

**The Kellogg-Craft Discussion.**

The animated discussion which came off not long since between O. P. Kellogg and Prof. A. N. Craft, at the little inland village and out-of-the-way place called Jamestown, in Pa., was duly noticed in our columns at the time; but as we have been favored with a somewhat lengthy, yet minute and interesting account of the discussion, from the able pen of our friend Robinson, of Andover, Ohio, who was an eye-witness to what transpired, we give a condensed report of his elaborate presentation of the subject.

We regret that want of space prevents our giving friend Robinson's detailed and vividly descriptive account of the whole affair, but we could do no other way, especially as we are promised a "summary of the arguments."

The able manner in which our friend has presented the discussion, its incidents—its chief characteristics, &c., suggests the idea of having it published in pamphlet form. We are also reminded of the importance of making such a record of these discussions by the frequent calls that were made upon us, for a full account of our six day's discussion at Farmington, a year ago, with the same Crafty Christian Professor that Bro. Kellogg recently went down into the wilds of Pennsylvania to enlighten. But here is what our able correspondent says, commencing with the opening of the discussion:

**AUDIENCE.**

"The discussion was opened under discouraging circumstances, the congregation being almost too limited to warrant the making of a beginning. Farmington, Jefferson, Austinburg, Greenville, Linesville, Cherry Valley and Andover were represented, but limitedly by reason of the great inconvenience of leaving home at this particular season of the year.

Up to the close of the second day Spiritualists composed about one half of the audience. On the third and fourth days the packing process became a necessity. The hall, spacious enough to accommodate eight hundred persons, was literally packed, and the spiritualists were far in the minority.

**CAUSE.**

An opinion had largely obtained that the subject was unworthy consideration, and some designing, self-deceived men and women had exerted their influence to keep the masses away, afraid to face the music! And they and their champion had themselves set the notes to the music: his hostile attitude toward or attacks upon Mrs. Warner, out of which aggressions, grew this contest.

But a desire implanted in the bosom of every man—these timid and artful opposers not excepted—defeated them, filling the hall to overflowing the last two days of the discussion, and will in due time grind old musty Theology to powder—I mean curiosity and the desire for knowledge.

**THE PROFESSOR'S AIM.**

Was too transparent to be mistaken. That the Professor's intention was to annihilate his opponent and the philosophy of modern Spiritualism without a scrupulous regard of means, the most obtuse intellect could not doubt. To bring his opponent and his opponent's moderator, and the sprinkling of Spiritualists under the sound of his voice, and bring the philosophy and teachings of Spiritualism into bad odor, the Professor's sarcasm fell in torrents till his auditory was buried in one common sea of satire. The Professor entirely outdid himself in his vein of ironical eloquence. Many of his friends saw it, remarked it, and to-day question his sincerity and honesty. His levity and attempts to turn Spiritualism into ridicule forced conviction on the minds of many of his friends that he was minus arguments with which to meet his opponent's logic. But he had waked up the wrong passenger, and every time he made the fur fly to the discomfiture of the Spiritualists, Mr. Kellogg planted a blister on orthodoxy that set both old and young saints to howling.

**ONE-SIDED SYMPATHY.**

One aged mother in the cause of Zion suffered her zeal to run away with her sense of good manners; her

howling became so obnoxious that the venerable lady was called to order. Mr. K. frequently spoke with marked eloquence; he was inspired; and these strains of inspired eloquence so provoked his orthodox hearers, that their indignation broke bounds and aired itself in the following expressions: Blasphemy! How terrible! Too bad! Oh shame! Put him out! Give him eggs! &c., &c.

Many left the lecture room while Mr. K. spoke, so great was their animosity and bigotry, but to return when the Professor's turn came again.

Some woman—I cannot say lady—refused a seat at the side of Mrs. Kellogg, remarking, "I will not sit beside that old Spiritualist." She acted out her orthodox conscience, and she has the grand truth to learn from Spiritualism, that she is responsible for the kind of conscience she carries.

Thus it will be seen under what unfavorable circumstances for a fair hearing Bro. Kellogg ventured a discussion. He bearded the lion in his own den, and came off victorious.

I will send you a summary of the arguments *pro* and *con*.

C. ROBINSON.

**The Wisconsin Convention in the Papers.**

The recent State Convention of Wisconsin, reported in the last issue of THE AMERICAN SPIRITUALIST, was in every way a most interesting occasion; none the less appreciated by us that one of its results was a heavy addition to our subscription list.

The Convention has been fully noticed by the press, and it is interesting to notice the fair, respectful reports now made, and contrast them with the villainous slang and miserable falsehood such journals as the N. Y. World and Herald, the Cleveland Herald and others, have in the past been true enough to their instincts to publish. From among others, we quote the Evening Wisconsin, of Milwaukee, Wis., June 29th, represented at the Convention by Mr. F. A. Moore, a gentleman whose candor only matches his courteous suavity. There is no law that reporters at Spiritual conventions should not be gentlemen, but it is a custom, to which we note a signal exception.

The fact is, the whole tone of the press, and of public sentiment toward Spiritualism is rapidly changing; a change we observe with pleasure, inasmuch as it is to the credit of the good sense of our neighbors. But to give our quotation:

**THE DAVENPORTS AT SPARTA.**

Our reporter passed the day at Sparta, on the 18th inst., attending the Spiritual Convention, and witnessing the Davenport exhibition in the evening. The Convention was held in Greve's Opera Hall, and was attended by delegates from nearly all the towns along the railroad from La Crosse to Milwaukee, besides Fox Lake, Ripon, Berlin, Oshkosh and Fond du Lac. Some twenty mediums were present, and half a dozen speakers. Among the mediums present, Dr. Herring of Milwaukee, took the palm for his wonderful and almost incredible powers of clairvoyance and Magnetism. Among the speakers mention should be made of Mr. A. A. Wheelock, editor of THE AMERICAN SPIRITUALIST at Cleveland. Mr. W. is a young man of thirty, a graduate, and one of the most impressive speakers on the American platform—John B. Gough not excepted. The Spiritualists claim that they have thirty thousand out and out believers in Wisconsin, and that more than half of the people, outside of the churches, favor the Spiritual philosophy.

The exhibition of the Davenport brothers in the evening, was attended by over three hundred of the village citizens. J. D. Condit of the Warner House, E. D. King and Dr. Nichols, were selected as committee. The brothers entered the cabinet, were securely tied, and while the middle door was wide open, and the brothers still in view, two left hands were instantly thrust forward from one side, and the heavy trumpet, placed in the centre, sent violently over the platform. During one of the performances, Mr. Ring grabbed at the hands seen at the opening above the door, and was himself pulled through to the shoulder, and held for a space of many seconds. The doors were thrust open instantly, on his release, but no sign of unfastening could be discovered in the interior. All of the audience who desired, were allowed to examine the fastening of the ropes. The Davenport hands were found to be stiff, hard and tanned from exposure in their fishing excursions in Minnesota, while the spirit hands so called, were white, delicate and symmetrical. The flour test was tried, in the four hands of both the boys, but no disturbance of the flour could be discovered.

The coat feat in the dark seance, following the cabinet exhibition, is perhaps the most wondrous of all. Mr. Fay is tied hand and foot, and at the flash of a match, his coat is sent whizzing to the ceiling overhead, and thence seen to fall, in full view of all. One of the committee men's coat was put upon him in the same wondrous manner, without the seeming

movement of any ropes or muscles.

These same wonders have attended the Davenport brothers since they were eight years old. It is hardly likely that they could have been up to such tricks at that age.

**The Coat Feat—How it is Done.**

During an interview between our reporter and Mr. Fay at the Kirby House, yesterday, occurred the following questioning and answers:

Rep—Can you tell us, Mr. Fay, how you stripped off your coat when you were tied, at Music Hall?

Fay—I didn't strip any coat, off or on, and had nothing to do with the operation at all.

Rep—How did the operation seem to affect you?

Fay—A quick, heated sensation is felt for a moment, when a strong hand takes hold of my coat collar, drawing the coat upwards.

Rep—How quick is it done?

Fay—As quick as a flash.

Rep—Is there ever any disturbance of the knots or ropes?

Fay—Never the slightest.

Rep—A look at your hand, if you please.

Mr. Fay's hand was examined, and found to be large, wide thick and clumpy—a regular old poultice of a hand, and twice as big round as his wrist.

Rep—Are either of your other garments ever spirited off in this manner?

Fay—I have had my shirt taken off from under my vest and coat hundreds of times, at private sittings, and then put back in the same strange manner.

Rep—Under cords at the same time?

Fay—Yes, under cords, and sometimes tight iron wire.

Rep—How do you account for these things?

Fay—We have only our private theories. The same power that gives material substance to the hands seen in the cabinet, seems sufficient to dissolve, and then unite the material elements of our clothing. Still, the whole matter is outside of our comprehension.

The last part being the only luminous part of the explanation, it is unnecessary to give further details to our readers.

The compliment to our friend and associate, Mr. Wheelock, is better deserved than such references often are. In truth, the Spiritual platform and press (we say it modestly,) commands the ill-requested services of some of the most able sons and daughters of genius in the present age. Nothing but prejudice and cowardice prevents the acknowledgment of their superlative merits. But they bide their time. §

**The Moral Triumph of Spiritualism.**

The man or woman who shall be born to see the day when truth shall be the presiding genius of every household—when justice shall poise her scales of even balance at every man's door—when honesty shall reach beyond a mere cold conformity to the venal or mercenary arts, and selfish customs of trade—when morality shall be regarded as something more than a semi-virtuous practical life extorted by the fear of an angry God and a yawning hell—when religion shall consist in something better than borrowed fables, Pagan-hatched superstitions and crude ideas derived from remote ancestors who lived in the semi-barbarous ages and subsisted on beetles, locusts and grasshoppers (see Lev. 11th chap.)—a religion which drags its disciples to heaven with a ball and chain to the leg—an age in which woman will be permitted to enjoy the pent-up rights of her soul, and to exercise her moral and intellectual powers untrammelled; in swaying the destinies and effecting the salvation of the human race—an age in which man will be to man and woman a brother, whether found in the same clime and country or another—an age in which all crime, vice, drunkenness, debauchery, oppression, poverty, misery, suffering and wrong of every kind and every grade will vanish with the fogs of ignorance of which they are the offspring and outgrowth, and such terms will be used only to denote the undeveloped manhood of the past, and in lieu of all this intelligence will beam in every eye, joy dance upon every cheek, and happiness unalloyed fill every soul of the great familyhood of man—whoever shall be favored to see and enjoy this new and improved order of society will not need to be told that it is all due to that philosophical and practical, rational system of morality inaugurated by that fraternity of modern reformers and philosophers known as Spiritualists.

