

The American Spiritualist.

PUBLISHED BY THE AMERICAN

PHENOMENAL AND PHILOSOPHICAL.

SPIRITUALIST PUBLISHING COMPANY

VOL. III; No. 26.

CLEVELAND, O., DECEMBER 24, 1870.

\$1 A VOLUME.

The Faith I Want.

BY H. M. RICHARDS.

Give me the faith which walks in reason's light,
Whose worship is not blind, whose clearer sight
Loves not the chains and gloom of human creeds,
Whose works are seen and felt in loving deeds,
A faith binding in love all men as brothers,
And which, forgetting self, works lovingly for others.
When faith like this to all mankind is given,
We need not leave our earth to find ourselves in heaven.

Life and Love.

Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play;
Who hath not learned, in hours of faith,
The truth, to flesh and sense unknown,
That life is ever lord of death,
And love can never lose its own.

WHITTIER.

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

[Written for the American Spiritualist.]

DEERING HEIGHTS:

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

BY HUDSON TUTTLE.

CHAPTER III.

Mary was annoyed by thus being given the key to her father and Bessie's conversation, and with tact, changed the subject by gaily saying:

"Mr. Leland, you have not been introduced to Spray. He is one of the most wonderful individuals of his race. He can be taught anything you please. Now, Spray, we desire you to place yourself on your good behavior. We have company, and expect you to be a good boy."

Spray, at this charge, rose on his hind feet, and gazed wistfully in Mary's face.

"Mr. Leland, Mr. Spray, a very respectable man of the world."

Spray advanced, and placing his left paw on his head, in place of taking off his hat, gave his right for salute, bowing at the same time.

"We should like to see you promenade in latest Broadway style."

Spray became consequential, and swung across the porch, wanting nothing but crinoline to complete the display.

"An intelligent fellow," said Victor, laughing. "You must have devoted yourself to his lessons."

"No, not an hour. I am attached to animals—too much so, perhaps; but they are so dependent and helpless, they claim my sympathy. As we were riding out one day, some two years ago, we found Spray in the middle of the road, covered with mud, and the most forlorn little dog ever living. He had been run over by a wagon, and one of his paws crushed. Father thought best to leave him, but I would not pass him by sooner than I would a human being. You must know I always have my way. I alighted, and taking him up tenderly, placed him in the carriage. When we came home, a warm bath produced a beautiful, shaggy coat, and I prescribed for the bruised paw, and placed my patient in bed, or rather, in rug. Now you see what a return I receive. Gratitude in every motion, and perfect obedience. I think he understands my words. To prove this, I will say to him, Spray, kiss Bessie."

Bessie sprang to her feet, protesting, "I don't want to be kissed." But Spray sprang up to do as he was bidden,

"Here, Spray," called Victor, "you may kiss me." Quick as thought, Spray sprang on his lap, and would have carried out the invitation, had not the sudden movement so nearly overturned the unprepared Victor, that he only saved himself by throwing Spray severely on the floor, when he went to Mary's side, despondently.

"Poor Spray, I fear I have injured you. I did not intend to repulse you," said Victor, arising and seating himself near Mary, for the evident purpose of mingling his caresses with hers.

"Spray, are you seriously injured?" called Bessie. "Bark if you are not, and if you are, be silent."

Spray looked knowingly up into Mary's face, and meeting an approving smile, turned to Bessie and gave a sharp bark.

"Ha! ha! your tongue is all right, my boy," cried she. "And now you have found it, I have a few questions to ask, which I demand you to answer like an honest fellow that you are; one of which is, why you did not follow—"

"Bessie!" exclaimed Mary, but before she could expostulate farther, Spray bounded from the porch, down the walk, and began barking furiously.

The attention of the party was called in that direction. A visitor was entering the gate; such a visitor as is not met with every day. They had ample time to note his appearance, as he swung rather than walked up the path. He was rather tall and spare, with thin, hard features, keen black eyes, and overhanging eyebrows. His hair was long, and curled on his shoulders, and his beard, the same. Both were extremely black. He wore an excessively long black coat. This strange visitor stood before them, and abruptly began—

"I presume I have the pleasure of meeting Mr. Malcolm and his family."

"You have, sir," replied Mr. Malcolm, coldly, "but we are unacquainted with the person who honors us with his attention."

"True, true," said the visitor. "I am a stranger to you, and you to me. I had motives for calling, and I have obeyed. I do not believe in conventional usages. They bind and hamper the free expansion of the soul. Society must be broken up before this divine truth will be recognized."

"But I pray you, sir, before further conversation, yield so far to custom as to give your name."

"My name is Vaner—Reverend Doctor Vaner, if you please—for I have been a preacher for twenty years, although now escaped from all thralldom. I was ordained a Baptist, developed into a Presbyterian, but after preaching three years, saw that I was wrong, and gave the Unitarians five years; then the Campbellites five years, and escaped a year to the Universalists. I am now my own church and my own preacher, having developed out of all these old shells." He gracefully and satisfactorily seated himself.

"You have grown vigorously," said Mr. Malcolm, his sunny humor breaking through his habitual seriousness.

"That is the true destiny of every human being. Never stop for forms and organizations; they are stepping stones to something higher."

"Then you think we should all go through this routine?"

"To become fully developed, complete men, it is necessary that we pass through all the churches. I have an idea a dip into the Catholic would be conducive to the best results. I have taken a turn in the sciences, and for some time have been lecturing on mesmerism and phrenology. And now my attention is called to Spiritualism. Do you receive the new revelation?"

"I am not a believer, that is, a rapist; but I have received startling tests of spirit presence, and independent of what is called Modern Spiritualism, I am a Spiritualist."

"The new revelation is nothing compared with the grand development in social affairs. We are just gaining the light here." And his eyes sought to catch a glance from Mary's, in which they failed, for his presence greatly embarrassed her.

"I am unaware of the development to which you

allude," said Mr. Malcolm.

"Why, sir," replied Reverend Doctor Vaner, "why sir, the doctrine of affinity, communism and free-love. This development, of which I supposed every one had heard, will soon destroy the existing wrongs of conventionality, and we shall be free to act according to nature's dictates."

"You talk wildly. I did not suppose I should ever meet a person who would dare speak so boldly."

"I am bold for the truth," replied the reverend gentleman. "Society is based upon antagonism. It is a great, plotting selfishness. Let us away with it. Form communities as they did in apostolic times, possessing everything in common. It is the only way we can fulfil the requirements of the Bible or live Christian lives."

"Here you are wholly wrong. Conventionalities have their use. They may be carried to extremes, but in the main they subserve important ends. In society there is selfishness, but would your communities have any less, and having such selfishness, they soon destroy themselves. None have ever yet succeeded, and none can."

"Well," said Reverend Doctor Vaner, "you must believe in free-love? Love must be free?"

"That depends on what you call love? Some kinds of love may be allowed freedom; others at once become license."

"If love is free, then the marriage institution is slavery, and should be abolished, as the stronghold and sheet-anchor of selfishness and tyranny."

"I cannot understand how that follows. I believe we should be free to love and to marry our choice; but there are delicate considerations, which I need not now mention, which render laws and regulations necessary."

"There it is, there it is. Soul affinity does away with the necessity of all other institutions. When true souls recognize each other, what is the use of laws? No! away with them. Let marriage be eternal matehood—the affinity of souls."

"But Mr. Vaner, what would you do if, by chance, mistakes be made, and after years of married life, after a family is dependent on the mutual aid of the father and mother, the mistake be discovered?"

"Our self-hood is worth all else," grandly replied Reverend Doctor Vaner. "Selfhood first. Cast off all trammels. If the soul finds that it has not its destined mate, duty to that mate demands that the relation be ended. The children furnish a difficult subject, but only in our present false social relations. In a community, they would be cared for under a different department."

"I think I get your meaning."

"I am glad, right glad you understand me. Very few, very few indeed, understand me. I am misunderstood. I am the better pleased because I have a proposition to make to you." Here he turned to Mary, and with all the suavity of manner he was capable of assuming, said:

"Mary Malcolm, your poetry is read in all climes, and cheers the weary heart, from cottage to palace. I had no idea one so celebrated, and justly, for the sweetness of her song, was so youthful."

"If the world has formed such an opinion of me," she answered coldly, "it is mistaken. I have written nothing of much worth."

"Ah! exclaimed Reverend Doctor Vaner, his eyes resting for the first time on Leland, "I have met you before, in Deering, I think."

"You are an entire stranger to me, sir. I never met you in Deering or elsewhere."

"True, we were not introduced, but that is of no consequence. You were pointed out to me as one whose opinions and influence would be valuable. I was there last week, arranging for our new community."

"Community! I had not heard that one was contemplated."

"Aye, community indeed! Why, the whole world knows it. I staid with Mr. Cumin, whom you well know, and who is a chief spirit in the enterprise. Deering Heights itself is to be the locality of the community, which is to inaugurate the new millennial movement."

"Strange that I should not have heard of this movement. I do not believe you can purchase a house, or an acre, if the old residents know your designs."

"That is quite probable, but the land in the village has been purchased by outside parties. Ha, ha,—things move swimmingly!"

Victor was too confounded by this intelligence to reply, although he knew that silence might prejudice his cause in the mind of Mr. Malcolm. After a moment, Mr. Vaner resumed:

"I said I had a proposition to make. I have traveled two hundred miles, to meet you, Mary Malcolm. I had a revelation direct from the Prophet Elias, vouched for by a voice from Christ, that you were my true soul's mate. I have come to offer myself, knowing that if this revelation was true, you would at once respond."

Mr. Malcolm, who at first laughed at the singularity of his visitor, had slowly become shocked and outraged. He arose suddenly, and turning to Victor, who was equally disturbed, asked sharply—

"Do you know this man?"

"I have already said I never met him, to my knowledge, before, and I can but believe his story about Deering a fabrication."

"And Mary," said Mr. Malcolm, in a tone of railery, "see what comes of writing poetry. I told you that Pegasus would trot you to perdition. What think you? Are you this demented Reverend's affinity?"

"Oh, father," she exclaimed, "he is unbearable!"

"Well, then," said Mr. Malcolm, turning to Reverend Doctor Vaner, "will you be so good as to walk down to the gate?"

"Thus it is ever," cried the Reverend Doctor.

"Ever thus conventionality stands in the way of true and proper matchhood."

Spray, catching the spirit of discontent, began to bark furiously, which sensibly hastened the departure of the Reverend gentleman, who did not manifest the courage of a dog tamer.

Not a word was exchanged until the gate swung back violently against its latch. Then Victor addressed himself to Mr. Malcolm:

"The conversation of the visitor who has just left us, cannot otherwise than prejudice you against my native town, and reflect on myself. I regret this the more because of the request I am to make. I can truly say that his ideas are loathsome to me, and ruinously false."

"I think," calmly replied Mr. Malcolm, "that I am too good a judge of human nature, and have seen too much of the world to be prejudiced by such a demented being. You are not a stranger to me. I hope you will pardon me, for I intended it for your good and for Mary's. When I learned you corresponded with her, I ascertained, from a friend in Deering, precisely who and what you were. I have had the experience of life, and sought by it to protect her."

"You were right, sir, right. If pardon is called for, it should be from myself, for commencing a correspondence without reference."

"None whatever is required. 'Boys will be boys.' Let it pass."

"You have made my statement to you easy, for which I thank you. Briefly and direct, Mary and I love each other, and although I acknowledge that I am asking the greatest favor possible to ask, I am constrained not to ask her of you as mine, but to ask your consent that we become each other's. I have my way to make in the world, but I have a willing hand for whatever may come in my way. I am a believer in honest work, and shall do my utmost to fulfill the flattering opinions of Mary, and show the wisdom of your approval."

