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\$1 A VOLUME.

STEP BY STEP.

BY DR. J. G. HOLLAND.

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count these things to be grandly true,
That a noble deed is a step toward God—
Lifting the soul from the common sod,
To a purer air and a broader view.

We rise by the things that are under our feet,
By what we have mastered of greed and gain,
By the pride deposed and the passion slain,
And the vanquished ill we hourly meet.

We hope, we resolve, we aspire, we trust,
When the morning calls to life and light,
But our hearts grow weary, and ere the night,
Our lives are trailing in sordid dust.

Wings for the angels, but feet for the men!
We must borrow the wings to find the way—
We may hope, and resolve, and aspire, and pray,
But our feet must rise or we fall again.

Only in dreams is the ladder thrown
From the weary earth to the sapphire wall;
But the dreams depart and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound,
We must build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

[Written for the American Spiritualist.]

DEERING HEIGHTS:

Free Love and Communism as there Practiced, and their Results.

BY HUDSON TUTTLE.

Entered according to Act of Congress, in the year 1870, by Hudson Tuttle, in the Office of the Librarian of Congress, at Washington.

CHAPTER II.

Then she—whom both his faith and fear enchanted,
Far beyond words to tell,
Feeling her woman's finest wit had wanted
The art he had that knew to blunder so well—
Shyly drew near, a little step, and mocking,
"Shall we not be too late
For tea?" she said. "I'm quite worn out with walking:
Yes, thanks, your arm, and will you—open the gate?"

Our story begins with the wedding, but perhaps the reader is curious to know how the wedding was brought about, and something of the history of the fair one who shared it. It were the plain duty of the writer to give this information before going further, for beyond this point, such knowledge would be out of place, and a stumbling block to the critic. The latter consideration alone would convince us, for as a writer we are mentally fearful of these same critics, who never write anything valuable themselves, but are quite ready to tell others how they should write. No one can deny that it is the first essential requisite for the author to write the truth, especially the romancer, who is expected to entertain by his happy delineations. If he does not place facts in their actual relations, he must connect them in a possible if not probable manner. This will give the above-named critics an opportunity to cavil; but as the author expects to be in a foreign country when they dissect his production, and emphatically forbids his friends from sending him, by letter or paper, anything alluding to the success of the work, he will say to the craft, "What I have done to many a luckless author, do ye even so unto me."

Victor Leland was an only son, and the only child,

since Mary was laid under the great elm. He had been shielded from rough contact with the world, and allowed to develop his mind as his inclinations led. He inherited from his mother a studious disposition, and his primary education was received from her. She taught him the primary branches, and when he went to the academy, was his constant assistant. She was more than a mother, she was his constant friend, in whom he placed unbounded trust. It was while at home, on a long vacation, that he saw a beautiful poem in a paper published in an adjoining State. It was of such exquisite finish, it breathed such a delicate fragrance of feeling and susceptibility, that he was charmed as he read and re-read the musical lines.

"By Miss Mary Malcolm," mused he. "I would I were acquainted with her. Bright and beautiful must she be to write in such exquisite measure."

Just then Will Alden came in. He was a son of a neighboring farmer, a strange and peculiar specimen of a country youth, with a fair, dark eyes, a general sharpness of features, and a set out to be Roman, but was too flattered by an incipient beard and mustache, forming a tinct black hairs, scattered and demoralized. He was broad-shouldered, but thin-chested, with an awkward stoop, and when he sat down, he fell out over half the room. He was not a scholar, but had from the "beginning," as he said, given himself to the study of Shakspeare and Byron. The only expression ever observed on his face, was a cynical smile, accompanied with a peculiar, mechanical laugh. More awkwardness it would be difficult to condense in an individual, than in him; yet he held a strong influence over Victor. They had been early associates, and a friendship had sprung up, founded on opposites. Victor was exceedingly annoyed by the laugh and remarks of Will at all times, there was something so cold and heartless about them; but at present he was in no mood to endure them. As he entered, he uttered a low, suppressed laugh, that sent the blood in a flash through Victor's veins.

"Ha, ha, Vic., have you turned poet? I have always told you, poetry contained all that was worth knowing. But do not waste your time on newspapers, boy; read Shakspeare, and learn what true poetry is."

"I wish you to read this, Will."

"Oh, I have seen that. A dowdy-dowdy girl wrote it, just out of school, with head full of moonshine."

"Hold! I say it is charming, beautiful, exquisite! The best of critics would pronounce it faultless."

"There, now, Vic, you are off like a comet. You are in love with the writer."

"No, but I wish to have you treat her with justice."

"When do you expect to be married?"

"Will, this will not do. I am in no bantering mood. Can't we admire an author's verse, without being in love?"

"Certainly, but you are beside yourself. You were born, I heartily believe, in the full of the moon, and are given to fantasy. Did I not overhear you say the author must be beautiful?"

"Well!"

"Well, the next we shall hear is that you are off in search of her."

"Nonsense!"

"That would be romantic. I can see how it would turn out. Did I ever tell you of my adventure?"

"You have not."

"It was precisely parallel with yours. Saw a sonnet on Shakspeare, in a magazine, by Miss Lettie Linny. It was rather good. There sighs a kindred soul, I said—loves Shakspeare. We corresponded. I pictured her as radiant, with red cheeks, soft, sunny curls, blue eyes, and gentle as the soft breath of spring. The end was, I made a trip of two hundred miles, to visit her. Shades of the bard of Avon! I met an old maid of forty-six summers. I tell you, Vic, I could take a broomstick, and with ten yards of calico, ribbons, and a few other necessities, make up a better looking woman. She had not much face, and that was wrinkled, like the end of a money bag. She had two beads for eyes. She was bald, when wigless, but wore a few stray curls on her forehead. "What!" asked I, aghast, "what! is this Miss Lettie Linny?"

"Oh, William Alden! dear, dear William! you have come at last!" she cried, and grasped my hand with her long, bony fingers, and I thought she would faint in my arms.

I was overwhelmed—utterly dejected and demoralized, and rushed out and away—not into the street, but into the wood, for fear of pursuit—and staid concealed until the train came which bore me home.

That is the way it will be with you. Depend on it, this girl has just broke loose from a boarding school, or is an old maid, who can't forget that she was a girl."

"Do you not believe that the soul can recognize a kindred soul?"

"Well, Vic, I have thought so, but this experience was a damper."

"I do. If you, or forty like you, get deceived, that is nothing to me. I live for myself. Now it is evident that man and woman are counterparts of each other; that their mutual happiness depends on the proper union of the individuals. The senses often mislead. How else can this relation be understood, except by an interior perception?"

"All I have to say is, that the soul does not often practice this perception, for few are the unions that indicate it."

"I have no desire to discuss this point, which is your favorite hobby."

"I will leave you, then, to your dreams; but I warn you not to marry a stray moonbeam, however strong your soul may feel its 'interior perception.'"—Saying which, he passed out, and his low laugh was audible in the distance.

"It would be singular," mused Victor, "if this song should be warbled by other than pure lips, from a heart unsullied by guile. I am inclined to write and thank the author for the pleasure I have enjoyed by its perusal."

The letter was written, an answer received—another, and another; and before the close of the year, in the early autumn, he visited the writer.

There are crises in our lives, as there are in history. We count from them as eras.

It had been arranged that Mary should meet him at the depot; and as the cars sped swiftly along, cutting off from his check station after station, he was excusable for a slight nervousness; and as the last station went by, for debating with himself if it were not best to proceed with the train, and thus avoid the interview. When our own happiness is involved, it is of the same magnitude as that of worlds, and in these few moments, the fate of Victor Leland was being decided. Every revolution of the wheels was an element of that destiny. Nearer,

nearer to his destiny rushed the train. Hills and valleys, cultivated fields and woodlands, green meadows, close shaven pastures, where white sheep and lowing cattle cropped the tender grass; through deep cuts, concealing all, and then launching across ravines, with extended prospect—on, on—nearer, nearer—when suddenly, like a demon, the engine gave a prolonged shriek, the train moved slower, and with a series of concussions, came to a halt. "Midfield!" shouted the brakeman, slamming the door, with the word, so exactly that no one heard what he said.

The depot was a small, brown building, with such an enormously projecting roof, serving as a piazza, that it appeared like a baby with his grandfather's hat. There were few other buildings in sight. At train-time, an active centre; at others, a forsaken place.

Victor passed out on the platform; his mind was filled with a cloud of thoughts. Should he be able to recognize her? Would she be like her miniature? Could he expect to actualize her ideal? In the midst of the fog, the sun broke out at once. Mary, with thoughts very similar to his own, sat by the station door, eagerly watching the passengers alight. She intuitively singled out the object of her search, and when he approached, she arose with exquisite grace and holding out her hand, said very low:

"I believe this is my friend, Victor Leland."

Her usually features were tinged with a soft hue, given by her embarrassment, which gave her an ethereal expression. It was a quick glance Victor gave, but he saw in every feature. A full, rounded face, red lips that seemed made to smile and speak gently, arching eyebrows, and eyes of deepest blue, and a full, white forehead, around which fell hair of richest brown. He saw that in form she was tall, strong, but slender; and her manner was quiet, self-possessed, elegant and refined.

"Mary Malcolm, I had doubted if I should know you, but it was an uncalled for doubt."

Mutually their hands met in cordial clasp. She, with a woman's quick intuition, felt that her confidence was not misplaced. There was no embarrassment, but they seemed to have known each other from infancy. She conducted him to the carriage, where her father and little sister were waiting, and introduced him.

Mr. Malcolm was perhaps fifty years of age, but a series of misfortunes, last of which was a painful disease, made him appear much older. Bessie, the sister, was a pale, ethereal child of fourteen years, with beautiful blue eyes and sunny hair, and could be likened, with pointed similitude, to the Innocence Flower, which spreads its delicate petals on its slender stalk, on mossy banks of southern aspect, while the snow still lingers.

The wife and mother had passed the shadowy river, and Bessie's mother, sister, and friend were all combined in Mary.

It was a delightful drive of two miles to the residence of Mr. Malcolm. The October sun was declining in the west, filling the air with a flood of golden haze, through which the red and yellow of the forest leaves glimmered like gaudy flowers toned by the distance. There was not the slightest breeze, but as the sun went down, all nature seemed sinking into perfect repose. They conversed freely together, but despite his efforts, all Victor's remarks were addressed to Mr. Malcolm. When he considered the ungallantry of this, and sought to amend, there was not an object in all that glorious landscape, on which he could found an observation, or an idea in his mind he considered worthy of her to whom he above all things sought to be pleasing.

