugurated and sustained for the relief of human suffering have been manifold, and contributed much to the great objects in view. But a great deal remains to be accomplished. I desire to present for consideration, the claims of a class of persons on whom rests to-day a slavery more systematic and oppressive than ever challenged the sympathy of the North on the negro chattel question. I allude to those persons known as "sewing women," so numerous in all our great cities and smaller towns, whose labor, while it exhausts with sedentary toil, has contributed rather to the increase of fortune of merchants and wealthy speculators, than to the essential support of the poor operatives. Thousands of those women, toiling day and night with the sewing-machine, sink after a few years of such labor, from spinal affections and nervous maladies, into irremediable conditions that death alone can relieve.

It is an ascertained fact, that whilst the Southern slave could serve his owners profitably on the cotton fields for from seven to ten years on an average, a girl who works the sewing-machine with that persistent industry necessary to obtain the pittance that scarcely sustains life, is wrecked in health and stamina in two or three years.

A distinguished French physician, writing on kindred subjects, says: "All who are acquainted with the condition to which women are subjected in the present state of society, with respect to labor and its remuneration, have for a long time acknowledged the fact that herein lies one of the most fruitful sources of prostitution, and consequently of the propagation of disease. Therefore, to ameliorate the condition of women with respect to labor, is to do a kind office as well in relation to humanity as to morals and public hygiene."

The class of persons I allude to are so numerous, and have so long and often challenged human sympathy, that even Christian charity has exhausted itself and turned away in despair from them. I feel assured that if relief ever comes, it must be on some system of labor that, whilst it is organized on the basis of a charity will, at the same time and in connection therewith, render their labor remunerative, and thus secure them a more abundant living.

The scheme that suggests itself to my mind as most feasible, is to raise a sufficient sum to erect a suitable building for a Working Woman's Bureau, in an eligible locality in the city, and also an abundant supply of such materials of merchandise as women usually work up for the customers of merchant tailors and clothing establishments.

Let the goods to be so provided be sold to customers who purchase clothing at such Bureau, at cost or a slight advance, so as to secure the largest possible compensation to those women who seek employment at such places. I have not matured, nor do I present the details of the project.

As soon as it becomes known that the Bureau is operated as a charity, the benevolent portion of citizens would certainly be induced to extend to the institution their hearty patronage.

At the same time public sentiment, if it could be extended in favor of any object that was deserving, would certainly frown on all competition directed to prevent its success.

When we remember that the children of those who are rich in the present generation, may and often do constitute the poor of the succeeding generation; all that feel an interest in posterity would assuredly regard as a privilege, may even a duty to assist in establishing such an institution for the women that have to labor for a support.

When one Bureau is made a success the general introduction into all the great cities and large towns will be assured. Even the Sunday religious denominations will be thus persuaded to enlist in such objects as a high christian duty. It would be wise, however, in those inaugurating this scheme to provide against its being perverted to sectarian purposes, and make it as free as the rain and sunshine of God, which falls and shines alike on the saint and the sinner.

P.

**Periodical Spasms.**

It would be a most laughable thing for the "knowing ones," if it were not so transparent in its hypocrisy, to witness the periodical spasms of virtue by which the women of Ohio are afflicted. We cannot help feeling that there is precious little natural love represented by the marriages in that State; since these women cannot permit a single assembling of their forces to pass without uttering their protests against free, and in fa-

vor of legal love. Legality lies so much nearer the hearts (God save the name for such things) of these women than morality, that we really pity the poor souls on account of the impending prospect. It shows morality stripped of all legal disguise standing out in bold relief, and upon its own footing. Then will all women, including these Ohio Epileptics, be judged by the virtue that they possess rather than by that which they affect: by that which will stand or fall in utter disregard of every enacted law, rather than by that which requires the protection of the law to maintain its existence. Then will it be shown what proportion of existing marriages have been made by God and what by law. We do not wonder that the women referred to are put in a tumult over the principles of social freedom, since their inauguration will show who have been prostituting themselves for support and a home and who have been married in the sight of Heaven. If these women desire to work for suffrage only, why don't they do it at once and cease abusing the public ear by professions that they are "going to do it," which they prove to have been hypocritical at every possible opportunity?

**What Constitutes True Marriage.**

Spiritual consociation, or love, is mental union, nurtured, and sustained by constant manifestations; or, by an assured faith in the devotion of one to another, through all possible conditions. This is almost impossible to be known, where the lusts of the flesh destroy the spiritual element. A partial congeniality may make a kind of pleasurable bond for a while, but the true spirit bond cannot be broken.

There is an ecstasy of feeling even in thought, though oceans divide the parties, which excels all else, in which the mind may ever participate. A true love relation is an imperishable treasure, a holy contemplation that vivifies, and sheds a halo of such power, that the scintillations, with telegraphic speed, intensifies life in the loved one. A marriage union, for eternity, requires a high spiritual development. The marriage of earth, or, union in the flesh, has its definite use in the perpetuation of the race. Action beyond its use is a drain on the spiritual juices, or the animating constituent in the animal organism. Hence, the reason, and necessity for agitation, and amendment of the present legal bond. This bond is now but a license for prostitution, and the unfolding of natural laws reveal it to be the worst kind of prostitution, because it not only reduces the tone of the participants, but it develops a deteriorated offspring.

The child, animated by the dregs of a prostituted love-life, is depleted of its proper natural force at birth, and enters the arena of life unprepared to wrestle with either physical or mental disorders.

The enunciation of this unwelcome truth should be heard; it should permeate the intellectual and spiritual atmosphere around us, until those whose lives are sacrificed through its neglect shall bear testimony to its purifying effect upon fallen humanity.

One cannot deal with this monstrous evil gently. It is a tree of evil, whose roots must no longer be suffered to distil poison and destroy the true vitalizing principle.

The prostitution which exists under the legal bond, called marriage, should no longer have an abiding place in the appreciation of the enlightened intellect of the nineteenth century.

The individual suffers none the less from the infringement of a natural law, because of the sanction given by authority of either ecclesiastical or civil courts.

I know the rugged coasts into which truth would steer the life-boat. Already I perceive the breakers—symbols of the waves of passion—that rise in seeming majesty and power; but if Truth is at the helm, breaker after breaker will be safely passed, and, growing stronger by resistance, it will become mighty to save those who abide in the light of truth.

The Christ, the representative of truth, is made to say: "The beasts of the field and the fowls of the air have each an abiding place, but the Son of Man"—or the representative of truth, the offspring of God—"hath not where to lay his head." Ah! lovers of the truth, will ye not open your hearts to the beloved one? Cherish the truth, and man's regeneration has begun. If he has given the Saviour a lodging-place, there will the seed of the woman bruise the serpent's head. This symbolizes the capacity of the parent by entertaining truth, which is tempered, as it has been in the harbor of your own hearts; and man's regeneration is begun. The Saviour has found a dwelling-place, then will "the seed of the woman bruise the serpent's head." This symbolizes the capacity of the parent; by entertaining truth, which is to give life and activity, to transmit to the offspring the strength to conquer the fascinations of the perverted love life which the serpent symbolizes. This perversion debases and prostrates humanity. Parents think what a high and holy trust is yours, to so live as to transmit qualities and powers that shall give glory to God. On the other hand, the power is with you to mar and distort the image of the creator. It belongs to true parentage to give the giant intellect, which shall bless the world, the moral force that can easily stem the surging power of evil in the world, and the strength of body that can save from disease and premature death, which, like the plague of Egypt, cuts off our little ones in a night.

Waste not life's vigor in your own lives, and so that you may not dwarf your child's capacity or clog his spirit career, whose progression is dependent on the great law of attraction which is governed by the inherent properties of spirit as of matter. Man cannot now apprehend the faintest outline of the effect on the spirit-world attendant on a correct life in the beginning. The beginning is in thought. Thoughts stamp themselves upon the elementary germs which enter into the organism of a new being.

A. Z.



## A Word of Cheer.

BY WILLIAM BRUNTON.

I fain would sing a word of cheer to all whose lives are crost,  
To all who struggle sore with sin, and count their labor lost,  
I look and see, 'tis sadly true, that men despise your aim,  
And load you down with scorn and sneer, while seeking purer name.  
Perhaps you deem the poet blest, and free from such dark care;  
The world a scene of hateful strife, he king-like cannot share!  
But, brothers, he must fight the field, and bear its weight of dole,  
Be hard oppress in heart and mind, and sick to death in soul!  
He knows the pain of keenest wrong—the hatefulness of scorn,  
The crime of lies and false report, by which our hearts are torn.  
Through these afflictions courage came, and made him brave and strong,  
The friend to all who need his word to stem the tide of wrong.  
And now he sings to you the lay that set his nature free;  
Dare child of God as well as man, dare God-like man to be;  
Arise from dwarfing fretfulness, from retribution's smart;  
Arise with saving cheerfulness, and boldly do thy part,  
Downcast, downtrod, arise, and grace and worth shall crown thy heart!

Right well we know you fought not here, as soldiers might have done,  
That there you lost the battle field, where better men have won!  
We know your passions ruled, and in your weakness bore the crown,  
But they disturb the proud estate of Pharisees who frown.  
We know you cannot feel content with loathsome sin and shame,  
And, therefore, man besmeared with dirt, come claim thy manly name!  
Let deep the lesson ever be, thy sorrow wrote in fire,  
And learn henceforth to curb thy will and waywardness desire!  
Remember angels love thee still, and pause in thy descent,  
Ascend the glorious height of good, where thy forefathers went!  
Here's work for thee of royal sort, here's richer peace in store,  
Here's life of freedom, wealth and worth, here's joy for evermore!  
Throw craven fear into the sea, cast meanness all aside,  
Let justice, right and love abound, instead of sin and pride!  
Arise from shades of saddest gloom, to where the day-beams dart;  
Arise to life of manliness, and boldly do thy part;  
Downcast, downtrod, arise, and grace and worth shall bless thy heart.

BOSTON, MASS.

## PHENOMENAL.

## Manifestations at Dr. Slades.

On Monday January 25th, a lady had a sitting with Dr. S. who, while holding the slate with him, felt distinctly the fingers of a hand, which she knew could not be those of Dr. S., take her ring off the third finger of her hand, and put it on the fourth, then, at her request it was put back.

Wednesday, January 31st, Dr. Kennedy of Roxbury, Mass., had a seance with Dr. S. Among other satisfactory tests which Dr. Kennedy received was the following: Dr. K. is not a slight man, his weight is 200 pounds. Placing himself at full length on the table, it was rocked back and forth with great force, and then lifted some inches from the floor without any visible contact with mortal power.

Dr. Slade was sitting at the time in plain sight, and in such a position as not to be able to touch the table.

February 4th, a gentleman, an Englishman by birth, had a sitting with Dr. Slade. He wears a large locket attached to his watch chain. As he sat at the table, to his surprise the locket opened without human hands, revealing his mother's likeness. A few lines were at once written on the slate, with the little bit of pencil and signed by his mother's name, saying she wanted to let him know that she recognized the locket. The gentleman, who was a stranger to Dr. S. then explained that the locket had been sent to him from England by his mother before her death.

Monday, February 5th, William Smith, of Geneva, N. Y., had a sitting with Dr. S. He received two communications on the slate, from his sisters Mary and Jane, referring to the circumstance that communications were given to him the day previous, through J. V. Mansfield, which Mr. Smith acknowledged to be the fact. Mr. Smith was a stranger to Dr. Slade.

## The Moravia Marvels.

Last season we visited Moravia Village, lectured there, witnessed the manifestations, believe in them, know they are true. Bro. J. H. Harter was with us. It gratifies us to know that he has since been there; would that other clergymen were as brave and honest.

John Whitaker writes an article in the *Ellenville Journal*, Ulster county, under the heading, "A day with the spirits." He says:

Early one morning last week I arrived at the house of Morris Keeler, Moravia, N. Y., quite generally known as the earthly rendezvous for disembodied spirits, and the chief theater, at present, for the so-called spiritual manifestations. Upward of twenty persons were there from different parts of the country, having the same object in view as myself. Hearing such names as Smith, Brown, Jones, and Robinson frequently repeated in designating different ones among the visitors, I ventured to remark that our assembly seemed composed almost entirely of distinguished characters. This produced a smile and drew forth the reply that I was not very well posted. I was then told that these names were assumed for that special occasion for the purpose of testing more satisfactorily the phenomena they had come to witness. I afterward learned the true names and residences of nearly all the parties present. New York, Boston, Detroit, and other distant places were represented.