"Mr. Leland, Mary has been more than a daughter to me since her mother's death. She has taken the place of her mother, whom she resembles as a photograph resembles the original. I love her to idolatry. When she goes away, I shall be alone, with the exception of Bessie."

Here Mary could not suppress her tears, but came and threw her arms around her father's neck, and wept in silence. Bessie laid her head in his lap, and wept because Mary did.

As for Victor, he felt condemned for his unheard of inhumanity. It had never occurred to him before, that anybody could feel unhappy at their love. Now suddenly it dawned on his mind. He regarded himself as the most unfeeling wretch permitted to live, and he undoubtedly would have so expressed himself had not Mr. Malcolm resumed:

"Life, to me, has been an adverse battle. The

fates always had me at vantage. I set out with prospects bright as yours—with a woman beautiful as Mary. A short period of my life only was passed in the sunshine of her love, for the rising of Bessie's star heralded the setting of my sun, in the dark clouds of a stormy night. I have since lived for these children. Their affection has been my solace. I have expected this hour, when some one would demand one of them from me. I have shuddered for fear it might be one unworthy—one whom I could not receive as noble and equal with her whose life is more precious than my own. If I am compelled to yield her, no one would I prefer to you, and as sooner or later this must occur, God and the angels witness that you have my blessings."

He concealed his face with his hands, and his strong frame was convulsed with his emotions.

"Oh, Mary," sobbed Bessie, "we cannot have you go away!"

"I shall devote the next year to travel, and if Mr. Leland and Mary are too much engaged to accompany us, then, Bessie, we two—the aged pilgrim and his guiding angel—will go together." Mr. Malcolm threw his arm around her and drew her to him.

"After that," said Victor, "our house shall be yours."

"I cannot accept your generous offer, myself," replied Mr. Malcolm, "but perhaps I should be obliged by your favor, for Bessie. Life is now so uncertain to me, I desire to be assured that she has a permanent home."

"Our home shall be hers," responded Victor. "More, we will adopt her as our eldest daughter—" he paused at the blushes in Mary's face, and added laughingly, "Will we not, Mary?"

"Victor," she replied, "your generosity is beyond price. Indeed, to preserve my darling sister, and furnish a retreat for the sorrowing head of my father, is more than I could ask. I am a favorite of fortune."

The bell rang for tea. They arose and entered, Bessie holding her father by the hand on one side, and Victor on the other—causing Mary to blush in greater confusion, by calling one her old papa and the other her new. But though clouds of sorrow here and there checked their sky, the sun was shining in a haze of amethyst, and they were exceedingly happy.

(To be continued.)

Have Spiritualists a Creed.

A. A. WHELOCK:

Some weeks since I addressed an article to the AMERICAN SPIRITUALIST, commenting on the resolution of the Ohio Association of Spiritualists on war, and on an article of friend Wheeler's, on monopolies. Knowing, as I do, your limited space, and that you publish only once in two weeks, I am not surprised this article did not find a place in your paper.

[The article referred to by our friend did not reach us, which is a sufficient reason for its not being published, or our replying to it.]

As I intimated that I had contemplated joining the Association, but that I had from a sense of duty left the very respectable society of Friends or Quakers, because of their testimony against all war, if the Association adopted the same testimony, as it seemed to have done in its resolution, I should feel myself precluded and shut out. I was somewhat astonished, as you have been an active agent of the society, that you did not volunteer some kind word of explanation. I make no objection that the Association seem to be trying to embody a creed. A creed is absolutely necessary to its existence. So far as I know, no society or church now exists, or ever did exist, without a creed.

According to Tuttle, Denton, Davis, and Darwin, there exists no vegetable or animal which has not been developed from a predecessor. It is quite as true that churches or associations must come by development, and Solomon has well said: "There is nothing new under the sun." I have no sympathy with those who complain that councils make decrees, synods confessions, and conferences disciplines. It is necessary to successful and enduring associations. My objections are to the decrees, confessions, and disciplines, and to the resolution of the Ohio Association denouncing all war, and consequently condemning as workers of iniquity all who support civil government by military force. I condemn this resolution because it seems to me palpably wrong.

The early Christians seem to have attempted to build up this theory, as also communism, but so early

as the days of Constantine, called the Great, they became as selfish and bloodthirsty, if not more so, than their Pagan and Heathen ancestors.

William Penn and the Quakers tied their hands in Pennsylvania, and while they were under the military protection of the King of England, they, to some extent, succeeded, but Pennsylvania is as war-like now as the other States; and the Quakers themselves, by their divisions and sub-divisions, and by their squabbles before the courts about their church property have clearly demonstrated that they have discovered no panacea which can supplant military aid to the civil authorities.

It seems to me wise to take the world as it is. Communists pass some very pretty resolutions. Such as: "Human wants are the rightful measures of their supplies;" forgetting that, taking the world as it is, the supplies must come from the labor and care of somebody. It would be very pleasing to resolve against all thunder storms, hurricanes, volcanoes and earthquakes, and the destructive changes from heat to cold, &c., if it would only do any good.

Now, having made objections to a decree against all wars, and declared in favor of a creed for Spiritual Associations or churches, I think it reasonable that I should at least roughly set forth a decree, or creed, or discipline, or confession of faith, which should suit me. Here it is. We hold:

1. That when human beings are said to die, they are born into a changed, but continued, higher life.

2. That persons so born into the higher development of life can, under proper circumstances; that they often do, manifest their continued, individual and proper existence, and in divers ways communicate with those who have not passed from the earthly, bodily life.

3. That the great body of returning spirits and of American spiritualists hold that there is no power in earth or Heaven that can atone for and wash out men's sins, whether by the blood of beasts, of man, or of Jesus Christ; but that every sinner must be his own redeemer, and work out his own salvation from sin, by repentance, by restitution, so far as possible, by good works and by suffering; and that this good work, if not finished in his life, will be taken up and finally completed in the next, so that no soul shall be finally miserable.

4. Of course we repudiate the doctrine of an eternal hell, of burning brimstone, or any other eternal punishment, as cruel and unjust, and unbecoming the exalted character of God.

5. That we know very little of God, except by his works, and they do not give us sufficient knowledge to enable us to pronounce positively in favor of any one of the existing theories, or to announce a new and true one. The Unitarians and Mohammedans hold to one God, whom they represent to be a spirit. Many Spiritualists pay their adorations to Father and Mother God, which they conceive to be the governing principle of the universe. Orthodox Christians believe in God the Father, God the Son, and God the Holy Ghost, and that these three, by a great mystery, are one. The Greeks and Romans, and some other nations, held to whole families of Gods, and some Spiritualists suppose God is the great active and intelligent principle of the universe, who has no personal existence, or great white throne, but is everything and suffers not a worm to be crushed, or a sparrow to fall to the ground, without his knowledge.

6. That religious exercises, with the simple view to serve God, or to help Jesus Christ, are a misapplication of time; that the great demand of spiritualism is to do good; that no inconsiderable part of this good is to labor and care, so that ourselves and those dependent on us shall be happily provided for, instead of being a burden on community and a curse to society, so that we may, if reasonably possible, have somewhat to distribute among the really unfortunate and in aid of public charities, schools, churches, &c.

7. That God, or good, is as really and as truly worshipped by a smile or a laugh as by a sigh or a groan; that we should not neglect the frequent assembling of ourselves together; that a useful discourse on horticulture, from the cabbage patch to the modern fruit garden, on agriculture, the improvement of lands; the best houses, barns and minor buildings, dairying, the breeding of stock, history, geography, astronomy, geology, phrenology, physiology, the best mode of living, &c., &c., is a better, a more useful and acceptable act of worship than the eternal hum drum of orthodox ministers about holiness, heaven, hell, the devil, water baptism, &c., &c.

8. That a part of spiritual popular worship may very properly consist of what are mostly called social amusements, such as singing, playing on instruments,

and even dancing, for those who enjoy it, as among the Shakers, but governed by more enjoyable modern rules.

9. That each society of Spiritualists should adopt its own creed and amend it from time to time, as their light and knowledge increases.

10. That all persons who attend the meetings, contribute to their support according to their ability, and behave themselves and obey the rules, shall be entitled to enroll themselves as members, and they shall not be expelled for their belief, but for their bad action only, while in attendance at meetings.

ELI NICHOLS.

Wolfpen Spring, Coshocton Co., Ohio,
November 25th, 1870

King Futse.

Confucius, who for twenty three hundred years has been an object of devout homage throughout the Chinese Empire, and for whose worship chapels have been erected, was a teacher of philosophy, a sage and philanthropist.

He was born five hundred and fifty-one years before the Christian Era, of a Virgin Mother, at least was the first born of the family, his father being much older than the mother. His father died when he was three years old. Most incredible legends are told in regard to the anti-natal prophecies concerning Confucius, and the circumstances of his birth. His family were poor, and he commenced to educate himself at the age of fifteen. When twenty years of age he was the keeper of a granary. In his twenty-second year, he began to teach, and by the time he was thirty, he had made great and permanent progress, not only in the development of his own mind, but in the establishment of his system. He was sought by all classes, and his ideas rapidly became diffused. There are sixteen hundred and sixty temples built to his memory, one of which covers ten acres.

He is denominated on his monument, "The perfect Sage." There are sacrifices to him twice every year, at which seventy thousands of animals, and twenty-seven thousand pieces of silk, are offered. The religion of Confucius is without a priesthood or ceremony, except at these festivals. The worship of Confucius became the State Religion of China, A. D. 57, but it was not until A. D. 628, or thereabouts, that temples, chapels and shrines, were erected to him. Fruit and flowers are offered in those places, the first and fifteenth of every month. Twice a year the Emperor of China worships at the Imperial College in State. He kneels and bows to the earth six times, and invokes the spirit of Confucius, saying: "Great art Thou, O perfect Sage; Thy virtue is full; Thy doctrine is complete. Among mortal men there has not been thy equal. All kings honor thee. Thy statutes and laws have come gloriously down. Thou art the pattern in this Imperial School. Reverently have the sacrificial vessels been set out. Full of awe we sound our drums and bells." Becoming satisfied of the presence of the spirits of, as is supposed, Confucius or King Futse, Yen, Ysang, Ysze-sze and Mang. The polite wish is expressed that the spirits may enjoy the offerings of victims, silks, and fruits, and the elaborate worship goes forward. Tablets sacred to Confucius, are placed in many of the numerous schools of China, and are adored on the first and fifteenth of every month by the scholars.

In all the schools, the maxims and principles of Confucius are taught. He is at once the great literary authority, and the object of worship. He had three thousand adherents when living; now, his worshipers are hundreds of millions! Confucius never pretended to know the origin of man, or his destiny. He taught the divinity of "truthfulness and sincerity," and declared that "Reciprocity" was the one word, would serve as a rule for all one's life. "What I would not that men should do to me, that would I not also do to men," was his statement of the principle involved. The literary labors of Confucius were great. The last years of his life were devoted to editing the Sacred Books of China. These composed the whole of the ancient literature of China which has been preserved. Fuh-he, 3327 B. C. was a great Chinese philosopher. He invented letters and figures, to take the place of the knotted strings by which accounts had been kept. Confucius edited "The Yih-King," "The Shoo-King," "The She King," and "The Seke," as the ancient books were called. They teach a personal omnipotent God, of a perfect and loving character; and inculcate an exalted morality. It was a maxim of Confucius, that "Kindness is to be rewarded with kindness, unkindness treated with justice." He taught the necessity of piety, of "propriety," of politeness, and "the cultivation of one's person." He was an avowed Spiritualist, and spoke of Spiritualism as follows: "How abundantly do,

spiritual beings display the powers that belong to them! We look for them, but we do not see them; we listen, too, but do not hear them; yet they enter into all things, and there is nothing without them. Like overflowing water, they seem to be over the heads and on the right and left of the worshippers. The approaches of the spirits you cannot surmise; and can you treat them with indifference?"