K. GRAVES.

GOOD ADVICE.—Once in the sacred precincts of any home, admitted to its privacy, sharing its life, all that you see and hear should become a sacred trust. It is as really contemptible to gossip about such things as it would be to steal the silver, or borrow the books and forget to return them.



## Dickensiana.

The demise of Charles Dickens, owing to his world-wide popularity, has probably called forth more general and profound expressions of personal sorrow than the departure of any man since President Lincoln. The press everywhere has abundant words of unfeigned regret at the loss which the world has experienced in the sudden transition of the great poet and novelist. Even the pulpit, usually the last to see a good thing or say a good word beyond the laudation of its own particular hobby, has in many instances, touching this man's death, given no uncertain testimony to the practicability and profitableness of his works as well as his worth as a man.

Only two instances have come to our knowledge where the bigotry and intolerance of the pulpit arose to that "bad eminence" that it could only speak of Charles Dickens in unreserved condemnation. These two clergymen, Rev. James B. Dunn, a Scotch blue-light Presbyterian, of Boston, and Rev. Mr. Knowles, of Chelsea, one of the hottest of Methodists, are overburdened by the weight of their position and the terrible amount of moral responsibility resting upon them as ministers, representatives of the "blind leading the blind." We feel it our duty to lighten their load and help them all we can, and so give them gratuitously the benefit of our circulation.

Apparently, from mere love of wantonness and notoriety, they have placed themselves in the public pillory, where they are the laughing stock of all sensible people. It takes a regularly ordained minister to make the most ridiculous figure in the world, and some one of them is always trying to outdo all the rest. This is a field where success is guaranteed to such.

As an offset to the cant and spleen of these two oversensitive and saintly souls, we have to append the following tribute of the Rev. W. H. H. Murray, of Boston, everywhere regarded in this country as one of the most prominent young men connected with orthodoxy.

## THE REV. MR. MURRAY ON CHARLES DICKENS.

I cannot close until I have alluded to him who so lately died across the sea. While all the pulpits of the land were speaking, this was silent, because I felt that better words than I might speak would tell how America mourned above his bier. But since a division of utterance has occurred, and lest my silence would be misunderstood, I speak. I join no dispute above Charles Dickens' grave touching his personal habits, his errors, or his theological views. The circumstances and conditions of his life were too unlike mine for me to be his judge. That the man loved his fellow-men I know; that he loved his God I hope, and have faith to believe. In thought I stand uncovered beside the tomb in which his body sleeps, in silent sadness that so sweet and gentle a spirit is taken from the earth. In reverent gratitude I thank the Lord that he did bless mankind with the birth of such a mind. I thank Him as for a blessing vouchsafed to me personally. I feel that I am a better man than I should have been had no Charles Dickens lived. More than once has he lightened my burdens by his words; more than once warmed my heart toward man; more than once assisted me to hate hypocrisy and detest wrong. Did all other hands bring thorns, mine should bring the sweetest rose of all the fields and plant it on his grave. Where else in all the pages of our mother tongue, as in his works, can you find humor so refined, wit so keen, yet so free from coarseness that a mother might read it to their children before they say their prayers? Where will you find a warmer heart, a freer hand, a spirit more generous to confess an error or a wrong? Nevermore will the bells ring at Christmas Eve, but that to me a note of sadness will mingle with their chimes. For he who taught the world the lesson of the festival, who, using it as a text, preached as no pulpit ever preached a sermon of charity and love—the hand that touched the bells of England and made the whole world melodious with Christian chimes, is cold and motionless forever. Farewell, gentle spirit! Thou wast not perfect until now! Thou didst have thy passions and thy share of human errors, but death has freed thee. Thou art no longer trammelled. Thou art delivered out of bondage, and thy freed spirit walks in glory. Though dead, thou speakest. Thy voice is universal in its reach. The ages will be thy audience. Thy memory will be as a growing wreath above thy grave. It will take root in the soil that covers thee, and with the years, renew its blossoms and its leaves perennially.

In one of his recent lecture-room talks to his congregation Henry Ward Beecher, speaking of Dickens, says:

"He was a man of the household. He was a man of the most genial sympathies, and of the most humane feelings among those that were writing in our day. He took hold of what may be called the great middle class of feelings in the human mind. Whether he was personally and experimentally, in our sense of the term, a *Christian man*, God knows—I do not. I know, indeed, very little about his personal private life. It is, however, I always think, a very difficult matter for us to measure men who are brought up under different institutions and placed in different circumstances from ours, and whose way of looking at things is so much modified by their surroundings as scarcely to be recognized by us."

## TILTON ON BEECHER AND DICKENS.

The editor of the New York *Independent* says: "Having for many years enjoyed the ministry of Chas. Dickens and Henry Ward Beecher, we give it as our opinion that the preaching of the one has always been as Christian as that of the other. Furthermore, from what we know of the personal character of these great and good men, we believe that the title of Christian belongs equally to both as much as singly to either."

## DICKENS' IDEA OF RELIGION.

In explanation of his exposure of the Pecksniffian tribe, Dickens has written thus:

Lest there should be any well-intentioned persons who do not perceive the difference between religion and the cant of religion, piety and the pretence of piety, an humble reverence for the great truths of Scripture, and an audacious and offensive obtrusion of its letter and not its spirit in the commonest dissensions and meanest affairs of life, to the extraordinary confusion of ignorant minds, let them understand that it is always the latter, and never the former, which is satirized here. Further, that the latter is here satirized as being, according to all experience, inconsistent with the former, impossible of union with it, and one of the most mischievous and evil falsehoods existent in society. It may appear unnecessary to offer a word of observation on so plain a head, but it is never out of season to protest against that coarse familiarity with sacred things which is busy on the lip and idle in the heart; or against the confounding of Christianity with any class of persons who, in the words of Swift, "have just enough religion to make them hate, and not enough to make them love one another."

A writer in the Boston *Traveller* remarks that what was said on the occasion of the death of Mr. James Binnie, by Mr. Thackeray, in "The Newcomes," is to the point. Mr. Binnie, though a good man, was suspected of the sin of free-thinking, and was guilty of the further sin of testily rejecting all the mortuary consolations which the Rev. Mr. McCraw brought to his bedside, and left only £500 to Mrs. McCraw, (his niece,)—whereupon, says the author, "let us hope that the reverend gentleman was mistaken in his views respecting the present position of Mr. James Binnie's soul; and that heaven may have some regions yet accessible to James, which Mr. McCraw's intellect has not explored. Look, gentlemen! Does a week pass without the announcement of the discovery of a new comet in the sky, a new star in the heaven, twinkling dimly out of a yet further distance, and only now becoming visible to human ken, though existent forever and ever? So let us hope divine truths may be shining, and regions of light and love extant, which Geneva glasses cannot yet perceive, and are beyond the focus of Roman telescopes."

## Last Sunday's Service of J. M. Peebles in London.

It would be difficult to imagine a place more completely packed with human beings, than the Cavenish Rooms were on Sunday evening. Dr. Newton was expected, and the Spiritualists and sympathizers turned out in a body to meet him. The usual attenders dropped in early, and the arrangements were so admirable, and the friends so helpful, that no discomfort or disappointment was experienced. Thanks are due to Mr. Humphrey, for his efforts to seat the hall as thoroughly as possible. Mr. Peebles delivered an admirable sermon, exactly suited for the occasion, of which we can give only a few extracts. He said that in the Gospel as recorded by John, we find this language: "You shall know the truth, and the truth shall make you free." As I lift my eyes as far as I can, and take a moral survey of the universe, I see, or seem to see, men thrusting out their soul-feelers, and asking anxiously for the highest and best form of truth. It is no more natural for water to find a

level, it is no more natural for the magnetic needle to turn to the north pole, than it is for the human soul to search for truth; and it is a fact that truths must not only be born in man's mind, but they must be crucified, and that, too, frequently between thieves. They must be baptized in tears, before they can become mighty forces, swaying the masses, and leading them on step by step, to higher and more divine planes of mental and spiritual life. We are created in God's own image, and it thus becomes us to use those reasoning faculties that we thereby inherit. Hence, we should sanction nothing fresh in science, no dogma of the past or present, until the same has been carefully investigated and candidly weighed in the balance of reason; and thus we shall be ready at all times, to give to every man a reason for the hope that is within us. Mr. Peebles said that the natural man was composed of two elements—the physical and the spiritual. The physical body was merely an echo of the more real one it represented. The flesh, blood, bones and hair, were merely the outward signs of an inward and spiritual man. When Crito came crying and weeping to Socrates, just after he had drained the hemlock cup, and asked where they might bury him, Socrates, though in the agony of death, smiled and said, "Verily, just where you please, if you can catch me." Socrates knew they could not bury him, only his shell. Spiritualists sometimes speak of burying a person, but this they should not do; they should speak out and live out their philosophy, that others may hear and see it. Spiritualism gives us a correct idea of the spiritual man and the spiritual life. In stating that there is no such thing as death, Mr. Peebles said he had lately been shown a letter from Mrs. Hardinge, in which that lady said she had recently been speaking in Bridgewater, United States, where lived a Mr. Kingman, a venerable old man, who was an ardent admirer of Mrs. Hardinge, and who had expressed a wish that whenever he passed away, Mrs. Hardinge might attend his funeral. On the evening of her address, the old man went to the hall before it was open, and with much enthusiasm, he took his seat with his family, and just as Mrs. Hardinge entered, he fainted. Some one told her that Mr. Kingman had fainted, but she said, "No, he is dead." They replied it was not possible; but neither water, nor fanning, nor magnetism could bring him back to physical life. He was in the spirit-world, and yet he spoke to Mrs. Hardinge within five minutes of his departure, saying, "I shall hear your lecture now;" and during the lecture there came two tremendous sounds upon the desk that startled the whole audience. Mr. Kingman had been an excellent man, and much respected, and his friends wished that Mrs. Hardinge should speak a few words to the mourners, but the churches were refused for that purpose. At length one was procured, but on the condition that only ladies should have admission. The address was announced, and a great number of persons came to hear, the road being literally filled with carriages; and in that church, Mrs. Hardinge delivered a grand and eloquent discourse, and withal so simple and touching, that nearly every eye was bathed in tears; and when she arrived home, she heard the voice of Mr. Kingman say, "I have heard every word of your lecture." Thus, said Mr. Peebles, there is no death. The immortal loved ones live and walk in white; and if we would live more spiritual lives, we should be able to walk and talk with them more readily than we do now, and thus be able to prepare ourselves for the future life.—*Medium and Daybreak, (London.)*

## Sensible.

As a rebuke to intolerance and exclusiveness, Rev. Dr. Bellows says: "He who thinks the Mississippi flows to water his farm, or can be fully seen from his own veranda, is no more foolish than the man who thinks Christianity flows through his creed or meeting-house only, or is comprehended by his personal observation and experience."