Victor Leland was not sentimental, in the usual acceptance of that word; but nature, the atmosphere, the sunlight, the trees, even the singing birds in the elders by the roadside, one and all conspired against him. Had they been alone, he probably would have taken her hand and said nothing. As it was, that would not do. He nervously, turned, and complimented Bessie

by saying she resembled her sister—which she acknowledged by slyly looking at Mary; and then meeting a large herd of cows, he rallied grandly, and asked Mr. Malcolm "if this was a dairy region."

Mr. Malcolm said that it was very much of a dairy region—and a subject which at first seemed to hold out the hope of lasting a long time, was at once demolished.

Not sentimental, but Victor had never loved before. It was a sudden, overpowering sunburst, and just opening his eyes to the reality, he was dazed. The gentle Mary, sitting, wrapt in solitude, near, yet far away, seemed a part of the glowing landscape. A devout and holy feeling, like that which seizes a Moslem when he enters a mosque with unsandalled feet, filled his mind, and when he had expected her to be nearest, she was farthest away.

Two miles of space cannot represent an eternity of time, although Victor persuaded himself that it did. They reached home, and he assisted Mary and Bessie to alight. The latter had a blue ribbon around her neck. Oh, how it waved in after years, in the winds of memory!

(To be continued.)

What is Education? No. 1.

BY GEORGE HASKELL.

The popular idea of education is, passing through a routine of discipline where the youthful mind is filled with the thoughts or dogmas of predecessors, and having passed through a course of drilling, the child is produced.

The term *education* indicates its meaning; it is to draw out, to unfold and develop the innate powers. It means something more than cramming the youthful mind with the thoughts of others, however valuable and important those thoughts may be.

The present popular school systems are deficient in some important particulars. Proper, systematic bodily exercise is neglected, and an unbalanced condition of the physical system, ending in physical or mental debility, or death, is the result. When children are confined to the school room six hours a day, without physical exercise, they are not in the best condition for the full development of the mind. But let a portion of the time be devoted to systematic labor or exercise in the open air, instead of confinement in an ill ventilated school room, and greater advancement will be made in mental improvement than if the whole time were spent in study and recitation.

Education is the unfolding or development of all the powers of body and mind, and is not limited to the early years of this life. We are never too old to learn something useful. We should make education a lifelong pursuit; and while we provide for the young, we should not neglect any age or condition.

Are the popular educational institutions of the day adapted to accomplish the work in the best manner? Let us look at results. The immature mind is stimulated to undue exertion; its powers are overtaxed, and without proper physical exercise it becomes languid, and mental imbecility or physical death is the natural result. How many of the most promising minds are thus broken down and rendered useless! Our popular colleges and educational institutions are defective; they do not provide for the healthy bodily exercise so much needed. We want something better adapted to our condition and needs. We want schools where both sexes can have equal advantages and be educated together. We want schools where physical and mental discipline and training shall proceed together, and where the purest and most elevating morality shall be inculcated, but no sectarian dogmas taught. Leave the mind free to form its own religious creed and obey its own intuition. We want schools where all the science of life, or a true system of living shall be taught and practically illustrated. We want schools where all the

powers and faculties of body and mind can be developed and prepared for use. We want schools where the use and abuse of all the bodily organs will be so understood and impressed upon every mind, that the evils that result from ignorance may be avoided. We want schools where there will be freedom to think, freedom to speak and freedom to act—provided such action does not infringe on the equal rights of others. We want children reared where they will be free from the pernicious influence of all vulgar or vicious habits; where they will not be encouraged, by precept or example, in the use of vulgar or profane language, or stimulants of any kind, but where tobacco and all intoxicating drinks shall be regarded as deadly poisons. We want schools where some useful trade or occupation shall be taught in connection with the mental training, so that when children shall arrive at mature years, they will be prepared for the arduous duties of life. In short, we want schools where improvement and advancement can be made in everything that pertains to human welfare.

As professed reformers, we see and deplore the defects in our popular educational institutions, and we should feel the importance of supplying a remedy. Who is ready for such a work? Who is prepared to make an effort to inaugurate a better system of education—better adapted to meet the demands of this progressive age, and better fitted to elevate and purify the whole physical and spiritual being?

To the Spiritualist Lecturers of America.

DEAR FRIENDS AND CO-LABORERS:—The recent Spiritualist Camp meetings held during the summer of 1870, at Harwich, Cape Cod, and Walden Pond, Concord, Mass., were eminently distinguished for the cordially fraternal spirit that pervaded the speakers present. Although the public exercises maintained a high standard of excellence, and were interesting and instructive to the audiences, yet the deepest and purest inspirations on these occasions, were *fraternal*, seeming to the assembled speakers like a new baptism of love, from which a more internal and permanent interest in each other's welfare would be sure to grow.

This sentiment found expression in an impromptu meeting of the lecturers assembled at Harwich, which resulted in the appointment of a committee to devise the form of a society or club, of which every lecturer identified with the public advocacy of Spiritualism, might become a member. At Walden Pond, that committee reported the following articles of association, which were unanimously adopted by the speakers present, who at once enrolled their names as members:

SPIRITUALIST LECTURERS' CLUB.

Whereas, We the undersigned, lecturers in the field of Spiritual Reform, feeling the necessity of a closer community of interests, as well as of sentiment, for reciprocal and beneficial purposes; and feeling, likewise, that the welfare of associations and public meetings, held for the furtherance of the cause of Spiritualism, will be enhanced thereby, as well as our own, mutually agree to abide by the following

Articles of Association.

ARTICLE 1.—This Association shall be known as "The Spiritualist Lecturers' Club."

ART. 2.—Section 1. The cultivation and preservation of a true fraternal unity, by practically extending to each and all, in essential things, unity; in doubtful things, liberty; and in all things, charity. 2. The regulation of the price of lectures. 3. The securing of a fund for the purpose of assisting each other in case of sickness or other necessity.

ART. 3.—Sec. 1 All lecturers may become members of this association, by signing these articles, or causing the same to be done, and paying the regular initiation fee of \$1.00; provided, not more than three members object, in which case satisfactory reasons shall be rendered therefor. 2. Any person sympathizing in these objects, may become an honorary member by paying the amount of the regular initiation fee, or more, annually, and receiving a majority of the votes at any regular meeting of the Association. 3. The regular monthly contribution shall consist of fifty cents from each member. The non-payment of dues for three months, will forfeit the claim of the delinquent upon the beneficiary fund. 4. Any member of this Association may withdraw at any time upon the payment of all arrearages, and notification of Secretary.

ART. 4.—The Officers of this Association shall consist of a President, two Vice Presidents, a Secretary and a Treasurer, who shall constitute an Executive Board, to be elected annually.

ART. 5.—The respective officers of this association, shall

perform the duties usually devolving upon such officers in similar organizations.

This Board shall have exclusive charge of all financial operations, including the direction of the Treasurer as to the bestowal of benefits, and other disbursement of the funds, and shall make an annual report of their transactions, signed by each member of the board. They shall also determine and announce the time and place of the regular meetings of this Association.

Up to the present time, (October, 1870,) the Club comprises the following members:—A. E. Carpenter, Thomas Gales Forster, Susan M. Johnson, Dean Clark, Sarah A. Byrnes, Heman B. Storer, J. H. Powell, George A. Bacon, Edward S. Wheeler, John P. Guild, A. H. Richardson, Isaac P. Greenleaf, N. S. Greenleaf, J. H. Currier, Isaac H. Rhodes, William Denton, N. Frank White, Mrs. E. M. Wolcott, Susie A. Willis, Cephas B. Lynn, A. A. Wheelock, Hudson Tuttle, Mrs. S. E. Warner, Moses Hull, Mrs. Frances A. Logan, Henry T. Child, J. H. W. Toohey.

Besides these, there are fourteen honorary members, whose donations to the club are prompted by sympathy with its objects, and a desire to assist those who are seeking to assist each other to attain a more perfect union of feeling and purpose in the life work to which they have been called.

The officers elected to serve for the year commencing Sept. 1st, are:—Judge J. S. Ladd of Cambridge, President; Mrs. Sarah A. Byrnes of East Cambridge, Miss Susie M. Johnson of Milford, Mass., Vice Presidents; George A. Bacon of Boston, Secretary, Dr. H. B. Storer of Boston, Treasurer.

At the first meeting of the Club, the subscriber was requested to prepare this statement of its origin and purposes, for publication in the Spiritual papers, and cordially to invite every lecturer in the ranks of Spiritualism, to join with us in this effort for mutual acquaintance, co-operation and protection; also, to invite the general and generous co-operation of all persons who are interested in the public advocacy of Spiritualism. We should be glad to enroll the name of every true Spiritualist in America, upon our books, as an honorary member, receiving \$1.00 as his or her annual fee, and as much more as the generosity and means of the donor will permit. We hope and expect to create a fund, mainly by the just liberality of Spiritualists in private life, which shall aid us in ministering to the necessities of any of our number, when sickness or disability offers occasion. Every Spiritualist in the land, who has any adequate conception of the nature of the reformatory and progressive movement in which we are engaged, knows that its public champions are called to a work of self-denial and sacrifice. To them, the ordinary channels of lucrative business, by which wealth, or even competence is secured, are closed. Whatever energy or natural ability they may possess, for successful competition in business pursuits, is transmuted into the force by which the ideas of the New Dispensation are apprehended, and conveyed to the public mind. If true to their work of universal philanthropy and the genius of the great movement which they represent, they cannot stop to chaffer and bargain for personal emolument or pecuniary gain. The temptation and the necessity to do this should be removed from them. While we believe that "the laborer is worthy of his hire," experience has taught us that *current funds* form a small part of the payment which advocates of reform have reason, as yet, to expect for their services. While they are able to work, they can usually obtain food and clothing, and conveyance from place to place; but when sickness or debility comes upon them, they have no funds laid by for a rainy day.

This Club intends to care for its members, and its core idea is absolute fraternal unity. Again we solicit the honorary membership and vital co-operation of Spiritualists everywhere. Fraternally,

Boston, Oct. 18, 1870.

H. B. STORER.

CAN BE SUPPLIED.—Back numbers of THE AM. SPIRITUALIST, containing Hudson Tuttle's interesting story, "Deering Heights," can be furnished those whose subscriptions did not begin with its commencement.

Letter from N. Frank White.

Messrs. Editors:—Accepting an invitation from friend Bacon, your Eastern associate, I feel inclined to write a word or two to you and my friends who are the readers of your excellent paper; not that I have anything important to say, but because it seems good now and then, to enjoy a social chat.