## A SEANCE.

As the whole number of visitors was said to be too large for favorable results, only nine besides myself were admitted. We seated ourselves in a semi-circle in front of the medium. The light was then extinguished, and Dr. Cooper, a local physician, proposed that we should sing to harmonize the circle.

When the chorus was reached, a strange, manly voice joined in and sang with great force. When the singing was finished, a lady asked whether any of her spirit friends were present. A voice very near her, and seemingly not more than two feet from the floor, replied, "Aunt Louisa." This lady felt quite positive this reply came from her deceased relative.

## AFTERNOON SEANCE.

The preliminaries were the same as in the forenoon. Nothing

occurred till we reached the chorus in singing "John Brown;" then two voices joined in and sang with us. One voice we believed to be the same we had heard in the forenoon; the other was a rich soprano. During the singing I felt patting on my knees; several others said they felt them also. The sprinkling also occurred, this time a drop fell on one of my hands, which emitted a momentary light. Then something was drawn across the keys of the piano. We again saw lights similar to the ones we observed in the morning. A gentleman who sat next to me on the right was then patted on the knee, and a hoarse, powerful voice very near us said: "Jake, this is glorious."

I afterwards formed the acquaintance of this gentleman, and found he was the Rev. J. H. Harter of Auburn. This voice addressed Mr. Harter once more, urging upon him the importance of standing up firmly and avowing himself a Spiritualist. After some more singing, followed by a short silence, a coarse, high voice called out, "Please give us a light." We then had a light, which was placed on the piano, and the medium entered the cabinet.

## DISEMBODED SPIRITS SHOW THEIR FACES AND TALK.

After some singing the curtain was raised, and a man wearing spectacles, with a long, straight nose and black beard, presented his face before the cabinet window. He remained only a moment, and then withdrew, but soon appeared again, his lips moving as if attempting to speak, but no sound was audible. We asked for his name. The lips were moved as before, but we could hear no sound. We then asked if he was known to any of us, and he then turned his head slightly and looked in the direction of Mr. Crabbe, a Detroit editor. Mr. Crabbe then asked: "Did you know me in London, and have you been dead two years?" The figure appeared again, and then said: "I am not dead at all." Mr. Crabbe then asked: "Shall I become a Spiritualist?" The answer was: "You ought to become one after what you have seen." A lady then asked: "Is he pursuing his investigations in a proper spirit?" The figure replied: "That is best known to himself and me." This figure then withdrew and did not appear again.

## The Moravia Wonders.

Our friend Giles B. Stebbins, writing to the *Index* concerning the manifestations at Moravia, N. Y., pithily concludes his article as follows:

Not by the sneer that shows a false pride or a sceptical and unreasoning incredulity are such things to be put aside; but rather are they to be thought of as possible proofs of a wealth of interior and psychological power such as should lift us to higher reverence for the spiritual capacities and possibilities of man. From years of careful examination and thought, my own mind is settled in the knowledge and rational belief that spirits, clad in the fairer forms we shall all wear in the Life Beyond, have the power, in these and other ways, to make themselves known to their friends, and this life seems all the richer and warmer and the spiritual strength is renewed for the work we all have to do here, by this consciousness of the vital reality and nearness of that higher life.

Let each be fully persuaded and intelligently convinced in his own mind. I would force no conclusion of mine upon others, but simply suggest that it is full time for all free-thinking people to look with earnest and respectful interest at these wonderful occurrences, so frequent, so well-known, and testified of by "a cloud of living witnesses."

The great awakening of Science is of great value, yet not to be accepted, especially in its present aspects, as all that we need.

Science is logical, inductive, of the intellect, and deals with facts; it tends toward coldness, pride, and a pitiful blindness touching some of the deepest wants and desires of the soul. In this aspect and tendency its path is toward Materialism and Atheism. Give us, as well, something of deduction, of intuition, of the world of mind and spirit, mirrored in, and revealed from the microcosmic soul of man, and the "reign of law," will be larger and richer; phenomena, laws, principles, and ideas, will be more closely linked together, and we shall walk in the path of Wisdom which leads to a comprehensive Spiritualism.

## An Evening of Marvels.

Professor Cadwell, who has been in Boston some six weeks, presenting to the public some very wonderful experiments in psychology, followed by physico-spiritual manifestations through the well-known medium Horatio Eddy, gave an unusually interesting entertainment last evening, at Hampshire Hall.

Some dozen or more "subjects" were made to see and do some very extraordinary and ludicrous things, causing much merriment to the lookers-on, as well as serving to illustrate the extraordinary power of mind acting upon mind. These amusing experiments were followed by some of a more serious and practical character. One of the subjects, a young man who gave his name as D. Brown, clairvoyant and test medium, was chosen to show the practical bearings of psychology. A committee of four gentlemen were chosen from the audience, two of whom were physicians, to test the genuineness of the experiments. The young man laid down upon a settee placed upon the platform, when the professor made one or two downward passes along his body, causing him to enter the mesmeric sleep. Then the professor told the committee that they could state any time they pleased for the subject to awake, and he would awake at that time precisely, and they could by no possibility arouse him before. The committee made every effort to bring him to consciousness that could be devised, but all to no purpose. Pins were inserted in his flesh, his hair was severely pulled and yet, he slept on as comfortably as under the most favorable circumstances of ease and quiet. The physician who was most thorough in his examination pronounced himself entirely satisfied with the success of the experiment. When the time set, arrived, the subject aroused on the very instant, sat up, opened his eyes, and looked much refreshed by the nice nap he had enjoyed.

The Professor affirmed, and the facts proved his statement to be correct, that "the subject" might have had a tooth drawn, or a limb amputated, without the slightest pain or loss of blood, saying that "no doubt when this science was more generally understood, psychology would be employed as a substitute for chloroform or ether, in all surgical operations."

Then the subjects arm was paralysed, without affecting the brain, or any other part of the body, causing the circulation in

the limb to stop so entirely that not the slightest pulsation could be discovered at the wrist.

After this followed another deeply interesting and successful experiment, testing the faculty of clairvoyant perception.

While the committee remained upon the platform, Mrs. Julia M. Carpenter, Medical Clairvoyant, 1,567 Washington street, Boston, Mass., came forward with a lady friend, who producing cloths and a bandage, Mrs. C. submitted to have herself blindfolded in such a manner that the committee pronounced themselves entirely sure that she could not possibly see with her natural eyes.

She then told the colors of different articles that were given her by the committee, read from cards and papers that were handed up from the audience, and proved to the delight and satisfaction of all, her ability to see without eyes. Her husband, who introduced her, said that "this was the first time she ever attempted to make this experiment in public. She had often done it at home, and so far as he knew, she was in a perfectly natural condition, not being psychologized or influenced by any person in the body."

Then came the cabinet manifestations by Mr. Eddy. He was tied as firmly as a long rope and fifty knots made by a strong man could tie him, and bound down securely to the seat in the cabinet. The instant the door was closed, hands were shown at the opening, and all the other things done that everybody has seen and heard. "Come in," says a voice, and the astonished committee finds the medium "the same as before."

The violin played, joined by the harmonica, tamborine and bells, and music sweet, and discord diabolical, comes forth from the mysterious cabinet. Again the voice "come in," and again "the same as before" from the committee.

Closed doors, and this time a long arm comes out at the window, apparently natural, healthy and very active. This mysterious arm belonged to nobody, as it ended in thin air. A tremendous rattling of ropes, followed by "come in," and the medium steps forth, entirely free from the ropes that the committee said were "perfectly secure."

Wonders will never cease for the end was not yet. We were then invited into an ante-room of the hall, to have a seance in the light. Mr. Eddy sat down with a gentleman who held his hand, then a shawl was thrown around them covering all their bodies except their hands. There were some forty people present. Musical instruments of different kinds were laid on the floor just back of the medium and the gentleman who held him. The room was light. Mr. Eddy sat before us entirely motionless and yet those instruments were played upon, sometimes two or three at once. Hands appeared coming out in impossible places from under the shawl and patting the gentleman upon the head and face in plain sight of us all. Some one asked the privilege of shaking hands with the spirit. The accommodating ghost expressed his willingness to do so, and a hand was put out from under the shawl in a place and manner that the medium could not have done had he been free, and we all had a good time shaking hands with our cordial friend from the other world, who seemed to experience no difficulty in reaching "over Jordan," to give us a friendly "good night shake." Thus we parted company, feeling there were more things in heaven and earth than was dreamed of in our Philosophy.

A LOOKER ON.

## Spirit Photographs.

Editors *American Spiritualist*:

I wish to give you a simple statement which may be of interest to those of your readers who entertain doubts of the reliability of Mr. Mumler's photographs or shadow pictures. Spending the evening with a friend who has made some experiments in taking photographs for his own amusement, I chanced to mention my determination to sit to Mr. Mumler for a spirit likeness of my late husband. Himself an unbeliever in such phenomena, he laughingly assured me he could produce as reliable a likeness of a spirit friend as Mr. Mumler provided I would comply with certain conditions. I agreed, promising to ask no questions, and giving him a sealed envelope containing my husband's likeness. I sat to him several times with my little boy beside me, and when the impressions were printed, I was a little startled to find a shadow picture, but instead of recognizing the features of my husband I saw a distinct likeness of my mother who passed away nearly four years ago. An impression of this picture was sent to Mr. Mumler with the request that he would produce my husband instead of the shadow there presented. A few days ago pictures were received from him which were instantly recognized by different members of the family as faithful representations of my husband. I hastened to my friend to enquire if he had allowed the picture in the sealed envelope to pass out of his hands. He assured me he had not, and moreover that he had himself been instrumental in forwarding the picture to Mr. Mumler, in order to test his skill. This may be but one instance in many, showing the genuineness of Mr. Mumler's mediumship, but if all who obtain satisfactory evidence of his capability of producing faithful likenesses of the departed, could make it known through the press, many doubts might be removed, and the truth of spirit communion and the immortality of the soul be established beyond a doubt.

"NELL VAN."

"TO WHAT BASE USES," ETC.—A new method of evangelization is the printing quotations from the Bible and the Lord's Prayer in gold letters on the back of bank bills. These are recommended as superior to the ordinary tracts, because they are good for a breakfast if the holder gets hard up.



## Cleveland Correspondence.

MRS. A. E. MOSSOP AT LYMAN'S HALL.

In accordance with previous notice, this noted trance speaker of Dayton, O., has occupied the rostrum at the above-named hall during the Sundays of February. Her lectures have been well attended, and general satisfaction expressed. Her method of advocating the cause is mainly from the Bible standpoint, confirming the modern manifestations by parallel cases recorded in that Book, thus compelling Bible worshippers to acknowledge their truth, ordering their own oracle. We trust that seed has been sown which will sprout and bring forth fruit in due season.

No regular speaker has been engaged here during March, but conference meetings will be held when the home talent—of which there is a good deal—will have a chance to develop itself.

HUDSON TUTTLE AT TURN HALL.

This well-known writer and lecturer delivered a very able and interesting discourse on the "Genesis and Evolution of Spirit," before the German free-thinkers of this city, at their hall on Ohio street, on Sunday, the 18th ult. He argued the subject from their standpoint—that of materialism. The theory advanced was, that the soul or spirit of man, instead of having emanated from God, or having a supernatural origin, in any sense, was the natural and ultimate product of matter brought about by the process of Evolution, or in other words, that Spirit is simply the highest form of matter produced by the change which matter undergoes. The discourse was very well received; and we hope to see it published in THE AMERICAN SPIRITUALIST, believing this view of the subject to be the necessary conclusion of the Evolution theory.

SUNDAY EVENING LECTURES AT CASE HALL.

The Rev. T. B. Forbush, an advocate of Liberal Christianity, who occupies the desk at this hall, is awakening a good deal of interest among the more intelligent and liberal class of minds here, by his very rational and common-sense views on subjects pertaining to religion. Although not an originator of ideas, he has great ability in selecting the best thoughts of the age, and presenting them in a way that is interesting and profitable to his hearers. He has done a good deal, since he has been established here, towards preparing the way for a more rational religion. Though not an avowed Spiritualist, his views are in harmony with our philosophy.

C. I. THACHER,

late conductor of the Cleveland Lyceum, having recently returned from the Michigan University, where he has been studying law, delivered a very interesting lecture before the Lyceum on Sunday evening, the 18th ult.—subject: "Michigan University." He says that this University ranks as the third one of the world—that of Berlin, Europe, being the first, and Oxford, England, the second. Speaking of the conservatism of this institution, he says that in religion it held very tenaciously to the old theology, being determined, like Paul, to know nothing but "Christ, and him crucified;" and, in medicine, ignores everything but old allopathy, with its "blood-letting, blisters and blue pill," and other mineral poisons.