Such is a brief outline of the central figure in Chinese literature, ethics, politics and etiquette. Considering the character of his precepts, we are anew led to recognize the law of general development, by which truth becomes the property of every race and age, in harmony with conditions. §

Spiritists and Spiritualists.

BY J. M. PEEBLES.

(Continued.)

Sensuous Spiritists.—These, forgetting that spirit is causation—that spirits propel and mold the bodies they inhabit for a season—that the spiritual is the real—exalt the earthly above the heavenly in human nature. If in any way given to constructive thought, they place the base of the pyramid in the air, and then seek to adjust the physical forces and relational magnetisms, to the neglect of those divine principles that take hold upon heaven and eternal life. They insist that their bodies are their own, and they have a right to use them as they will. Another way this of asserting the right of "passional promiscuity." The slaving, staggering drunkard admires the argument "Have I not a right," he indignantly exclaims, "a right to use my body as I choose—to put anything into it I please?"—and down goes the poisoned dram of liquor! To state is to refute such a monstrous position.

Some of these moral weaklings, groaning under the burden of damaged reputations, and smarting with the consciousness of guilt, seem determined to drag the more pure and noble down to their own level. To this end—in the back brain region and vile-thoughted, they peddle the slimy slanders they preach, and sympathizing cliques delight to listen. Filth feeds them. Some of this vampire brood change their names when visiting different localities. One of these wanderers, professing mediumship, has already changed her name three times. Others, more fully revealing themselves, have gone to their "own place." Through suffering, discipline, and painful experiences, these social errorists will learn that liberty is not license—that love is not lust—that psychological influence is not spiritual attraction, and that gratification is not happiness, nor the right way to obtain it in any realm of existence where intelligences exist as moral beings. To "him that overcometh," is the paradise of purity promised. Our angels teach us that sensualists, stung with mental suffering, people lowest conditions in the tartarean spheres of the after life. It is not much, then, to be a mere spiritist. Multitudes of wild Indians are spiritists. Millions of Chinamen have been spiritists from remotest antiquity. The polygamy-practicing dervishes in Mohammedan countries, are spiritists, and their tests are absolutely astounding. Some Mormons are excellent clairvoyant spiritists. But clairvoyance, tests, facts, phenomena, all combined, have not made them philosophers—have not saved them. Alone, they will never educate nor spiritually redeem humanity.

Flirting Spiritists.—These dissatisfied souls, whirling in the moral maelstrom of psychologic surroundings and imperfect spirit teachings, are often exceedingly coy and subtle in their tactics. If a woman, she is versatile in method, and full of bewitching sentiment. Touching mental capacity and adaptation, she is just what you like—you who are conversing with her. Mirroring the victim's ideal, she flatters his weakness, ignores his faults, stimulates his approbation, anticipates his desires, divines his thoughts, and is "impressed by spirits that he is not happy in his social relations." And then, she is so self-sacrificing, so half-confiding, so thoughtful as friend and sister—"Verily, she must be the angel of the fates!" exclaims the infatuated subject. Note, now, the tender expression, the drooping eyelashes. Listen: she is not "understood"—she wants sympathy and encouragement. The hook is admirably baited. At this stage, a few crystal tears are permissible. Oh, for a Roman urn, fresh from Pompeii, to catch the trickling pearls! Who among men can withstand such dewy appeals? No unpleasant visions of broken hearts or sundered ties; no pleadings of weeping children disturb the serenity of her waking hours. The burden of her song is, "I love myself; I've a right to be happy." Inquire why she pursues this questionable course, and the reply is, "I seek happiness." So does the green, slimy serpent, when crawling from his frosty den, and

stretching himself upon some mossless rock, to be warmed by sunbeams. Happiness based in selfishness, cannot succeed; neither can the priceless boon be obtained at the expense of others' unhappiness. If these itinerating "social sharks" fail in their designed purposes, they become furious, and hate with a demon hate, verifying Ulrich's line—"Woman can be more base than man."

On the other hand, arrayed in the foppish plumage of doves, rich in serpentine wisdom, and aware of his psychologic powers, the masculine flirt plays the healer, and yearns to hold ladies' hands, to harmonize the magnetic forces. He means well—perhaps. Now while a twinkle brightens the eye, and a grin plays upon the lip, he suggests that a subdued light or darkened room would be more quieting to the nervous system. The purpose yet well hidden, how studied and sweetly tender his words, while dilating upon the uses—aye, the absolute necessity for an "exchange of magnetisms." It is the most natural medicine, he avers, and withal so pleasant to take. The aimed blow is sharper than death, while only the velvet touch is perceptible to the outer senses. Stooping, crawling for his crown, he wears it with seductive grace, to soon learn by fearful fiery experiences, that God is just, that angels know it all, and that already the tares are being separated from the wheat, to "be burned." This is the "second coming." The judgment has set; the angels are in "the clouds of heaven," and the gold—even the precious gold is in process of trial. These classes of itinerating spiritists, with their co-working churchal revivalists, had better form colonies and emigrate in co-operative lumps, to engage in the self-solution of their "Deering Heights" problem.

On the natural plane, considered from the Adamic side of life, it is well and wise to "multiply and replenish the earth," and every child thus born has the right to demand an honorable recognition from the father as well as the mother—has the right to be loved and cared for by both parents, and the right to a sound, practical education. Finally, these selfish, credulous, pompous, exquisite, fair-hearted, shiftless, sensuous, flirting spiritists, generally quite content with the alphabet of disorderly phenomena, need the quickening influences of the Divine Spirit—need religious conviction and moral culture—need conversion to, and baptism into the heavenly principles of *Spiritualism*. All Spiritualists, whether nominally in or out of churches, are spiritists so far as belief in a present spirit intercourse is concerned; but no mere spiritist is necessarily a *Spiritualist*, any more than an unfleshed individual in spirit life is necessarily a wise and holy angel. Mere spiritists can never organize; they are too self-willed and angular. Failing to distinguish between ambition and aspiration, they all want to be leaders—thus exemplifying an egotistical individualism "run mad."

Genuine Spiritualists.—There are multitudes of these. Bearing upon their foreheads God's seal of manhood and womanhood, they daily walk the Mount of Beatitude, and commune with the transfigured who glide along the love-lands of Heaven. Having trust in God, faith in the possibilities of humanity, and a blessed knowledge of immortality, through the present ministry of spirits, they are a moral power in the world. They live, to day, as though conscious of being already in eternity. They are above the commission of unworthy acts. Seeking neither praise nor fulsome flattery, they are practical reformers, doing good for goodness' sake. Candid and sincere, they take no selfish advantages of others' weaknesses. Broad and catholic, they can work with Unitarians, Free Religionists, Liberalists, all true workers. In method they are more constructive than destructive. Relating to books, bibles and spiritual teachings, they exercise their own judgment. Administering reproof in gentleness, slow to believe ill of others, they forgive as they would be forgiven. Accepting Spiritualism as expressing the outflowing love of God—the brotherhood of man—the divine principle of holiness—the indwelling Christ of love and wisdom—the Comforter promised in the New Testament—the divine guest, crowned with immortality, genuine Spiritualists, in this and all lands, strive to live pure, practical lives, that others may see their good works, and thus be induced to accept the truth of heaven.

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. ||

Debate on Spiritualism.

Concluded.

In the second twenty minutes, Mr. Moore started out by wanting to know if a man could be said to speak a language unless he understood that language. He said there wasn't a greater pack of liars and deceivers on earth than were spiritual mediums. He repeated this with much earnestness and even vehemence, and a flutter went through the audience, which was mainly composed of Spiritualists. A medium who had pretended to be talking Indian languages to a man, in the presence of an audience at Cleveland, had been exposed by the man getting up and saying that they had not been talking any language whatever—only uttering a lot of meaningless sounds. But Spiritualists were mostly ignorant people and easily imposed upon, (another buzz and stir in the audience.) A greater mess of trash was never gathered together than are to be found in Spiritualist works and utterances; and how people could be gulled by such stuff, he could not comprehend. Mediums claimed to communicate the utterances of great men—Bacon, Newton, Franklin and others. If this were true, that the great minds of Bacon and Newton talked through these people, they must be getting very weak. They ought to improve as the ages roll on. If people were guided by such teachings, they would soon become insane or idiotic, and it would be necessary to bring them back to the primary school. Mr. Moore now read some quotations, in verse, purporting to have come from Franklin and Washington.

Mr. Hull asserted that there was just as big a proportion of liars among the ministers, of this year of 1870, as among mediums. Mr. Cook spoke against the Spiritualists the very night before he eloped with the daughter of a member of his church. [Laughter.] Spiritualists had their fair share of sinners, but no more.

Mr. Hull admitted that much silly stuff had been published as coming through mediums from great minds in the spirit world. But we could not expect to force a two inch stream through a one inch nozzle without flattening it out. We could not expect to put the genius of Daniel Webster through that—pointing to Brother Moore's head—brain. [Laughter.] There was just as much silly twaddle in church literature as in this. But Edgar A. Poe's poems, written in his life, did not equal those that he had communicated to the world through a medium.

Mr. Hull now read selections from some of the strongest lines said to have been thus received.

In regard to immortality, he declared that we knew of it only through the return of spirits. It had always been believed because there had always been spiritual communication, as the Bible and other history informed us.

In his last twenty minutes, Mr. Moore said that in England there were many who believed that good spirits hovered around the living, but who abhorred modern Spiritualism. Spiritualists are infidels.—Some of the grossest blasphemy he had ever heard was from leading Spiritualists. The only spirits that communicated through mediums were demons. He proposed to have certain tests with his opponents in the matter of speaking for half an hour on scientific subjects that should be selected, neither to know what the subject, on which he was to speak, was to be until he mounted the rostrum to speak. His opponents, of course, would be aided by all the spirits of great men. He would have no such aid. But he would promise that his speech should be as good, at least, as his opponents. But once more he wanted to ask his opponent the question that had not yet been answered—What great or important truth had Spiritualism brought to light; what aid had it been to theology or science; what good had Judge Edmonds's spirit trips to the moon accomplished?

Mr. Hull, in his next speech, the last of the evening, claimed that Gunning and Denton, men of great scientific attainments, who were Spiritualists, showed what had been done through Spiritualism to aid science. Professor Denton had shaken New England to the very core with his great work. As to Mr. Moore's last challenge, that gentleman wanted to steal a march on him, (Mr. Hull.) Mr. Moore was a man of great scientific attainment, or had been recommended as fully able to lecture on scientific subjects to colleges, and yet he wanted him, the speaker, to accept that challenge. If he should accept, Mr. Moore would get the Holy Ghost to help him out, and then would not want to acknowledge that the Holy Ghost aided him. No, he would not accept that challenge; but he would bring an ignorant person to lecture against any ignorant person Mr. Moore might bring; and then they could see what the spirits could do.—*Cin. Com.*

LAST EVENING OF THE DEBATE.