I have passed a very pleasant summer here, on the New England coast, visiting my friends, speaking constantly Sunday, and attending those delightful picnics, clam bakes and camp meetings, for which this region is noted. While the clams, and the surf bathing, and the bracing sea breezes, have been invigorating the physical; through the social communion, the intellectual feasts, and a free interchange of thought, my spiritual strength has also been renewed, and I feel more than ever ready to go out this winter, to do battle with the hosts of Error, Ignorance, and Superstition. I had hoped to go West this fall and winter, for I find myself often longing for a renewal of the friendly intercourse I have enjoyed with its big hearts, in the days past. Duty, however, has seemed to call in another direction, and so Southward I go, leaving the "Hub" behind me, and the broad prairies and fertile valleys of the "Great West," away off on my right; yet I know that while pioneering in this new Southern field, sustained by the consciousness that I am proclaiming the glorious "Gospel of truth," and cheered by the pleasant remembrances of friendly communings, the past summer, in the East, my thoughts will often reach away out across the Alleghanies, to that hospitable Western land, and hope will promise that some time I shall be again permitted to visit it. Friend Bacon kept you so fully posted in regard to matters I have about, that it would be preposterous for me to attempt to offer anything in the way of information. I will only say that the evidences of the rapid growth of spiritual thought are so many and so conclusive, that my heart grows glad daily, and I feel content, by my feeble efforts, to help on that growth, receiving my recompense in the consciousness of success, even if the pocket is often empty, and pecuniary anxiety sometimes grows oppressive, in the satisfaction of knowing that twenty years of pioneer labor in the field of progress, has not been in vain. There is surely a reward in the future, not to be equalled by anything in the present. Seeing the great heart of the intelligent world arousing, thrilling with new thought, and so manifestly throwing off the fetters of religious ignorance and superstition, we can, I think, afford a few more years of pecuniary care and anxiety, and continue to work earnestly on, with pen and voice.

Long may THE SPIRITUALIST, with the rest of our Spiritual and progressive papers, live to spread the knowledge the world so much needs to-day; and may we all have strength to stand boldly up, in private as well as in public, opposing that bloated and corrupt power which is combining for a last and desperate struggle against freedom of thought, our glorious humanity birth-right.

N. FRANK WHITE.

Roston, Oct. 19, 1870.

The Roman Catholics and the Public Schools.

"Let the Public Schools go to where they come from, the devil."—*N. Y. Freeman's (?) Journal, Roman Catholic Organ.*

The Jesuitical Romish cat can't help moving her claws uneasily under the meal of pseudo liberalism, such men as the Rev. Mr. Hecker would cover her with. The Roman Catholic Church of New York State has received about two millions from the State treasury, and appropriated it to sectarian Romish institutions. It is said, the priests created institutions in order to draw money for them. All State appropriations to matters of the sort under the control of any sect, are public theft. Church property should be taxed and the revenue go to lighten the burden of the worker. All sectarian schools should come under the same rule. The Public Schools, the public law, the public order, all must be defended by Spiritualists and Liberalists against Catholics and Protestants alike. §

Slanders Half Served.

Spiritualism is now widely known, and Spiritualists occupy sufficiently responsible positions, socially and politically, to claim the confidence and respect of all intelligent communities; accordingly, justice demands that they assert and maintain their rights. If slandered, they should compel vilifiers to pay for the luxury of their wickedness.

While that noble woman, Emma Hardinge, was recently lecturing in Chicago, a prominent Universalist clergyman, preaching in the city, made certain villainously vicious statements to Mrs. Dr. Avery, touching the moral character of Mrs. Hardinge, who when very justly informed of the same by her friend, addressed a note to the reverend gentleman, at the same time engaging her attorney to proceed with prosecution. The result was—excitement, a speedy "call," and a most humble, pleading apology on the part of the Universalist minister. Was not Mrs. Hardinge too lenient in letting him off with an apology?

Mr. Peebles has two written apologies from Universalist clergymen, and one from a Unitarian minister, asking pardon for reporting "hear say" statements that were utterly false. A few weeks before leaving California in 1862, he compelled a Roman Catholic devotee to sign a paper, confessing that he had libeled him. Engaged upon J. M. Peebles's biography, with packages of documents in our hands, we write what we know.

Inquiry—Should slanderers be let off with mere apologies? We are acquainted with one individual, at least, who would not permit any such trifling with right and justice. A few examples in this direction would be most salutary upon the priesthood, teaching them to not "bear false witness." No mortal shall with false tongue or filthy fingers, touch our reputation; it is too dear—our Spiritualism too precious. *

CONVENTION AT ALBION, N. Y.

In contrast to many public journals, we find the following candid and fair reference in the columns of the "Holly, (N. Y.) Standard," of the recent meeting at Albion.

The Orleans County Spiritualist Quarterly Convention was held in Bordwell's Hall, in the village of Albion, on Saturday and Sunday, the 5th and 6th of the present month.

The Convention assembled at 10½ o'clock, A. M., Saturday, with a goodly number of Spiritualists from different parts of the country in attendance. The morning session on Saturday was devoted wholly to conference until the time for adjournment. In the afternoon Mr. A. A. Wheelock of Cleveland, Ohio, Editor of THE AMERICAN SPIRITUALIST, delivered an able and eloquent address, setting forth the multitude of positive evidence upon which the Spiritualists' philosophy is founded, and in the evening, Mr. J. M. Peebles spoke, as only he can speak, of the great work that Spiritualism is doing throughout the world.

Sunday morning Mr. Peebles again addressed the large audience assembled, in a most feeling and convincing manner, upon the beauties of Spiritualism. In the afternoon, Mr. Wheelock served up a most sublime feast of reason, and in the evening, at the closing of the Convention, Mr. Peebles gave a lecture long to be remembered by all who heard him, upon the subject, "What does the Spiritualist believe?"

Upon the whole, the Convention was a great Spiritualistic success, and proved in the very best manner, the intense public interest felt in the vital subject of Spiritual communion, or, as the primitive Christians used to say, only in different words, "the communion of the Saints," and the rapid progress that this beautiful and ennobling philosophy is making in the minds of the people.

BOARD MEETING.

A meeting of the Executive Board of the American Association of Spiritualists, will be held at the office of THE AM. SPIRITUALIST, Nov. 22d, 1870.

Mrs. H. F. M. BROWN, Pres't.

DR. H. T. CHILD, Sec'y.

Speech in Unknown Tongues, and Mind-Reading.

BY HORACE DRESSER, L.L.D.

That some persons can give utterance to language other than their vernacular—language which they never learned, and whose meaning at the time of speaking thereof, they did not understand; that others can discern and read the minds and inmost thoughts of people in their presence, are facts well established by historical evidence and common observation, in these days of spiritual research and manifestation.

Instances of speech in foreign or unknown tongues, and of mind reading, are on record in the so-called sacred scriptures. Such speech, and discernment of the thoughts of others, are neither more nor less than the language and perceptions of invisible ones—spirits of human beings in possession of the bodies of those at this time known as mediums, and exercising for the occasion, their physical and intellectual powers and faculties.

It is proposed to examine a passage bearing upon the subject, as it reads in Greek, translating it therefrom, and giving to the same a brief commentary in passing. We hasten to note our views and thoughts upon paragraphs taken from the first Letter of Paul, written from Phillippi, a city of Macedonia, to the Corinthian receivers of the Higher Faith. They present striking instances of what, to day, we would call speaking mediumship, and mind-reading, or mental discernment by mediums. The common version only imperfectly conveys the idea of the Apostle. (See 1 Cor. 14 Chap., Sec. 21-25.)

GREEK TEXT.

Korinth A. Keph. id. Schi. 21. En to nomo gegraptoi. Oti en eteroglossois. kai en cheilesin eterois laloso to lao touto kai oud outos eisakousontai mou, lege kurios.

Schi. 22. O-te ai glossai eis semeion eisin, ou tois pisteuousin, alla tois apistois; e de propheteia, ou tois apistois, alla tois pisteuousin.

Schi. 23. Ean oun sunelthe e ekklesia ole epi to auto, kai pantes glossais lalasin, eiseltiosi de idiotai e apistoi ouk erousin oti mainesthe.

Schi. 24. Ean de pantes propheteuousin, eiselthe de tis apistos, e idiotes, elegchetai upo panton, anakrinetai upo panton.

Schi. 25. Kai outo ta krupta tes kardias autou phanera genetai: kai outo peson epi prosopon, proskunesei to theo, apaggellon oti o theos ontos en umin esti.

1. EN TO NOMO GEGRAPTAI. The term *nomos*, truly translated *law*, is here put for the Old Testament; it was used by the Jews for their entire Scriptures, comprehending the law, the prophets, and all their sacred writings, whether by Moses, their law-giver, or by their prophets, men who were the mouthpieces of spirits in giving utterance to what is called the poetry of the Bible. As law is defined to be a rule of action, and as these writings were such rule to the Jews, they properly and very justly denominated them the law. The quotation which follows, refers to a passage in the Prophet Isaiah. It may be found in Chapter 28, Sections 11 and 12.

2. OTI EN ETERGLOSSOIS, ETC. A comparison of the language used here by Paul with that of the prophet plainly enough exhibits their relationship, though the words differ in some respects. What was said by the prophet, poet, or vates, all these terms properly having the same signification, was verified most wonderfully on the day of Pentecost, as may be seen in the second chapter of the Acts of the Apostles. On that memorable occasion, men spake "with unknown tongues, as the spirit gave them utterance."

The men who thus spake were Galileans, but they spake in languages not their own, so that what they said was understood by the visitors at Jerusalem, at this time from all parts of the known world. These persons were Jews, coming from "every nation under heaven"—travelers and sojourners there for purposes of trade and traffic; and no wonder that they were amazed, every one of them hearing these Galileans speak in his own vernacular. These foreigners are thus represented as saying—"Behold, are not all these which speak, Galileans? And how hear we every man in his own tongue wherein we were born—Parthians, and Medes, and Elamites, and the dwellers in Mesopo-

tamia, and in Judea, and Cappadocia, in Pontus, and Asia—Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians. We do hear them speak in our tongues the wonderful works of God." This power has ever since been manifested in some degree, somewhere, in some age of the world; but as it was said by the prophet, the people will not hear. "As it was in the beginning, is now, and ever shall be," the men of to-day are few who are willing to hear. But "he that hath ears to hear, let him hear." "To-day, if ye will hear his voice, harden not your hearts."

The clergy tell the people that the speech in foreign languages on the day of Pentecost, was the work of a miracle; that the days of miracles are gone by forever, and hence, that what we declare, viz., that these speeches were no miracles, and that the same works are manifested to-day in our midst, being the exhibitions of the everlasting operation of the laws of Deity, "with whom is no variableness neither shadow of turning," and whose laws know no change, world without end, or ages upon ages, should not be credited by them—is wicked heresy, will endanger their salvation. The Lord have pity on both priest and people, and speed the coming day when such blindness shall obtain no longer.