RAILROAD CHAPEL!

Those pious young men known by the following cabalistic signature—"Y. M. C. A.," have persuaded the railroad companies owning the Union Depot, to fit up a room in the building for a chapel, where they can "stand up for Jesus" in behalf of the poor railroad employees, and the travelling public generally. The supposition is, that hereafter all trains passing through will stop one half hour for Bible reading and prayer, refreshments for the soul as well as the body, and, that tracts, treating on the efficacy of the blood of Jesus as an antidote against hell-fire, will be distributed gratuitously on the departure of trains. If our friend Cephas B. Lynn, who had such a fruitless search for the "blessed Bible," on a Pittsburg train, once on a time, should chance to pass this way, we promise him he will have no difficulty in obtaining a copy of the precious book.

POLITICAL ASPECT.

The political cauldron, here as elsewhere, is greatly agitated by the heterogeneous elements which it contains. All faith seems to be lost in the old political organizations; and there is a large class, composed of the most radical and progressive minds of all parties and sects, who are anxiously looking for the birth of a new organization, in which human rights shall be the central idea. The great want of the times, is some nucleus, which will inspire confidence, around which this element can gather, and form a party that will be able to wipe out the great corruption which now exists in our government.

THE COUNTER-PETITION

for preventing the alteration of the constitution, so as to make Christianity a part of the fundamental law of the land, which was spoken of in a previous letter, has been circulated in this city with good results, a long list of signatures having been obtained. We learn by the *Index* that signatures are being procured very rapidly all over the country. Charles Sumner has offered to present the petition to Congress when the right time comes, so we can rely upon its being well done.

CLEVELAND, O., March 1, 1872.

"OLD COMP."

## New Orleans Correspondence.

NUMBER SIX.

Messrs. Editors:

No person who was in the Crescent City on Tuesday, the 13th inst., will forget the festivities of

MADRI-GRAS.

This day, which has been observed for the last twenty-five

years, is by far the jolliest day of the year. Schools are closed, business suspended, and thousands of masqueraders turn out to participate in comical procession, and side-splitting scenes.

At an early hour the streets are alive with people; and maskers, on foot, on horse, and in carriages, are hurrying to Canal street, to organize the procession led by the "King of the Carnival." And such a sight is rarely witnessed as this procession, composed of all races, grades, and professions. Everything is personated, from plantation life, to Horace Greeley mounted on a dray amid shrubs and plants, reading a *Tribune*, and labelled, "What I Know about Farming."

Blacksmiths, boiler makers, and sewing machines are at work. Ku-Kluxes, Chinamen, Japanese, brigands, clowns and monkeys are personated, exciting the wildest enthusiasm as they pass along the crowded street on their four mile march.

But this is by no means the grandest display of the day. About eight in the evening the

"MISTICK KREED OF COMUS"

appears personating this year the Iliad and Odyssey of Homer. All of the characters are in superb costumes and mounted on twenty-five large cars drawn by horses. Among the most noticeable characters were Venus, Agamemnon, Achilles, Apollo, Mars, Jupiter, Juno, and Neptune, of the Iliad, with all their attendants.

Among the most striking characters in the Odyssey were Circe and Ulysses' companions, Pluto, the sirens, Scylla and Charybdis, Mercury and Penelope, and her suitors.

The frogs, mice, and crabs were also present with fine taste, and excited considerable curiosity.

This grand display was followed with tableaux at the Varieties Theatre, and a grand ball which was attended by the

GRAND DUKE ALEXIS AND SUITE.

The City Hall was beautifully decorated with Russian and American flags, and illuminated at an expense of several hundred dollars. Opposite were elevated seats the whole length of Lafayette Square, accommodating four thousand people. This gave Alexis a splendid chance to view the processions and the people a grand opportunity to view him.

New Orleans needs, more than anything else, the beautiful and harmonizing philosophy of

SPIRITUALISM.

The city is pre-eminently Catholic, and a more "priest-ridden," deceived and humbugged people cannot be found in this great republic. This city supports thousands of priests and scores of crowded convents and jesuit schools. No wonder the people are miserable. While on the other hand, one liberal-minded man and progressive teacher cannot be sustained. In such a condition of affairs what is to be done? Join orthodox churches, fold our hands and "trust in the Lord?" No, no! Men and women of mind and energy. This is an age of reality and earnest work. We must organize schools, fit pure-minded young men and women to battle injustice, and teach to the Spiritually dying millions the beautiful gospel of the angels, and the philosophy of universal progress, and harmony of Nature's laws.

Who shall have the honor to inaugurate this grand movement, and who shall be the first to instruct a class of young men, and elucidate this beautiful theology? That is the question.

Conversing with

J. M. PEBBLES,

it seems to us he is "just the man," and he would willingly give his time for lectures and instruction, if such a class could be organized. There are several young men lacking the culture and theological training necessary for public speakers in the field of Spiritualism, who would like to put themselves under the instructions of Mr. Peebles, to fit them for public speakers. Two of these, to my knowledge, are now in this city.

His knowledge of ancient history, travels in the Old World, familiarity with every phase of mediumship, mental condition and manifestations, and previous training for the ministry, peculiarly fit him for this work.

Spirit influence alone can not make a man a successful teacher and public speaker. If he wants to be a power in the land, for truth and justice, he must be cultured in elocution, unstudied ease of manner, appropriate forms and ceremonies, and ease of expression, as well as in the theology and philosophy of Spiritualism. Those who wish to join a class of that character at Hammonton, N. J., next summer, for two or three months, will please address Mr. Peebles. Only a limited number will join the class, and those who are fortunate enough to be among the number may look forward to the happiest and most profitable mental and spiritual feast to be enjoyed in the year 1872.

A. B. LAMB.

## Foreign Correspondence.

Among the sad disasters that befall spiritual literature, both in England and America, it is always a matter of congratulation to all concerned, to witness the success of any enterprise in this direction. Hitherto, money invested in such undertakings, especially in periodicals, has been, so far as the investor is concerned, an absolute loss. Such has been, unfortunately, the rule, and not the exception, and many of the old established periodicals devoted to Spiritualism are standing monuments of indomitable perseverance and noble self-sacrifice upon the part of all connected therewith. One of the latest successes that we are made acquainted with upon this side of the Atlantic is

THE AMERICAN SPIRITUALIST.

The neatness displayed in the typographical department, and the vigor and acumen in the intellectual matter contributed to its columns, cannot but be a source of gratification

and enlightenment to every subscriber, and all must heartily wish that the sun's prosperity, with its beaming rays, may continue to shine upon the pathway of so valuable an aid in the dissemination of the ethics and phenomena of modern Spiritualism.

Affectionally related, mentally, to one whose name is now erased from the editorial roll, it was with a feeling of sadness I perused the valedictory address over the name of

HUDSON TUTTLE.

I sincerely trust that the absence of brother Tuttle from his late sphere of action is but the precursory indication of his re-appearance upon another place, from which he may be able to exert a more potential and beneficial influence upon the community at large; for keen heads and earnest hearts were never more necessary than at the present moment, and I trust Brother Tuttle will not forget the proverb in reference to hiding our light under a bushel.

Indications of coming wars and tumults plentifully abound. Truth and error are gathering up their forces, and the time is not far distant when we may expect to see fierce encounters within the realms of opinionated ignorance in England.

VOSEY AND HUXLEY.

the one an advanced Unitarian minister, or, more properly speaking, heretic, since he has been cast out of the church by reason of his liberal views in connection with popular theology, the other an equally shrewd and clever thinker in the domain of physical science, a materialist *pur et simple*; and in America Henry Ward Beecher and Victoria C. Woodhull, are but bubbles on the stream, indicating the commotion existing beneath. The day of the people is dawning, and the cry of the masses is for equal freedom and equal rights, SOCIALLY, POLITICALLY, and RELIGIOUSLY, the hours of the ONE are numbered, the time of the MANY is at hand.

And now to say a word in relation to Spiritualism in England, the tide of investigation sets steadily onward, increasing in fulness and power, first and foremost in affording facilities for inquirers, stands the spiritual institution, whose energetic proprietor can justly lay claim to the title of John the Baptist, since he is continually making excursions out in the wilderness of the world, spreading the glad tidings of the ministry of angels, realizing the glorious gospel of immortality.

THE MEDIUM AND DAYBREAK.

has now completed its second volume, and has entered into its third year of ministration under the auspices of several improvements in material and appearance, which reflect great credit upon Bro. Burns' energy and perseverance; indeed, if I was asked to delineate the character of this energetic man I should say he was all brain and muscle in a state of perpetual motion.

It has been my good fortune to have been privileged to visit several provincial towns during the past few months, such as Birmingham and Liverpool, when the angel visitants from the spirit land have used me as an instrument to communicate to others the wisdom gathered in the higher life, the attendance upon such occasions being numerous, respectful and appreciative; and considering the novelty of the matter, (a trance medium upon a public platform under spirit influence), the press treated the subject as fairly as could be expected.

Our Sunday services also continue the even tenor of their way, doing a good work unostentatiously; the only event of a marked character connected with them is a disinclination upon the part of the supporters (?) of the matter to contribute the necessary amount of the circulating medium. Under the influence of my beloved spirit guides I have ministered, from time to time, to the above services.

Business necessitating me to call upon Miss Georgiana Houghton, I was favored with a private view of her marvelous water-color spirit drawings, the like unto which I, or I question whether anyone else have ever seen before; in brief, they are the very acme of artistic manipulation and color blending. I hope to be able to refer to the subject in some subsequent epistle. Fearing that I may become wearisome to your readers if I occupy any more of your valuable space, I will draw this to a close with fraternal wishes and earnest hopes for the welfare of all, materially and spiritually.

J. J. MORSE,

Progressive Library and Spiritual Institution, 15 Southampton Row, London, W. C., England.

## From the Pulpit to the Gallows.

Rev. John Selby Watson, so eminent as a scholar and an author, and a prominent divine of the Church of England, has been tried for the murder of his wife, and found guilty. Full of strange murders as these times are, the conduct of Mr. Watson is most astonishing. That a man who was renowned for scholarship and talents and piety, and who is past the age of sixty years, should murder his wife in the most brutal manner—literally breaking her skull to pieces—and she also being above the age of sixty, is a terrible incident in the history of crime, though for a decade we have been breakfasting, lunching, dining, supping and sleeping on horrors. We presume the reverend gentleman will hang, for in England a murderer does not have a tenth part the chance for getting off on account of his respectability that he has in America. Eugene Aram's learning couldn't save him from going into the rope-stretching line, and Mr. Selby Watson's learning will not keep him out of the same neck-breaking business. Yet it does strike one as being rather odd that the author of the best life of Warburton that we possess, and of a good life of Porson, and of many other works the mere thought of writing which, implies extraordinary talent and learning, should be strung upon Tyburn tree! But then what a tragical farce—or farcical tragedy—this life is!—*Boston Traveler.*



## THE AMERICAN SPIRITUALIST

IS PUBLISHED EVERY SATURDAY

By the American Spiritualist Publishing Co.

CENTRAL OFFICE--NEW YORK.

TERMS--\$2.50 PER YEAR, IN ADVANCE.

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

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.

### Once More We Appeal.

To our friends, and the readers of this Paper, once more we appeal.

FROM A SICK BED, PROSTRATED BY OVER-WORK, we write these words.—The publication of this Journal weekly, added so much to our already over-taxed energies that we have BROKEN DOWN under the pressure, yielding only, until compelled by a partial shock of paralysis of our strained nerves.

We have not strength yet to write much. Our greatest load has been a FINANCIAL BURDEN. We are not relieved of it yet. As we have before stated in these columns, publishing our paper weekly, DOUBLED OUR EXPENSES! We confidently hoped that would be met by such an increase of *new* subscribers and prompt renewal of old ones, that we should not regret the trial. Such has not been the case, and the BURDEN IS UPON US STILL.

OUR APPEAL THEREFORE IS FOR HELP, and in a way that our friends CAN ASSIST US without much discommoding themselves. Seeing that we have broken down physically, with the attempt to carry this burden, will not our friends heed and respond to the appeal we make from OUR SICK BED?