## True Manhood and True Womanhood.

BY MRS. O. E. HAMMOND.

What is this true manhood and true womanhood of which so much is said and written? Has it a meaning and existence, or is it like the orthodox God, a myth which none expect to see or attain to?

What is it to be true? To whom and to what? Is the standard *inside* or *outside* of self?

Is there any arbitrary rule by which men and women can be measured, making some true and others false? I think not. What would be *true* and right to one individual might be a gross wrong and falsity to another. The motive which underlies the action is what makes it right or wrong.

There might be circumstances which would justify the commission of a so-called wrong. For instance, theft, ordinarily, is a violation of the law of individual rights, but, if a person were starving or freezing within the reach of food and clothing, though not his own, he would be justifiable in the eyes of universal justice if he appropriated them to the relief of his suffering.

I have never yet seen the law of human rights fully and adequately stated in an external sense. I believe it can only be comprehended by the soul's intuitions, which lie deeper than words or written codes.

Above and beyond everything else, man should feel himself *positive* to all conditions below him, and entirely responsible for every act of his life. His spiritual faculties should be kept in the vanguard and his animal nature in the rear. Through this means, only, can the soul know itself, and be strong and true, in all its relations.

Much is said of human nature as it *should* be, and not enough of what it *is* and *can* be. The axe is laid upon the branches and not upon the root of the tree of evil. We think to prohibit intemperance by punishing the rum-seller; to cure crime through the gallows, State prison, house of correction, &c. It is like attempting to smother a volcano by stopping up its mouth. All the eruptive forces are there and must escape in some way. No true reform can be worked by external restraints. It must be done by elevating the natures and purposes of men and women.

Is it to be supposed that the inhabitants of the eternal spheres need external law to help them to restrain their passions and appetites? And are there no glimpses of the higher life in this? Are there no moral feelings through which men and women can be reached and elevated? Are there no men and women to whom sensuality and excess would be impossible? None who are a law unto themselves? None who can say, I love the right? Thank God! there are; and—not by their *example*, which is but a negative power at best—but through the *positive* influence which good has over evil, they will do more toward regenerating man than a world full of Bibles and an eternity of atonement.

Truth is the basis of all things *true*. True manhood and true womanhood, then, consists in perfect integrity to our whole nature—to our interior consciousness, the God within. Not to our impulses—unguided by reason, *they* are fickle, wayward and intemperate, consequently untrue to us integrally.

Men and women are not likely to act with a wholeness of purpose, with an eye single to the elevation and glory of mind and spirit as an eternal power. Present convenience, impulse, or policy guide us all, somewhat, through life. We do not do right for the sake of right, we live for no definite principle, and die without accomplishing anything worthy of a life.

The character is revealed more perfectly in private than in public life. A man may write with philosophical accurateness, declaim with rhetorical eloquence, and be very pleasing when he has nothing to disturb him, who would be a very tyrant in his home relations. The details of every day life are what require patience and forbearance. There is

where selfishness and injustice are most quickly detected. It needs more self-control to withstand the biting of a flea upon one's back, than to marshal troops and fight valiantly in the field of battle.

Everything in ostensible religion and society tends to make men external. The former has no reference to interior culture, but consists in forms and ceremonies which contract the soul's perceptions. The latter has no respect to attractions or repulsions; hence we are obliged to learn etiquette, which is often only a sugar-coating covering the bitter pill of contempt. Our dress, our talk, our walk and everything is superficial. None can be true until they are natural—none can be natural until they are free—none can be free until they are spiritual. Everything that is animal or sensual is selfish and contracted.

The true man is not he who from stimulated ambition, partisan feeling, passion, or love of gain, can be persevering and brave. But he who for the right can conquer passion, control appetite, deny himself pleasure, and, if necessary, lose his life. The true woman is not she who, clothed and fed, loved and protected, can be amiable, brilliant, loving and constant in all the relations of life. But she who can complaisantly endure unavoidable adversity—who is not embittered or made weak in doing the right, by neglect, misrepresentation or abuse even, from those whom justice would say should love and cherish her.

The woman who can shield the arrow which pierces her heart—withstand hunger, weariness and thankless vigils, force back the sighs and tears, and groans, which seem almost to burst all material confines with their pent-up force, and still press forward in duty's path, still laboring and loving, has reached the majesty of womanly virtue which ennobles and enriches her entire being.

Such men and women are embodiments of Truth, Love and Wisdom, and can open their doors to the angels, and have no fear that they should behold all within. They are above condemnation and revenge, and can take the hand of the bitterest enemy with the love which recognizes the great brotherhood of mankind, and the fact, which can only make that brotherhood practicable, that the germ of all that is good lies in the *vilest* soul as well as in the *best*. As Emerson says—"The soul knows no persons. It invites every man to expand to the full circle of the universe, and will have no preferences but those of spontaneous love."

The sum total, then, of all *true* manhood and womanhood—is comprised in the recognition of human rights, and the essence of all true religion, in the culture and elevation of the spiritual perceptions.

## H. Melville Fay, the Impostor.

Mr. A. A. Wheelock:

Dear Sir:—Please find below a statement of facts, which I wish you to publish. A few days since, a person calling himself H. M. Fay, representing himself as a test medium of world renown, former companion of the Brothers Davenport, stopped at this place, and called upon Mr. Wilcox, made arrangements and advertised one of his parlor seances, which passed off quietly, yet as his performance was all in the dark, many suspected that it was not what it purported to be—"Spiritual manifestations"—but trickery on the part of Mr. Fay. The following evening, as all things seemed favorable, Mr. Fay gave notice that he would give a public exhibition in the council room, open to all who wished to pay fifty cents to witness his pretended Spiritual manifestations. His performance there was also in the dark, and behind a curtain. Mr. C. T. Barton and myself, after promising not to move hand or foot, "let the spirits do as they would," were invited to take seats behind the curtain within reach of Mr. Fay. The lights were extinguished, and we soon felt what Mr. Fay claimed were spirit fingers, on our hands and faces, bells were rung, and the violin flourished about, striking us on the head, &c. At that instant a dark lantern was opened by some one in the room, which plainly revealed to us Mr. Fay's arm, loose from its fastenings, and holding the violin in his hand, he was

flourishing it about and producing those "wonderful feats," which he says are "Spiritual manifestations!" The said Fay has been to Warren, Farmington and other places, deceiving honest inquiring minds and robbing them of their money. Such a man I consider dangerous, and as a Spiritualist, I feel it my duty to expose all such vile impostors, that others may not be robbed of their money under a false pretense, as many in Farmington, Warren and this place, have been.

Therefore please publish these facts to the world.

Yours truly,

A. C. BELDEN,

Garrettsville, O., June 24, 1870.

REMARKS.—We thank Bro. Belden for these few lines showing up the true character of this dishonest scoundrel. A favorite method of making capital, with this "gay deceiver," is to claim connection with the Davenport Brothers, as the celebrated medium, Wm. Fay, travelling with them. It is a trick, and although Wm. Fay has repeatedly declared to the public, as he did to us in Wisconsin the other day, that H. Melville Fay is in no way related or connected with him, or the Davenport Brothers, still this dark circle pretender continues to wander up and down the land, playing his tricks quite successfully, where he has not been for some years, and where Spiritualists and others are not posted in regard to his lying and deception. It is only a few years ago that we saw large, circus-sized posters, "plastered all over" New York city, announcing, "Expose of Spiritualism, by H. Melville Fay!" After that, we saw the scamp in Michigan, trying to palm off his tricks upon the public for Spiritual manifestations! At St. Johns, Michigan, we were appointed one of a committee of ten, for the Spiritualists, while the same number was selected as a committee from the orthodox, when the villain was caught making his own wonderful manifestations. "Oh, but," say some good-hearted, unsuspecting Spiritualists, "don't you think he is a medium?" No matter. Don't care if he is. How do you know? One thing is *certain*—he is a *dishonest knave*; therefore, have nothing to do with him. It costs too much to hunt for even one grain of wheat amid so much chaff. Let every honest person, and especially, Spiritualist, arm themselves with the whip of truth, and lash such vile wretches round the world.

## Three Days' Meeting at Titusville, Pa.

MESSRS. EDITORS:—Expecting to see a report in your columns from some other pen than my own, of the three days' meeting near Titusville, Crawford county, Pa., I have remained silent; but I feel that it would not be just to let such an effort as the friends have made, and the success of their co-operative labor remain longer unnoticed.

Not long since, a number of Spiritualists and Liberals formed an Association to build a hall to hold meetings in, and went to work, as I believe all should do, to make such an enterprise a success, raised the amount required, and the hall is now completed, with exception of blinds, which I believe they are to have in a few days. The hall is situated on the highest elevation of land in the county, and about ten miles from the railroad. The heavy rains on the 8th and 9th made the roads very bad, but this only increased the energy of the people.

Such a gathering of noble souls as I met at that meeting, both of Spiritualists and some of the more orthodox people, I have seldom seen. A friendly spirit prevailed; bountiful dinners, and homes for all in attendance. The funeral address by Bro. Howe, on Sabbath morning, on the departure of a wife and mother into the spirit home, whose name I fail to remember, was listened to with much earnestness, and I assure you it was a feast to the soul as well as inspiration to the mind. Then followed the dedicatory address by Bro. Kellogg, in which, it seemed to me, the very soul or spirit of O. P. Kellogg was gathering together all the pebbles of our philosophy that are being used to build that house not made with hands, which has been drafted by the divinity of the Great Architect of Life, and, in my opinion, is to be wrought out by the mind and hand of man. In the afternoon an inspirational lecture by myself, listened to by a large and attentive audience.