Literally, EN ETERGLOSSOIS would require to be rendered, *in those with other tongues*; and this is seen to be true even in its most literal sense and application, by all who have witnessed spirit utterance in or by the lips of mediums, whether speaking in their own or another language. So EN CHEILEISIN ETEROIS, should be rendered, *in other lips*; this is equally true also, literally, for the spirit words come in or by the lips of mediums; but by figures of rhetoric it is lawful, and besides, the idioms of language require that there should sometimes be a departure from a literal version; in the words before us, therefore, as we see that the tongue and the lips of a person are the instrumental causes of words spoken, or language, we are authorized to put the effect for the cause, in our translation; it will then read, *by those who speak another language, and in other dialects, will I speak, etc.*

3. OSTE AI GLOSSAI EIS SEMEION, EISIN, etc. These words literally read, *therefore tongues are for a sign, etc.*; but the tongues in the mouths of persons surely are not here meant, but figuratively that which is produced by tongues, to wit, words or language: AI GLOSSAI, we therefore render, *languages*. The idiom of the English seems to require here that SEMEION, a sign, in the common version, should be rendered *evidence*, and that EISIN, from EIMI, should be rendered *answer*. We have, therefore, this reading—*languages answer for evidence*. Spirit speaking, therefore, through mediums entranced, in a language never spoken or learned by the medium, is here declared to be the most proper evidence or sign, to convince the skeptic of spirit agency. He cannot say the medium makes the speech himself, is practicing a cheat, for he knows, perhaps, that the medium never learned any language other than his mother language, and he hears him talk in a foreign one. On the contrary, E DE PROPHETEIA is put in direct opposition to the speaking of a spirit, through a medium entranced, in a language not his own, not only as to the kind of language, but its weight of evidence with a skeptic. It has an opposite meaning in this, viz., *trance speaking in the vernacular*. The word in the common version, is *prophecy*, and is generally understood to signify a foretelling of an event; but it is not used here to indicate foretelling; it is used to convey the idea of the spirit speaking through the medium, in the native language of the medium. This, it is said, will not convince an unbeliever in spirit manifestation by the use of language, for he will, perhaps, say the medium makes the speech himself—it is in his own every-day language. Prophecy, therefore, or spirit speech in the medium's constant language, as evidence, falls far below spirit speech in a language unknown to the medium. This is what the apostle endeavored to show in section 22.

(To be continued.)

God and Denton.

BY JOHN WETHERBEE.

After listening to Prof. Denton's admirable lecture—"Growth not Creation," Brother Reynolds said to me: "He wholly rubs God out," gives us only the universe—no Heavenly Father, no Heavenly Mother, only Nature's laws; no law maker but eternal laws, without beginning or ending; "without variableness or shadow of turning," working out a grand future for each or all. The latter remark or prophecy is good logic for to day is the bright and shining hour that the Pleocene or Devonian or Carboniferous periods in the world's youth, were in this long interval working out—and did. I think then, perfection is our destiny, and Prof. Denton's logic is good; but Bro. Reynolds asked for bread, and Prof. Denton gave him a stone. Now let me make a few comments, suggested by the foregoing:

"The ancient is not always true," said a sage, "nor the voice of many, the voice of God." Instinct antedates intellect. The heart is older than the head. (I am not speaking physiologically.) Impulse, from the beginning, has the start of logic. Ask your heart if you need proof—the answer will be affirmation. The intellect is dumb when the heart speaks. Intellect is a skeptic; it ever asks the reason why; answered, or not answered, the heart still utters its thought, and looking up or within, which is the same thing, says, "Our Father." "When your heart speaks," says Coleridge, "listen to its impulses; it is the voice of God." Some such thoughts as these ran through my mind at Brother Reynold's comments. I pity him whose head is satisfied but whose heart is hungry. The world is full of Reynoldses. They want sentiment as well as logic. The fact that *Cause*, or *Growth*, or *Universe*, or *God*, or what you will, has produced the human heart with its natural desires, which no science and no logic can feed; which, being a fact in the Universe, its needs are proof that it is normal and has its source of supply; and in our joys, if we are rational, and in our sorrows whether or no, we must say, "Our Father" or "Our Mother." "Our Universe," nor "Our Eternal laws," without we set aside all the laws and sense of language, will never meet the case.

I am not proposing to criticise Mr. Denton. He is one of the ablest of spiritualistic advocates—courageous, logical, scientific. His fearless and plain attacks on sacred errors make him deservedly popular. I wish he was duplicated a thousand fold; progress would be the gainer by it; but the Reynoldses were hungry; so would I have been if I had drank on Denton straight; but his words came to me bordered with a penumbra—it may have been from passing through my own mental atmosphere; if so, I thank God, or as the Professor would have it, the "Universe" for it, because it so took the chill off, that I was fed. None of us can unseat God, however much we may change his name; and the "Universe" of Prof. Denton and the "Nature" of the Editor of the *Investigator*, or the "Great Spirit of the red man, are all Theistic and not Atheistic, because of necessity associating intelligence or consciousness with the name or thought.

The Philosopher once said, "all we know of God is, that he hates inquisitive people;" and the Hebrew repeated it by saying, "He is past finding out;" why not stop there and say no more? I answer, because there is a spirit in man that came from the unknown, and it will peer into the unknown, whither it is bound. I have never known a man who did not instinctively or intuitively give the lie to all bald atheism, by expressions that recognize conscious intelligence in whatever name, masculine, feminine or neuter, we apply to the Great First Cause. It is of no consequence whether it is done so intelligently or not. The heart recognizes it, and the heart, as we have said, is older than the head, its pedigree more direct to Divinity, and while everything on the point as yet is but a guess, it will stand at the head of the corner.

No one can dispute the words on this point that Denton utters, for no one hath seen God at any time. It is my opinion, no one ever will. Mr. Denton is strictly scientific in rubbing out God, which our brother is so uneasy at. Whether he be right or wrong, no one in this world or the other either, as yet can dispute him. Science with its starry eyes has never yet been able to discover cause. She should not put on airs, as she is apt to, or act snobbishly toward Religion, because the latter has not been able to find God. I have an idea that neither ever will, but like the two lines taught in mathematics, forever approaching yet which never meet; but the thoughtful heart of man will feel that the goal of each is identical; this "Cause," the God of science, and "Our Father who art in heaven," the God in religion, are one and the same. The mystical forecasting element in man, ever discounting probabilities, sees in the present, of both science and religion—the one the child of the head, and the other the child of the heart; that they are one in essence, and that the highest minds in each find them already coalesced and rest there—a compromise between the head and heart. The humble saint who in his simplicity says, "Thou God seest me," and he whose Jovian head puts the universe in his crucible analyzing it, but repeat the same thought, however otherwise dressed; and the echo a thousand times repeated, is still the air from Palestine—"How amiable are thy tabernacles, Oh! Lord of hosts."

Prof. Denton pursues the scientific method. It would be out of place for him to give a consciousness to the Universe—his deity. Science is sensual, keeps on solid ground; that is its method. If he had intimated any consciousness to the universe, he would have been unscientific; he would not have been Prof. Denton; he went as far as facts would warrant. But how apt we are to listen to the empty sea-shell and hear the hum of its ocean mother. Call it poetry or sentiment if you will, but eliminate it altogether from human thought and you drape the universe in mourning, and make an "aching void" the world facts can never fill. Who doubts but the Professor says in heart to this coldly expressed universe, as the little child in its crib did to its father in the night: "Father, it is very dark, let me take your hand," and taking it, fell asleep, feeling secure? Who doubts but this bold iconoclastic professor has a heart that beats and whispers of an Infinite Father, a conscious Universe, and yet, like all the rest of us, in doing so, he wanders in the wilderness of thought or fancy, where the intellect cannot follow, but where the heart finds rest. Denton's force, as a speaker, is in the head not heart, and science is his prophet. I feel the truth of what he says. I feel also what I think he does, but which he certainly gives no expression to. I endorse his rationalism, his logic, his foundation, the facts of science, but my heart tells me of quite another world, the world of the ideal, and wholly beyond the world and fact of science. I clothe his materialism with an atmosphere of sentiment; I sense an Infinite consciousness which hears my heart's desires, and answers them in a way that needs no miracle; it is the Infinite intelligence, a part of which I am. Mr. Denton leaves this great thought unspoken; there he is right. Science cannot utter it; *God must be felt*, not proved or defined. Definition is idolatry. The spirit individualizing God in the mind, is as much an idolator as if it set up a stone and worshiped that. The thought individualized is not God, only an image which we make. The infinite is simply felt, never to be expressed. Mr. Denton is wiser than the Bible or the priests, for they attempt to express Him and fail. He sees its impossibility, and logic will not let him slip. Unfortunately for Bro. Reynolds and thousands of others, he fails to make the Infinite felt, hence their hunger. Ernest Renan, who expresses the unity of science and religion better than any man that I can think of, unless it be Theo. Parker, says: "Nature (Denton's God) (?) is immoral; the sun shines on the worst of crimes without veiling himself: he has smiled upon the most crying sins; but in the conscience rises a sacred

voice which speaks to man of the world of the ideal—it is the ideal which really is, and the fleeting reality only seems to be. I need no proof of God. I need only in silence hearken to the imperative revelation of my own heart." Perhaps the Reynoldses may find consolation in this Renanism; I can, it is my idea, but better expressed.

Perhaps after this, a definition from me will be superfluous. I do not propose to give one, but only to express as well as I can my own idea or what seems to fit my case. I feel that the universe or nature is no more God than my body is I. There is a spirit in me, older and higher than my body, physical or spiritual, which will exist through all the bodies it or I ever inhabit—this is my conscious self; so may the universe, of which I am an epitome, have its Spirit—infinite consciousness and intelligent, without beginning and without end, older than this universe, and will exist when it shall have so changed that nothing that now is will be, unless it be the Spirit of All, the Soul of the universe, "the alpha and omega, the beginning and the ending, the first and the last." This I am aware is not lucid; but this I know, and so does Bro. Reynolds, that there is a consciousness existing in each individual body, a part of it, the one is the product of the other; and that consciousness is the real man, and I infer logically or anologically, that in the universe there is also a consciousness, and a part of it the one the product of the other, and that Infinite consciousness is the real God. And my heart reaching forward where my intellect cannot follow, says blessed be his name forever and ever, forever more.

Kansas State Convention

A letter from our friend, Dr. F. L. Crane, formerly President of the Kansas State Association, recites the doings of their late Convention. He says:

"We had a good Convention, and elected Mrs. Emma Steele Pillsbury of Manhattan, President; N. P. Horton, Manhattan, Secretary; Mrs. Mary A. Hall, Manhattan, Treasurer; W. F. Peck, Topeka, Mrs. Jane Crowe, Emporia, Vice Presidents.

"I urged the propriety of encouraging our Spiritual publications, as they are really doing more good than other missionaries; and that we ought to have every prison, where a person attending the prisoners could be found, who would see to it that each person should have the use of the paper for a time, supplied with one or more of our periodicals."