1st. We appeal to those who owe us! Will you not pay up back dues, and renew your subscription without another day's delay? All those who are thus owing will find the BLUE STAMP on the margin of their paper.

2d. We appeal to those generous, kind friends, who have aided us before, to NOW MAKE ONE MORE EFFORT in behalf of THEIR PAPER, and send us ONE NEW SUBSCRIBER EACH at ONCE.

3. We appeal to those who have the means and can, and there are HUNDREDS, if not THOUSANDS of such Spiritualists, to assist us, by sending ONE OR TWO YEARS' SUBSCRIPTION IN ADVANCE.

It is only advancing a little money to aid in building up a Spiritual paper. How can you better assist in advancing the cause?

A little effort from each one will thus lift our burden, and aid us to go forward without this crushing weight. DO WE APPEAL IN VAIN? We shall see. OUR APPEAL IS FROM A SICK BED AND ALL WE CAN DO.

A. A. W.

### Dr. Slade and his Accuser.

For several days past, vague rumors have been flying through the air of the exposure of Dr. Slade's manifestations.

Dr. Slade's prominence, and his well-known character as a medium required only that a suspicion of this character should be set afloat to give it wide circulation. The whispered rumor soon became common report, being assisted by those who lend willing ear and tongue to the circulation of *suspicion* and though *knowing nothing themselves*, detailed with bated breath to their neighbor the fearful apprehensions of some second, third, or fourth party, who have heard that there was foul play.

As far as we have been able to learn, the author of this rumor is a Mrs. Case, who, for months past, had been enjoying the hospitality of Dr. Slade's house, and who, as an old acquaintance, though having been treated with great consideration and kindness, having been an invalid in the house for weeks, has felt justified in all at once ignoring the claims of friendship, and upon *mere suspicion* alone, set on on foot the report of Dr. Slade's trickery and dishonesty in regard to certain manifestations, which a large number of intelligent persons claimed to have witnessed at his house; this lady for weeks seems to have been a most devout believer in these manifestations, as her letter to the *Banner of Light*, minutely detailing, as having seen with her own eyes, and pronouncing them real, genuine, and wonderful—plainly shows.

Visiting Dr. Slade's frequently, we invariably saw the smiling face of Mrs. Case, who willingly gave us most definite description of these manifestations with the most positive assurance from her own personal observations, of their truthfulness and reality.

Fortunately we were at the conference, at Apollo Hall, on Sunday afternoon last, and heard the full statement of this lady's grave *suspicious* of the treachery and dishonesty of Dr. Slade. She commenced her statement by wanting it distinctly understood "that she was not a Spiritualist." We listened to her statements and the various questions propounded and her answers thereto, without finding the *least shadow of proof* to justify her or any one else in the unreasonable and uncharitable rumor she has set afloat.

Mrs. Case claims to have found a wardrobe and writing-desk in Dr. Slade's house locked; this aroused her suspicion; being an exception to her sex, having no curiosity, she begs the daughter of Mr. Simmons to find the key to unlock the same. Curious, as it may seem, this gay deceiver and trickster, Dr. Slade, goes off one day leaving the key in the closet. Mrs. Case seizes upon this golden opportunity, and opening the door, calls Mr. Simmons' daughter to witness the horrible revelation that it contained a false face. Mrs. Case was closely questioned upon this point. And her answers are significant, as showing the utter groundlessness of her suspicions. "Did you find more than one mask?" "No." "In the manifestation you saw, and described in *The Banner of Light*, did you see the false face used which you found in the writing-desk?" "Not that I remember."

And thus it was with Mrs. Case's statement, from beginning to end. Not in one single instance did she pretend that she had caught Dr. Slade in attempting to deceive.

But her *suspicious* were fearful. No doubt of that. What the *real* cause of Mrs. Case promulgating so freely her suspicions, to the injury of an old friend, as she claimed Dr. Slade to be, we have no means of knowing, although it was currently reported in the hall Sunday that the cause of Mrs. Case's sudden enmity to Dr. Slade was of a personal character, which savored of a grievous disappointment to Mrs. C.

But whether this be true or not, the point which we ask all candid minds to consider, is this: Is Dr. Slade or any other medium to be cast aside, condemned, or the confidence of Spiritualists to be withdrawn, simply on the *suspicious* of one woman, and she publicly declaring herself not a Spiritualist, and sneering at the idea of development?

If so, then all mediumship is at an end, as no human being can escape the suspicions of those who are naturally suspicious. But as suspicions prove nothing, of what account are the suspicions of Mrs. Case, or any one else?

They fail to make a *case*. What surprised us was this—that any number of Spiritualists could be found, who would for one moment give credence to *simple suspicion* as against the established character and well-known reputation for honor, honesty and integrity everywhere accredited to Dr. Henry Slade, both as a man and medium.

We have known Dr. Slade intimately for years. We have tested his mediumship, to our satisfaction, so that we can say, *we know* that Dr. Slade is an honest medium! We have also definite, personal knowledge of his integrity and manhood, which with an acquaintance of years, we have found without a blemish. The *knowledge* we possess in this respect, is shared by hundreds of others, quite as intelligent and capable of testing the honesty and sincerity of Dr. Slade, as this suspicious woman, and we feel we but give expression to the convictions of a host of witnesses, in thus frankly bearing testimony in favor of an honest man and noble medium.

Doubtless Mrs. Case will yet learn that character for honesty and integrity, is not so slimy an affair, that it can be blown away by the breath of foul suspicion, nor that a grand mediumship, with the unnumbered tests that come with the passing years, like that crowning Dr. Henry Slade to-day, can be destroyed or gainsaid by the *suspicious* of one person, however sincere; who, at the outset, announces their own ignorance of Mediumship, as Mrs. Case did, by saying she "was not a Spiritualist," and showing and proving that ignorance most complete, by sneering at "development," in relieving herself of the fearful load of suspicion she has been so industriously engaged in peddling out for the past few days.

We are no apologist for fraud or trickery in manifestations, as the columns of this journal in the past plainly shows. Nor do we belong to that class who seem anxious to snatch up every rumor and report of the falsity of manifestations and the trickery of mediums, having no other basis than mere suspicion.

When Mrs. Case, or any one else, can furnish *proof* of Dr. Slade's dishonesty, and that his manifestations are not what is claimed, then it will be time enough for Spiritualists to give credence to the charges made. And no fair-minded person will be influenced in the least against Dr. Slade, until *proof*, the *positive proof* is brought forward!

Therefore, Mrs. Case, more proof and less suspicion, if you expect to make out a case against Dr. Slade. Let us have the proof. Nothing else will do.

A. A. W.

### Discussion in Albany.

Just from a theological battle-field in old Dutch Albany, of Rip Van Winkle memory, we have undesignedly taken on the inspirations of argumentation. The question discussed was Spiritualism. The disputants were Dr. E. C. Dunn and the Rev. Mr. Mitchell, of Albany, a sort of second-advent Methodist. The discussion continued three evenings. The resolution read:

*Resolved, That Spiritualism is true, and the Bible (King James' version) sustains it.*

The debate throughout, would have been intensely interesting, if Mr. Mitchell had been competent to meet the clear, crushing arguments of Dr. Dunn. To see this elderly clergyman "beat the air," flounder around in the dark, hesitate, and "hem," then pitch in frantically, talking anything and everything from "pale horses" to psychology, from angelic visions to witches, from Demosthenes to "dead dogs,"—the phrase is his—we say, sitting upon the rostrum, and seeing this, was at times amusing, then absolutely painful! Orthodoxy ought to have had a more prominent champion, a more distinguished representative. He was neither as critical, logical, or eloquent as Dr. Dunn. Accordingly, in the estimation of all the reasoning, deep-thinking minds present, Spiritualism achieved a great victory!

And right here, it is but justice to say that Dr. Dunn is one of the ablest debaters upon the proofs and beauties of Spiritualism, in the field. Clairvoyant, clairaudient, conversant with the Scriptures, shrewd, if necessary, quick to see his opponents weak positions, and highly inspirational, he carries the priestly posts of his adversary by storm. We confess to the enjoyment of a *manly pride* while hearing the arguments in the affirmative. The contrast, as borne back eleven or twelve years on memory's wing, was wonderful! Eight of these twelve years the doctor and ourself were fellow pilgrims, tramping and traveling, sowing the good "seeds of the kingdom." Then he leaned upon us—now the tables are turned and we lean upon him.

Age sweeps on. Nearly fifty years have whitened these hairs. The sands leak out; the outlook is downward, grave-ward. It is pleasant; the prospect grand!

But to the Albany discussion. The anxious audiences increased rapidly each evening, and the interest deepened unto the end. We saw several Shakers in the hall. Their heads being level, all their sympathies were with the Doctor and Spiritualism. It is not generally known that these seventy communities of "Believers" are so many communities of Spiritualists. A large majority of those attending this debate were men in the *ere* of life—men anxious to know more of the future state of existence.

In settling preliminaries, the Rev. Mr. Mitchell agreed that Dr. Dunn should have the last ten minutes for closing. This clergyman frankly admitted in our presence that he had made this agreement; but evidently feeling himself thoroughly "whipped" in the argument, he literally babyishly "backed down" from his positive agreement; and the chairman, sympathizing with sectarianism, aided the clerical gentleman in covering his inglorious retreat. It is expected that knaves, thieves and liars will go back on their word; but not —. Mr. Mitchell's clumsy attempt to account for the phenomena excited laughter and pity. In one of his petty moods he became personal, calling us "the master of wizards." For this the Doctor scourged him most unmercifully. Dr. Dunn was gentlemanly and dignified throughout, winning golden opinions from all who came to see and hear a candid discussion.

### Plato, Paul and John on Love.

Make room for Plato, the mystic and prince of Grecian philosophers. The central idea ever welling up in his consciousness, was that love with all divine things came from the spiritual fountains of infinite Causation. Therefore, with him love was subjective, philosophic, idealistic, and most out-putting from his cultured soul when standing highest on the mount of vision. Plato was a Spiritualist; "Platonic love," blended with the fraternal and ennobled by the universal, is grand beyond the power of expression:—and yet you might as well talk metaphysics to mummies or gorillas, as pure platonic love, disenthralled of all earthliness and gratification, to those men who "stay" wallowing and sweltering in the back-brain departments of their soul-houses. Love is neither lust nor lasciviousness. It is a pure principle and consequently unchangeable? Mrs. Woodhull well said in her Steinway Hall speech, I prefer to use the word *love* with *lust* as its antithesis, love representing the spiritual and lust the animal of human nature.

The imitable Emerson, determined to preserve his wholeness; recognizing no being as absolutely necessary to his happiness, says of those earlier selfish loves, sarcastically: "I know how delicious is this cup of love—I existing for you, you existing for me; but 'tis a child clinging to his toy, an attempt to eternize the fireside and nuptial chamber; to keep the picture alphabet through which our first lessons are prettily conveyed. . . . Once abroad, we pity those who can forego the magnificence of nature's Eden for candle-light and cards." Say not that his nature is cold and icy, reflecting only the crystalline side of life. He is warm, fresh, glittering and golden to those who rightly translate him. His soul ever feeds mine. I drink at his living font of ideas, and bathe in his dreamy mysticisms; feel the influx of eternal youth. How tenderly touching this sentence in his lecture on culture: "If traveling in the dreary wilderness of Arkansas or Texas, we should observe on the next seat a man reading Horace, or Martial, or Calderon, we should wish to hug him." In Emerson is a happy mixture of the affectional and intellectual, the poetic and the profoundly philosophic. Angels of renown stand ready with golden chisels to carve his name with other inspired geniuses of this age, on marble immortal. Love, cooperating with wisdom, is to be the world's savior. This dispensation is already inaugurated. The vials have been opened; the last plagues poured out; the seventh angel has sounded, and celestials are flying in the midst of heaven, preaching the gospel of "good will" and purity, infilling the souls of multitudes with a blessed platonic love, prophetic of a speedy realization of the poet's vision of innocence:

"We loved, and yet we knew it not,  
For loving seemed like breathing then;  
We found a heaven in every spot,  
Saw angels, too, in all good men;  
And dreamed of God in grove and grot."

And now abideth faith, hope and charity (*love*), these three; but the greatest of these is charity (*love*), said an Apostle.

The apostolic John writes: "Beloved, let us love one another" for love is God; and every one that loveth is born of God." . . . "For this is the message that ye heard from the beginning, that we should love one another."

CIVIL VS. ECCLESIASTICAL RULE.—A letter from Rome says, that since the removal of the Italian capital to that city, the population "no longer seems entirely composed of priests and beggars, foreign visitors and foreign soldiers."



