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THE AMERICAN SPIRITUALIST.

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A. A. WHEELLOCK || - - - - - MANAGING EDITOR.

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

Weeping Stars.

BY EDWARD CAPERN.

When New Years comes, the merry night
Bids all the stars to smile in space;
But when the old ones take their flight,
They stand in tears upon her face.

Yes, yes in tears for what we see
We may believe. Behold they weep.
At least it seemeth so to me,
As here I lonely vigil keep.

There is a sympathetic bond,
Linking all matter unto mind;
And objects near with those beyond.
A truth which he who seeks may find.

Things seen and unseen have their times
And tides of feeling; and the years
When fitting, pause, to list the chimes
Which fill the stars' bright eyes with tears.

To some the sun is but a seed
That blooms in the diurnal air!
I look upon the tiniest weed
And recognize a sister there.

And loving all things for the love
Which all things seem to bear to me;
I comprehend why stars above
Have souls of finest sympathy.

From Whence the Authority of the Church?

The Christian churches, the Catholic and all Protestant sects, arrogate dictatorship in religious matters. They claim the power of commendation and denunciation. Even the most liberal in their creeds and dogmatic formula make this claim. They are right; all who disagree are wrong, and subjects for hell. Religion consists in belief in these peculiar tenets. The Catholic regards all Protestants as led astray by the Evil One, while the Protestant feels assured that the Catholic Church is the scarlet woman of Babylon. Both summarily condemn the free thinker, the philosopher and scientist as hopeless infidels. Such is the force of education, that the arrogance of the Church has been in a measure acquiesced in, and a tacit admission of her right granted; but we ask, how and when the Church received such power?

What is the Church? An aggregation of individuals, for the object of religious instruction and propagation of religious ideas. The Christian Churches gather around the conception of Christ, an incarnation of God. Their authority is the Bible. But the Bible nowhere even mentions a church in the modern sense. Jesus so far from being a model of, was the antipode of church spirit. He gathered a few fishermen around

him, and taught wherever he found a willing mind to receive. He cast aside all ceremonies and rites. The observance of the Sabbath was to him an idle tale. He abolished the sacrifices, the prayer at set times and seasons, leaving only the absolute principles of morality. He bestowed no power on his disciples that the most ordinary men did not possess. The most successful missionary in his cause was one of those sent forth. Is the whole strength of argument confined to the text founding the church on Simon Peter? Its spurious origin is too well proven to leave a doubt.

Nowhere in the Gospels has Christ sanctioned anything but pure and exalted morality. Baptism and the Supper were only accidents, and nowhere recommended as essential. Where then can the Church find its claims to infallible direction of the beliefs of men? Not on the Bible; not on anything Christ said or did. His life is a plain denial of all they claim.

The Church has acted from the commencement of its existence, as though it held a commission from God to scourge all who opposed its exactions, and torture them into the road it said led to heaven. The Protestant sects having lost the irresistible power of the Pope, still rely on the withering influence of excommunication, and the social pressure they wield. They cannot place the infidel on a rack and tear his limbs to pieces, but they can torture his spirit by social ostracism, the influence of which lies in the prejudices they create.

When a thinker walks out on the breezy highlands of untrammelled thought, and would gladden the world with the spectacle of a beautiful life, devoted to noble aims and lofty endeavor, how rave the sectarian winds over the theological marshland below! and how ten thousand tongues run swift to defame his fair name. The calm soul will let them prate, as the unnoticeable anger of children.

We learn then that the claims of the Church to authority in matters pertaining to religion, are without the least foundation. They are not sanctioned by the Gospels, nor authorized by any word or deed of Christ, but everywhere condemned. Nor can it as an aggregation of individuals, claim authority over any individual who does not consent to such dictation. All authority thus gained, is that bestowed by the brute strength of numbers.

It may be answered: These numbers are not individual aggregations, but they gather around a centre, that centre the God-man, Christ. The power of the Church arises from its holding this being as a model for human action. If Christ was a veritable incarnation, if he was God clothed in flesh he could not be a model for finite man. His example would be useless, and wholly incomprehensible. If he was simply a good and perfect man, it is well for us to follow his example, and so would it be well to learn lessons from all exemplary men.

Thus, as a God or as a man no power is conferred on his followers, by accepting him as a model, to enforce their views on others, or to reject what they may consider as conflicting with their established beliefs.

All authority that the Church has is that of brute power. Nothing divinely delegated, but human and bestowed by might.

This right is admitted not because it is supported by evidence, but by that blind obedience men pay to the old, which grows out of fear, admiration, and a sense of duty, the result of education.