In one of the Topeka journals, we find a fair and candid statement of the doings of the Convention. From the interesting address of the President, we have only room for his touching reference to the departure of Sister Thomas. She was formerly a resident of this State: one of the earliest mediums and most faithful workers in our cause. He said:

"Since we last met, one of our most cherished members has been taken into the society of the angels, depriving us of her visible presence and service; one whom at your last convocation, you ordained to preach the everlasting gospel of human brotherhood and progression. Hannah L. Thomas, nearly two years ago, came among us a stranger; was seen to enter our congregation, where she took a seat to listen, was invited to speak for us the next Sunday, which she consented to do, and continued to lead in our services until failing health and oppressive weather made it necessary to cease, at least for a time. Henceforth, if she speaks for us, it must be through another organization. Eloquently and faithfully was her work performed. After having been with us a few weeks, she informed me that she was sent here from Ohio, by the spirits; that they informed her that she had a work to perform in Topeka, in the State of Kansas, and urged her to come until she felt it to be criminal to longer resist. She would otherwise probably never have thought of coming here.

"To drape the hall, to wear crape, or to adjourn our work for a day—Spiritualists are not in favor of such mere show. Let us rather do our own work while we may, in such a manner that we may merit and receive our own approval and that of others."

DEBATE ON SPIRITUALISM.

From the different Cincinnati papers, we give our readers a condensed report of the debate recently held between Moses Hull and Rev. Henry Moore, in that city. The report is so lengthy, that notwithstanding our abridgement of it, by presenting only the important points, we shall, for convenience, continue it in next number:

The neat, new hall that has taken the place of Morris Central avenue, west side, between Fourth and Fifth streets, was quite well filled last evening, with an audience that paid twenty-five cents per head (reporters excepted,) for the privilege of witnessing the first appearance on any stage, in joint debate on Spiritualism, of Rev. Henry Moore (Presbyterian) and Rev. Moses Hull (Spiritualist) with Rev. Dr. Rust for moderator. There were many members of protestant churches of the city present, and of course a liberal sprinkling of those who attended this as they would any other entertainment that might promise something of interest for a long evening. The majority, however, were unmistakably Spiritualists. The stage was set with two tables and three chairs. The table and chair on the north side, were occupied by the looks, papers and form of Rev. Moses Hull, while Rev. Henry Moore occupied those on the south side, and Rev. Dr. Rust occupied the third chair, set back a little from the line of the tables, and near to Mr. Hull's position. This gentleman, who had been mutually agreed upon for Moderator, held the timing watch over the speakers. According to agreement, the speakers were to speak three times each, alternately, occupying twenty minutes each time, Mr. Moore opening for the prosecution, and Mr. Hull conducting the defense,—the audience to constitute the jury, the reporters—for whom tables and chairs were provided in the orchestra—to make a truthful report for the benefit of the outside world, and the debate to continue eight evenings.

The proposition to be debated is contained in the following resolution:

Resolved, That modern Spiritualism is made up mainly of fraud, witchcraft and demonism, and should therefore be rejected and opposed as evil in its influence and effect.

Mr. Moore would have passed well for a Pearl street merchant, as he arose last night to make his opening remarks. He does not affect a positively clerical garb, nor an obtrusively clerical manner. He wears a coat with liberal lapels, and a well defined bevel down to the skirts. His face is adorned with heavy chin whiskers, closely verging on black. He has a fine mouth, fully exposed to view, his prominent upper lip being clean shaven; regular nose, projecting eyebrows, a forehead that doesn't indicate anything extraordinary behind it, and dark eyes, probably black. Altogether, his face impressed our reporter as that of a man of earnest purpose and determination in effort. He speaks with a strong voice, a little rasping at times, when his full strength is thrown into it, but ordinarily pleasing, and quite sweet, as our art critic would say, "in its lower register."

Rev. Moses Hull appears a young man—not over thirty-eight, certainly, though he spoke last night, of having labored eighteen years, in the investigation and cause of Spiritualism. He wears black mustache and goatee, under a thick nose, modest cheek bones and spiritual eyes—that is, his eyes are those of a Spiritualist, with that gleam at times peculiar to them. He has the set tone of an old time pulpit orator, as monotonous at times as any we ever heard. He has the advantage of Brother Moore, in being able to rattle out at least five words to his three. He troops his sentences up in such a hurry, that the squadrons of words occasionally jostle each other rudely. Mr. Hull is not a polished orator, certainly; but he pleased the audience last evening. He is a graceful speaker, however—gesticulates and attitudinizes well, and gets over the stage with good effect.

It was plain to see, last evening, that unless Mr. Moore should make himself stout for the succeeding evenings, Mr. Hull would be likely to distance him in the debate. The latter was formidable in his conception of the ideas and lines of thought and argument of his opponent, and overwhelming in his savage readiness with retort and fact. He seemed to have the New Testament marked already for any quotation that might be necessary to him, in his response to any idea Mr. Moore might advance; and the only thing that appeared to bother him, was the mathematical impossibility of extracting thirty or forty minutes from a third of an hour. He succeeded nobly in his effort to speak more words in twenty minutes, than had ever before been heard.

(To be continued.)

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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."

Good News.

The readers of THE AMERICAN SPIRITUALIST will hail with delight, and share with us the pleasure we feel, in being able to present to them the glad news that arrangements have been made by which our well-known, zealous and faithful Bro. J. M. Peebles will be added to the large list of talented and able writers, who have already given this paper a more than national reputation, and placed it second to none as the representative of the intelligent, scientific, philosophic phase of Spiritualism.

Mr. Peebles is justly regarded as one of the most popular representatives of our cause, both in Europe and America. Not only this, but his spotless purity of character, his scholarly culture, and unmistakable worth as a man, secured for him, at the request of friends, unsolicited by himself, a foreign appointment by the United States Government.

Mr. Peebles went to his post. His appointment was confirmed by the Senate, only two days before the adjournment of the last Congress. Owing to the severity of the climate at Trebizond, Turkey, seriously affecting his health, he has asked the Government to relieve him from the duties of his appointment.

Unless necessitated to return to Turkey, he will enter upon the editorial duties connected with this journal, at the commencement of its 4th volume—Jan. 1st, 1871.

If he is obliged to return East, he will still be connected with our paper, as its foreign editor and correspondent, so that in either case, the readers of THE AMERICAN SPIRITUALIST are to have the benefit of his able pen, which more than ever, from his extensive travels in Europe and the far East, during the past year, will enable him to interest the reader as perhaps no other writer in our ranks is capable of doing.

Mr. Peebles was for years the Western Editor of our able cotemporary, the *Banner of Light*, and his sound, brilliant writing did much to establish its permanency and well-deserved popularity.

Besides his connection with the paper, we shall soon be able to announce a list of Contributors, retaining all the present able writers, and adding thereto, both from the Old World and the New: which will be a sufficient guarantee to assure our readers that this journal will continue second to none, as the exponent of a pure and exalted Spiritualism.

We beg our friends to remember that we are endeavoring to fulfill the promise we gave—when under most unfavorable circumstances, we took charge of this paper—that improvements should be made as fast as pecuniary considerations would justify; and also, that as soon as our subscription list would warrant, we should make it a weekly. Our circulation is steadily increasing. Considering the limited means employed, the success of this paper and the present number of our subscribers, is beyond the expectation of its most ardent friends. Still, our circulation ought to be FIFTY TIMES what it is. Among

11,000,000 Spiritualists, ought there not to be found 50,000 or 100,000 who could easily spare the mere trifle of ONE DOLLAR A YEAR, for a paper like this?

Our paper is so low in price that it is almost a gift. We ought to have 2,000 new subscribers to commence the 4th volume. If our friends would each send us one new subscriber, we could begin the next volume with more than that. Will they not do it? Friends of our cause, we believe you appreciate our efforts to make THE AMERICAN SPIRITUALIST the largest, cheapest, and emphatically the best Spiritualist paper published. Will you help us? ||

Spiritualism in the Methodist Church.

At Alliance, O., quite a remarkable Spiritual phenomenon occurred recently, during the sickness of a young man by the name of Edgar E. Menary. His disease was consumption. He passed to spirit life, Saturday, Nov. 5th. The following Monday, his funeral took place at the Methodist church, the services being conducted by Rev. Mr. Johnson, Methodist.

Speaking of the young man, who was universally esteemed, though not a professor of religion, he said: "A few days before his death, he had a vision. His mother died in his infancy, and he could not have known her; y^eas he lay upon his sick-bed, a female form approached, telling him she was his mother, and conducted him to the gates of paradise, and showed him the beauties therein." Then said this pious man, who doubtless has given many a sneer at Spiritualism, "I have no doubt that God did send the spirit of my mother, to show him the glories of the heavenly world!"

Very well, brother; but don't that smack, just a little, of this "terrible humbug" called Spiritualism? What more do 'Spiritualists' claim? Here is a plain and undeniable admission of the whole ground of Spiritualism, by a Methodist minister, in a Methodist church, before a large audience, and upon so solemn an occasion that it seems like sacrilege to even suspect a mortal of saying that which he did not fully believe.

What, then, did this Methodist minister mean, to stand up there and give utterance to such unmistakable Spiritualist doctrine and teaching? Would he admit Spiritualism true? Ah, no! nothing but pious sneers for that. Verily, it makes a vast difference whether it is a Spiritualist or a Methodist ox that is to be gored!

And yet, more surprising still did this godly man talk to the same audience. He said:—"One thing more—this young man told me he had no fear of death!" And this Christian teacher, (and, doubtless, great stickler for creed and salary,) intimated that because there was no fear, it was evidence that his sins were all forgiven! What an easy way to get to the orthodox heaven! How different from the old-fashioned teaching, when they used to sing—

"Shall I be carried straight to heaven,
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

Let sinners rejoice! The way is not only plain, but so easy that wayfaring, seafaring men, fools and everybody can afford to go. All the labor and trouble of "repenting," "getting religion," "confessing Jesus," "joining the church," "backsliding" every time there is a dance in town, and "sliding" up again every time there is a religious excitement—all, all superseded, and shown to be utterly useless, by the exercise of a little "pluck." Remember, this dying young man was not a member of any church—not even a professor of religion! Emphatically, according to all Christian teaching, he was "without hope, and without God in the world." Thus he died—and yet the Reverend Johnson declares—"The young man told me he had no fear of death!" What more could a Christian believer desire? More than two-thirds of

them can't claim half as much. What becomes, also, of all that sickening clap trap used by revivalists, saying that Christianity is such a needed article in the hour of death? It falls to the ground, like the rest of the senseless shams constituting its chief attraction, when fully analyzed.