The self-constituted champions of Christianity and Spiritualism, Revs. John Moore and Moses Hull, have at last subsided, and no more will Thoms's Hall ring with the charges and counter charges, criminations and recriminations, or their burning eloquence devoted to any other particular or general object. The warfare which was not "sharp, short and decisive," has been unequally waged from beginning to end, and we doubt not all good Christians feel thankful that it has ceased. Brother Moore should cultivate rhetoric, and endeavor to acquire, or at least to assume, more confidence in his cause than has been apparent during this discussion. And, moreover, he should confine his gamecock contests to his own dunghill, and not endeavor to annihilate our advocates of pernicious dogmas until he succeeds in acquiring greater ability, or that good substitute therefor—brass.

That Brother Hull is "too many for him" in debate, was demonstrated during the first forty minutes of the discussion, and has been growing more terribly apparent constantly since. We have noticed that Spiritualists always talk fluently, and can produce counter arguments to anything adduced in favor of Christianity, because they, knowing their liability to be attacked, consider it essential to be always prepared with a defense, and they can always prove by the Bible that Christianity is based on fraud. It is not strange, therefore, that so eloquent an orator as Rev. Hull should so completely wind up at every point a mere automatic talking machine of moderate speed, like Rev. Moore, who, although he may be a very able thinker, is certainly not gifted with a remarkable faculty for imparting his ideas. Then, again, Spiritualists are enthusiasts, and flock in a body to the support of their citadel, whenever it is attacked, which accounts for the great preponderance of persons possessing atmospheric acquaintances, in the audiences that have assembled to consume the exhalation of eloquence that has permeated the atmosphere of Thoms's Hall during the last week. Spiritualists, too, are rather the opposite of modest in expressing their views; consequently they have felt no delicacy in bestowing approving applause on their champion.

The debaters did not indulge in any new, startling assertions, but contented themselves mainly with reviewing their past arguments, and showing, to their individual satisfaction, if to no one else, that each had clearly substantiated his view of the question under consideration.—*Inquirer.*

An excellent letter from Brother Shaffer upon the discussion, says:—To-night Mr. Hull gives us his last lecture for the time, at the close of which, Miss Lizzie Keizer will describe spirit friends to the audience. I wish you were here. We bid a sorrowful good-bye to the Rev. Mr. Moore, and like Othello, we fear that his occupation, as a *hot-gospeler*, is almost gone! Yet I feel assured, in a not very distant future, that his eyes, and ears, and heart will be opened to the truth, and he will feel keenly the regrets, the effects of ignorantly teaching a false theology. In the spirit of nature harmony and progress, I am fraternally your brother,

D. W. SHAFFER.

Reply to a "Mathematical Spirit."

BY LYMAN C. HOWE.

BRO. WHELOCK—A "Mathematical Spirit" throws out some good suggestions in No. 23 of your excellent paper. Bro. Truman asks a response from "every medium in the land." The following is my answer:

To the first question all will assent, and by so doing abnegate the second! viz., "Is not the simple fact that spirits can and do communicate, the *only* thing in which all Spiritualists agree?" No. Do we not all agree to his first question? Do we not all agree in the doctrine of Eternal progression, and the brotherhood of the human race? Do we not all agree that goodness has its reward, and that pain is the consequence of abused law? Do we not all agree in rejecting the doctrine of an infinite devil and endless woe?

If the simple fact of spirit communion is the only bond of fellowship, we are weak, indeed!

The third question is a natural sequence to an affirmation of the second. The fourth is like unto it, viz.: "Ought not Spiritualists who believe in Vegetarianism, Communism, Dress reform, Labor reform, Reve-

nue reform, Marriage reform, Peace, Prohibition, Republicanism, &c; to work for them under appropriate leaders and organizations, and not try to *force* them upon *all* Spiritualists, by declaration of principles, State agents, missionaries and the like?" To be of any value to the world, Spiritualism must enter every department of life, and shed its holy halo upon all we do everywhere. Spirits, themselves, work for these reforms, and are laboring to establish their organic strength and harmony on earth. Leaders are inevitable. The law of society and of mental growth requires them. The "declaration of principles" by no means implicates *all* Spiritualists in supporting them, but simply expresses the voice of the majority, or of the few, as the case may be. Whoever chooses can vote in the negative, and no one is bound by the declaration of principles which he does not support. The "special work for Spiritualists" is not to "spread a knowledge of spirit communion," although that may be the first work required; and it has already been quite thoroughly performed. But if it has *no other purpose*, the fire of the soul goes out, and the world is scarcely the better for the demonstration. We not only want a knowledge of spirit communion, but we want the grand science of life and immortality revealed and *practically applied to every condition* of the world. If we tie ourselves to one single fact or idea and attempt to exclude all other topics—branches of the same great tree—the angels will soon forsake us, for their glorious mission would be in vain. Mediums are moved to discuss the various issues of life; angels and organized troops of workers from the sky are their leaders, and with them we are working "under appropriate leaders and organizations." Very likely much money is used or wasted in expensive organizations, but this is a part of our earthly imperfection. And these societies are necessary to sustain the forces through which heaven works for humanity. If the bare fact of spirit communion were all that we might work for, I would at once abandon the field. While I work for Spiritualism I work for humanity, and my lips shall never be sealed by a dogma that limits my free inspiration, or forbids discussion of any topic that appeals to my soul for speech. And this is the surest way to help on the glorious fact of spirit communion. These organized efforts with legitimate leaders, not dogmatic usurpers, are the surest means to ultimate all the plans laid down in the "New Programme." Local, County, State and National Mass meetings were a fable without some order, which depends on organization.

The distribution of tracts is a good suggestion, though not new, and the "circulation of Spiritual papers" finds with me a hearty amen. Let us not ignore any measure that promises strength to our cause, nor any subject which concerns the good of humanity.

Trusting in the divinity of truth, we have nothing to fear from discussion, but everything to hope from the universal application with which Spiritualism takes hold of the world.

Missionary Sun Spots.

Remained in beautiful Norwalk, Ohio, over a month, embosomed in the loves of the angels. The society, small in numbers, but strong in principle, is aiming at culture. This is a plant some holy angel has planted, to be watered with tears. A kinder people we have never met. The brothers were prompt and faithful with greenbacks; and the sisters, not quite satisfied, sent Mrs. B. a beautiful dress. There is a little word which the heart sometimes speaks—*Thanks.*

"Ever the truth comes uppermost, and ever is justice done."

Now and then an incident occurs, that reveals the secret policy of the church. The first art was to frown us down; that failed. Next, to fight us down; that failed. Next, to argue us down; that failed. Next, to *silence* us down; that failed. And now she is putting on her blandest smile, and acts the Delilah, trying to seduce Spiritualists into her sensuous bowers.

Be watchful, oh, Spiritualists! for the peril of compromise is the most serious of all.

On the wing, home to Wisconsin, we called at Sturgis, Mich.—that hotel of the pilgrims. What noble hearts are there! Always a true welcome there. At Brother and Sister Wait's, what a baptism of angels ever rests! Our weary soul found rest there. A young lady speaker, a member yet of the Catholic church, has charge of the Spiritualist Society. She is very self-sacrificing; is drilling the young folks in music—making use of the Lyceum Guide for her textbook. A beautiful singer and speaker, with a love of truth in her heart, self-denying and faithful, her success is certain. She is in the right place.

Back on the railroad, to Coldwater, to attend the funeral of Mrs. Parsons. "A door was opened in heaven," and the spirit went up in a chariot of hope. By earnest persuasion of the friends, we remained over one Sunday, and had a sweet home at the residence of Geo. C. Foster. Here we held a Spiritual circle; it was superb. Met our faithful brother, N. T. Waterman, who is now giving attention to the healing art by the laying on of hands. His success is excellent. Let the friends, far and near, employ him, and reward him according to deserts. Had a blessed meeting; in the evening it rained, but a large audience came to hear the gospel of the spirits.

"Home again, from a foreign shore,"—home, the bird's nest of the soul! The sweet greeting—the words of love—the purity of hearts stainless as the summer rose. Rest where the heart beats free, and bathes in the light which the watching angel sheds upon this dear home. *

Progress of Spiritualism in England.

A. A. WHEELOCK—Being permitted to receive through the kindness of a friend, a while since, a copy of THE AMERICAN SPIRITUALIST, I feel impelled to write a few items relating to Spiritualism in this country. It is difficult, however, to give precise details of the progress of the spiritual movement in London since the departure of J. M. Peebles. His several months lectures in the city, in connection with the efficient labors of Mr. Burns, the mediumship of the Everetts and others, constituted the opening of a new epoch. It is certain that the impetus given by that gentleman's visit has imparted an activity to Spiritualism that was not previously possible.

Glancing at the phenomenal department of Spiritualism, as the basis, we at once observe that manifestations of the most unprecedented character are taking place almost spontaneously. These remarkable "sights and sounds" are, however, so comprehensively reported in the *Medium*, and the other periodicals, that very little is left to describe. The spirit voice is heard at quite a number of circles, and at Mrs. Everett's the curious manifestation of lights, has been seen by all sitters, including those who are in no degree clairvoyant. A few evenings since, balls of fire were observed much larger than heretofore, and those in whom the spirit sight was somewhat developed were able to see the spirit form emerge from the lights and enlarge itself to the size of a human being. Mr. Berry's circle is also sitting weekly, and Mr. Robinson, at Mr. Weeks', has obtained some very curious communications from spirits of olden times, including poets, writers, politicians, artists, musicians, and the whole array of developed intellect, as well as from soldiers from the battle fields of the Continent.

In the Provinces, the same success attends the efforts of investigators. At Halifax, Yorkshire, John Blackburn, the blind medium whose sight was partially restored by Dr. Newton, has been tied by the spirits in the most secure manner, and while in that state a concertina and several bells were played. It will be remembered that this medium, when in London to be treated by Dr. Newton, was one evening tied at the Progressive Library, in the same manner.

In some towns the phenomena are taking place where

for several years circles sat without any success whatever. This encourages all; for if these circles had given up their endeavors, even after two or three years labor, they would have come to the conclusion that the phenomena cannot be obtained by them, and even that the whole affair was a delusion.

Recently a singular feather was given at a seance, and no person can tell to what species of bird it belongs, and a gentleman found in his green-house a plant, the species of which cannot be identified; and these objects have been produced or brought by spirit agency.

But Spiritualism is rapidly going beyond the mere phenomenal, or matter of fact phase. The Children's Lyceum is budding and bearing fruit. A Lyceum instituted during the past summer in the new Lyceum building at Keighley, Yorkshire, is being pushed on with great vigor, and the leaders and children are anxiously awaiting the arrival of the new *Lyceum Guide*, which is being imported from Boston. This movement is being imitated in other places, and indeed before the season is over these schools will be materially increased.

The labors of the Rev. J. M. Peebles have borne fruit which will show itself more and more as time goes on. Regular meetings are being instituted in various places, and a series of Sunday services which he so well inaugurated in London, are being resumed with vigor after a month's vacation. The opening service was conducted on Sunday last, by Mr. James Burns, and will be maintained in the meantime by Mr. J. Morse, who will speak in the trance state. Mr. Morse has already given a series of such addresses as these services, and they have been highly appreciated. Mr. Morse is the first medium who has occupied a similar position in London. In the Provinces, however, Mr. Hitchcock of Nottingham, and the mediums of Keighley and other places in Yorkshire, have been exercising this spiritual gift for sometime past.