**Prophecy.**

Asia Minor—all mountainous countries—abound in seers; nations peopling highlands especially, have in all ages had their prophets. Prophecy, like inspiration—like Deific life—is universal. God is not partial—does not deal in patchwork specialties, and has not, nor never had a “chosen people.”

Prophecy, in perfect consonance with the law of cause and effect, is not a supernatural gift. Exalted spirits, standing with vision unsealed upon the plane of causes, see certain operative forces at work in the realm of the spiritual, and judging of the results, they impress such media as they can reach to externalise and announce them. The announcements are termed prophecies. That Biblical prophets foretold the destinies of nations surrounding the Jews is not only possible, but very probable—so the Erythrean sybil foretold the destruction of Troy—and what of it? What had the prophecy to do with the religion of the Greeks? Cazotte, during a great feast in Paris, prophesied of the French Revolution and the overthrow of the ancient kingly government. There is evidence that he even went so far as to specify the peculiar deaths that should befall some of the participants in that revolution which dethroned Louis XVI., the most kind-hearted of all the Bourbons.

During the latter decades of the eighteenth century, there resided in New York one Oliver Evans, blessed with remarkable prophetic powers. He was accused of being dreamy and strange at times. Years before Robert Fulton tried a solitary successful experiment on the Hudson, he predicted the application of steam to the propelling of machinery. In about twenty-two years, certainly, before Fulton ran his first boat, this Mr. Evans constructed his very singular model, under a strong prophetic inspiration. The world, steeped in materialism, persecuted him. Mocked, and considered by mechanical scientists as mad, he prophesied in these words:

“The time will come when people will travel in stages, moved by steam engines, from one part of the country to another, almost as fast as birds—fifteen or twenty miles an hour. Railways will be laid, nearly horizontal, made of wood or iron. These engines will also propel boats twelve miles an hour. There will be hundreds of boats running on the Mississippi; but the velocity of boats through the water will not be equal to that of carriages through the air.”

Hoag, the good Quaker, many, many years ago, with several American media still upon the stage of action, prophesied correctly of our fratricidal war and its results in the direction of emancipation long before those serried hosts from North and South met in deadly conflict. But who would quote these prophecies and their fulfillment as proofs of the truth of any religion.

The learned Kitto informs us that the Hebrew word for “prophet is Nabi, which comes from a word signifying to boil forth, as a fountain.” It simply means to pour forth, or pour out into the earth the truths foreshadowed in the spiritual, the spirit-world being the world of causes. Accordingly, prophecy is just as natural as cause and effect. Angels, spirits, men, possess this superior power of pre-vision just in the ratio of their exaltation in wisdom.

**Spiritualism in Egypt.**

Cycles symbolize laws. From East to West, then West to East rolls the sun of inspiration. The charmed land of Egypt has just resurrected some of her “lost arts,” or at least, revived those ancient Spiritual manifestations, that were witnessed by and so successfully utilized by Moses.

James Burns' *Medium and Daybreak*, a weekly London journal, as Catholic as enterprising, informs us that a society of Spiritualists have been formed at Cairo, Egypt, under the direction of Madame Blavasky, a Russian lady, assisted by several mediums. Seances are held twice a week, namely, on Tuesday and Friday evenings, to which members alone are admissible. It is intended to establish, in connection with the society, a lecture room, and a library of spiritualistic and other works, as well as a journal under the title, *La Revue Spirite du Caire*, to appear on the first and 15th of each month. The following is a synopsis of the general rule of the society:

1. Each member will have the right to a seance on his private affairs.
  2. Both sexes are admissible to membership.
  3. No member is allowed to introduce a stranger on pain of paying the price of an annual ticket, or being excluded from the society.
  3. All members provoking, by misconduct, the manifestation of evil spirits, or otherwise disturbing the tranquility of the seance, will be subjected to exclusion the rest of the evening.
  5. All frivolous or personal questions, not interesting to the society, must be submitted to the president.
- Lastly, All questions concerning the government are strictly forbidden.

**Sometime.**

Henry Kirk White, whose mortal remains were entombed beneath the southern skies of Europe, when adverting to his isolation, exclaimed:

“I start, and when the vision's flown,  
Rejoice that I am all alone.”

How happy when away from cankering, selfish worldings! How blessed to be alone, revelling in golden dreams! And, oh how pitiful to be forced down daily from sunny vision-lands of beauty, to trail in the dust of gross and grasping materialism! It is painful to come back from joyous excursions to the mountains of the beautiful, where the tents of prophecy are pitched, and all the ideals of love and glory are gracefully grouped, and find ourselves plodding side by side with scheming, sordid specimens of humanity. It is sad to dream of lovely Edens, and attractive houses embowered in roses, and awake to find ourselves trading and brick-making in this Egypt of selfishness, the world. The great fleet of the risen and glorified are waiting “over there,” to inspire, to co-operate; and yet many professed liberals—aye, and Spiritualists, too

—with interests at variance, oars entangled, whirling and splashing, are wanting inclination, manly power or moral courage to join these armies of the angels in the great work of human redemption. It is exceedingly difficult, of course, to live in two worlds, and neglect the interests of neither. The spiritual world, however, is the abiding and the substantial. “My kingdom,” said Jesus, “is not of this world.” “Be of good cheer, I have overcome the world,” was another of his inspired enunciations. Mortal men, in their upward march, will sometime understand this. Sometime—wierd word!

Unto the earth the Summer comes again;  
She has, to quench her thirst, the dews and rain.  
She has glad light about her all life's hour,  
And love for gracious dower.

She makes the valleys pleasant for the herds,  
Her seeds and berries ripen for the birds,  
And cool about their nests she deftly weaves  
A screen of tender leaves.

Her soft, delicious breath revives the land;  
Her many flowers she feeds with lavish hand;  
Clothes the bare hill, and to the rugged place  
Gives comeliness and grace.

To all things else she cometh, once a year,  
With strong, new life, with beauty and glad cheer,  
To all things else: ah, SOMETIME, it must be  
That she will come to me!

**A Spiritualist Fair.**

Our Boston friends were so successful last year with their combination Fair, that they were encouraged to try it again this season, notwithstanding a few felt to question its propriety. The result, however, has been beyond their most liberal calculation, the affair netting between two and three thousand dollars. This welcome and needed amount goes to support the Children's Progressive Lyceum, hiring a suitable hall and appropriately furnishing it with all necessary conveniences and the latest improvements.

Too much praise cannot be given to those earnest ladies and gents whose executive labors and persevering efforts resulted in accomplishing so much for a cause pre-eminently deserving the assistance and co-operation of all reformatory souls.

If Spiritualists in their public operations would only act as sensibly as other like organizations, manifest a spirit of mutual unity, of bearing and forbearance, they would always be sure to succeed where now they so frequently and lamentably fail. Just this difference would inevitably impress the echoing mind of the public with a realizing sense of their real importance and practical good—the absence of which naturally dooms them in the eyes of the world, to the suspicion and distrust of being a set of impracticables. B.

**Honor to Whom Honor is Due.**

Though the following note was privately penned by our appreciative Boston associate and sent to our “better half,” we take the liberty to extract the same and transfer it to these columns, thereby rendering the meed of praise where it deservedly belongs. None half so well as ourself, know the absolutely invaluable aid “dear wife” has been to us in issuing each number of THE AMERICAN SPIRITUALIST, since we became connected with it. Our indebtedness is not to be put into words.

The worst wish we have in our heart toward the whole army of bachelors—especially Bro. Colby—is that they and he may go and do as we did, and be equally as fortunate—if they can!

A. A. W.

DEAR MRS. WHEELLOCK:—

\* \* \* Number six has just come to hand, and its appearance is beyond all anticipation. I do not recall a neater, cleaner, prettier number, or one containing a greater variety of valuable matter, being issued from the Spiritual press for many a year than this very number of THE AMERICAN SPIRITUALIST. It is too much to expect every subsequent issue will be equally as readable—wish it might. Just see what a worthy list of contributors of original matter appear in this single number: Thos. Gales Forster, Emma Hardinge Britten, Prof. Toohy, William Brunton, Mrs. H. F. M. Brown, Benjamin Blood, La Roy Sunderland, David H. Shaffer, Thos. Reeves, (Eng.) Giles B. Stebbins, Hoses Hull, Col. J. C. Smith, J. O. Barrett Bros. Peebles, Wheelock and Bacon, and your own good self. In connection with these, and supplementing their respective contributions, the selections in this issue, evince taste and discrimination. Altogether it is a jewel of a number, and to you the merit is due for its arrangement and tasteful appearance generally. For my own sake, I cannot thank you too much for the care and correctness you display in the general make-up of the paper. THE AMERICAN SPIRITUALIST deserves to succeed most gloriously, if only for your sake. \* \*

G. A. B.

**Northern Europe.**

Mr. Paul Du Chaillu, the celebrated African traveler, being present at a late session of the Albany Institute was introduced by Mr. Colvin, and made some remarks on his recent observations in the polar regions of Europe. The heat of the sun being 120 degrees, it would be 60 degrees in the shade. The cattle would eat grease and fish voraciously. The Norwegians have high cheek bones and small eyes, with light hair, especially in the high latitudes. The Swedes are more like the ordinary people of Europe. He had previously formed the idea that the Scandinavians are semi-barbarous, whereas they are among the best educated people of Europe. Vaccination is compulsory, and physical education is carefully attended to. Children carry their books in a knapsack instead of a hand bag, giving good development to the chest.

Intoxication is almost unknown. The people are exceedingly good natured, never quarreling, and he was exceedingly

pleased with the people, in so much that he intends to travel there again and write a book on that country. Nature is grand; the Yo-Semite valley being inferior to some of the natural features of that region. His travels were very laborious. The Laplanders are very interesting, but more so to read about than to live among. They are very small, but strong.

The reindeer are very numerous, docile and useful. The people are crazy about coffee, all using it, and they also always have a little silver. The clergy of Norway are very attentive to the peasantry, in their way, consoling the bereaved with a regular spree. They have no tombstones; they have an abundance of iron but want coal; the king is a very plain man, walking the streets like any other man. He has published two volumes of poems, and the people generally are fond of music and poetry, they are honest, and do not need locks, they are very particular to restore lost articles. The children are required to learn the French and other foreign languages.

He was not prepared to speak scientifically as yet.

**Wholesale Robbery of the Public Chest.**

At a meeting of the Union League Club a report was made, showing that a single sect (Roman Catholic) has, by alliance with the Tammany ring, drawn from the city and county of New York, within the last three years, for the support of its convents, churches, schools, and asylums, one million three hundred and ninety-six thousand three hundred and eighty dollars, while all other sects have obtained three hundred and twenty-nine thousand three hundred and thirteen dollars.

It is also said to have secured for nothing an absolute title in fee to the whole block between Fifth and Fourth avenues and Fiftieth and Fifty-first streets, valued at \$1,500,000, besides securing other blocks, valued at \$2,000,000, at a nominal rent. The club adopted resolutions favoring the passage by the legislature of the Committee of Seventy's charter, but asking for the insertion of a clause prohibiting the granting of public money or property in aid of sectarian institutions by the city, for an amendment of the State constitution to the same effect as regards cities and towns of the State, and suggesting a similar amendment to the national constitution.—*Special Despatch to Boston Journal.*

We would like to know why a law cannot be passed, making it obligatory upon these several institutions to disgorge their ill-gotten means.

If “the receiver is as bad as the thief,” why cannot they be made to restore that which was obtained by stealing?

What a terrible hue and cry would have been raised (and justly, too), had some poor, struggling spiritualistic organization received a moiety of these abstracted funds. It makes all the difference possible as to whose ox is gored.