The closing address was by Mrs. Watson, which must have inspired the congregation with love for our beautiful philosophy, if they do not believe in the phenomena.

Mrs. S. M. THOMPSON.



# THE AMERICAN SPIRITUALIST.

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The Editor-in-Chief (†) will contribute exclusively to THE AMERICAN SPIRITUALIST.

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

## Make the Truth Known.

Mrs. Sarah L. Larimer is the authoress of a work entitled, "The Captive and Escape, or Life Among the Sioux—recently published by Claxton & Remsen of New York—which contains an interesting account of her captivity among these Indians, a party of whom, a few years ago, attacked and captured an emigrant train, to which she and her husband belonged.

After being a prisoner for awhile, she managed to escape, and her story is evidently an unexaggerated picture of her experiences, together with what she saw and heard while among the Indians of the Plains.

Contrary to the generally entertained notion—and this is the main point, if not our only reason for calling attention to this book—she voluntarily testifies to having suffered little or no rough usage at the hands of her captors.

Lovers of Justice, everywhere, give this fact the widest circulation. Publish it by word of mouth in private, and proclaim it publicly on the printed page. Scatter this truth broadcast, in order to partly counteract the infamous libels which from time to time appear in print, of nameless brutal outrages perpetrated on women prisoners, while held as captives by the Indians.

The old saw that "a lie will travel many leagues while truth is putting on its boots," but illustrates how voraciously the public will swallow any and every horrible story; concerning those, who without justifiable cause, are under the ban of a bitter and wicked prejudice; and with what disadvantage truth has to encounter and overcome error before it can fairly obtain an impartial hearing.

From the lips of a lady who once was a prisoner among the savage and warlike Cheyennes, for three years, we were told that during this long captivity, she suffered no indignity or insult at their hands; nor was she even subject to physical inconveniences, except sometimes on long marches, when she always was provided with a horse, though she often became weary of riding. This is the general testimony; when otherwise, the case is exceptional.

A gentlemen of unquestioned character, one who spent sixteen years of his life among the Indians, five of which were as a Commanding officer, and since, serving with distinguished honor, as a member of the Indian Peace Commission,—we heard this gentleman declare in a public meeting, that with respect to these cases of private personal outrages, committed on defenceless women prisoners, the Indians were comparatively guiltless; that when such violations occurred, it was almost sure to have been done by some irresponsible and straggling white man, brutalized by liquor; and that the Indians were always in favor of having such guilty hangers-on given up and punished. We have other testimony to the same effect.

It would be strange—strange indeed—if they did not sometimes imitate the devilish cruelty of our border soldiers, but they are not apt to do it in this particular direction. The terrible examples we have continuously set, are only followed approximately by them. When one of their number is thus guilty, they are the first to repudiate the action and the actor. The In-

dians are naturally honorable, proverbially hospitable and true to strangers, and scorn all manner of meannesses. The charge that they are given to inhumanly treating their female prisoners, is born of that feeling which finds expression in efforts of extermination.

Let the truth concerning them be known, and justice be done, though the whole brood of their ignorant and often malignant villifiers, greedy speculators and corrupt Indian contractors, go to the wall.

## Replied To.

The Toledo *Index* of July 2d contains a reply to our inquiry, "What is free religion?" The crowded state of our columns this number induces us to defer the reply we desire to make, choosing to give place to a pointed and most logical response from our able correspondent "H. R." to the article in the *Index*, to which we may be pardoned for asking the Editor's special attention.

We also beg leave to assure our able, outspoken friend of the *Index*, that we do not expect him to "furnish brains" for us to consider the subject with, especially since his attempt to answer our question. We feel satisfied it would be expecting too much—it would be asking in vain. We are also still inclined with our "poor eye-sight" to take not only "a fair look," but a long look—a strong look, and a last look "at the remarkable article" called "free religion," until there is such a "marked improvement" in the *Index* editor's "power" of thought and mental analysis as to enable him to answer a plain question without dodging by supposing what somebody else could do, or telling a story that can have no possible reference to a candid reply.

## E. V. Wilson. God and the Indians—Good News for the Red Man.

"God," said our burly and energetic co-worker, E. V. Wilson, in one of his talks, "God has got done with the Indian." If Bro. Wilson knows more about God's business than the rest of us, we are not aware; but as he is generally quite reliable in regard to spiritual matters, we will not dispute his occult information.

To the Indian, this news is "important, if true." Ever since the discovery of this Continent "God," at least Christians who assume to be his favorite children, have been "after" the Indians with weapons more destructive than "sharp sticks." God has allowed his playful Christian children to massacre in the most horribly cruel way, in North and South America, during the last 280 years, over 50,000,000 of the aboriginal nations! If the Christian "God" has, as Wilson says, "got done with the Indian," poor "Lo" should be grateful. The devil himself would blush to continue such wholesale murder! Let us hope "God" has finished, and an "Indian policy" will be carried out by men which, at least, shall intend something better than lies, robbery, treachery and murder.

## How Electricity is Made.

A new general theory of the production of electricity has been submitted by M. Delaurier to the members of the French Academy. He asserts that it is heat which, polarizing bodies, is the general source of static and dynamic electricity; that, under the influence of heat, active bodies, which are bad conductors of electricity, produce static electricity; while active bodies, which are good conductors of electricity, produce dynamic electricity; that friction, pressure, and chemical action produce heat, and that it is this heat alone which is always the cause of electricity. This new theory joins many phenomena together which the multiplicity of theories has hitherto kept far apart—chemical, thermo-electric, and physiological currents; static electricity produced by friction, pressure, cleavage, capillarity, electric fish, storms, etc.

Keep on, gentlemen! Little by little you will clear away the dust clouds of materialistic speculation, and thus discover the stairs down which the angels come to us, and up which all life climbs to sensation and consciousness.

## "Death to Vermin."

The *Religio Philosophical Journal*, in its issue of July 9th, (an excellent number by the way), does a commendable thing. It notices without compliment Mrs. Sawyer, whose advertisement "as a medium for answering sealed letters" has for some time appeared in its columns. In fact it is stated, in so many words, that she has been convicted of fraud in the matter, and induced to disgorge her ill gotten receipts, at least in part. We hope Mrs. Sawyer will find a way to make a comfortable living by honest pursuits. The cause of Spiritualism has been cursed by too many such parasites. In connection with this a correspondent from New Mexico complains of one Jacob Todd, of Boston, who assumes to exercise the same phase of mediumship. Mr. Todd we knew in Boston as a public healer, hearing nothing to his disadvantage. We hope he can make the matter clear. There may be some mistake in his case; if so let him be heard. Dishonesty is bad anywhere, but in connection with mediumship is vile beyond measure. Let every allowance be made; the good and true protected, the unfortunate rogues taught better.

## "Peace in the House."

Not many years since in the town of Danville, Pa., a Mr. ——— suffered himself to be baptized, but by way of explanation as to why he went through the pious performance, said to a friend before his clothes were dry: "I done it for peace in the house, God d—n it; I might just as well have jumped in the canal, and I would have come out as clean and free from sin as by this Christian ceremony."

Just so; better try the canal next time; it will save the trouble of a senseless religious parade and do just as much good. But, by the way, what must be the condition of a professed Christian's home where wet clothes are the price of "peace in the house?" We venture the opinion that a small sized hell lives there most of the time. Who can blame the man for taking to a cold water remedy?

## Grove Meeting.

It is the intention of the Milan Lyceum and Society to hold the largest meeting ever gathered for religious purposes in the State, on the third Saturday and Sunday, 20th and 21st of August next. The beautiful grove of the Western Reserve Seminary, in almost the center of the town, has been secured, and will be perfectly fitted for the occasion.

Emma Hardinge, J. M. Peebles and A. A. Wheelock will occupy the rostrum.

Ample provisions will be made for the accommodation of friends from a distance.

The speakers' names are a sufficient guarantee of the feast of intellect to which all are cordially invited.

HUDSON TUTTLE, Conductor.

LEE VAN SCOTEN, Sec. C. P. L., Milan, O.

## GREAT MASS MEETINGS.

Having been appointed missionary agent for Wisconsin at the last Spiritualist Convention, held at Sparta, we propose to the Spiritualists generally that several great mass meetings be held at first in different parts of the State, in groves and halls, during July and August, conducted on a scale that shall command public attention and awaken the most practical co-operation. The very best talent can be engaged to assist in this work.

James M. Peebles has just returned from his successful labors in Europe, bringing the glad news of Spiritualism in the East, and will co-operate with me in these meetings. Parties wishing for such services inquiring as to expenses, time of meeting, &c., will please address me immediately.

J. O. BARRETT,  
Missionary Agent.

Glen Beulah, July 11, 1870.



**Desecrating the Sabbath.**

Our citizens recently decorated the soldiers' graves on Sunday; and the bigots, who bore no idea of religion save "Christ and him crucified" were terribly shocked at such an unpardonable desecration of this "holy day," on which the Lord, after creating the world and all contained therein in six days, rested and was refreshed. We do not wonder that he was tired, and in need of refreshments after performing such a stupendous work as is attributed to him in the Mosaic account of creation. We presume that like the Rev. Mr. Smythe, of New York city, he felt the need of "gin and milk," but, unfortunately, the "infallible record" is silent on this important point.

These bigots, who can no more comprehend a religious truth than a donkey can the principles of political economy, piously assume that it is a desecration of the Sabbath day to scatter flowers over the graves of those who sacrificed their lives that free institutions, with earth's toiling millions, might not fill a grave on these western shores in the meridian brightness of the nineteenth century, while it would be a patriotic duty to observe this ceremony on any other day of the week.

These cowardly bigots did not regard it as a desecration of this "holy day" for brave men to fight and die on the bloody field of battle, that they might remain at home and enjoy the rich blessings that flow from a free government, without actualizing the terrible horrors of war. They were willing that the soldiers should fight on Sunday, but to commemorate their memories on this day by strewing beautiful and fragrant flowers over their graves, is a sin that cannot be thought of without arousing a high degree of "holy indignation."