Dr. Newton's visit has also been a source of vitality to the movement, and the adverse criticisms of his doings, by the press have had their beneficial effect in stimulating inquiry. There have been hundreds of reported cases of his cures. Almost every reading or thinking inhabitant of this Empire has heard something of the good Doctor and his mission from the way he has been spoken of by the press; not at all times, it must be confessed, in a complimentary manner; nevertheless, the public mind has been habituated to hear of this Spiritualism, and the feeling of opposition and strangeness thereto is wearing away, and men are thinking it worthy of consideration rather than bigoted denial. During the summer, Dr. Newton, like Mr. Peebles, did a great work in visiting Provincial towns. This he did on Saturdays and Sundays, almost invariably accompanied by Mr. Burns who lectured on the Saturday evenings, assisting Dr. Newton on the Sunday mornings and preaching again in the evening. By these means thousands of persons have been brought favorably within the influence of these meetings.

Just as Dr. Newton left London, the Zouave, Jacob arrived from Paris. The good Doctor received him with open arms and advised him as to his work. A very enthusiastic reception was given to the French Healer, who has taken rooms in Kensington, but as he has no interpreter, he makes but slow progress at present.

But there is still a shadow of sectarianism and dogmatic conceit connected with some who attach themselves to the spiritualistic movement. A few men and women would have Jesus and the apostles subscribe to their narrow opinions, and would impose upon their brethren, orthodox dogmas instead of the Spiritual gospel of the present age. These agitators are evidently in their last struggle; their end has been chiefly indicated by Mr. Peebles, in his "Jesus: Myth, Man or God," which openly assails their position, in such an absolutely unanswerable manner that it has received no critical notice at their hands.

But the great defect of the spiritualistic movement in England is its want of organization. There is no sign of unity among Spiritualists, every little council or society acts independently in the matter of publication, and the result is small and circumscribed in proportion. There is a splendid constituency but few representative men, and he who is capable of organizing it and of drawing forth its vast resources, is yet to come. In England, at least, there is never a lack of material aid for any good cause, when the public mind is properly appealed to, that is to say, when there is a prospect of something useful being accomplished by the extension of such aid. If, then, Spiritualism is so highly vitalized that it can live, flourish and extend itself without aid from the surrounding world, what may it not be expected to accomplish, if its branches were centralized and its efforts united and efficiently directed.

THOMAS REEVES.

London, England.

The Universalists.

The Rev. Amory Battles of Bangor, writes a long letter to the *Christian Leader*, to express his dissatisfaction with the tendency of the Universalist denomination towards exclusiveness, bigotry, illiberality, and other bad things of that sort. The proceedings of the Gloucester Convention (in council) furnish his immediate texts, though it is well known that he has always found abundant illustrations of this unhappy deterioration. He thinks we are getting narrow, while the orthodox church is becoming catholic. His view of the situation is altogether discomfiting and unfavorable. But extreme views are apt to be, and our excellent brother uniformly states the case, in relation to denominational matters, as only about one person in one hundred can be made to see it.—*Universalist*.

Rev. Amory Battles is a prominent Universalist minister, of rare talents, and is always bold to tell the truth. We are glad such ministers in the ranks, feel their chains when they are bound on, and are disposed to examine the strength of the links, that they may, ere long, strike on the vulnerable parts, for liberty. Our personal experience is that the orthodox are fifty per cent. more liberal than the Universalists, and about that ratio nearer the religion of the spirit. This sect is the Christian pharisee, that "strains at gnats and swallows camels." *

A Texas Paper Thanks God.

Thank God that we have never seen nor heard of any Southern women preambulating the country with green spectacles and hermaphrodite apparel, preach "woman's rights," "free love" and "Spiritualism," as we have often seen those lantern-jawed, thin-shanked and forked-tongued, "strong minded" women do, who hail from that region whereof Boston is the social center. We feel grateful that we have never heard a Southern woman contend that the holy ordinance of marriage should be solely a time bargain, like contracts of hire and partnerships, and dissoluble by consent of parties. We all feel proud of this, and at the same time, if these green eyed spinsters of the East want to believe there is no God, and no fixed code of morals, and to enjoy their free-lovism, and to drink hard cider on election days, they are welcome to do so.—*Bryan Appeal*.

That is one way of looking at the matter, and of writing about it. The evils of absurd fanaticism are not all confined to women with green spectacles and of odd apparel, nor to any particular section; but we are pleased that the *Appeal* is tolerant enough to allow all to believe as they desire—even, that there is no God, if they will. When all reach that sublime degree of toleration, "The world will be the better for it." There is progress even in that. §

Said the rude Wind once to the veering Vane:

"What a fidgety thing you are!

You turn, and you turn, and you turn again,
And people look up and stare."

The modest Weathercock replied:

"I fain would be quiet and still,
But 'tis you that shift from side to side—
I only obey your will."

MORAL.

Often the fault which in others we find,
Is but our own, to which we are blind.

THE AMERICAN SPIRITUALIST

PUBLISHED EVERY TWO WEEKS BY
THE AMERICAN SPIRITUALIST PUBLISHING CO.
Only One Dollar Fifty Cents a Volume.

OFFICE COR. SHERIFF AND PROSPECT STREET,
CLEVELAND, O.

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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."

The European Question.

It is in the mind of every one who is given to thinking upon the subject at all, to enquire when and how the pending difficulties in Europe will practically come to an end; for already has the war existed there as long as was expected, when the first notes were heard.

On this side of the water, where we are comparatively disinterested observers, opinions diverse as the poles are freely expressed, and sympathies extended alike to France and to Prussia.

Oracular assertions are made by many, and doubtless believed by some, at every new phase of development which the situation exhibits—assertions which every subsequent movement shows the fallacy of. Specimens of profound prophecy are uttered with all the solemnity that is supposed to characterize one inspired by God—some sanguine mortal who temperamentally feels and seeks to affect mankind with the thought that "a Daniel has come to judgment!" These sage predictions, however, are but for a day. Their glory soon departs. Each move of the contending parties necessitate fresh prophesying, only to find their grave in the lake of oblivion. Meanwhile, events continue to transpire with all their inexorable logic. Prussia is still victorious, though France appears determined and combative as ever.

When will the war end, and what will be the actual position or status of each party at its close, are queries which have shaped themselves with the thoughtful ever since the beginning, and which the people everywhere are pressing to know.

We can but hope that strife will soon cease, and the atheistic idea of the divine right of kings be forever abolished; that king-craft and priest-craft may each exhibit its culminating point and speedily meet a natural death; that the Republican idea, so revolutionary to Europe, that all civil power resides in and with the people, may become universally recognized, heartily appreciated and successfully maintained.

While our heart dictates the realization of this hope, our head disbelieves in its speedy accomplishment. That important steps in this direction will be made, it gladly accepts and ever affirms; but beyond this, all is skeptical. Our own prognostications are that a general war throughout Europe is impending. A seemingly small matter may either prevent or precipitate it. England and Russia are on the boundary line of being arraigned against each other. The latter seeks to avail herself of the complications of France to carry out, even all the expense of violated treaty, a long cherished plan to absorb Turkish provinces. Prussia is agreeable. Her position now gives Germany the balance of power. France will evenuate from the conflict humbled if not submissive, and minus a republic. Her former dynasty will yet hold sway—such is a foregone conclusion. Prussia's decision in this matter will prevail, as will also her determined purpose of dispossessing France of a good-

ly share of territorial possessions. The beginning of the end draws nigh, while events, pregnant with results to the destinies of Europe and affecting the general peace of the world, continue to flow on in their predestined way.—B. Nov. 1, 1870.

A Word about Business.

This number closes the 3d volume of THE AMERICAN SPIRITUALIST. The old year is about closing, and the new will soon greet us. Business men are in the habit, at this season of the year, of taking an "account of stock," to find out how they stand, and what the labors of a twelve-month have developed, either in favor of profit or loss.

Seventeen months ago, we took charge of this enterprise, with no other capital than our "bare hands," and a solid determination to make it a success. Our friends admonished us that it was impossible. We replied, "Wait a little, and you will see." At the time above referred to, when unexpectedly the responsibility of this enterprise was thrust upon our shoulders, there were not 600 subscribers, all told. As some of our readers will remember, the paper was much smaller—only eight pages in size. Seventeen months of "constant diligence in business," labor and toil such as none can know who have not performed it—we have enlarged THE SPIRITUALIST twice—it now being sixteen pages—while we now have on our books very near 2,000 subscribers.

While the able articles of our editorial associates—Messrs. Tuttle, Wheeler, Bacon and Barrett—have done so much to give the paper more than a national reputation—with the excellent contributions of our correspondents, that have enriched its columns—we have, with the assistance of Mrs. Wheelock, performed the ceaseless labor of carrying this paper forward for seventeen months, without one farthing's compensation, knowing that success and a fair recompense for "services rendered," must be attained at last, if health and strength hold out.

We need not assure our readers that the rapid growth and permanent success of this enterprise, now assured, is a matter of heart-felt congratulation with all those who have labored to achieve it. And we are more than happy, as the sound of the old year's retreating footsteps with its countless joys, trials, struggles and triumphs, are still sounding in our ears, and the sun-lit hopes of a "happy new-year" are already revealing brighter prospects for the future, to be able to assure the friends of THE AMERICAN SPIRITUALIST, that arrangements have been completed by which still greater inducements than in the past, are presented for our friends, not only to subscribe for the Paper, but to SEE TO IT, that your friend subscribes also.

The additional inducements offered, are not upon the basis of "great premiums," lotteries, or the disgraceful and dishonest system of gambling in any form—either for subscribers or money—but upon meritorious effort and labor to make a Spiritualist Journal what it should be, by the employment of the best talent, and giving our readers TWO MORE PAGES each issue, of the original, scientific and philosophic matter, which fills the columns of THE AMERICAN SPIRITUALIST.

To this end, the services of that well-known Spiritualist, ripe scholar and popular author, J. M. Peebles, have been secured, to be associated with Hudson Tuttle, as Editors, together with a large list of most able and talented writers, as contributors.

But let our friends remember that all these improvements are attended with EXPENSE for the benefit of our readers.

Then we ask you to assist us, as you easily can without the least expense, and but little trouble. Let each one send us a new subscriber at once.

As an instance of what a live Spiritualist can and will do, we refer with feelings of gratitude, to the ef-

forts of our earnest friend and brother, John A. Jost, who, from the wilds of Utah Territory, has sent us FIFTEEN SUBSCRIBERS, and promises more! Not one of our subscribers but could send us one additional, if they would, with which to commence the 4th volume. We could then commence the year with 4000 subscribers, and could also commence the weekly publication of our paper, which we very much desire. We have before promised our readers to issue their paper weekly, just as soon as our circulation would justify. Certainly, they will not expect or wish us to commit the financial blunder of doing so before that time. We can safely say, judging from the steady increase of our circulation, that we believe we shall reach the weekly publication of this journal during the coming year. The sooner to reach a result so much desired by all, we have concluded to make the subscription price of the paper \$1.50, after Jan. 1st, 1871.

As soon as our subscription list reaches the number that will justify the additional expense of publishing weekly, we shall add but 50 cents more to the price, making only \$2.00 a year for a sixteen-paged paper, with twelve pages of original matter.

We believe every one of our subscribers will hail with pleasure the prospect of thus soon having THE AMERICAN SPIRITUALIST a weekly visitor, instead of semi-monthly, and will cheerfully add the small amount of fifty cents to a prompt RENEWAL of their subscriptions, and thereby assist the sooner to accomplish it.