How pitiable the ignorance of such pious bigots. When they know enough to comprehend the Spiritual phenomena that are transpiring in their very midst, they will have less sneering, and more respect for the only demonstrable evidence of immortal life ever given, and which can only be found where the recognized phenomena of Spiritualism are manifest.

This young man, we are credibly informed, was in the habit of attending Spiritual circles, at Bro. A. Bailey's house, and evidently knew far more about "spiritual things," than the pious trimmer who undertook the difficult job of getting this non-professing, "unregenerate sinner," over the orthodox road into heaven!

Poor orthodoxy! What wriggling, twisting, and lofty summersaults you are compelled to make, even at the grave of a sinner. We never belonged to the church; hence have no fear of death—while we most joyfully look forward to the time when the shining presence of our sainted mother will welcome us to our spirit home. ||

Christian Counsel.

We counsel those who are taking the first steps in the woman suffrage movement to calculate where they are likely to bring up at the end. The screws of our social machinery are full loose enough now; and if they are to be turned at all, let them be tightened. * * *

The natural tendency of the woman suffrage movement is disorganizing and social evil.

The above specimen of Christian counsel and politico-moral advice is from the *Watchman and Reflector*, a representative organ of the Baptist denomination in the country. This extract is but a "specimen brick" of the religion, the truth, honesty and fairness of the whole article from which it is taken.

We question whether the woman suffrage movement, from first to last, ever developed half the evil there is manifest in the few lines, from this paragon of a sanctimonious and pious sheet. In spirit and letter, the quotation is full of falsity. The writer could not conveniently get less of truth and justice in another statement of equal length. It reads as though it was willful perversion of the fact and a malicious misrepresentation of the truth.

If the interest of the Baptist religion requires this kind of support, it must be in a fearfully demoralized condition, and the sooner it is thrown overboard the better.

Talk about "social screws being loose," forsooth! This Christian paper reveals a "rottenness in Denmark" which is an offense both to earth and heaven.

The opposition of the *Watchman and Reflector* to the woman suffrage movement, we opine, is not, as it says, because its natural tendency is evil, but rather because the natural tendency of this equitable reform, like all liberal and progressive movements, is the overthrow of that system of infernal theology, of which this religious paper is the representative and exponent. B.

Mistake of Spiritualists.

Even in our best societies, it is sometimes said, "I give my money for the conversion of others to Spiritualism; I do not need meetings nor lectures, for I am already convinced." Wherever we hear such remarks, we know that the work of dissolution has already commenced in such society.

The motive seems good. Were it genuine, there would be hope. When we live to bless others, we most bless ourselves. But is such the underlying principle in the above position? Is it a real self-denial for others' good? No! we say. We cannot

convert others, or bless them in any way, unless we have a gift to confer or a capacity to do. Qualification is the first rule of duty and privilege. When we say "Meetings are not for us, but for the unconverted," it is the same as saying, "We have no spiritual need—we are perfected!" And when a person arrives at such conclusion, hope is dead, and the spirit is grooved—crystallized.

We have watched the living action in societies projected on the basis of converting somebody—of diffusing the doctrine of Spiritualism, making the sentiment paramount to the virtue; and find that they invariably and speedily decay. Because, here is no heart. The purpose is to "draw," to captivate, to decoy by maneuvering. "Star speaking" is the order, and the moral drift is exactly what our angels deplore—a catering to the whims and prejudices of community, till at length we are broken down, ruined, blasted! The "gulling process" soon plays out—the Sunday intoxication revels—and the society collapses like a soap bubble.

A society should be started and fostered on the law of steady, deliberate growth in the virtues of this angelic religion; otherwise it is not worth the capital expended. Let every believer feel there is something to improve in our lives—some truth to learn, some moral excellence to gain. With this motive in the heart of the speaker and hearer, we shall succeed to a wonderful degree. Otherwise, we are blasted. When we come, constantly seeking light, with aspiration of soul, with self-denial to actualize; we so brighten the lustre of life, that others then, and not till then, are induced to come also. Our plant, then, is healthy, thrifty, beautiful, fruitful. *

Plain Talk at Washington, D. C.

"THE HURT BIRD FLUTTERS,"

On the evening of Oct. 17th, a meeting was held in Washington, D. C., to consider ways and means to establish a National University and Publishing House, for the blind, and for the deaf and mute. The project was favorably considered, and the citizens of Washington, who were accused of being, at once, boastfully wealthy and shamefully neglectful of educational institutions, were called upon to contribute a part of the means required. In the course of the meeting, Mr. R. M. Hall spoke of a similar institution in Indiana; in his remarks he contended "that the Catholics were the only people in our midst who contributed fully to benevolent enterprises, and it was a shame to other denominations that such was the fact. Washington's citizens were less called upon to contribute to benevolent purposes than any city of half its size in the country. They had better take some of the money and devote it to benevolent enterprises which they were now using to build magnificent and cloud-reaching churches, which gave offence to God when they cast a cold shadow upon the shivering wretches below, for whom Christ died."

"Dr. Newman said that the church of which he was pastor was a magnificent building, built by citizens of Washington. Individuals had contributed as high as \$10,000. He did not think any Catholic gentleman had done better for any church in this city. Yet he must confess that these rich men who thus contributed so largely of their means, were deficient in charity toward benevolent enterprises."

It did not need the little Protestant brag of Newman's, to prove the truth of Hall's remarks. The Church is largely materialistic, and measures its altitude by the tallness of its steeples quite as much as by the height of its aspirations or the grandeur of its actions. \$

Price Reduced.

The Sixth Edition of Mrs. Hardinge's great work—"Modern American Spiritualism," will shortly be issued, at the reduced price of \$2.75. The only change which has been made in this cheap edition, is the absence of the splendid engravings which adorn the higher priced volume. For sale at this office.

E. V. WILSON IN CLEVELAND.

Our Society is being favored this month with the labors of this untiring worker. His straight forward presentation of the facts of Spiritualism; his excellent tests, are clearly within the comprehension of the masses. He is doing a good work here. The meetings are large. Seemingly, the anxiety for tests is as great as ever. Last Sunday evening, being in the city, which is seldom the case on Sunday—we heard Bro. Wilson lecture. His text was—"I wonder, and why do I wonder?" We presume he was not the only one that wondered, when he made the announcement. We felt the whole audience saying to themselves—"I wonder what he is going to do with his wonder!" But they had not long to "wonder," as regards that. Taking up the old, fabulous, mystical story of the creation—"the fall of man," &c., as recited in Genesis, he made it look too absurd, certainly, for the most devoted bigot to be satisfied with it afterwards. His description of God Almighty hunting Adam in the Garden of Eden, was most ludicrous, and kept the audience in a tumult of merriment.

Bro. Wilson is powerful in sarcasm. We doubt if there is any system of religious error that can withstand his battering ram of facts and logic. Monday evening, he gave *sixty-five* tests before a hall full of people, and all but *three* were recognized. This is what the unbelieving world needs.

A Bit of History.

In our last issue, we gave the great Spiritual Exposer, McQueen of Michigan, quite an airing; but neglected to give some items of interest in his history, which we now recall, for the benefit of his pious Christian admirers and patrons. A few years ago, McQueen lived at Hillsdale, Michigan—was in the employ of the R. R. Company, and was a member of the Methodist church. Valuable packages were missed, and found in his house; he was arrested for stealing, tried, convicted, and sentenced to a term of service in the Michigan State Prison.

How do our Christian friends at Alliance, Tiffin, Chagrin Falls, and other places, like this little item in the history of their pet champion for exposing Spiritualism? He is a member of the church, now! That's right; pious villians know where to skulk, to hide their rascality. "Birds of a feather, flock together." ||

Editorial Notes.

"Deering Heights" grows more interesting with each succeeding chapter.

Read our friend Wetherbee's excellent article, entitled, "God and Denton." We do not remember ever to have seen our idea of God more clearly expressed.

Bro. Peebles' able article—"Spiritists vs. Spiritualists," to be continued in this number, is necessarily deferred until next issue, owing to delay in ms. reaching us.

The Executive Board of the American Association of Spiritualists, meets in Cleveland, at this office, Nov. 22d.

The Woman's National Suffrage Association convenes in this city, Nov. 22d. The meeting will be held at Case Hall, and a large gathering is anticipated.

A meeting of the Committee on Education, appointed at Richmond, Ind., has been called at the office of THE AM. SPIRITUALIST, Nov. 22d. A full attendance is desired.

Personal and Local.

J. M. Peebles spoke in McLean, N. Y., last Sunday. He will be at Hammonton, N. J., the remainder of the month. The first Sunday of December, he returns to his year's engagement in Cleveland.

J. O. Barrett has returned to Wisconsin. He did a good work in Ohio. His address is Glen Beulah, Wisconsin.

Mrs. H. F. M. Brown is still in Cleveland. She

spoke last Sunday, in Akron. The Times made the following reference to it:

"Mrs. H. F. M. Brown, the celebrated lecturer, who has just returned from an extended trip through California, delivered two lectures at Empire Hall, Sunday. The subject in the morning—"Spirits are the Rulers of the World." In the evening—"Then and Now." Mrs. Brown is an eloquent and forcible speaker, and all who heard her enjoyed a rich intellectual feast."

Cephas B. Lynn is speaking for the Society at Kansas City, Mo., during November. He is one of our most earnest and able young speakers. The friends should keep him employed.

E. S. Wheeler speaks in Baltimore this month, and during December, in Philadelphia. We learn with pleasure, that his able lectures are provoking thought, and a general interest in Spiritualism, wherever he speaks.

Dr. J. K. Bailey is speaking and healing in the vicinity of Bainbridge, Chenango county, N. Y. Bro. Bailey is an earnest, sincere worker. Permanent address, P. O. Box 394 Laporte, Ind.

Sister S. E. Warner, zealous, courageous and faithful to the cause as ever, is doing noble work in the West. One of the oldest, most devoted and successful laborers in the field. Permanent address, Box 98 Cordova, Ill.

Hudson Tuttle has gone on a brief visit to Boston. We suppose he has sought seclusion from the intense excitement caused by the publication of "Deering Heights." It's no use, Hudson—you can't escape the virtuous indignation you have aroused among the people of "Deering Heights." "Tobias Palaver" and "Samuel Brass" have been appointed a committee to settle with you. They have given notice that they will wait one day after judgment, for your return.

N. Frank White is speaking in Vineland, N. J., during this month. He intends spending the winter South, and his address will be Newbern, N. C. Our readers will find an interesting letter from this able lecturer, in another column. We hope to hear from him often.

Daniel W. Hull has gone east. He can be addressed in care of the *Banner of Light*.

A. B. Whiting is lecturing in Louisville, the Sundays of this month. His address is 19 West St., Louisville, Ky.

W. F. Jamieson has recently held a discussion in Laporte, Ind. What his opponent's name was, we did not learn. The local papers speak of it as fair, candid and deeply interesting.