**The Theory and Practice of Woman Suffrage.**

There have been three recent judicial decisions on woman suffrage, as founded on the last constitutional amendments. That of Judge Carter, of the District of Columbia, has been extensively published. The second was by Judge Sharswood, of Pennsylvania, who examined the claims of the woman suffragists as affected both by the constitution of the United States and that of Pennsylvania. The third was given by Judge Jameson, of Illinois, who arrived substantially at the same constitutional conclusion as the preceding jurists, but who declared personally that, on principle, he could see no ground for refusing to let women vote “whenever a general demand for suffrage is made by the women themselves.” . . . In the meantime, while the East is working out the theory of woman suffrage, the West is giving an important contribution to its practice. Utah, it is true, has adopted its principle, but the status of that territory—a mockery of theocracy—has been so anomalous in all respects, that very little is to be learned from its experience. But in Wyoming Territory, woman suffrage has been fairly engrafted on the stock of our ordinary institutions. What the fruit is, it is probably yet too early to say, but a recent correspondent gives an interesting account of the ripening process. He speaks of a female judge who, among other prisoners at the bar, was called to pass sentence upon her own husband, for drunkenness. She met the ordeal with the integrity of a Brutus, and it is said that the husband, since the expiration of his term of punishment, has become an industrious citizen and a model of domestic docility and decorum. The first exercise of suffrage by the newly enfranchised occurred in the primary meetings for the nomination of a delegate to Congress, for which a judge and a marshal were the chief competitors. The excitement was intense, and it was the general opinion that the presence of women alone prevented a free fight—a point in their favor. The judge had the majority of their votes, and succeeded, although every woman, with a single exception, voted the same as her husband—which encourages those who have had a dread of domestic dissension as a result of the proposed reform. In a city election between a temperance and a whiskey candidate, the latter had the support of a certain class of women, but was defeated by the temperance ladies. A case of women serving as jurors is given, in which the anxiety of the fair jurors' children and families, during a week's seclusion of the mother under the sheriff's charge, is depicted more touchingly than any other of the incidents of the trial. Only one instance has yet been afforded of a woman in the Territory running for an elective office. She was a poor, but respectable widow, and yet, says the writer: “Several ladies, wives of well-to-do business men, used their utmost exertions to secure the nomination over her head in a female caucus where she was nominated. Foiled in this by their own sex, they helped elect a man put up against her by men of the party to which her husband had belonged.” So much for facts or statements; let every one suspend judgment or draw conclusions, as he or she thinks best.



## PERSONAL AND LOCAL.

Friends writing from the South speak encouragingly of the Spiritual movement in different localities. The people of Louisville were delighted with Mrs. Laura Cuppy Smith's lectures in Louisville. Sound and practical, she handled the social question with marked skill and efficiency. If some Spiritualists had not a silly prejudice against women speaking in public, she would not have returned North till spring.

E. V. Wilson, while westward bound, gave the Troy people an evening's entertainment. His lecture relating to spiritual experiences and facts was direct, sound and positive, and some of his tests absolutely surprising. We were absent at the time speaking in W. Harwich. May the good angels long spare him, Dr. Dunn, and other mediums, to convince skeptics, confound sectarists, and build up the better temple.

E. S. Wheeler succeeded Mrs. Smith in Louisville, feeding the people upon meat richly spiced and peppered, logic, science, psychology and the Spiritual philosophy. This brother is at present putting many of his steel-edged words into the columns of the *Present Age*, Chicago, Ill. He is one of the editors. Friend Wheeler is now in Memphis.

Dr. E. C. Dunn succeeded Mrs. Brigham, in Troy, N. Y. He was exceedingly popular; his audiences increasing to the end of the month. This month he is lecturing to the Spiritualist Society in Albany, and the hall is packed with earnest souls, listening to his arguments and thrilling eloquence.

Moses Hull is now in Louisville. Religion's thunders are beginning to rumble. When he takes up the theological cudgel, woe to orthodoxy! His congregations are large, and still increasing. He speaks in the city two months. We prophesy a revival.

A. A. Wheelock will lecture in Music Hall, Boston, March 17th, and in Brooklyn, N. Y., the other Sundays of March.

J. Wm. Fletcher speaks in Lowell, Mass., March 3d and 10th, and June 2d.

ANOTHER CURE BY DR. J. P. BRYANT, "THE HEALER" AT MONTPELIER VT.—Over ten weeks since W. A. Ridout, of Calais, son-in-law of Hon. Chase, of Montpelier, slipped as he was about to step off the piazza at his residence, and fell so as to injure his spine. For three weeks the lower part of his body was so totally devoid of sensation that he could not feel it if a pin were run into his leg its whole length, and since that he has had no use of his lower limbs. Last Saturday he came to Montpelier and consulted Dr. Bryant, at the Union House. The Doctor gave him one treatment, and he walked. Monday he came to the Capitol again, received another treatment from the Doctor, and was about town seemingly "as good as new," calling at our office, among other places. It is a remarkable case, and strong testimony in favor of Dr. Bryant's treatment in such bodily ailments.

MRS. EMMA HARDINGE-BRITTEN.—On Sunday February 4, this lady, who is acknowledged to be one of the best and most eloquent speakers in America occupied the platform at Temperance Hall. Owing to the severe storm, the audiences were not large, but the discourses were of the first order. In the afternoon, the speaker gave a page from the "Religion of Divine Humanity." In the evening a committee, selected by the audience, chose as a subject the following: "And in the days of these Kings shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Daniel ii; 44. From this text was given a most powerful and interesting discourse, enchaining the attention of the audience, without hesitation or the slightest wandering from the subject. Her power thus to take a subject, without previous thought, elaborate it so clearly and so plainly, is truly wonderful, and cannot be equalled.—*Portland Monitor*.

A WASHINGTON newspaper records the arrival, at Philadelphia, of a sarcophagus, alleged to contain the ashes of the apostle Paul; though the writer, with a frankness that disqualifies him for active usefulness in journalism, admits that there is nothing about it that is calculated to lead to the supposition that it contains any thing of the kind. We beg his pardon; St. Paul is positively known to be dead, and this sarcophagus is of about his size and general appearance.—*Ibid*.

Springfield, Mass., has distinguished itself by electing Miss Williams to the responsible office of City Physician, thereby recognizing her meritorious claims and ability to administer to the sick and properly care for the wounded. Keep on ladies, demonstrating to the world your capacity to fill such offices, and one of these days, in the process of time, the aforesaid world will reluctantly assent to the fact that you know enough, and consent to the privilege that you enjoy the right to vote.

The *Golden Age* says "Wendell Phillips is made of the very cream of the milk of human kindness." How it must have got soured then.—*Boston Traveller*.

Mr. Hazewell mistakes. It is the editor of the *Traveller* who has "got soured." He has no cream for anybody; even his milk has dried up. The working of his spleen curdles whatever there is in him of this element of richness.

The Maine Legislature has passed an act allowing females to enter the College of Agriculture upon the same terms and rules as prescribed for male students.

CONVENTION OF COLORED PEOPLE.—The colored people of New Jersey hold a State convention soon, to determine upon political action in future.

## Mrs. Woodhull's Position.

BRO. WHELLOCK:—It is a matter of surprise with many of Bro. Tuttle's warm friends that he should assume the hostility he does toward Mrs. Woodhull in the face of her disavowal of his assumed interpretation of her position. I doubt if Bro. Tuttle himself entertains purer views of the true conjugal relation, than the following from Mrs. W.'s pen:

"We declare that of all relations that exist in the universe, there are none that should be so holy, so sacred, so revered, honored and worshiped as the true unity,—the true marriage,—the marriage by God of two pure, trusting, loving, equal souls. Before the shrine of such devotion no impurities can kneel,—within the influence of such holiness, the highest angels come; and in its temple Heaven lingers. Never were any more wide of the mark than when they think we would reduce the relations of the sexes to common looseness. To us there is nothing more revolting in nature which such a condition implies."

It was to be expected that an offensive interpretation of her words would be made by those with whom charity was a meaningless word, but it certainly was not expected from men and women of pure, liberal views. Yet, notwithstanding all the opposition from mistaken friends and enemies, the very severity she has encountered, has won her many able friends from the hitherto undecided in the community. Her triumph on the rostrum is evidenced by the multitudes that throng her meetings, and the cheer with which her undisguised positions are maintained. It is, indeed, doubtful whether as a public lecturer among women she has a superior in the United States.

I intended, when I commenced this communication to have questioned the one idea of Spiritualism advanced by Bro. Tuttle, but as I study brevity I will reserve my remarks on this subject for another time.

GEORGE WHITE.

## Letter from Dean Clark.

BRO. WHELLOCK: Inclosed please find money to pay for THE AMERICAN SPIRITUALIST one year, for J. H. Abraham, Key Box No. 1, Columbia, S. C. I have been here one week, and lectured two evenings and twice yesterday (Sunday). My audiences were small till last evening, when I had a very good audience and apparently an appreciative one. Some of the best minds in the place were present, among whom was the secretary of state. My lectures were the first ever delivered in this place by any professional spiritual lecturer, and it was evident that sectional and religious prejudice, together with a superstitious fear that I might be an emissary of "Old Nicky Ben," kept the people away. But the ice is broken, and considerable enthusiasm was manifested last evening, and several expressed regret that they had not come sooner. This is, indeed, missionary ground, if not "heathendom," and the spirits most agreeable to the taste of the majority of these Columbians, evidently are those obtained by drawing a cork! Nevertheless, I trust there are at least "ten righteous men" there—so there are hopes of future redemption. Bros. White, Fuller, and Green are about the only avowed Spiritualists here, but I trust that I have started several more on the track of progress, as they came to me to inquire about our literature, and how to get evidences of spirit presence, etc. So I trust that my "raid" upon this once "Garden City," with the "Sword of the Spirit," though not as destructive as Gen. Sherman's, will tell as successfully for its future good.

I am now going to Georgia, to labor wherever the friends will co-operate, and have already had applications from two of the largest cities, and hope more will come very soon. My address, till further notice, is Columbia, S. C., care of Mr. D. White. Yours for progress and humanity,

DEAN CLARK.

## Woman Suffrage in Pennsylvania.

Judge Sharswood, of Pennsylvania, has given a decision in the case of Mrs. Burnham, who brought an action against the election officers of the Fourteenth Ward of Philadelphia for refusing her the privilege of voting at the late State election. He said it was clear that a woman who is born in this country or naturalized as she may be under the acts of Congress, is a "citizen" as fully entitled to the protection of the government as a man, and with a right fully to enjoy all the privileges which properly belong to citizens. But the elective franchise was not one of their privileges. The Fourteenth and Fifteenth Amendments to the Constitution of the United States have no bearing or application upon the question. The constitution of Pennsylvania does not abridge the privileges or immunities of citizens of the United States, for the elective franchise is not one of them, nor is the right of the plaintiff to vote denied or abridged "on account of race, color, or previous condition of servitude." The judge at length reviewed the provisions of the State constitution as affecting the rights and duties of freemen. In all instances where the word freeman was used it referred exclusively to the male sex. One article declared that "the freemen shall be armed, organized and disciplined for defence when and in such manner as may be directed by law." It is clear that the constitution contemplates that the same class of persons who do the voting shall also do the fighting. The uniform construction of the provincial constitutions and charters in which the word "freeman" is employed, as well as under the constitution since the Revolution, has been in accordance with the doctrine that none but males have the right to vote. Usage itself was good legal reason why females should not have the right to vote; there was no safer exposition of what privileges the constitution allowed than this rule of custom, which had been observed in Pennsylvania during nearly two hundred years; and this fact ought to settle the construction of that document, even if its words were more obscure than they now were. Judgment was given for the defendant; therefore Mrs. Burnham's right to vote was not allowed.—*Commonwealth*.

## Political.

The National Prohibitory Convention met at Columbus, February 22d. It contained one hundred and ninety-four delegates from nine states. Hon. Samuel Chase was chosen President, and in a speech justified the holding of the convention, because the Republicans and Democrats ignored the question of temperance.

The Convention nominated Hon. James Black, of Pennsylvania, for President, and John Russell, of Michigan, for Vice-President. The resolutions passed declare there can be no greater peril to the nation than the existing party competition for the liquor vote; that removals from public office for mere difference of opinion is wrong; that fixed and moderate salaries should take the place of fees and perquisites; that all means be taken to prevent corruption and encourage economy; that the President and Vice-President should be elected directly by the people; in favor of a sound national currency adequate to the business, and convertible into gold and silver at the will of the holder; that the rates of ocean and inland postage, railroad and telegraph charges and rates of transportation should be made as low as possible by law; oppose discrimination in favor of capital against labor, as well as monopolies and class legislation; favor the extension of suffrage to all, regardless of sex; fostering and extending common schools by the government; a liberal policy to encourage emigration.

## Incorrigible Sinner.

A revival preacher says, the toughest customer he ever came across was a rough old fellow in the valley of the Green Mountains, who approached him at the close of the evening, with a very long face, and asked gravely:

"Did I understand you to say that hell was a lake of fire and brimstone?"

"Yes," said the divine, thinking he had succeeded in making an impression upon an obdurate heart, and enlarged upon the horrors of the place.