We cannot close these remarks upon business, without expressing our sincere gratitude to those earnest, faithful friends and subscribers, who have manifested such promptness in the renewal of their subscriptions, as well as sent us kind words of sympathy and encouragement. True, money for subscriptions and advertising, is the arm of iron and nerve of steel that moves the machinery for publishing a paper. But human sympathy, which attests a due appreciation of the sacrifice and labor attending the building up and permanent establishing of a Spiritualist paper, is golden, and cheers and warms the laborious slave life of an editor, as does the sunlight a shaded flower.

Ere we can chat with our readers again, "Merry Christmas bells" will ring out loud and clear upon the wintry air, and the gladdest, happiest day of all the year will be theirs to enjoy, we hope, for we heartily wish one and all "A Happy New Year!" ||

Hudson Tuttle in Boston Music Hall.

This distinguished writer, during his recent visit East was invited by the management to occupy the desk at Boston Music Hall Sunday afternoon, Nov. 27th, which he did to very general acceptance.

In a quiet voice of magnetic tone, he announced his subject to be the evidences of Spiritualism, twice told tale with spiritualistic audiences. While it hardly admits of original treatment, Mr. Tuttle invested it with sustained interest. The various conceptions of heaven; the effect which death produces with those professing the different forms of religion; what evidence Christians have that they shall live and enjoy the society of friends after death; the naturalness of Spiritualism, &c., formed the skeleton of his discourse, which was characterized throughout by sound reasoning and philosophical reflection.

As an extemporaneous lecturer, Bro. Tuttle appears to less advantage than as a writer. Practice which brings confidence, will greatly increase his power and effectiveness. After the fine thought, subtle distinction, beautiful inspirations and choice rhetoric to which Music Hall has been accustomed, none who were privileged to listen to his lecture could fail to most fully appreciate the plain, sound and unpretentious, though philosophical style of Hudson Tuttle. One of his criti-

cal friends pertinently remarked to me, at the close of the lecture, that the speaker was a better miner than an artist. He was rich in solid ore but used it in the rough. Polish was wanted to make it ornamental. But without the former the latter were useless.

Spiritualism and Women in Politics.

Middleborough, Mass., is perhaps as "true blue" an orthodox town as the Commonwealth can exhibit. An orthodox seminary in Baptist hands intensifies the hitherto prevailing prejudice, against every form of liberalism. Under this influence, all persons of radical tendencies have been socially, commercially, politically, and otherwise, discriminated against. At the recent election, the Republicans nominated a Baptist minister, thinking, doubtless to curry favor with the Church. The Spiritualists, inspired by the women, voted for the Democratic candidate, who was elected, to everybody's surprise, as the town gave a heavy majority for Claflin, the Republican Governor.

Baptists and Clergymen, have the same political rights as others, but when party leaders, ostentatiously court Church influence, they will, in more places than one, realize the force of the old saying:

"There is many a slip
Between the cup and lip."

At a time when the Evangelicals demand the revision of fundamental laws for their satisfaction, a little show of our power can do no harm. §

Dr. Henry Slade.

Our friends will find, by a look at our advertising columns, that this justly celebrated Test and Healing Medium has taken up his permanent abode in New York City, Office, 207 West 22nd Street. We do not know of a medium of whom we can write with more satisfaction and pleasure than Dr. Slade. With years of an intimate acquaintance with him and the intelligent spirits who influence and direct his wonderful medium powers, we unhesitatingly declare him to be the most satisfactory test medium, the best clairvoyant, and the most successful practitioner in the "healing art," under spirit direction, we have ever known. Doubtless there are others with as good healing power, but it has never been our necessity or fortune to test them as fully. It is but just to Dr. Slade and his influences, for us here to say, it is our firm conviction that we owe our *present existence in the body to them!* They saved our life. We shall not cease to be grateful. Mr. Simmons, who has been associated with Dr. Slade in business for years, is an intelligent, reliable man, and we take great pleasure in saying to our readers that they may rely with perfect confidence on Messrs. Slade & Simmons in regard to business; while if any should be fortunate enough to witness Dr. Slade's manifestations, they will doubtless feel to exclaim, as did the Queen of Sheba, "The half had not been told me."

Arrived in London.

We are glad to note in our foreign exchanges, the safe arrival of Mrs. Emma Hardinge in London, Nov. 15th. The Spiritualists gave her a public, enthusiastic welcome, Nov. 22d, at Cambridge Hall, Newman street. She is to lecture in London and the provinces. The *Liverpool Mercury* has the following:

On Tuesday evening, a number of the Spiritualists of London held a meeting to give a reception to Mrs. Emma Hardinge, on her return from America, and to organize a plan for enabling that lady to begin a course of lectures and conferences, in connection with the system of which she is a professor. The hall was well filled, and Mrs. Hardinge was most enthusiastically welcomed. The gathering comprehended no development of Spiritualism, but had, apart from the address of the lady, more of a business character. Two resolutions were passed: one of welcome to Mrs. Hardinge, and requesting her to resume her labors for the promotion of Spiritualism in this country, and the other pledging the assembly to do all that was possible to support her mission in London. Mrs. Hardinge delivered an impassioned address, on what she termed the most glorious belief that had ever been vouchsafed to humanity, enlarged upon the inspiration of its character, and

spoke of the extended knowledge which had come to its possessors, who had now gone beyond the formula, "We believe," and were able to say, "We know." In reference to her exertions to spread the "blessed gospel" of Spiritualism in America, she stated that she had delivered three hundred lectures in the space of one year, to audiences consisting of thousands, and she pointed out that in that country, Spiritualism had a greater breadth than it had attained in England, and had risen to the height of a religion. She stated that she was prepared to renew her labors as a missionary in England, and dwell on the truth of the system as revealed to her, and her entire devotion to its progress. The address was listened to with the deepest attention.

To Our Subscribers.

When a subscriber's time expires, we "STAMP" the margin of their paper with our "Office Stamp, in blue ink! Please note the fact—remember it—and be on the lookout for the "stamp," especially those whose subscription expires with this volume. Please RENEW YOUR SUBSCRIPTIONS PROMPTLY, so that we may the sooner issue our paper weekly. \$1.50 will be the price after Jan. 1st, 1871. ||

Lyceum Exhibition.

The recent exhibition by the Children's Lyceum was a grand success, and most creditable to all participating. The pieces were fitly chosen and finely rendered. Three of the dialogues were taken from Mrs. Shepard's Book of "Dialogues and Recitations," just published by THE AMERICAN SPIRITUALIST Publishing Co., and the great favor with which they were received, shows how popular and useful the book will become with our Lyceums. Mrs. Shepard deserves the thanks of every Spiritualist and Liberalist in the land, for giving the Lyceums a work so much needed, and so useful for all who desire liberal instruction for their children. For sale at the office of THE AMERICAN SPIRITUALIST. ||

Change of Time.

Our readers who live along the line of the Lake Shore & Michigan Southern R. R., or those at the East and West who have occasion to ride over this route, will note the change of time recently made. We have had occasion recently to pass over this road, and could but notice the steady increase of travel that seems constantly centering in the direction of this deservedly popular, and certainly most rapid, comfortable and safe line of travel. Persons going East or West, will certainly find it to their comfort and interest to pass over this route. ||

Personal and Local.

Lyman C. Howe speaks in Chicago January and February. Will lecture in the vicinity week evenings.

Mrs. S. E. Warner is lecturing in Kansas City this month, and speaks during January and February in Rock Island, Ill.

Mrs. S. E. Horton lectures in Cleveland during February.

E. S. Wheeler has been lecturing in Philadelphia this month. Dr. H. T. Childs writes—"Bro. Wheeler is doing a good work here."

Cephas B. Lynn spoke in Kansas City, Mo., to large audiences during November; December, in St. Joseph, Omaha and Council Bluffs; and in February, lectures in Cincinnati.

C. Fannie Allen has been delighting Chicago audiences during December.

Moses Hull is speaking in Baltimore, and goes to Cincinnati in January.

N. Frank White has closed his engagement in Vineland, N. J., and gone to Newbern, N. C.

Mrs. Nellie J. T. Brigham has been lecturing to large audiences in Washington during this month.

Mr. and Mrs. A. C. Woodruff, State Missionaries for New York, have commenced active work again. They speak at Friendship, Saturday and Sunday, December 24th and 25th.

J. M. Peebles lectures in Troy, N. Y., the Sundays of February and March.

A. A. Wheelock will lecture in Toledo December 25th; Darian, Wis., January 7th and 8th; and during January in Milwaukee, Waukesha, Ripon, Fon-du-Lac, Sparta and Lacross. The friends at other points in that State, who may desire his services, can arrange for lectures by addressing J. O. Barrett, State Missionary, Glen Beulah, Wis.

J. M. Peebles lectured on Monday evening of last week in Toledo, and the four following evenings at Delphi, Ind., closing with a discussion. This week he speaks in Beaver Falls, Pa., and next Tuesday evening, (December 27th,) lectures before the "Young Men's Literary Association," Holly, N. Y., remaining in that vicinity and speaking during the week.

We have excellent articles on hand, from most of our able contributors, which will appear in due time.

This number of our paper, 26, closes its third volume. The subscription price hereafter will be \$1.50 a year.

We wish all our readers a "merry Christmas," and their children an early visit to-night, from that ancient, honorable and *ubiquitous* old gentleman, by the familiar cognomen of "Santa Claus."

The Socia's at Lyceum Hall are well attended, and evidently much enjoyed by those who participate in them. They have excellent music and the best of order. They are held every Thursday evening.

The Davenport Brothers and William Fay are traveling in the South, creating quite as much excitement with their spiritual *seances* as did the recent election in Alabama, which resulted in giving that State two Governors.

Moses Hull has built a hall at Hobart, Ind., where his home is, which is to be dedicated to the cause of moral, mental and spiritual progress, by Mrs. H. F. M. Brown, Thursday, January 12th, at 10 A. M. Moses is going to name the hall "Areopagus," after the council chamber of wise men in ancient Athens. No matter for the name—free halls are the need of the hour! The Spiritualists of Hobart can say of a truth—"Moses, thou art the man." Let others go and do likewise.

Bro. Wait, of Sturgis, Mich., has the following in his paper, the "Sturgis Journal," regarding Mrs. Mossop's lectures in that place:

Mrs. A. E. Mossop, of Dayton, O., has just concluded a series of 18 lectures, delivered in the Free Church in this place. Her lectures have been of a high order, and of a very reformatory character. As a speaker, she is pleasant and agreeable, having a ready flow of language, and many of the passages in her discourses are truly eloquent. These were her first public lectures, and are really a credit to her, or even to any one who has had much more experience.

See advertisement in another column of the grand Christmas party and supper by the Children's Lyceum, at Lyceum Hall, Saturday evening, December 24th. No pains will be spared by Mr. Thatcher, its earnest and enterprising conductor, and all of the able officers and leaders, to make it the most enjoyable party of the season. Let all the children, and their parents and friends, be sure to attend. Perhaps "Santa Claus" may come and dance the "Highland Fling!" Who knows?

The noted test medium, Laura V. Ellis, accompanied by her father, Mr. M. M. Ellis, gave quite a number of seances in Cleveland, with evident satisfaction to all who witnessed them. Being out of town most of the time, we had the pleasure of attending only one evening, but that was quite enough to satisfy us that the "marvelous and ubiquitous Blake" was not to be trifled with. Our friend Mathews, of the *Ohio Democrat*, thus writes of their seances in New Philadelphia, O.