Lyman C. Howe lectures at Crosby's Music Hall, Chicago, during November. He is one of the most eloquent trance speakers we ever heard. We rejoice to hear that his health is so far improved as to enable him to speak again.

C. Fannie Allyn has been lecturing in Kansas, to great acceptance. She speaks in Cincinnati during December.

Mrs. Cora L. V. Tappan, one of the finest inspirational speakers on the rostrum, has just completed a successful engagement at Music Hall, Boston. Our readers are familiar with her exquisite poems, which grace the columns of this journal.

Mrs. Ferris, whose seances have produced such intense interest concerning Spiritualism, in Toledo, the past month, has returned to her home in New Orleans.

Engagements to lecture in the South and Southwest, can be made with Miss M. L. Hopper, inspirational speaker and clairvoyant. Permanent address 933 Brooklyn Street, St. Louis, Mo.

A KING PHRENOLOGIST.—D. M. King, Practical Phrenologist and Lecturer, has laid out the following route for his winter campaign—visiting Detroit, Pontiac, Flint, Saginaw, Lansing, Ionia and Grand Rapids, in Michigan, returning via Southern Michigan and Northern Indiana R. R., to Toledo and Cleveland.

Persons wishing to secure lectures on phrenology, or other subjects, can do so by addressing

D. M. KING, Mantua Station, O.

AWAKE AND REJOICE.

BY MRS. EMMA SCARR LEDSHAM.

O! children of this glorious age,
Rouse from your lethargy of mind,
And write on History's sacred page,
That Justice is no longer blind.

No longer blind—Jehovah pressed
His fingers on her sightless eyes,
And she beheld in glad surprise,
The worlds in bridal garments dressed.

"What meaneth this display?" she said.
He answered, "'Tis to show, forsooth,
Their joy because I thee have wed
Unto the mighty angel, Truth

No nobler helpmeet could I find,
For thee, my long-neglected child—
My beautiful, my undefiled—
Henceforth your lives shall be entwined.

And you shall Falsehood overthrow,
And drive Oppression from his throne,
And teach the down-crushed slave to know,
What is his neighbor's, what his own.

O! children of this age sublime,
Rejoice, for Justice sees the light,
And Victory shall crown the Right
Sole monarch of all future time.

Cleveland, Ohio.

"Foreign Devils."

A CHINESE MOR.

Professor Pumpelly, when traveling in the outlying provinces of China, was, with his companions, occasionally exposed to insult. Such gentle characterizations as "foreign devils," &c., were sometimes backed up by stones. Once, the crowd which followed them hooted and threw missiles, threatening a serious disturbance; this was checked in so singular a manner, that we quote the passage describing it, together with the author's comments:

"When they had reached this point, Murry stopped his horse, and turned to face the crowd, raised his hand to motion silence; 'O! people of Ta-hwei-chang!' exclaimed Murry, in excellent Chinese, 'is this your hospitality? Do you thus observe the injunctions of your sages, that ye shall treat kindly the stranger that is within your gates? Have ye forgotten that your great teacher, Confucious, has said, What I would not that men should do to me, that would I not also do to men?' The effect of this exhortation was as remarkable as it was unexpected by me. In an instant the character of the crowd was changed; the hooting and pelting had stopped to hear the barbarian talking in the familiar words of Confucious; the old men bowed approvingly, and a number of the boys jumped forward to show us the way. This scene will appear more impressive by contrast: If we suppose a couple of Chinamen, followed by a crowd of a few thousand American men and boys; and if we suppose the two strangers to turn and quote the Lord's Sermon on the Mount. The reader may form his own opinion as to the success of such an experiment."

The Chinese have had all their narrowness and prejudice, all their rudeness and brutality, returned to them manifold upon our own soil; and now an effort is being made to exclude them from the continent, as "foreign devils," as "heathen," as "rat and rice eaters," &c. &c.

We are no friend to slavery in any form, however disguised, but affirm that the followers of Confucious have the same rights here, with the adherents of the Pope. The men who hung negroes, and burned orphan asylums in New York, are not the authorities to decide who shall have the right to life, liberty and the pursuit of happiness in this land. There are rats enough; the Chinese may eat them if they can catch them! There are too many puppies, let them have them also, if they can make them useful. There is land enough, and it better be sold to them than given to monopolising corporations. There is work enough too, let them do all they can learn how, as cheap as they please—they are as fond of good pay as anybody—and for every rat and pup devoured, for every waste acre cultivated, for every hour's work done and paid for, the world, the state, and ultimately, every individual citizen, will be better off. Besides, we may find some missionary of the Chinese faith, whose ideas are an improvement on our popular theology. This is

not a red man's country; not a black man's; not a yellow man's, nor a white man's; it belongs to all who need—to the human race, and every attempt to check emigration, to disparage races and colors, will end in confusion and defeat. Temporary trouble and suffering may come to some or many, but matters will adjust themselves, the truth prevail, Right triumph, and Progress and happiness be shared by all. §

PHENOMENAL.

Moses Hull and Mrs. Moliere.

It will be remembered that at the meeting of the National American Association at Richmond, the manifestations of Mrs. Moliere were flatly questioned and quite earnestly denounced by Bro. Moses Hull.

He recently made a pilgrimage to Toledo, to test the matter to his own satisfaction. Arriving in town, he made known his business—was invited to the mediums house, and under the very conditions he so tenaciously exacted at Richmond, he received abundant evidence of the truthfulness of the manifestations. He describes what transpired, thus: ||

"The medium rolled up her sleeves and we sat down, I holding her hands to prevent her writing, and thus we waited for communications to be written upon her arms. Two hours 'dragged their slow length along,' and no manifestation. The lady felt terribly; she could not now blame me for thinking her a mountebank; yet as I saw her sincerity my suspicions began to loose their grasp, and finally a small indescribable mark came on her arm. 'There,' said I, 'I know you did not do that.' It was enough. That gave her or the spirits confidence, and in a moment her arms, hands, shoulders, neck and face, were completely covered with names, pictures, emblems, communications and te-ts. I was of course happily surprised, confounded, converted. I then mentally said:—Now let a test be written on the back of her neck where she cannot see it—Henry C. Wright, please write your name. Presently she said: 'I feel them writing on the back of my neck.' I looked, expecting to find the name I had asked for, but did not. Instead of that I found pictured out—what I doubt whether she or any other lady ever saw—the sign of an Odd Fellow. This was to me more convincing than if my request had been granted. They were the last manifestations until a Mr. Norris, an acquaintance of hers, came in, a gentleman who, by the way, is not a Spiritualist. His own words were: 'I had supposed she had a good thing in the humbug line, and she had better keep it up; the world demands humbugging and she may as well keep it up as any one else., I had not yet recognized Mr. Norris as a brother Odd Fellow when some of the emblems began to come out on her arms. Finally, in our presence, on her neck and shoulders, were printed many signs and emblems never seen outside of an Odd Fellow's lodge room. My departed personal friends, many of them, signed their names and gave other tests in their handwriting.

Yes, Mrs. Moliere, whom I denounced as being a mountebank, is a genuine medium; a better one cannot easily be found. I am happy to be able to publicly take back my uncharitable denunciations. I am not sorry I made them, though they were unjust and brought many severe pangs to an already overburdened heart, for I believe they will lead to such a scrutiny and vindication of her mediumship as she never could have had without it. My own hands shall take off the heavy yoke and undo the heavy burden I have laid upon her.

In conclusion let me say, after our investigations were over, and she found that I was convinced that she was an instrument in the hands of angels, she took her pocket book and tried to urge upon me the money to pay my expenses. No, I had but done my duty. I had gone to this expense and proved my charges false. I was happier for the proof, and I hope, made wise enough to never allow myself to indulge, much less ex-

press, a suspicion again until I know it is true.

While it is our duty, for the sake of our spiritual religion, to expose those who are using its fair name as a cloak for deception, our paramount duty is to defend those the angels have chosen as vehicles through which to convey to us evidences that our friends still live and love us.

Will all the Spiritualist papers please copy this—at least enough of it to let the world know that I now see and design to correct my mistake. As ever in the cause,
MOSES HULL.

Marvelous.

The following article, from the Norwich, Ct., *Daily Advertiser*, has been handed us by a friend, who, we doubt not, has full faith in its truthfulness, and a refusal to give it place would be taken as a new evidence of our willful stubbornness. Therefore, to retain our standing, we give it a place. The reasoning arrived at by those who have a ready ear for these things, is, why you believe in miracles such as we read of in the days of the Son of Man? How can you deny that equally astonishing and wonderful things may be wrought at this day, by Spiritualists and psychologists? Well, we shall not here stop to offer reasons why we think they can't, but will say if a well-authenticated case of restoration of the faculties of speech or hearing, in one born without them, can be shown, we will admit that our friend has got us on the hip, and that there is no other course for such arrant objectors, but to turn dummy, too, if he should insist upon an explanation. The mode of treatment, we are informed, is for the healer and the healed, being some 100 miles apart, to give themselves up to a common frame of mind and intention, at a given hour upon each day, and the restoration has thus been begun and continued with the hope of ultimate complete recovery of the absent faculties:

"Can the deaf and dumb be made to hear and speak? Mrs. Lucretia Bradley Hubbell is now solving this question by treating a young man, a compositor in this office. This young man is twenty years of age, and has never, up to this time, heard a sound of any kind, or uttered a word. He is a graduate of the Asylum at Hartford. For a week or two past, Mrs. Hubbell has treated him psychologically and medically, and he now hears the sounds of the human voice distinctly, and imitates them with a precision perfectly astonishing. So far, we speak of what we have seen and know. Mrs. Hubbell says she can certainly restore him to speech and hearing, perfectly. We shall watch the case with great interest, and report progress."—*Ex.*

A Test, by Foster.

A private letter from our friend, Mrs. L. S. Gibson, of Tiffin, O., thus describes a most convincing test, given her through the celebrated medium, Foster: ||

"I had the pleasure of hearing Emma Hardinge, in New York, and also of visiting Foster. I received some beautiful tests from him. The first was to him unusual; he said he never experienced anything of the kind before. Of course he knew nothing of me or my whereabouts. I told him I wished to see if any one would communicate with me. Almost instantly he said, 'Two come to me together, and both impress me at the same time. What does this mean?' said he, looking at me very sharp. I told him perhaps the influence would tell him. The pencil quickly wrote an affectionate message to me, and signed it, 'Your aff. brothers, Sanford and Homer Hough,'—in full, spelling it all right. Foster still did not seem to understand it, and asked me to explain it, for to him it was entirely new. I told him they were my twin brothers, who were never separated in a life of twenty-five years, and died within twelve days of each other. Some nine or ten of my family came, all giving some token to me, with name in full."