We are sick and tired of this everlasting twaddle about "holy days." If it is wrong to decorate the graves of our fallen heroes on Sunday, it is equally wrong to do so on any other day. The right or wrong of an act does not depend on the particular day of the week upon which it is committed. All days are alike sacred, and should be elevated to the discharge of the solemn duties resting upon us.

We have heard a good story of Henry C. Wright, which forcibly illustrates the truth we would present. Years ago, when liberal ideas were not as well received as they now are, he was lecturing in one of the Eastern States, and, while speaking against "holy days" an old Baptist deacon arose and said that he regarded it as his duty to keep himself holy on the Sabbath day. Mr. Wright quietly asked, "How would you keep yourself on Monday?"

Auburn, O.

**California an Eden.**

Read the following gushing opinion of the enraptured special correspondent of the *Chicago Tribune* of June 21st, in regard to California:

"Oh! that the wild turkey and woodcock might be able to cross the desert and scale the mountains, and come to California to abide with us forever, and wax fat and plump, and savory on the fat of the land. I think, with them, California would be just perfect; but we must have some drawbacks. As it is now our churches only half flourish, so little do our people long for heaven after a few year's residence in California. Acclimate the prairie hen, woodcock, wild turkey and Chesapeake oyster, and there would not be a sufficient congregation in any church in California outside of San Francisco, to pay the Sexton for passing round the hat two Sundays in the month."

If it was not for the "hat" and its contents—good salaries, an easy time, and fat living for the "clergy"—the "blessed gospel" would not be preached much in California, or anywhere else. ||

**Silence Gives Consent.**

Our cotemporaries of the spiritual press cannot be held guilty of "worshiping only the rising sun;" THE AMERICAN SPIRITUALIST was recently enlarged, making it one-fourth greater than before. It is now the largest, the cheapest, and, if we may believe correspondents, the best paper in the field.

Can that be the reason our improvement has been noticed only by the *Banner*, and then, in a simple, two-line reference? We are not covetous of compliments, but a decent attention to the courtesies of life is an adjunct of friendship.

**Paraphrastic.**

The "red cloud" of war looming up before France is—Napoleon.

The "Red Cloud" of war looming up before America is—an Indian Chief.

Rev. Mr. Demorest is on trial before a synod at New ark, for "preaching dry and uninteresting sermons."

Two colored girls have been appointed as folders at the government printing office in Washington. Lo! stage by stage the olden prejudice melts away.

A Catholic priest named Devereux, who has lived among the Blackfeet Indians for several years, has now been sent by them to treat with the general government.

A Wisconsin farmer sues for a divorce, on the ground that his wife can't chop the amount of wood that she boasted about previous to her marriage.

Boston is impudently credited with a clergyman the color of whose eyes have never been determined, for the reason that when he prays he shuts his own, and when he preaches he shuts other people's.

The English scholars and divines who are to give us a revised Bible, commence their labors June 22d, at the Jerusalem Chamber Cloisters, Westminster Abbey.

A Chicago ex-Alderman, about to take a trip to San Francisco, had a presentiment of approaching ill fortune, and insured his life for \$5,000. He was killed by an accident to the Union Pacific express train some miles west of Omaha.

It is said that the Episcopal Council of Wisconsin, at Milwaukee, has adopted this new canon: "Every communicant of this church marrying outside our communion, or married by any other than a clergyman of our church shall stand *pro facto* excommunicated." We doubt the statement.

A passenger who was on the train with Daniel McFarland in Indiana, says that when the cars stopped at Martinsville, Ind., the conductor opened the door and shouted, "Martinsville! Fifteen minutes for divorcees."

Illinois has a preacher who gets his congregation in church, locks the door, and preaches at them until the deacon collects a specified amount. He preached three hours last Sunday before they came down with \$100 he had levied on them.

A young Workingman's Club in Paris has reading rooms, a library, literary and scientific courses of lectures, baths, a restaurant, furnished rooms, and a co-operative store. The entrance fee for membership is forty francs. The example takes, and other similar clubs are organizing.

A witty lawyer once jocosely asked a boarding-house keeper the following question: "Mr. Smith, if a man gives you £100 to keep for him, and dies, what do you do? Do you pray for him?" "No, sir," replied Mr. Smith; "I pray for another like him."

Red Dog made an oration at the Cooper Institute in the course of which he remarked that "when the Great Father first sent out men to us, I was thin and spare. I am now stout and fat. It is because I am stuffed full of their lies."

A Quaker once hearing a person tell how much he felt for another who was in distress and needed assistance, dryly asked him: "Friend, hast thou felt in thy pocket for him?"

Prof. Varley well says:

"In my opinion it is a grievous pity that so much attention is given to fiction, and so little to the truths which are being revealed by astronomy, geology, chemistry and natural philosophy generally. These studies reveal truths before which the interest of the greatest fiction pales. Were children taught more of these interesting facts, and less of fiction, superstition would find fewer dupes, to the great moral progress of the world."

A German couple recently went to spend some time in Rome. During their residence there the husband died and was buried in the Protestant cemetery. His widow set up a memorial stone, and caused to be inscribed on it the simple words commonly used by Germans, "Here rests in God," &c. This came to the ears of the authorities, and great was their indignation that any one should have had the audacity to suppose that a Protestant could be said to "rest in God." In spite of the protest of the German community, therefore, the offending stone was actually removed from the grave!

**The Lake Shore and Michigan Southern Railway.**

Railroads are an institution these days. How surprising to the "oldest inhabitant" whose memory of ox-teams, stages and canal-boats, as a method of travel, is yet "fresh and green," to realize how swiftly, almost with "the flight of time keeping pace," an anxious mortal on a "lightning express" train of cars, may be hurried to and fro, wheresoever his will and a plentiful supply of greenbacks may decide. But railroads, like everything else, may become an intolerable nuisance, unless properly managed and wisely conducted.

The condition of the different roads and their management, cannot fail to impress the most stupid of the traveling public, how certainly this is the case.

In our observation and experience, after traveling by rail both East and West, we know of no road, in its whole management more fully accommodating and giving better satisfaction to the traveling public, than the now continuous line known as "The Lake Shore and Michigan Southern," stretching its consolidated iron length from Buffalo to Chicago, passing through one of the most fully developed sections of the country and affording the traveler frequent though necessarily hasty views of Lakes Erie and Michigan.

There are many reasons why this line should be a favorite one for travel. In the first place the route is through a section of the country naturally adapted to the construction of a railroad and the successful running of trains with speed and safety. Not a difficult grade or a sharp, dangerous curve in the whole route; with ample natural advantages, and sufficient care and attention in the management to keep the road-bed in an excellent condition, passengers are taken along in the elegantly furnished coaches over this smooth and well ballasted road, not only with speed and safety, but with a feeling of comfort, that turns the too frequent tediousness of railway travel into a journey of pleasure and enjoyment.

One thing we have specially tested on this road. We are often unexpectedly called in the midst of our editorial duties, to points on this route, and frequently, in the pressure of such labors, find it very convenient to write editorials or short business letters, as we whirl along on an express train of cars. Rather a fast business, editing a paper at the rate of 35 or 40 miles an hour! No better test can be had of the even and smooth running of a train than by writing when it is under full speed. This we have often done upon this road and with much more ease than on any other.

Besides the excellent condition of the road—the elegance and comfort of the coaches—the officers, conductors and employees are pleasant, genial and accommodating, which among other things renders "The Lake Shore and Michigan Southern Railroad" deservedly popular and a favorite of the great thoroughfares from East to West. No more capable and gentlemanly Superintendent has charge of any road, than Charles F. Hatch.

See Advertisement in another column.

**Garrison's Idea of Spiritualism.**

As the manifestations have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, till now the civilized world is compelled to acknowledge their reality, however diverse in accounting for them—as these manifestations continue to increase in variety and power, so that all suspicion of trick and imposture becomes simply absurd and preposterous—and as every attempt to find a solution for them in some physical theory relating to electricity, the odic force, clairvoyance, and the like, has thus far proved abortive—it becomes every intelligent mind to enter into an investigation of them with candor and fairness, as opportunity may offer, and to bear such testimony in regard to them as the facts may warrant, no matter what ridicule it may excite on the part of the uninformed or skeptical. Our conviction is, that they cannot be accounted for on any other theory than that of spiritual agency.—William Lloyd Garrison.



# DIALOGUES AND RECITATIONS FOR CHILDREN'S LYCEUMS.

BY MRS. LOUISA SHEPARD.

## MARRIAGE.

*Mary.*—Mother, we have been talking about getting married. What do you think of it?

*Mother.*—It is all well enough to marry, if you only marry right.

*Mary.*—I shall marry for money—that is right enough for me.

*Rose.*—Well, I shan't; I shall marry to be useful in life. That is the way God has designed us to live. That is according to nature. The Bible says, God created them male and female, and desired they should live together.

*Viola.*—I shall marry for love. I think love ought to be the ruling element. If we get love, we can work for money; but if we marry for money, it is hard working for love, and sometimes hard to get it.

*Mother.*—You have all expressed your opinions freely, and I am glad to hear it. Now I will express mine. Young people often make a very light thing of marrying, and often have but one object in view. You should count the cost.

*Mary.*—It don't cost but little to get married, only enough to pay the priest, and that John will pay; he is rich.

*Mother.*—You may think, my daughter, it costs more, when you have tried it awhile. There are many things to be considered in a contract for life. If you marry only for money, riches often take wings and fly away. If there is no love only that bought with money, when poverty comes in at the door, love flies out at the window.

*Rose.*—I wish to take a sensible view of life, and look to all its duties and responsibilities. We cannot expect all sunshine. It takes many things to make up life; many joys and many sorrows.

*Mother.*—Yes, my daughter. You take a very rational view of things. I am happy to see you so reflective. Things put on such a false appearance in this world, we hardly know what we are dealing with. All certainly wish to do well, but they differ in opinion and in judgment. It is very important that those who are going to marry, should study each other's disposition; if they have a mild, kind disposition, be careful to keep it so by your kindness to them. Remember "a continual dropping will wear away a stone."