"Nonsense!" interrupted the listener, "I don't believe one word of it; you pile it on too thick. A man wouldn't live a minute in such a place."

"But they'll be prepared for it," says the preacher.

"Oho! they will, will they? Well, I'd just as soon be there as anywhere, then! and off he walked, perfectly satisfied.—*Exchange*.

## Woman Suffrage.

Last week, in the House, the woman suffragists had their petition to be heard at the bar of the House presented by Mr. Kelley of Pennsylvania. It was as follows:

To the House of Representatives of the United States in Congress assembled:

The undersigned respectfully set forth that they believe they have a right to vote under the provisions of the national Constitution interpreted by the Declaration of Independence; also that their duty of voting is present and imperative, and that they are restricted in the same by the State officers, who refuse to register their names and receive their votes; and further, that they have no representative in Congress by reason of this disfranchisement; for which reasons they respectfully ask that they may be heard at the bar of the House concerning the whole matter of their present political disabilities and the remedies sought. They further plead, that since the question of woman's right to vote has been heretofore referred to committees composed wholly of men, who cannot by any possibility, however justly inclined, represent the views and feelings of women on a subject of such vital importance, they are now entitled to present their own case, in order that Congress may act intelligently, and after arguments fairly presented on both sides, upon bills already before them, concerning the right of suffrage now withheld from half the citizens of the United States.

ISABELLA BEECHER HOOKER.  
LAURA DE FORCE GORDON.  
ELIZABETH CADY STANTON.

The prayer was rejected by a vote of 87 to 96—a very good vote for female suffrage, apparently, although I do not know as it can be regarded as a test of the sentiment of the House on the main question. Of the 87 who voted aye, 24 were Democrats. Of the Massachusetts members present and voting, Buffinton, Twitchell, Butler, Banks, Brooks and Hoar voted aye, and Ames and Dawes no. Mr. Hooper was absent.

## THE WOMEN IN CONNECTICUT.

Mrs. Isabella Beecher Hooker returns to Connecticut tomorrow to stump the State for the Democrats. The candidates for Governor and Lieutenant-Governor are warm personal friends of hers, and advocates of woman suffrage, and she feels that the time has come to strike a blow for woman suffrage which will be felt irrespective of other political questions.—*Washington Correspondent to Boston Commonwealth*.

The last statement concerning the murder of Mr. Frederick Loring is, that it was the work of Apaches,—but to us the weight of evidence is in favor of the assertion that it was the work of white ruffians, who are far worse than Red Indians and black devils combined.—*Traveler*

In a Lawrence Sunday-school recently, says the *American*, a boy was asked by his teacher how many Commandments there were. "Ten," was the prompt reply. The teacher said there had been one added, and asked him what it was. The boy looked perplexed, scratched his head a moment, and triumphantly replied, "I have it." "What is it?" said the teacher. "The Fifteenth Amendment."

The woman-suffrage committee of the Maine Legislature have voted to report a bill giving women the right to vote at presidential elections.



VOICES OF CORRESPONDENTS.

WHITE WATER, Wis.—Mary Severance writes: "Thanks for the specimen copy of THE AMERICAN SPIRITUALIST, which you sent me some ten days ago. You make a very liberal offer to send Woodhull & Claflin's Weekly. I enclose \$2 50 for the two papers. I take The Lyceum Banner for my little girl. The specimen you sent evinces an independent and fearless spirit. It is this spirit that will win. Speak forth the truth which may be given you, and the angels will surely sustain you."

PATCH GROVE, Wis.—Wm. Humphrey writes as follows: "Bro. Wheelock. It is now nearly one year since you were here at our place. At that time I subscribed for the AMERICAN SPIRITUALIST, and as the time of subscription is about out, I enclose \$3.25 being the price for the SPIRITUALIST, Woodhull and Claflin's Weekly and Lyceum Banner."

Since you were here, things have moved about as you might expect. We have harmony, no rabid minister to molest as last year. We have meetings occasionally. Your paper is well liked; the best of all the Spiritualist papers. We would like you to come and give us a course of lectures again. If you do come, my house shall be your covering, and my mules and sleigh at your command even though you break down, though I would like to have you speak out and tell the driver to stop at the first notice given by the good spirits, and avoid a break down and the inconvenience of going in town on the back of mule with harness on, as you did before. Yours in the best of fellowship.

MAZOMANIE, Wis.—Mrs. J. Cropper writes: "Enclosed you will find the requisite sum for THE AMERICAN SPIRITUALIST, Woodhull & Claflin's Weekly, and Lyceum Banner. They are all great favorites in our home circle. I have taken the Weekly for the last three months and we like it much. It displays remarkable talent, and a fountain of deep, thoughtful truths are embodied within it. Jealous opponents fail to realize with all their long and energetic research for knowledge, but they will find ere long that Victoria is sound. I take great pleasure in circulating her paper around, and, strange to say, they frequently meet with more favor outside our ranks than with some who claim to be in sympathy with us. I hope she will succeed in establishing an equal-rights party in due time. And if I should not be privileged to cast my ballot for the next candidate for president, my husband would happily represent me, as he has long felt that women should have the same rights as man. I see you are still engaged in the lecture-field, and I hope ere long you will wend your way out west again. We are still dead as to organization, but the spirit of truth burns bright within."

MILWAUKEE, Wis.—H. S. Brown, M. D., writes: "THE AMERICAN SPIRITUALIST comes to hand regularly loaded with its good things. We held our regular Sunday meeting yesterday, and considered the relations of Spiritualism to politics, as brought out by Hudson Tuttle and Mrs. Woodhull, and concluded that it naturally inculcated the principles of justice to every human being, and if just rights are denied to women to the extent that they were denied the right to vote for them or fight for them, except the risk of being fined, imprisoned, or hung. They have the just right to inaugurate a revolution; to establish a government of their own; and that it would be the duty of the men who would agree with them to assist them to the extent of their power in their legal and illegal, but just acts, the same as the anti-slavery men did the slaves, and adopt their non-resistant plan."

We thought Mr. Tuttle might be slightly in error when he says in his protest in the R. P. Journal, of December 16th, that "One may be a firm and consistent Spiritualist and yet deny woman's suffrage, communism, and every other ism and ology," because if Spiritualism naturally inculcates every true ism it opposes every false ism, and if it favors every good ology, it is opposed to every bad ology, and we thought it was forced out of its place when used to inculcate evil principles. But we agreed with Mr. Tuttle that if Spiritualists wish to be represented organically, "a new convention must be called" to consider these questions, and we went a little further and said it must be held by those Spiritualists who wish to declare those moral principles which naturally attach to spiritualism; or such as the wisest spirits inculcate. Yours for the convention.

WASHINGTON, D. C.—Hattie J. French writes: We were favored last evening with a lecture from Victoria C. Woodhull on the "Impending Revolution," delivered at Lincoln Hall to a large and appreciative audience, who manifested their interest by close attention and constant rounds of applause. While Mrs. Woodhull was speaking I saw a large band of spirits immediately over her head, arrayed in pure white, each waving a red and white flag, the vision is significant of Liberty for the children of earth, and equality for all classes. Some four weeks since I saw a vision which I will describe, as I am impressed it was significant of something important in the grand revolutionary movement. I saw an army of women arrayed in line across Penn avenue, dressed in white, bearing in their hands red and white flags, a platform was erected on one side of the street, with men for spectators, when suddenly there dashes through the line a pair of dark horses, with the same kind of flags in their heads, attached to a carriage, with one single man in it driving. The vision opened with a beautiful light, with golden letters, from an arch with these words: "Triumphant we live to enjoy our natural rights by the free use of the ballot." The problem will soon be solved. The crisis is now upon us, when every true lover of freedom's cause will be called into line, to battle for the freedom which has been denied the women who are under the despotic power which now rules the land. Equality and Justice must walk hand in hand. The people must enjoy that liberty which they have inherited from God. When truth shall live in the hearts of the people, then we shall enjoy the God-given principle of Light, which the world can recognize as the living principle of God's just laws made perfect in man.

"FREE LOVE" PRACTICALLY ENDORSED.—A couple at Adrian, Mich., got married the other day by formally announcing, in the presence of their friends and a magistrate, that "the true marriage element was present with them." The magistrate noted the fact in his record, and the ceremony was finished.—Boston Journal.

We are delighted to learn from the Marysville Appeal that Mrs. Keefer "has not eloped, and her husband can regain her at any time he chooses." We are now anxious, mainly, to find the man who said she did elope, and to ascertain if her husband chooses to regain her; though some information as to whom Mrs. Keefer may chance to be, and a statement of the causes which induced her to not elope would be gratefully received. This seems to us one of the most remarkable instances of conjugal fidelity on record.—Cal. News Letter.

LITERARY NOTICES.

THE EARLY SOCIAL LIFE OF MAN.—An extract from an unpublished work on Man in Geology; or, the Antiquity, Art and Social Life of Pre-Historic Man. By Dyer D. Lum. Boston: Wm. White & Co., Banner of Light office. 1872.

This is a pamphlet of forty-one pages, the title of which sufficiently indicates its character. Its object is to show the condition of the human race during the most primitive ages, and the measureless distance which lies between that period and the present.

Its scientific points are liberally sprinkled and enforced with apt quotations from savans of acknowledged authority, which the author has strung together in a very readable and instructive form. Mr. Lum is evidently an industrious student and this work of his is one in which he himself very naturally finds no little compensation in compiling. After quoting most graphically and at length from M. Dupont, concerning the customs of certain cave-dwellers during the reindeer epoch, the author very pithily adds this reflection:

"No direct evidence have we of any form of worship; no idols remain of the early stone age to attest even a conception of divine power. Countless centuries anterior to the mythical 'Adam,' they knew nothing of their need of redemption, nor did they fear 'a jealous God.' Christ had not risen, yet their faith was not in vain. Immortality! The glorious truth was instinctively felt and recognized. Down through the ages these silent memorials carry us to an age ante-dating all theological systems. The Arab prophet, the humble Nazarene, the deliverer of the Hebrews, the holy Zurthost, the beautiful Adonis and martyred Osiris were yet almost infinitely remote, yet before these fossil relics we stand in awe, their evidence of a rude but trusting faith throwing a halo of pure light upon their savage life, and enables us to claim them in spirit as brothers."

"Whatever their origin, however connected with modern races, though no common ancestor may have linked them to us, still angel voices, even then, had hymned to man of a life beyond the tomb, and they looked with an undaunted faith for reunion with the loved ones who had passed before, when again they would unite in the chase and feast on their spoils." G. A. B.

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We have received copies of two books which just now possess considerable interest for many people. They are entitled respectively, "Constitutional Equality, a Right of Women," by Tennie C. Claplin, and "The Origin, Functions and Principles of Government," by Victoria C. Woodhull. We have examined these books carefully, not only for the sake of the subjects treated of, but because of the discussion which has been called out in the past few weeks about these two remarkable women.

It would seem as though everything conspired at once to bring them and their views before the public. First, the *Tribune* paraded them as the champion free-lovers by way of attacking its old enemies, the woman suffrage women; then one branch of the suffragists attacked them, while the other wing as vehemently upheld them, and lastly they were brought bodily before the public in the recent trial. These conflicting elements of notoriety were enough to have made any one famous for the moment, and ought to make their books sell. The chief element of curiosity, however, was in the fact that they were denounced so bitterly by the *Tribune* as free-lovers, while they were, on the other hand, indorsed so enthusiastically by a lady so universally respected as Mrs. Stanton. Careful examination of their books fails to show anything so very startling in the doctrines put forth in them, however distasteful they may be to many. They advance many strong arguments for giving the women the right to vote, for a remodeling of the marriage laws, and, in fact, for the general renovating and making over of society. Some of these are new, and some not so new, but they are very well put, and will be found not uninteresting, even to those who are opposed to the doctrines advocated.—*Newark (N. J.) Register.*

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## The Golden Now.

BY T. BUCHANAN READ.

This earth is loud with discontentments muttered  
By foolish mouths—the selfish and the vain;  
And yet a world of agony unuttered  
Lies behind lips that never tell their pain.

The voiceless dark is loaded with repentance,  
In solemn courts of midnight, where, o'ercast  
With sorrow, conscience looks its silent sentence  
Against the culprits of the past.

And countless eyes, aglaze with hot reflections,  
Stare down the highway which their feet have known,  
Where stand afar the ghostly recollections  
Like frowning statues not to be o'erthrown.

While fancy sees them rise in retributions,  
A specter file along the future way,  
To blight the hopes and chill the resolutions,  
Which night should marshal for the coming day.