Mr. M. M. Ellis, accompanied by his gifted daughter, Laura V. Ellis, (one of the best mediums we ever saw,) have been giving a number of seances in New Philadelphia and Canal Dover during the week. The wonderful things of the marvelous and ubiquitous Blake, astonish all beholders, and remain as mysterious as ever. Mr. E. and his daughter acquitted themselves with great propriety, and we recommend them and their marvelous entertainment, to our brethren of the press, and the public generally. Verily, "there are more things in heaven and earth, Horatio, than are dreamed of in our philosophy." We have no opinions to advance here, as to the *modus operandi* of the "ways that are dark and the tricks that are vain;" but we do expect to hear a report from some of our men of science, as we saw several present at the entertainment. The attempted *expose* at Dover, was a total failure.

SONG TO THE TRUE POET.

BY T. L. HARRIS.

I

That poet's muse is little worth,
Who rhymes forever of the earth;
With filmy wings the bat may sail,
But ne'er will be the nightingale;
Divinely sing of things divine,
So shall true poet's gift be thine.

II

Sell not thy gold for foolish dross,
Nail not thy God-gift on the cross,
Let not the senses cheat thine eye,
Thou child and pilgrim of the sky!
But sing, though worldlings close their ears:
Thine are the hymns of all the spheres.

III.

To fearless virtue heaven is kind:
Poets who leave their age behind,
And climb the mountain peaks of thought—
Where choral thunders first are wrought—
May tune their souls to every key
Of regal ages yet to be.

IV.

Find in the soul those shining stairs
That saints have trod through noblest cares,
And thou shalt reach the mystic door
Where incarnate Love has op'd before—
There bloom the true Elysian fields,
Where every leaf a lyric yields.

Mrs. Tappan.

On the occasion of this lady's third lecture this season in Music Hall, Boston, the intelligence controlling having desired the appointment of a committee to whom the audience might have written questions, from which might be selected ten of the most appropriate for the speaker to answer, she not to know their purport until they were announced in the hearing of the audience—went into practical operation on Sunday Nov. 13th, with the happiest results.

Dr. H. F. Gardner, Judge Ladd, Mr. Bigelow, John Wetherbee and Geo. A. Bacon, were chosen that committee, who from scores of questions more or less pertinent, selected the following, which were not read until the choir had sung and the lady was ready to speak, when taking them up in regular order, she proceeded to give highly satisfactory responses in purely extemporaneous terms.

From the nature of the questions, the reader will see that in the elaboration of thought to happily answer these queries, versatility, spontaneity and inspirational powers were absolutely requisite to answer the respective points involved, and meet the demands of the hour. The increased attention which the audience gave to this feature of the impromptu speaking, shows how popular this method of public communication continues with us.

We append the questions and are only sorry we cannot give the answers.

B.

1. Is there any essential difference between the terms, soul and spirit?

2. Are the temporal events of life more the result of mundane or super-mundane influences?

3. Has the spirit a power of prevision different in principle from the intelligence which enables us to foresee coming events from the observation of their causes?

4. Is there an interval at or after death, when the soul or spirit may be unconscious?

5. In the life following the separation of the spirit from the earthly body, what are the laws of nutrition and growth?

6. Is the doctrine of transmigration true, or have any of our individual spirits inhabited any other body than the present one?

7. When Jane communicates to me through one medium, why don't she apparently know it when she communicates through some other medium?

8. Is there such a thing as an eternal, thinking, acting spirit, disconnected with a material structure?

10. It is an axiom of science that forces exert themselves in the line of the least resistance. Now, a new explosive substance, (Dualin,) when placed unconfined on the surface of the hardest rock, shatters the rock to fragments instead of expending its force on the air, which is apparently the line of least resistance. Gunpowder and other explosives, under some conditions, expend their explosive force on the air. Can you explain this anomaly in science?

9. What are the evidences of a man's identity after his soul leaves his body?

Another Silver Wedding.

By invitation, we recently attended the twenty-fifth anniversary of two old Spiritualist friends, in Charlestown, Mass. No ordinary private house was deemed sufficiently ample to accommodate the numerous friends who were expected to be present, so a large Hall was secured, which proved none to commodious for the gathered throng assembled there.

It is hardly our purpose to speak of the rich and varied gifts that were made, or the many good, bright, smart things said and done by the dozen participators, each of whom had been selected as the representative of some distinctive feature of the evening.

Suffice it to say that we appropriated the following characteristically sharp, sensible and eloquent letter, from Mrs. C. Fannie Allyn, which fell to our lot to read on this pleasant occasion. Accompanying the letter was a very original and happy poem which was listened to with rare interest. With permission, we append the letter as of interest to our readers generally.

CINCINNATI, OHIO, Nov. 1870.

TO MR. AND MRS. HATCH, OF CHARLESTOWN, MASS:

Brother and Sister—Gladly would I be with you to night in response to the invitation given me, but the business that comes before pleasure keeps me miles away. But I send my grateful acknowledgements for the rare favor of being kindly remembered among your friends, and my sincere wishes that a pleasant present and future, may be yours. I often say to those who have just entered the state of matrimony—"accept my sympathy with your joy, and if years hence you are still joyful, I will then gladly offer you my congratulations—for sometimes we know with the poet:

"After years of life together,
After fair and stormy weather,
After travel in fair lands,
After touch of wedded hands,
Hearts may beat, and eyes be wet,
And the souls be strangers yet."

But to you, oh! brother and sister, now that twenty-five years of married life has engraved itself upon your book of experience, I feel safe to breathe my sincere congratulations, and in spirit extend to you my heart and hands, and congratulate you, that together you and yours can celebrate your Silver wedding in health and harmony. I congratulate you because children in the form, and home with its comforts are among your surroundings. And because you have thus far seen the silver in your life undimmed, and unshadowed by Satan's agent, named in modern days, Divorce. I give you my earnest congratulations, and I thank Divine Fate that God has joined you together so firmly that man and Heaven will not, Hell cannot, and Chicago laws dare not put you assunder. Beyond all this, I congratulate you, that you are witnesses and participators in the age of Reason dawning on the 19th century. By it you know that death has no victory; that life beyond, communicates with life here, and that Love, the grand, great, God-link of the Universe, holds sure through every degree of unfoldment.

So with joy I greet you in spirit to-night, and give freely my wishes that your life may be full of sunbeams, and your transition to the Summer-Land be attended by loving angels, known and trusted on earth. I hold myself a self-invited guest to your Golden, and also to your Diamond wedding. May they, in anticipation and participation, be all you can desire, or green as you can wish. With an earnest "God and angels bless you," I close.

I add to this letter a few lines from the Invisibles, which, if culture and organization were equal to aspiration, would have been better and more worthy of the occasion, nearer the desire of your friend,

C. FANNIE ALLYN.

Correspondence.

AUBURN, N. Y., Nov. 21, 1870.

Dear Spiritualist:—Please find enclosed \$3.00, for the following subscribers to your paper. * * *

I do not expect to be able to obtain many subscribers, but will do what I can for your paper. I have received a few numbers, and like them.

I had a very pleasant visit recently, with my old school-mate, Hon. J. M. Peebles. His lectures and sermons at Moravia, Groton, Dryden and McLean, were well received by attentive and intelligent audiences, and have resulted in much good already. Yours truly,

J. H. HARTER.

TOLEDO, Dec. 7, 1870.

Bro. Wheelock:—Enclosed please find \$2.00, for which please send by return mail, three Lyceum Guides. I have the pleasure of informing you of the continued good success of our Lyceum, having 119 scholars last Sunday. We are preparing for Christmas now, for which occasion we want the books. We had a Leader's meeting last night, at which we appropriated \$60 for presents for scholars.

I remain truly yours, JACOB ENGLEHARDT.

WORTHINGTON, OHIO, Nov. 25, 1870.

A. A. Wheelock:

Brother—Please find enclosed \$2.00, to pay for two copies of THE SPIRITUALIST. I cannot well do without it. The straightforward course of its Editors, to unveil the beautiful philosophy of our religion, and the exposition of all error and iniquity, found even in high places; the fearless, yet fair and honorable position always taken towards the opponents of the Spiritual Philosophy, render the pages of THE AMERICAN SPIRITUALIST worthy of reading by all thinking people. I think you will hear from me again ere long, in the way of subscribers. I know of half a dozen people who would be glad to know where to send for spirit likenesses. Can you tell us where we can get correct likenesses of departed friends?

Respectfully, C. L. BOWERS.

[We know of none better than those who advertise in the Spiritual papers.—]

AUBURN, Ohio, Dec. 8, 1870.

Bro. Wheelock:—My discussion with Mrs. Mattie A. Canfield, will come off at this place, on Tuesday evening, Dec. 20, 1870. Question—"Resolved that the Bible is not of divine origin and authority." I have the opening and closing. It is a written discussion. Fraternally, GEO. WM. WILSON.

[From the above, it will be seen that Bro. Wilson, Secretary of our State Association, is to have a discussion on the Bible, with a lady. The disputants are to write out their arguments, and read them. Considering Bro. Wilson's opponent is a lady, we congratulate him that the arguments are to be written. With the acknowledged length of a woman's tongue, we should have little hope for any man, if it was to be a "talk." Certainly, one evening would not open the question—much less, discuss it. Bro. Wilson is not only posted on that subject, but he wields a sturdy pen, and has the immense advantage, to start with, of being on the reasonable, logical side of the question. Although the Bible tradition runs that the first woman got the advantage of man, in a certain garden, entrapping him in a scheme from which he could never extricate himself; whether that be true or not, we have faith to believe that Bro. Wilson will so effectually trap his fair opponent in this argument, that she will not, with the aid of all the ministers in christendom, be able to get out. We are promised a report of this intellectual conflict, and have no doubt a condensed resume of the arguments will be interesting to our readers.—]

CHICAGO, Nov. 29, 1870.

Brother Wheelock:—* * * I have just finished my month's course in Chicago. Audiences all the time on the increase. There are many noble souls here, and I am delighted with Chicago. They have a splendid Lyceum, and there is material here for a magnificent tower of spiritual strength. I love these dear, earnest souls, that work with angels and God. I have been staying with Bro. John Sybrant—a noble family, and your friends as well. Young men of the exemplary qualities and moral habits, like those of this family—including Mr. Cole and Howard, are rare indeed. They are all Spiritualists. C. Fannie Allyn speaks here next Sunday, and through the month of December. Truly thy brother,

LYMAN C. HOWE.

EAST TOLEDO, OHIO, Dec. 9th, 1870.

[In a private letter, our esteemed brother, Oliver Stevens, among many other good things, gives us the following eminently sound and logical suggestions.—]

"There seems to be a large class of persons who have seen and learned enough of Spiritualism to free them from the belief of endless punishment, but do not manifest much desire for spiritual knowledge, except what comes through exciting manifestations. I can see no better way of helping such to a

higher development of their thinking faculties, than by well-regulated, harmonious circles.

"There is but a small portion of community that can, scarcely in any sense, be termed independent thinkers. And that is the class that can most appreciate THE AMERICAN SPIRITUALIST. There are many articles published in it, that require deep thought to comprehend and appreciate. I have frequently been more interested in reading an article the second time, than at first, because I did not at first so fully comprehend it. Therefore, the philosophical as well as other articles should be written in the most plain, simple and comprehensive manner. Like the New York merchant that A. J. Davis refers to in "Arabula," I think that facts which contain the most Spiritualism, are what the majority of people need."

KINGSVILLE, OHIO, Nov. 13, 1870.