*Viola.*—I think love is the lever that will eventually move the world. Love smooths all the rough places of life, calms all the stormy tempests, subdues the most stubborn, obstinate will—covers all imperfections—drives away all fear and jealousy—cheers us up under all sorrow and misfortune—harmonizes all conflicting elements, and makes a heaven on earth. That is the way I wish to live, and if I wish to be loved, I will try and make myself lovely.

*Mother.*—Well, my daughter, I rejoice in your decision. You have chosen the good part which may never be taken from you. God grant all your desires may be realized.

*Mary.*—I don't agree with Viola. She thinks love will do all things. I suppose she would be willing to marry a beggar for love. I think I will marry John. I don't like him very well, he is not very agreeable; then I don't think he has a very good disposition. He is rather old, and he is not handsome, but he is rich and there is no living in this world without money, you know. I don't like to work very well or very hard; I can then live at my ease, spend all the money I want, and if John scolds, I can scold back, and if we have a fuss now and then, it won't make much difference, only keep up appearances and put on a smooth face when any one comes in. Rich men, you know, are apt to be very close, and if he scolds because I spend so much money, I will provoke him to do something, then I

will apply for a divorce. You know the law gives a bounty on a woman being ugly. A good wife can have only the use of one-third of her husband's property, even when he is dead, and nothing while he is alive, only what he sees fit to give her—not even if she earned it all. The law says she has a claim on one-third; let her apply for a divorce and she will get her third, and she can do what she pleases with it, and get rid of her old man to take care of.

*Mother.*—My daughter, you know this is a world of probation. We are all compelled to take the consequences of our own deeds.

*Rose.*—I am more and more convinced we should live to be useful, not only to seek our own happiness but the happiness of those around us, and if we profess to believe in justice, we must practice it. As I look upon life, I am convinced that true marriage is the highest and best form of human society, and that the duties and responsibilities connected therewith, best prepare us for usefulness here, and for enjoyment in the life hereafter.

*Seba.*—Mother, I have been listening to hear you, and Rose, and Mary and Viola talk about getting married, and I have come to the conclusion that it is not best to marry. It is safest living in single blessedness. This losing one's individuality, and I might say, identity, I don't think much of. While unmarried you are free; your time, your talents, your earnings, are all your own. As soon as you are married, your identity is lost in the person of your husband; he is the legal owner of your time and the avails of it; you are entitled simply to food and clothing. You may be clothed in purple and fine linen—that depends on the kindness of your husband. And that is not all—a married woman has no children—they all belong to her husband; he can bind them out, give them away, appoint guardians at his death, and all without her consent; and when he dies, then comes the wormwood and the gall. The faithful wife and patient mother is entitled to the use of *one-third*, if she has any children, and that she cannot dispose of! Although she may have earned or inherited every cent of the property, it is no longer hers. Hence, this is in effect, a bounty paid for not having children, or committing crime by destroying them! The childless are invested with rights of property which are wholly denied to those who have children. If that is what you call justice in the marriage relation, I do not care to invest in it. Counting up all the cost, as mother says, I think not best to marry.

*Mother.*—My children, this is an age of individualization. We must gain all the knowledge we can, and try to make the best use of it. The trials of life are many and severe, but we need the discipline to develop us as perfect men and women. This life is only our primary school; these are only our first lessons of life. If we only study to be wise, we shall come out all right. It takes many storms and many tempests to make the tree grow strong and its foundation firm. We are only just commencing to live, and we have a long eternity to develop in.

## DIFFERENCE IN OPINION.

*Ida.*—What is the use in toiling all one's lifetime to get a living? I don't believe in it. Father is rich, and he can support me without work. Let Minnie work; she is not as pretty as I am. It won't hurt her for she is homely. There is no use in my soiling my hands. People say I am handsome, and a gentleman told me the other day, I was a perfect doll. I can study French and Latin, and play on the piano, and be admired, and marry some rich nabob some day. Let those work who are obliged to—I shan't.

*Minnie.*—Somebody must work, and I feel proud of being able and willing to make myself useful. It is the meanest thing I can think of, to wish others to do for us what we are ashamed or unwilling to do for ourselves. Ida is handsome; what has she to boast of? Who made us to differ?—and beauty is but skin deep after all.

*Katie.*—I do not see as nature is very partial after

all. If Ida has the beauty, Minnie has the good sense, which is much more to be admired. Who does not admire one who has a kind, loving heart; ready to grant to others all they ask for themselves; willing to make sacrifices cheerfully for the good of others; loving to learn all that is useful; and who tries to make the best use of what they learn, and do good because they love to be good.

*Julia.*—I do not think it is best to go to extremes, neither all work nor all play, for we have three natures to care for—physical, intellectual and spiritual. Physical—take good care of your health; intellectual—lay up a good store of useful knowledge; spiritual—which is wisdom—study to be wise, for "wisdom's ways are ways of pleasantness, and all her paths are peace."

## HELPING GOD.

*John.*—Can poor, weak humanity help God, who is all power?

*Teacher.*—Yes, there are a great many ways in which we can help God. When a man makes two blades of grass grow where only one grew before, he helps God, and blesses humanity by increasing the beauty and productiveness of creation.

*John.*—Is it helping God, to make the trees beautiful and the world good?

*Teacher.*—Can there be a higher aim or diviner purpose in human life than to help God in all His ways and works; to help him point mankind by the colors of heaven to a life of purity and love? Can life be consecrated to a more worthy purpose?

*John.*—But does God need the help of mortals to accomplish his plans?

*Teacher.*—God gives the raw material, but leaves to man the task of working it up.

*John.*—How is that?

*Teacher.*—Where the florist, by his careful culture, changes the simple wild rose into all the variety and beauty of those queenly flowers, which crown with their loveliness and perfume, the month of June, he helps God unfold the possibilities which are hidden by the wayside blossoms.

*John.*—But is not God's work a spiritual work?

*Teacher.*—Yes, all things are spiritual. When the gardener takes a rough piece of ground and transforms it into a smooth lawn, with short, shining turf, handsome shrubs, winding walks, blooming flowers and sparkling fountains, he has been helping God and humanity, just as truly as though he had converted a soul.

*John.*—Is there no difference between physical work and spiritual work?

*Teacher.*—Yes there is a difference, and yet there is such an intimate and divine relationship between the physical and the spiritual that when you help one you help both. So that whoever helps man helps God.

*John.*—Does not God require of us special worship of himself?

*Teacher.*—Every farmer who reclaims a swamp, every one who, with flowers and trees and green grass, beautifies an unsightly place; every child who tends a vine in the garden, is a partner with God in making glorious and lovely this sublime temple of the universe.

*John.*—Does not God require of us a greater work than to help beautify this world?

*Teacher.*—Not only does man help God by adding to the beauty of this world, but he assists in increasing its fruitfulness and its use. Man cultivates and develops nature, and enhances the value of her products.

*John.*—Do science and invention aid God and humanity in spiritual things?

*Teacher.*—Yes, God gives the human body, and we clothe and ornament it; God gives us two feet and we add to this primal means of locomotion the steamship and the railroad car; God gives two hands, and we multiply them by endless and intricate machinery, until they spin and weave, with marvelous dexterity, various fabrics and forms.

(Continued.)



## DRUNKARD, STOP

Intemperance is a Disease.

THE REMEDY HAS BEEN DISCOVERED.

A RADICAL CURE CAN BE EFFECTED!!

Many of the weaknesses of human nature, which have been charged to total depravity, are the mere effects of unfortunate disease. This may be inherited or brought upon any one by habit.

INTEMPERANCE IS SUCH A DISEASE!

It Can Be Cured!

What the poor suffering victim of appetite needs is not condemnation, not censure and blame, not moralizing and preaching but

A MEDICINE!

and

A Scientific Course of Treatment.

This can be had, and under its influence "old things pass away and all things become new."

THE DRUNKARD'S HOPE!

Is the name of a medicine prepared by C. C. BEERS, M. D., long and widely known as a specialist in the cause of Temperance and sanity. It will, if used according to the simple yet scientific directions, make of any drunkard

A PERMANENT CURE!

Do not despair; you may be free from the curse which drags you down if you will. Rally your manhood, revive your courage,

AND BE SAVED!

This remedy can be given without the knowledge of the patient, if desired, and is perfectly safe in its operation.

10,000! 10,000! 10,000!!!

DRUNKARDS HAVE BEEN CURED.

What the People Say!

Believing that a few letters and certificates from those who have been cured of Intemperance, and from those who have had their friends redeemed from this curse, would be evidence that this disease can be cured, I give a few of the great number which I have received:

## RECOMMENDATIONS:

The following letter is from an Ex-Member of Congress from the State of New York;

*My Dear Sir:*—Thinking you may feel some curiosity to know of my health since coming home, I write to say that my experiment of your treatment is beyond all question a perfect success.

Hoping I may be the means of putting many others in the way of making your acquaintance, I am, with best wishes to you and yours,

O. B.

Quincy, Ill., Oct. 12th, 1867.

*Sir:*—The two bottles of medicine, sent to my address here have accomplished thus far all that you claimed for it.

I have met the Young Men's Christian Association, and presented to them what I believed to be the merits of your medicine, urging their immediate action in the recommendation of its use in the Asylum of Good Templars, which institution is yet in its infancy, having incurred heavy expense in the procuring of a proper house or home. Yesterday I was waited on by a committee of three, saying that they had decided on giving it a trial.

MRS. A. E. DUNABOO.

South Onondaga, Oct. 17th, 1867.

*Dear Sir:*—Your "Radical Cure" for intemperance has proved so beneficial to my husband, that some of my friends wish me to write for more.

My husband was and has been for some years very intemperate; but, thanks to you and our Heavenly Father, he is entirely cured, and words will hardly express our gratitude. I sent before in Mrs. Bradley's name, for fear I could not persuade him to take it, but now he is willing to say he owes his cure to your medicine, and for it we shall ever remain grateful to you.

MRS. O. H. AMIDON.

South Onondaga, N. Y., Oct. 17th, 1867.

*Sir:*—Enclosed find six dollars (\$6.00) for which send your "Radical Cure" to O. H. Amidon, Syracuse, N. Y.

He has been cured by its use, and others are wanting to try it. Send the quantity you can afford to for the enclosed money. Forward by express at your early convenience.

Send a dozen circulars, if you please.

Yours, &amp;c.,

PHEBE BRADLEY.