Oh! ye who cower a-tremble at the errors  
Rebuking memory conjures where you wait,  
Rise, and against the past with all its terrors,  
With hand indignant, swing the iron gate!

Rise in the golden now, and ope its portal,  
That door-way which to-morrow never opea—  
Worthy your manhood and your soul immortal,  
Go forward to the harvest of your hopes:

Nor let the future mantle of December  
Become a coward's sackcloth, ashen gray,  
To doom your aged anguish to remember  
The precious chances you refuse to-day.

What's done is best—let errors past recalling,  
In gulfy waters of oblivion drown;  
The fret of retrospection, hot and galling,  
Wilts to the root the flower of courage down:

Until despair half makes the soul contented,  
To sit reluctant as the yet untried;  
Perpetual brooding over what's repented,  
Is but the drug of constant suicide.

Such sorrow is a winter owl foreboding  
For future wildernesses nights of care,  
While cheerful thoughts are happy song birds loading  
With May-time music all the summer air.

The vain regrets we nurture in our bosoms,  
Are deadly night-shades which we feed with tears;  
But all the heart becomes a bed of blossoms,  
When hope is jocund and contentment cheers.

Shake from your feet the dust with wholesome scorning  
Against the ugly, ne'er to be undone!  
From out the cloudy darkness like the morning,  
With glowing brow go forth into the sun.

And to the duty nearest, most defiant,  
With steadfast courage, lay your shouldered strength,  
And conquering more than cities, like a giant,  
Arise the master of yourself at length.

Prophetic hopes shall lead you to new pleasures,  
Along the yielding pathway of the plow,  
To yellow harvests and to orchard treasures,  
The fruit of action in the GOLDEN NOW.

## Methodism and Infidelity.

Reading the *Investigator* and *Index* always confirms us in our Christian faith. It is chiefly when we have *Zion's Herald* in our hands that we are tempted to be Atheists, for it would be far better to have the throne of the Universe vacant, than to have it occupied by such a hard, unjust, unmerciful monster as our Methodist contemporary delights to describe and worship. The *Herald* says, "All human suffering and calamity come directly from human sin." "Undoubtedly Boston needs the purification of fire, and will receive it, for the mouth of the Lord hath spoken it." "But God does not conclude the human race now. He gives some specimen bricks (?) of the house of Judgment. He sends a Revere collision, a Westfield explosion, a Peruvian earthquake, a Chicago burning, that He may teach the children of men the vanity of worldly pursuits, the certainty of death and the necessity of laying up for themselves treasures above frost and flame."

This horrible blasphemy of the Heavenly Father is more shocking than ordinary profanity. The "Revere collision" occasioned the death of upright men and noble women. Two devoted Christian ministers on their way to preach the Gospel, lost their lives. The "Chicago burning" destroyed scores of Christian churches, and drove the inmates of orphan asylums out of the shelter provided for them by followers of Jesus. It blasted thousands of pure homes, erected by faithful toil, the scenes of mutual love and reciprocal kindness. It impoverished thousands of honest men, some of them aged and helpless. In view of such facts we want no oracular editor who claims to understand and interpret the purposes of the Almighty, to insult our understandings and assail our faith with his pratings about "the visitation of God." "The only persons that will profit by it are those who say, 'Our God is a consuming fire,' who declare, as did Charles Wesley, after like providences:

"Devils and men combine  
To plague the faithless seed,  
And phials full of wrath divine  
Are bursting on your head."

Shame on the unjust and cruel theology which thus "deals damnation round the land" upon the good and true as freely as upon the bad and false. It is the worst form of scepticism, the very incarnation of Infidelity.—*Christian Register*.

Mr. Atwater, the candidate for Lieutenant-Governor of the Connecticut Democrats, is a Catholic and a woman-suffragist, being the president of a local society in that interest.

## A Woman's Column.

George Eliot says: "A woman dictates before marriage in order that she may have an appetite for submission afterward."

Patti, before leaving Moscow for St. Petersburg, gave a concert in behalf of poor students, which produced a sum of forty-four thousand francs.

"Woman is a delusion, madam!" exclaimed a crusty old bachelor to a witty young lady. "And man is always hugging some delusion or other," was the quick retort.

A San Francisco lady, riding in a street car, reached out her hand and caught a runaway horse by the bridle, and brought him up standing. The man in the carriage got an introduction to her, and soon she is to lead him by the bridal. How singular these accidents turn out sometimes.

A young lady at Indianola, not very long since, killed a skunk with a butcher knife. Her lover came to see her that night, and told her he could not marry her unless she quit using such hair oil.

A Scottish lady student, Miss Jessie Macgregor, has carried off the highest honors at the British Royal Academy this year. The gold medal and books for the best historic painting, "An Act of Mercy," has been awarded to Miss Macgregor, who is the second female recipient of the honor. Another lady, Miss J. C. Smith, got the silver medal for the best drawing from the antique.

Step by step the women are advancing to posts of honor and usefulness. This is one of the latest. An "unpleasantness" originating at West Bridgewater, Mass., between Willard Ames and Sally Ames has been referred by the Superior Court, in accordance with an agreement of the parties, to a board of referees, consisting of Benjamin Howard, Sarah C. Cooper, Lucretia Proctor, Abigail P. Ames and Susanna Pratt. The award of the referees will be final.—*Commonwealth*.

"Many years ago" a professor of the French language was engaged by the trustees of a celebrated female college to give lessons to the finishing classes. In the same college was a quiet, unassuming French lady, employed for the beginners. The professor was paid twelve dollars per month per pupil, the lady five; each occupied the same number of hours in teaching. The professor's classes made no advance after passing into his hands; the lady's soon outstripped them and gave evidence of superior teaching. Did these trustees, when they discovered the fact, advance the lady's interest by increase of pay? By no means. They dismissed the professor and continued to pay the lady five dollars per month per pupil.

It is true that woman, impelled by great genius and enthusiasm, for and in some art of occupation, has succeeded in overcoming prejudice, and compelled the world to acknowledge her power and remunerate her labors in proportion to her merit. These instances are rare, compared with the mass of contestants for the honor and emoluments of labor. The timid and untrained cannot live down the opposition to her plea for remunerative work. Let public opinion and the demand for her labor regulate the scale of prices for the work done, and no cause of complaint will be found. The "Song of the Shirt" will be ended when woman is paid the same salary, for the same work, as man.

Alluding to the "Committee on Woman Suffrage" of the Massachusetts Legislature, the *Commonwealth* says:

Probably there is not a committee at the State House more utterly out of sympathy with its work than this same committee on woman suffrage. A more unpromising collection of members for the subject could scarcely be found in the House. They sit and suffer through the hearings with most ineffably bored expressions. They ask no questions; they take no interest; they try hard to behave well to the end of the ordeal. Half of them are thinking of something else. All of them have made up their minds on the subject. Don't they know all about it? Haven't they tried suffrage and seen the folly of it? One thorough look around that committee is sufficient guarantee of what will be the legislative action this year on woman suffrage. Report of the committee: "Leave to withdraw;" "Inexpedient to legislate;" unanimously adopted by House and Senate.

Gov. Campbell, of Wyoming, was in Philadelphia, the other day, and naturally talked of the woman-suffrage experiment in his territory. He had the candor and justice to say that woman suffrage became the law in Wyoming by a Republican vote in the legislature, and the enfranchised voters have never forgotten to whom they owe their new franchise. There is a lesson in this. As grand jurors the women immediately made themselves felt, and with them the inquest of the county became at once in fact what it was in name. The liquor laws were promptly enforced and disorderly houses mercilessly presented. As petit jurors they incline to a severe construction of their duties. It is noteworthy that a man was never convicted of homicide in Wyoming until women entered the jury box, and the first homicide case tried before a jury, among whom were women, resulted in a verdict of guilty. At the polls the women cast their votes now without exciting remark or even attention, their presence, if having any influence at all, having the same that it does in the parlor—refining and relieving the harsher features and manners of the occasion. These statements are facts, not opinions; and as such have peculiar weight in the deliberation or argument of a question which will speedily call for decision at our own hands.—*Commonwealth*.

## POLITICAL.

The Democrats are at last taking their "new departure" in earnest. In the House yesterday, a resolution offered by James Brooks, a leading Democrat of New York, declaring that we hold the 13th, 14th and 15th amendments to be valid parts of the constitution, was adopted by a vote of 136 to 22. \* \* \* \* \* That such a resolution should be offered at this time by a leading Democrat and voted for such by men as James Brooks, Fernando Wood, S. S. Cox, Sam. Randall, Beck of Kentucky, Marshal of Illinois, Edredg of Wisconsin, is significant. It indicates that there is to be an entire change of policy on the part of the Democrats. I am glad to see that they are getting to believe that there is but one chance for the Democratic party to come into power in this country, and that is by its becoming more radical than the Republicans. Let it go in for woman suffrage, labor-reform, the civil rights and immunities of the negro, and finished by nominating Charles Sumner for the Presidency, and it is barely possible that the American people might be induced to trust it again!—*Washington correspondent to the Boston Commonwealth*.

Affairs in Utah are in a most miserable condition, because of quarrels among the federal office-holders there. The President should sweep out the whole lot, and make a new deal.—*Boston Traveler*.

And yet what warrant have we that a better order of affairs would exist in Utah should another squad of "federal office holders" be appointed by the President? Does not this sapient *Traveler* writer know that these very appointees are doing just what they were sent out there to do, namely, to get up quarrels and create disturbances among the people of that territory, in order to make political capital for the party at home! "None are so blind as those who will not see."

Speaking of the platform adopted by the Democracy of Connecticut on Tuesday, the *New York Tribune* says it is to the shame of the Republicans that we must point to Democratic declarations in favor of amnesty more explicit than Republican Congressmen are willing to accept, with a committal to impartial suffrage, equality of civil rights, negro enfranchisement, civil service reform, and the openest investigation of all frauds wherever found.—*Boston Herald*.

The National Labor Reform Convention met at Columbus, Ohio, February 21 and 22 also. There were present one hundred and fifty delegates from seventeen States. Arkansas and Mississippi were the only Southern States represented. E. M. Chamberlain of Massachusetts was chosen President, with eighteen Vice-Presidents.

The President made a brief address, urging the necessity of united action.

At the afternoon session a platform was adopted. The first resolution declares that it is a duty to establish a just standard of distribution of capital and labor by providing a purely national circulating medium, based on the faith and resources of the nation, issued directly to the people, without the intervention of any banking co-operation, which money shall be legal tender in payment of all debts, public and private, interchangeable at the option of the holder for Government bonds, bearing a small rate of interest, not exceeding 3 65-100 per cent., subject to future legislation by Congress.

The second resolution favors the payment of the National debt according to the original contract. The third declares the exemption of Government bonds from taxation a violation of all just principles of the revenue laws. The fourth opposes the sale of public lands to individuals or corporations, and the holding of them for the benefit of landless settlers. The fifth favors the admission free of duty of articles in common use not produced here, and a revenue upon articles of luxury, and also such a duty upon such articles of manufacture, as we have the raw materials in abundance that will assist in the further developing the resources of the country. The sixth advocates the prohibition of the importation of Chinese by legislation. The seventh favors the eight hour law. The eighth demands the abolition of contract labor in prisons.

The ninth favors assessing and collecting of war taxes during the progress of a war instead of leaving the debt to posterity.

The tenth calls for Congressional legislation to prevent exorbitant charges by railroads and telegraphs.

The eleventh favors the one term principle.

The twelfth favors general amnesty and equality of rights and privileges to all.

The committee on the platform reported additional resolutions, the first of which demands the subjection of the military to the civil powers and the confinement of its operations to national purposes alone; the second asks for a revision of the patent laws to give labor more fully the benefit of its own ideas on inventions; the third, that the fitness and not the political or personal consideration should be the only recommendation to any public office. Adopted.

David H. Davis of Illinois was nominated for President on the third ballot, the vote standing—David H. Davis, 201; Joel Parker of New Jersey, 7; Horace H. Day of New York, 3; Davis's nomination was made unanimous.

Joel Parker was nominated for Vice-President on the first formal ballot, the vote standing as follows: Parker, 112; E. M. Chamberlain of Massachusetts, 57; Thomas H. Ewing of Ohio, 22. Parker's nomination was made unanimous. After appointing Committees to wait on the nominees, an executive committee of one member from each State was appointed and the Convention adjourned subject to the call of the National Executive Committee.