A. A. Wheelock:

Dear Brother— The two lectures of Bro. Peebles, here, were a grand success. Almost every one that attended was pleased, edified and instructed. I said "almost," our good brother Baptist minister, Edward Hough, got wind some way that Bro. Peebles was a little tinted with heresy, and during the first lecture, tried to make fun, using such disparaging remarks as—"It's nothing more than we can read," "Any school-boy knows as much," etc. And even next day, he went round among the people, persuading them not to go. His success you may know, as the house was so crowded at the second lecture, that many had to stand! A great many church members were present, and those of the reverend gentleman's own flock, who remarked—"Well," says B. to W., "how do you like that?" W. replies, "Any man that would find fault with that, would find fault with his Maker." Others of his own flock said to me, "That's good!" The Elder did not attend the last evening. You may be assured he did not elevate himself very much by his conduct, in the estimation of many good people. The Methodist minister, Rev. Mr. Hollister, was there both evenings; liked Bro. Peebles' lectures well, and acted like a gentleman. He once held a discussion with Prof. Wm. Denton. I think likely it enlightened him some. Yours for humanity,

JOHN JONES.

LITERARY NOTICES.

The Young Folks' Rural is a rural and literary newspaper for young people, just started by the publisher of the well known Farm and Family Weekly, the *Western Rural*. It is designed to cultivate a taste for rural life among the young. All parents should subscribe for it, for their children. Eight quarto pages and forty columns, illustrated, but entirely different from any other journal for young people, and the largest published. The *Chicago Evening Post* says:—"Mr. Lewis is just the man to make it a big thing." Subscription price, \$1 per year, and all subscribing by Dec. 15th, get the Nov. and Dec. numbers both free. Single numbers, ten cents, or will be sent free to those who wish to form clubs:

Magnificent Premiums given for clubs of subscribers, from Two to Two Hundred, for either the *Young Folks' Rural* or *Western Rural*, or for both. Clubs can be raised in every city, village, school district or neighborhood in the United States. Write for premium list. Address H. N. F. Lewis, Publisher, at Chicago, Ill., Detroit, Mich., Columbus, O., or Kansas City, Mo.

THE "THREE WITNESSES."—"The *Western Rural* is a most excellent paper." So says everybody."—*W. S. C., Maquoketa, Ia.* "We consider the *Western Rural* the best agricultural paper published."—*H. N. T.* "Farmers, if you want to prosper, take the *Western Rural*."—*J. B. Boyer.* Only \$2.00 per year, (52 numbers,) and numbers free for remainder of 1870. Specimens free. Splendid premiums are given for clubs. Address H. N. F. Lewis, Publisher, at Chicago, Ill., Detroit, Mich., Columbus, O., or Kansas City, Mo.

Our *Young Folks* for December, are on hand, and a merry lot they are. Among the interesting, life-like engravings that always grace this popular monthly for young folks, the first in the December number is a merry troop of boys on skates, so perfectly natural that we felt a "gliding sensation," by looking at them. "A Night with Santa Claus," and its ample and appropriate illustrations, as also, "Christmas among the Freedmen," with the other interesting matter in this number, make it most entertaining for the young folks, who, we have no doubt, will very highly appreciate it.

Published by Fields, Osgood & Co., Boston, and 113 Broadway, New York. Price 20 cents:

AN ELEGANT HOLIDAY PRESENT FOR SPIRITUALISTS—Messrs Barclay & Co., who have been considerable publishers of Spiritualist books, issue for the holidays an elegant illustrated edition of Poe's poem of The Raven. The illustrations comprise a portrait of Poe, an excellent allegorical scene of the poem, and with others, a vignette of the Raven, sitting

"On the pallid bust of Pallas,
Just above the chamber door."

From whence the shadow, typical of the heart-gloom of the poet, "falls upon the floor." The effect is very fine, and reflects its artistic credit upon Mr. Barclay, to whom the design owes its striking features. The poem is given in German as well as English, and we would call the attention of Germans to the fact. As an appendix, the author gives specimens of the various imitations of Poe, among the rest, "The Streets of Baltimore," by Miss Doten, with an account of the time, place and manner of its production, saying, "From whatever source it may have emanated, it must be admitted that this poem has the true ring of Poe's wild, weird rhythm." Price \$1.00. For sale at the office of THE AMERICAN SPIRITUALIST.

We have in hand, unread as yet, "The Bible in the Balance," by the Rev. J. G. Fish, from Barclay & Co., 21 Arch Street Philadelphia. From the well-known character of Mr. Fish as a scholar and writer, we call attention to the work, as well as from such an examination as we have been able to give it. It is highly recommended by those who should be careful judges. Presently we shall have something to say upon more satisfactory grounds—those of an actual study.

For sale, wholesale and retail, by the American Publishing Company. Price \$1.50, postage 20 cents.

MUSIC.

The following beautiful pieces of music have reached our table:

"My Lost Darling," words by Emma Tuttle, Music by Felix Schelling. Our readers will remember this sweet poem, as published in THE AMERICAN SPIRITUALIST, for which it was written. Emma Tuttle is one of nature's poets, and now that these beautiful words have been set to music, every one should get the song. Also,

"Heart Song." Music composed by Felix Schelling, words by P. B. Randolph. A beautiful duet.

"Songs of Childhood,"—"Over the River" Published by White, Smith & Perry, 298 and 300 Washington St., Boston. "Beyond the Clouds," by C. A. White, a song and chorus, published by the above firm. These three choice pieces have each a chorus, and their sweet music ought to ring in every household. Many thanks for such music—so sweet and elevating.

Holiday Present.

A beautiful and useful holiday present for Lyceum children—Mrs. Shepard's book of Dialogues for Lyceums. It will not only make a fine present, but it contains most valuable instruction for children, filled as it is with new, reformatory and Spiritualistic ideas. Send for it at once. Plain cloth 50 cents, gilt 75 cents, postage paid. Liberal discount to Lyceums. Only 2,000 copies in the edition. Published by THE AMERICAN SPIRITUALIST Publishing Co., and for sale at this office.

A Thunderbolt at Theology!

Just issued by THE AMERICAN SPIRITUALIST Pub Co., 2,000 copies of a pamphlet of fifteen pages, with the startling title—"Sunday Schools the Crime of the Christian Church!" By E. F. Ring. This little pamphlet has the true ring to it. It is a crashing broadside into the rotten hulk of Theology's "old ship, Zion." Get it and pass it round. Price only 10 cents, post-paid.

Spiritual Mass Meeting.

The Quarterly Mass Meeting of "The Southern Wisconsin Spiritual Association," will be held at the TOWN HALL in DARIEN, on the 7th and 8th of January, 1871.

A. A. Wheelock, Managing Editor of THE AMERICAN SPIRITUALIST, Rev. J. O. Barrett, State Missionary, and other speakers, will be present. The friends will endeavor to furnish homes for all that come from a distance.

Let all come and enjoy the pentecostal feast.

E. WINCHESTER STEVENS,

Janesville, Wis., Dec. 9, 1870.

Secretary.

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 349 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. Illion, 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. Fish, J. G. Address Hammon, N. J. Fairfield, Dr. H. P. Ancora, N. J. French, Mrs. M. Louise, Washingtonville, So. Boston. Gordon, Laura DeForce Box 2123 San Francisco, Cal. Graves, Kersey Address Richmond, Ind. Greenleaf, Isaac P. 1061 Washington street, Boston. Greenleaf, N. S. Address Lowell, Mass. Guild, John P. "Lawrence, Mass. Griggs, Dr. I. P. Box 409 Fort Wayne, Ind. Hardinge, Mrs. Emma, Address 229 E 60th street New York City.

Hinman, E. Annie Falls Village, Conn. Hoadley, Mrs. M. S. Townsend, Fitchburg, Mass. Horton, Sarah A. East Saginaw, Mich. Houghton, Dr. Henry M. Montpelier, Vt. Hull, Moses Permanent address Hobart, Ind. During Dec. in Baltimore, March and April in Washington. Hull, D. W. Address Hobart Ind. Hubbard, Julia J. Speaks in Plymouth, Mass.; Dec. 18, Address Box 455 Portsmouth, N. H. Hodges, Dr. J. N. No. 9 Henry street, East Boston. Holt, Charles, Warren, Warren county, Penn. Howe, Lyman C. Box 99 Fredonia, New York. Jamieson, Wm. F. Lake City, Minn. James, Abraham Pleasantville, Penn. Johnson, Susie M. Baltimore during Jan. Permanent address, Milford, Mass.

Kellogg, O. P. Address East Trumbull, Ohio. Knowles, Mrs. Frank Reed, Breedsville, Mich. Leys, Jennie Speaks in Salem, Mass. Dec. 4, 11. Address care Dr. Crandon, Tremont Temple, Boston. Logan, Mrs. F. A. Address care Warren Chase, St. Louis. Loveland, James S. 350 Jessie street, San Francisco, Cal. Lynn, Cephas B. Address care AM. SPIRITUALIST, corner Sheriff and Prospect sts. Cleveland, O.

Mathews, Sarah Helen Quincy, Mass. Mayhew, Dr. John Box 607 Washington, D. C. Maynard, Nettie Colburn White Plains, N. Y. Middlebrook, Anna M. Speaks in Baltimore during October Permanent address Box 778 Bridgeport, Conn. Mossop, Mrs. A. E. Permanent address Dayton, O. Mansfield, J. L. Box 137 Clyde, O. Peebles, J. M. Speaks in Baltimore during May. In Cleveland Ohio for ten months from Oct 1st. Address care AM. SPIRITUALIST, cor Sheriff and Prospect sts. Cleveland, O.

Pierce G Amos Box 87 Auburn, Maine. Powell J H 162 Chelsea at East Boston Randolph Dr P B 89 Court st Room 20 Boston Robinson A C Salem Mass

Rudd Jennie S 4 Myrtle st Providence R I Ruggles Elvira Wheelock Havana Ill Seaver J W Byroa N Y Severance Mrs J H Stillman M D Milwaukee Wis Slade Dr H 267 West 23d st New York City. Smith Fanny Davis Milford Mass. Simmons Austin E Woodstock Vt Stiles Joseph D Dansville Vt Storer Dr H B 69 Harrison ave Boston Stowe Mrs C M San Jose Cal

Thwing Mattie Conway Mass Thompson Sarah M 161 St Clair st Cleveland O Toohy John H W Providence R I Tuttle Hudson Berlin Heights O Van Namee J Wm 420 Fourth ave New York Warner Mrs S E Cordova Ill

Waisbrooker Lois Box 44 Denver Colorado Wadsworth Dr F L 399 S Morgan st Chicago Wheeler E S In Baltimore during Nov in Philadelphia during Dec in Boston during March Wheelock A A AM SPIRITUALIST cor Sheriff and Prospect sts Cleveland O.

White N Frank in Vineland N J during Nov Whiting A B Address Albion Mich Whipple Prof E Clyde O Woodruff D C and Eliza C Eagle Harbor N Y Wilcoxson Mary J care R P Journal Chicago Wolcott Mrs E M Canton Sta Lawrence co N Y Willis Dr F L H Glenora Yates co N Y Willis Mrs N J 75 Windsor st Cambridgeport Mass

Willis Susie A In Stafford Springs Conn Nov 6 in Scituate Mass Nov 13 Permanent address 249 Broadway Lawrence Mass Wilson E V Address Lombard Ill Wilson Hattie E 46 Carver st Boston Wright N M care *Banner of Light* Boston

Yeaw Juliette In Philadelphia during Nov in Worcester during Dec in Plymouth during Jan Address Northboro Mass Young Fanny T Stratford N H