Be builders of the new as well as destroyers of the old—creative as well as iconoclastic.

Correspondence

MESSRS. EDITORS:

I commenced to take your paper the 1st of July, 1870. I never spent a dollar in a better way. Through your columns I get a light that comes to me in a new way, as it were. I thank God, the scales have fallen from my eyes. Once I was blind, but now I can see. Yes, Spiritualism does teach me to love myself: certainly, then, I must love my neighbor and my God. I will do all I can to spread your worthy paper. Yours respectfully, J. H. FALLOON.

[In a private letter from that noble worker, Bro. J. W. Seaver, President of the New York State Association of Spiritualists, are the following encouraging words:—ED.]

"Who, with half an appreciation of the exalted source, and the humanitarian objects to be attained, can for one moment doubt that triumphant success will ultimately crown this most exalted unfolding of the age. Let the glorious car of progress roll on, then, and whatever of creedal fanaticism or unorganized infidelity attempts to impede its progress, will be ground to powder beneath its ponderous wheels. Speed on the work, then, Bro. Wheelock, by tongue and pen, and the angels will bless you, and all lovers of spiritual freedom will join in the glad refrain."

MILITARY ASYLUM, DAYTON, O., Sept. 24, 1870.

BRO. A. A. WHEELOCK:

Dear Sir:—There is to be a consecration of what they term a Free Church, here, on the 18th of October next, and Henry Ward Beecher is expected here. As there are men here—inmates of this Asylum—from all European nations, and, of course, the several national sects and free thinkers, together with native Americans and their isms, I intimate, if practicable, that some itinerant lecturer who might be passing through Dayton at that or any other time, might give a call, and if tolerated, a lecture. THE AM. SPIRITUALIST, *Binner of Light*, and *R. P. Journal*, are tolerated in our reading room—and if so, why not a Spiritualist lecturer? We had a Swedenborgian lecture on the resurrection of the soul from the body at so-called death.

I as an humble inmate, have no authority to invite, but take this means of making a suggestion to those who might desire to come. If such a person visits our institution, as a lecturer or on a pleasure trip, I would be happy to have him or her call on me at the Cemetery. I attended the Spiritualist Convention at Richmond, and enjoyed it exceedingly.

Respectfully yours, JOHN COSGROVE.

[The above would have appeared previous to the meeting spoken of, had it not been mislaid; but as our friend gives suggestions of general interest, we gladly present them now.—ED.]

Dear Sirs:—Please send me Wm. Denton's discourse, "Common Sense Thoughts on the Bible." My friends are thorough Bible worshipers, and I need the above discourse, or something that will give me facts relative to the origin of the Bible.

I am very much pleased with your paper, and it comes regularly. I feel that I get my money's worth in every number.

Yours in the cause of truth and right,

MRS. LUCY DIROLL.

A. A. WHEELOCK:

Dear Sir:— * * * I am much pleased with the fearless tone of your paper, and its straightforward manner of dealing with the degrading tenets of a bigoted theology. Let things be called by their proper names. To talk of the benefits that have resulted from sectarian dogmas, which have dwarfed the soul of man, and retarded human progress, is about as sensible as to praise the humanity of the brutal slaveholder, who beats his helpless slave until he expires under the lash.

Respectfully,
B. F. McCOLLISTER.

For Distribution.

We have received from the hands of the Secretary, Dr. H. T. Child, a small package of the amended Constitution of the American Association of Spiritualists, a copy of which any of our readers can have by simply asking for it and paying postage. It will be remembered that the Constitution, as adopted at Rochester and at Buffalo, was revised recently, at Richmond, Indiana, in the important matter of the basis of representation; and the change it will be well to note, especially by those who are in any way interested.

Now that the working gear is in good running order, we wait to see if there is spiritual amalgam enough among the rank and file of Spiritualists, to unite their forces and work together, distinctively as such, for the welfare of the whole human family.

B.

M. C. Bent, of Wisconsin.

This most faithful brother has been laboring for years, in Portage and Waupaca counties, Wisconsin. He is true as the sun to our mother earth. The seed he has sown is springing up in all the region. Angels always bless such. We hope the friends in other parts of the State will secure his services. He is a good missionary, and we most heartily recommend him to this work. Address, Badger, Portage county, Wisconsin.

LITERARY NOTICES.

LIBERAL TRACTS.—We acknowledge with pleasure the receipt of an even dozen, regularly numbered, of the timely productions of the American Liberal Tract Society, of Boston, Mass.

No. 1, is a square, fearless blow at the very foundation of Orthodoxy, by Prof. Wm. Denton, President of the Society, entitled "The Bible a False Witness."

No. 2, "Thomas Paine's Letter to a Friend on the Publication of the Age of Reason."

No. 3, "Ministration of Departed Spirits," by Mrs. H. B. Stowe.

No. 4, "Human Testimony in Favor of Spiritual Communion," compiled by George A. Bacon.

No. 5, "The Catechumen," a translation from Voltaire supposed to have been written by a native of China.

No. 6, "Letter from Henry C. Wright, to the Cape Cod Camp meeting of Spiritualists at Richmond."

No. 7, "The Bible a False Witness—No. 2." By William Deuton;

No. 8, "The Bible: is it the word of God?" by M. T. Dole.

No. 9, Spirit Manifestations, a letter by William Howitt, published in 1862, commenting on the Odic Theory of Rev. Mr. Mahon."

No. 10, "History of David; or the man after God's own heart," Extract from "Exeter Hall, a Theological Romance," by permission of the author.

No. 11, "Modern Phenomena." By William Lloyd Garrison. From "The Liberator," March 3, 1854.

No. 12, A most pertinent question, and ably answered—"Christianity: What is it?" By E. S. Wheeler.

All liberal disposed persons should assist to scatter these tracts broadcast—thick as the wind strews the leaves in autumn.

MARRIED.

In St. Johns, Michigan, Oct. 5th, by Rev. George M. Tut-till, Mr. Amos C. Billings of Waukesha, Wisconsin, and Mrs. Mary E. Baily of St. Johns.

LECTURER'S REGISTER.

[This list is published gratuitously. It will be extended as fast as those interested notify us of its reliability. Will those concerned keep us posted?]

Allyn, C. Fannie, permanent address, Stoneham, Mass. During Oct. in Kansas City, Mo. During Nov. in Cincinnati.

Barrett, J. O., Glen Beulah, Wis.

Ballou, Mrs. Addie L., Chicago, Ill., care *R. P. Journal*.

Brown, Mrs. H. F. M., Chicago, Ill., care *Lyceum Banner*.

Byrnes, Mrs. Sarah A. Permanent address 87 Spring street, East Cambridge, Mass. In Chelsea, Mass., Nov. 6, 13; in Plymouth, Mass., Nov. 20, 27, Dec. 4, 11; in Woonsocket, R. I., Jan. 1, 8; in Baltimore, Md., during April.

Brigham, Mrs. Nellie J. T. Permanent address, Colerain, Mass. In Lynn, Mass., during Nov., Washington, D. C., during Dec., Boston during Feb., Philadelphia during April and May.

Burnham, Mrs. Abby N. Address 10 Chapman st. Boston.

Bailey, Dr. James K. Box 382 La Porte, Ind.

Carpenter, A. E. Care *Banner of Light*, Boston, Mass.

Chase, Warren. 601 No. Fifth street, St. Louis, Mo.

Clark, Dean In Chelsea, Mass., Nov. 27. Address care *Banner of Light*, Boston, Mass.

Child, Dr. A. B. Address 50 School street, Boston, Mass.

Cooper, Dr. James Bellefontaine, Ohio.

Cowles, J. P., M.D. Ottawa, Ill.

Currier, Dr. J. H. 39 Wall street, Boston, Mass.

Daniels, Mrs. E. L. 10 Chapman street, Boston, Mass.

Doten, Miss Lizzie Pavilion, 57 Tremont st., Boston, Mass.

Denton, Prof. Wm. Wellesley, Mass.

Davis, Mrs. Agnes M. 289 Main street, Cambridgeport Mass.

Davis, Miss Nellie L. 49 Butterfield street, Lowell, Mass.

Dunn, Dr. E. C. Rockford, Ill.

Doty, A. E. Ilion, Herkimer county, N. Y.

Dutton, Geo. M.D. West Randolph, Vt.

Forster, Thomas Gales In Philadelphia during Oct. Jan and Feb., in New York during Nov., in Boston during Dec., in Baltimore during March, in Troy during April, in Salem during May.

Foss, Andrew T. Manchester, N. H.

Fishback, Rev. A. J. Sturgis, Mich.

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MEETING OF THE COMMITTEE ON EDUCATION.

The persons appointed at the late National Association of Spiritualists held in Richmond, to carry out the recommendation adopted by that body in regard to Education, are requested to meet at the office of THE AM. SPIRITUALIST, in Cleveland, Nov. 22d, for consultation and action.

A. A. WHEELOCK,
Acting Sec'y.

THE OHIO LIBERAL TRACT FUND.—A suggestion was made at the last State Convention, that a fund be raised for the purpose of publishing Tracts, to aid in counteracting the pernicious influence which the bigoted and sectarian Christian creeds are exerting by this means. As usual with those who have not an efficient organization, nothing was done except to make wise suggestions. These, ever so wise, will hardly print tracts. We are heart-sick of this endless talking, waiting, do-nothing policy! We propose to raise a fund for this, if possible. We have plenty of excellent matter on hand, and all we need is the money to pay for printing them. We will gladly do the work of preparing copy and distributing tracts, free of charge. Will the Societies and Lyceums in our State take hold of this matter? Every cent received for this object will be acknowledged in this paper. Send in your contributions, and send for the tracts. We commence the fund by acknowledging the receipt from A Mathematical Spirit.....\$1.00

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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. DUNAHOO.

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, &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 fast 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 a 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.

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TIME-TABLE, MAY 23, 1870.

WESTWARD.

	Accommodation	Chic. Ex-press	Toledo Ex-press	Sandusky Mail	Express	Pacific
Leave Cleveland,	A. M. 4.30	A. M. 5.25	P. M. 2.30	P. M. 4.05	P. M. 6.45	
Arrive Toledo,	9.30	8.50	7.40		10.45	
" Detroit,		12.50	11.20			
" Jackson,		12.55	11.15			
" Kalamazoo,		4.55	6.55			
" Grand Rapids,		8.15	10.00			
Chicago		4.20	6.50		7.20	
		P. M.	A. M.		A. M.	

EASTWARD.

	Atlantic Ex-press	Day Ex-press	Cincinnati Ex-press	Conneaut Accommodation	Express	Spec. N. Y.
Leave Cleveland,	A. M. 7.45	A. M. 10.45	P. M. 4.00	P. M. 4.55	P. M. 10.50	
Arrive Erie,	10.50	2.00	7.05		1.30	
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