*Sir:*—Thinking you might wish for my reference with regard to the efficacy of your "Cure," I give you the address of T. V. D., Buffalo, N. Y., to whom you may write for particulars. You may remember that I caused to be sent to you from Rochester, N. Y., an order for some of your medicine a year ago. He is a thoroughly cured man, not only of rum-drinking but also of tobacco-chewing, and has resumed his place in his father's affections and business.

W. A. KNIGHT, 701 Broadway, N. Y.

Pequonock, Conn., July 19, 1865.

At the request of Mrs. W., I write you. She received our circular two weeks ago last Monday. I received the medicine I ordered ten days after I sent the money, and it has proved to be a perfect cure so far, for the one I got it for,

used only one bottle, and he has not taken one drop of spirit since, nor does not have any desire for it, nor to go where it is kept. He is a changed man entirely. To-day I carried the bottle I had left to Mrs. W., to cure her husband. If it will cure him it will cure any one. I fear one bottle will not be enough for him. Please write as soon as you receive this.

Address

F. B. STEBBINS,  
Pequonock, Conn.

Eastville, Va., Nov. 1, 1864.

*Dear Sir:*—Some weeks ago I ordered one of your circulars hoping to benefit a friend sinking into a drunkard's grave. I persuaded him at length to send for the medicine—he took it, and it has worked a perfect cure; the very smell of whiskey is now loathsome, and the same of beer, cider, and all alcoholic liquors. He is now another man—his wife the happiest of women. I wish you now to send me a package of circulars for distribution—I wish to do all the good I can.

Respectfully,

T. W. SMITH.

Lyndon, Vt., May 2, 1864.

*Dear Sir:*—Your Remedy for Intemperance has been instrumental in bringing joy and peace to our once unhappy home, and nearly restoring the patient from his former habits, although circumstances beyond my control prevent me from following the directions minutely as I otherwise would have done. Language is far too feeble to express my gratitude to you as the preserver and restorer of one who is dearer to me than life. Please send me two more bottles without one moment's delay as I have only one dram left, and I do not feel safe without it.

In haste,

JANE BARTLETT  
Lyndon, Vt.

The following is from a gentleman who formerly kept the Alms House in a neighboring town. Two men have been cured, have left the Alms House, and are now supporting themselves and families, when before, the town had to support them. The medicine was given nearly two years ago.

Plymouth, Aug. 27th.

*Dear Sir:*—I have been away from home most of the time, since meeting you in Boston, and have not noticed your cure in the papers; I will as soon as I can get time. In regard to the Alms House inmates I would say, after having given your medicine for a short time, the inclination for strong drink was very much lessened, and the persons often said to me they were not going to drink any more, and time proved they felt and meant to do so. Two of the cases are now out of the house, and supporting themselves and families. I herein give my testimony, in any case of drunkenness, that I could calm the patient in one hour's time, by giving only one teaspoonful of the mixture, without the individual being aware of taking anything out of the common course of drinks. It is not detected by the inebriate till he feels the effect of it in his stomach, taking away all desire for strong drink. No person who has a friend or relation addicted to the habitual use of intoxicating liquors, should be without it, or even would be, after giving it a fair trial. More anon.

Yours truly,

D. C. CLIFFORD.

Boston, Sept. 1st, 1864.

You wished me to state what I know personally in relation to the effect of your "Radical Cure."

You kindly presented me, some months ago, with a number of bottles. The first cure was that of a gentleman who had for years been addicted to the use of ardent spirits—so much so, that there was scarcely a day but he was intoxicated. From a high business standing he was brought down to utter want. He used only one bottle, and is now engaged in his former pursuits, with a dislike as strong against, as it was formerly for, ardent spirits. I might mention three other cases, with the like gratifying results, with which I am cognizant.

Very truly yours,

J. R. DILLINGHAM.

Providence, R. I., March 18, 1865.

*Dear Sir:*—Since writing before, I have heard of a perfect cure that has been cured in this town by your medicine. Will you please to write so that I can get the letter by Saturday, and tell me how many bottles at the most it will take to effect a radical cure. I want enough to cure him [speaking of a friend] without stopping to send for more.

Yours truly,

M. J. LAKE.

Chicago, March 8, 1855.

*Sir:*—I now write to let you know that the man that took your medicine last October, in Groton Junction, has not drunk since, and says he never will drink again. Since I came here, I have been telling how much good the medicine has done. There is a lady here that wants to get it for her husband, so I thought I would write to you and see what way you can send it.

MRS. MARY ANN MURPHY,

147 N. Green Street, Chicago, Ill.

The following letter is from an ex-member of the Massachusetts Legislature:

East Boston, March 4, 1867.

*Sir:*—I feel it a duty to humanity to inform you of the result of my observations in regard to your remedy for drunkenness. I first became acquainted with you, when you with others brought the subject of an Asylum for Inebriates before the Legislature of this State, of which I was then a member. The evidence before the Committee was conclusive in favor of your "Radical Cure for Intemperance."

Wendell Phillips, Esq., stated that the ratio of cures which

had been made in different institutions and the result of comparison was six to one in favor of your remedy. Judge Russell's letter to the Chairman of the Committee, was decisive in regard to the success of your practice, as was also the testimony of a large number of gentlemen, who stated what your medicine had done for them personally; besides hundreds of letters, speaking of the wonderful success of your medicine. I must say that I was surprised, for I had been looking at reformatory means of ridding men of this curse, rather than to medication, to save the inebriate. After hearing the testimony of such a large number in favor of your manner of treatment, I recommended it to some of my acquaintances, and have been more and more favorably impressed with the surprising effect of your Remedy, in removing the appetite for intoxicating drinks. I would also state that I have advised some half-dozen of my personal friends to use it, and so far as I know, all have been cured.

JOHN B. HAM.

This certifies, that, at the suggestion of some of my friends, I called upon Dr. Beers, to inquire in regard to his Radical Cure for Intemperance. I was very favorably impressed with his philosophy of the cause and cure of Intemperance. At his request, I called on a number of ladies and gentlemen, whose names were given me, who had been cured of all desire or appetite for stimulating liquors, and who were earnest in their expressions of gratitude for the wonderful change which the medicine had produced. Although hitherto quite skeptical in curing intemperance by medication, I must say that the evidence in favor of his practice is overwhelming, and I can truly say [if human testimony is worth anything] that if the people of Boston really knew what the Radical Cure is doing to change the condition of homes and families—from wretchedness and misery to happiness and peace—it would create such an excitement in this city as has seldom been seen.

Truly your friend,

IGNATIUS SARGENT, M. D.,  
Boston.

Malden, Aug. 30th, 1864.

*Dear Sir:*—I think it my duty to inform you of two cures by the use of your medicine, which came under my particular notice, in Providence, R. I., some two years ago. One of them, within ten years, from being a man of more than ordinary business capacity, through the use of intoxicating drink sank lower and lower, until he got into the gutter, where the "Radical Cure" found him, took away all appetite for strong drink, and to-day he is a man again, enjoying the confidence and respect of his friends. Another case in the same city, was a gentleman of culture and wealth, who had become so degraded by the use of stimulants that he was given up by his friends as a hopeless case. He was told of the "Cure," and said, "With a little help, I can overcome this habit." The poor man little thought that the membrane of his stomach was diseased, and that no coaxing or driving could remove it. Only a judicious course of medication with the "Radical Cure" would remove the malady. He used the medicine, is wholly himself again, and is now holding a high office under the federal government. If the facts in relation to these two cases will be of any benefit to the cause of humanity, you are at liberty to use them.

Yours truly,

C. C. HOMER.

This letter is from a friend who has taken some interest in letting the good effects of the "Radical Cure" be known:

Hartford, Aug. 16th, 1864.

*Dear Sir:*—Since being here, I have become acquainted with a case of intemperance, which, I think may be cured by your Remedy. He is perfectly willing to take your medicine, so that it will not be necessary to take it in liquor. In another instance I have recommended your Remedy, and it proved cure. The last I knew about it the man had not drank for over a year, nor had he any inclination to. I shall send for the medicine for this man as soon as I get your answer.

Yours truly,

A. M. KNIGHT.

Here is one from New Hampshire, which shows what a single bottle of the "Radical Cure of Intemperance" will do:

Portsmouth, June 20th.

*Dear Sir:*—Having taken your "Radical Cure" some two weeks, with good effect, thank God! and not having taken quite one bottle, I wish to know if I must continue to take it until all is taken. I thank God and you that I ever took it. I have no desire for drink. You may use my name to do good to others. I have drank for years.

Yours with respect,

D. Y. ADAMS.

## What the Papers Say.

We would call attention to the "Radical Cure for Intemperance, prepared by Dr. Beers. We know of many who had the desire for alcoholic stimulants entirely removed by its use.—*Boston Journal.*

In the Providence of God, while influences are at work to make us a nation of drunkards, a medicine has been discovered that destroys all desire for intoxicating drinks.—*Transcript.*

A Radical Cure for Drunkenness may be procured of Dr. Beers, of this city. There is no humbug about this. Try it, you who are afflicted with too great a desire to imbibe to excess.—*Pilot.*

Any amount of evidence from all directions could be produced, if required, but the above is certainly sufficient.

Write to E. S. WHEELER, corner of Sheriff and Prospect st., or call at the office, Sheriff street, second door from Prospect st., Cleveland, Ohio.



# THE AMERICAN SPIRITUALIST

PUBLISHED EVERY TWO WEEKS BY  
The American Spiritualist Publishing Company,  
Only  
One Dollar a Volume.

ADDRESS "THE AMERICAN SPIRITUALIST."  
OFFICE 47 PROSPECT STREET, CLEVELAND, O.

## BUSINESS NOTICES.

All business Notices are excluded from the Literary Department of the paper, but may be published under this head at twenty-five cents a line.

A. A. Wheelock, Managing Editor.

The Managing Editor will answer calls for Lectures, officiate at Marriage Ceremonies and attend Funerals.

## RATES OF ADVERTISING.

Inches	1 issue.	1 time.	2 issues.	1 month.	4 issues.	2 months.	6 issues.	3 months.	8 issues.	4 months.	10 issues.	5 months.	13 issues.	6 months.	19 issues.	months.	26 issues.	1 year.
1	1.00	1.56	2.68	3.80	4.92	6.04	7.72	11.08	150.0									
2	1.75	2.56	4.19	5.81	7.44	9.07	11.51	16.39	22.08									
3	2.50	3.56	5.70	7.82	9.96	12.10	15.30	21.70	29.16									
4	3.25	4.56	7.21	9.83	12.48	15.13	19.09	27.01	36.24									
5	4.00	5.56	8.72	11.85	15.00	18.16	22.88	32.32	43.32									
6	4.75	6.56	10.23	13.86	17.52	21.19	26.67	37.63	50.40									
7	5.50	7.56	11.74	15.87	20.04	24.22	30.46	42.94	57.48									
8	6.25	8.56	13.25	17.89	22.56	27.25	34.25	48.52	64.56									
9	7.00	9.56	14.76	19.89	25.08	30.28	38.04	53.56	71.64									
10	7.75	10.57	16.27	21.90	27.61	33.31	41.83	58.87	78.72									
11	8.50	11.58	17.78	23.91	30.13	36.34	45.62	64.18	85.80									
12	9.25	12.59	19.29	25.92	32.65	39.37	49.41	69.49	92.88									
31	10.00	13.60	20.80	28.00	35.20	42.40	53.20	74.80	\$100									

GO AND HEAR HIM.—Next Sabbath, the Society and Lyceum in this city will be addressed by J. M. Peebles, who has recently returned from Europe. Mr. Peebles takes first rank as a speaker, author, and earnest worker in our cause. Every friend of the cause in Cleveland should turn out to hear him, and especially every member of the Lyceum. Let the Hall be filled.

## The Benefits of Advertising.

There are many who think that advertising does not pay. For the information of such, we give the experience of a few of the most successful business men in the country. They have had experience and know whereof they speak:

"Without advertisements, I should be a poor man to-day."—H. T. Helmbold.

"My success is owing to my liberality in advertising."—Bonner.

"Advertising has furnished me with a competence."—Amos Lawrence.

"I advertised my products and made money."—Nicholas Longworth.

"Constant and persistent advertising is a sure prelude to wealth."—Stephen Girard.

"He who invests one dollar in business, should invest one dollar in advertising that business."—A. T. Stewart.

## Appointments.

A. A. Wheelock will speak at Birmingham the first Sunday of each month.

At Thompson, July 17th, at 10½ A. M., and 2 P. M. Will meet with the Lyceum just organized.

Prof. E. Whipple will speak at West Richfield the last Sunday of July. Meeting at 10½ A. M. and 1 P. M.

Mrs. Hardinge's appointments for August and September are as follows:

Geneva, O., Sunday, Aug. 7th.

Ashtabula, " Tuesday Eve., Aug. 9th.

Jefferson, " Thursday " " 11th.

Painesville, Saturday and Sunday, Aug. 13th and 14th.

Milan, " " " 20th and 21st

Farmington, " " " 27th and 28th.

Cleveland (Lyceum Hall) during the Sundays of Sept.

The friends who desire Mrs. Hardinge's services any of the unoccupied time during these two months, and within reasonable distance of Cleveland, should make arrangements at once, which they can do by addressing A. A. WHELOCK, 47 Prospect st., Cleveland, O.

**JESUS: Myth, Man or God.**—By J. M. Peebles. We have received a few copies of this suggestive and deeply interesting Volume, direct from the English Publisher, which we offer at the extremely low price of 50 cts. Postage 4 cts.

## Encouraging Responses.

As our space is limited, we can present but few of the great number of encouraging letters received since our recent enlargement of this journal. Deeply grateful for kind words, and more substantial aid sent with them, we shall strive to make THE AMERICAN SPIRITUALIST a sufficient inducement to cause others to do what these kind friends have so promptly done, and are still doing: aid and assist in the support of this paper. Friends, we sincerely thank you.

PUBS. AMERICAN SPIRITUALIST:

Dear Sirs:—Will you have the kindness to send me some specimen copies of your paper? I notice that the Vermont State Convention of Spiritualists recommend THE AMERICAN SPIRITUALIST.

Very truly yours,  
C. H. LELAND.  
Assonet, Mass., July 8, 1870.

MR. BACON:

Dear Sir:—I have not until this renewed my subscription for the SPIRITUALIST, which I suppose I should have done some time ago. Enclosed I send two dollars, and Lawrence's dying words, "Don't give up the ship." I am, as ever, yours for truth and progress,

BENJAMIN BLOOD.  
Dracut, Pawtucket Bridge, June 27, 1870.

DEAR WHELOCK:

Enclosed, \$2—one dollar for my own subscription, and one for Charles Jayne.

B. C. HEALD.  
Kelloggsville, Cayuga Co., N. Y.

MR. WHELOCK:

Dear Sir:—Our meeting to-day was a complete success. Our Secretary will report to you soon. I send you \$4.50 for subscriptions to THE AMERICAN SPIRITUALIST.

D. M. KING.  
Mantua Sta., O., June 26, 1870.

A. A. WHELOCK:

Dear Sir:—I did tell J. O. Barrett to send SPIRITUALIST, etc. Enclosed please find amount for two copies one year.

Yours truly,  
S. W. FOSTER.  
Lowell, Mass., July 6, 1870.

DEAR BRO. A. A. WHELOCK:

Enclosed find \$2 for the AM. SPIRITUALIST, which is the full extent of the subscription received by your humble servant, to date. I am missionarying in connection with J. O. Barrett, and healing the sick to good acceptance, and, I hope, strengthening our good cause—that needs better, more independent workers than myself. I never before realized how hungry the people are for the truth and freedom.

With esteem, faithfully yours,  
U. S. HAMILTON,  
Black River Falls, Wis., July 1, 1870.

MESSRS. EDITORS:

The specimen copy of your paper which I sent for, came to hand yesterday. I was somewhat amused this afternoon, after reading enough to know that I wanted the AMERICAN SPIRITUALIST, thinking that others might want it too, I walked out, paper in hand, never dreaming that there was anything spooky about it. It must be an awful sensation to a materialist to come in contact with a spook! Well, I am not in the least fearful of this new spectre of power, though power it is; and it may grow to a formidable and dangerous power. I dread soulless institutions, more than spirits either in the body or out of the body. I herewith send you one dollar for the paper. Another man here took the address. I wanted him to send with me, but he said he must see his partner first.

Mattoon, Ill., July 5, 1870. STEPHEN HEDGE.

A. A. WHELOCK:

Dear Brother:—Enclosed find a list of twenty subscribers for our paper, with money. I have remained in this vicinity of the State since we parted at Sparta, and have met with good success, lecturing almost every evening, before large audiences, this hot weather. I shall hold several mass meetings in our State. Now can you possibly come and speak with me at some of them? I shall do all I can for our paper. I shall return home at the close of next week.

Faithfully,  
J. O. BARRETT.  
West Salem, Wis., June 30, 1870.

THE CAREER OF THE GOD-IDEA IN HISTORY, 216 pp. THE CAREER OF THE CHRIST-IDEA IN HISTORY, 161 pp. Hudson Tuttle. Boston, Adams & Co. For sale by the AMERICAN SPIRITUALIST Publishing Company.

These companion volumes by Hudson Tuttle, published this season by Adams & Co., are in matter, style and make-up, exactly the books we have waited for. When we did not know the Spiritualists of the day as we now do, we used, in conventions and the like places, to urge that funds should be raised to forward the publication of similar works. Since then we have learned that to raise money for any purpose, was not the forte of Spiritualists generally, and that practical action was not to be expected of associations, which only met to resolve and re-resolve state platitudes endorsing moral truisms. But at last, thanks to Mr. Tuttle's inspiration and industry, and to the liberality, enterprise and good taste of his publishers, the public has in part the means of education we have been anxious to see in its possession. The author has begun well, and in the right place—not born, as some confess themselves to have been,—"given by temperament and organization to belief and trust." Mr. Tuttle affirms that

"As a rule applying to the past, the more followers a system has, the greater the probability that it is false; and another equally applicable is, that the older an idea is, the greater the probability that it is false."—[Career of the God-Idea, p. 152.]

We soon become conscious of Mr. Tuttle as an iconoclast, but he forces us to see that the gods he shatters are but material images after all; Phidian Jupiters, perhaps, yet with rat's nests in their empty heads instead of brains.

These books are small—160 and 216 pages respectively. The arrangement is good, the compilation well done, evincing industry and analysis, the argument fearless, and the conclusions, if the expressions of the writer be taken in a liberal spirit, inevitable. After making an interesting statement of the history of "The God-Idea," Mr. Tuttle tells us, "All we know is phenomena and their laws." This is to him the ultimate. What he may consider a legitimate inference from such knowledge, we are not informed. The religious belief of the author is not expressed. To us, method signifies mind, nature's method the order of the Infinite mind, and as such, a revelation of divine character. We do not know that Mr. Tuttle would accept our idea, but we assume it to be logical, from his statement of facts. Perhaps in the forthcoming volume, "The Religious Idea," we shall gain more insight to Mr. Tuttle's opinions, than the severity of his adhesion to the domain of positive knowledge, allows in this book.

The Career of the Christ-Idea is no less interesting than its precursor, and is treated with equal ability in the same manner. Jesus is assumed to be an actual man, and historic character. Three-fourths of the book is devoted to him, and yet, in this book as in every other, we see a total lack of that historical authenticity which should be obvious in the case of so distinguished a personage, if an entity. Without vouching for their accuracy, the author takes the New Testament account of Jesus as the basis of his argument, and discusses him, and the sequel of his assumed life, as the representative of his class. In the utter absence of more reliable history, nothing better could be done, and Mr. Tuttle is not called upon to prove the identity of the man, in order to develop the mythology of Pauline Christianity, dogmatically and irrationally assumed to be based upon his individuality. The ultimate of the "Christ-Idea" leaves us more satisfied than the conclusion of the first volume. The sense of the "Christ-Idea" is that all have a divine nature. This is out into sunshine! The ultimate of Mr. Tuttle's idea of God, as far as developed, is a cold, dubious pantheism. But if, as we assume to be the case, the author, true to himself, expresses what he knows instead of his hope or faith, we can but commend him for his faithfulness, and fraternally join with him in the effort not only to enlarge the area of science, but to purify human life, that clairvoyant insight may marshal us the way to a positive knowledge and comprehension of spiritual realities.

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