The Church has the appliances to create fear in an eminent degree. Added to those usually attending leaders political or theological, it holds the keys of hell and eternal damnation in its hands. The soul that bravely submits to physical torture is appalled at threats of eternal anguish. This element is chiefly relied on and is largely used in all revivals, and its thunder tones are

heard in excommunications and anathemas. Mankind are loyal to their leaders, whether those leaders direct them right or wrong, and once imbued with certain notions, they are ready to sustain those leaders, from admiration of the success with which they carry forward their measures. One generation having submitted the next is educated into submission, or in other words they have a sense of the moral duty of obedience.

Having by these means gained supremacy, the Church has attempted to preserve her power by two quite different methods. Thoroughly comprehending that knowledge is power, it has either sought to check its diffusion altogether, or only disseminate such ideas as it pleased.

The universal dissemination of knowledge, it was held, was not only useless but led to discontent, sedition and revolution. The mass if allowed to be informed in the arts and sciences of the ruling class would become turbulent and uncontrollable. The High Church party in England maintained this view until a recent date, and the supporters of Slavery upheld it with most stringent laws. The other method, the deeper and most insidious, introduced by the more ultra leaders of Protestantism, and by the Jesuits into Catholicism, is to compel all to become educated, making it even compulsory with parents to instruct their children. At the same time, while opening the doors of the mind, care is taken of the mental food supplied. An injunction is served on the press and the author. No book or paper is issued until examined by the theological power, and if containing anything displeasing it cannot appear. Authors who write in accordance with prevailing ideas, are encouraged to occupy the public mind, the press thus becoming a power in the hands of the Church to disseminate its doctrines and maintain its authority. It vomits forth tracts and religious books by the million, but to every call from any conflicting idea, is silent. It is not only gagged, it is made a slave, and all its giant-energy compelled to labor for darkness instead of light.

The school has been supplied with books written in the service of the Church, to the exclusion of others, and every avenue to knowledge seized with rapacious hand. The district school, the seminary, the college, if not publicly teaching theology are controlled by theologians.

Wise and subtle as this scheme appeared, they who employed it knew not wherewith they built. The mind becomes enlarged and its perceptions sharpened even by erroneous learning. After receiving the knowledge prepared by the priesthood, it gains increased capacity, and one ray of light allowed to enter, creates desire for the whole sunshine. The New England common schools, of which those of other States are copies, were established chiefly to maintain Puritan orthodoxy, but they have in a great measure escaped from the controlling hand of the Church, and from them has flowed the heresies which have degraded its power, and led to the free thought of the present. May we soon rejoice for the day when they shall become wholly secularized, and the light of knowledge instead of revealing the horrid machinery of theology to the ardent imaginations of the young, be allowed to shine as the sun of morning over the beauties of nature. †

Professional Sympathy.

A doctor in Erie, Pa., refused to do anything for a little fellow who was run over by a train of cars, unless his pay was guaranteed, and so let the poor boy die. The doctor has mistaken his calling, and should be appointed a naval line officer, and ordered to the store-ships Guard, or to succeed Commander Seeley.

Moral Perils of Free Love Sentiments.

Fundamental in the social questions of the day is the growing sentiment of "spiritual morality," so-called,—that the endowed right of the individual soul is to follow its love-attractions. In other words, love be free to form alliances at will. The argument is subtly potent. "We may think freely; why not love as freely? We may appropriate all truth to mental growth; why not all affection to love-development? The soul will love, despite all opposition, what to it is beautiful and loving; why shackle its wings, why cripple its feet?" There is a charm in this argument; we would not lessen its plea of love for true liberty, which liberty is obedience to purity of love and deed.

But let us note its sequence on a more animal plane. The argument here is parallel with the other or better, it is its continuation: "If the soul may freely love whatever is beautiful and loving, what immorality is there in appropriation? When two willing and reciprocal spirits meet upon a basis of mutual friendship and love, why not bestow them in the innocent pleasures of nature, in the favors which the heart demanded? Is it a crime to love in fullness? There is no malice, no desire to injure, no motives to lessen human happiness, but the reverse; what harm then—what possible harm in following our love-attractions?" Such is the argument of "free love" in a nut shell. They who accept the one on the moral plane, must accept the other on the physical plane. If the premises are sound, so are the conclusions. A sentiment moral on one key cannot be immoral on another. Principles never change faces.

Are we told that free love knows no material appropriation, that it is distinct and separate from external life? This is mere subterfuge. Let the experiments decide; let the practices of the sentiment be weighed! Angels even have sinned under its license.

There is a fearful uncertainty in a marriage contract that reserves to each party the right of annulment under the mere claims of another party having new or stronger attractions. It subjects this relation to psychologic allurements to the sport of social circumstances, and loosens the moral sense of domestic responsibility. The fear and jealousy which such an uncertainty incidentally involves is destruction to moral confidence, and if confidence be inert or lost, love becomes a mere experiment, continually seeking its "affinities," and the finality is a general promiscuity to all who live on the animal plane.

Are we met with the argument that such a fear and jealousy thus provoked will engender a greater watchfulness and care to cultivate and augment the force of love at every stage of its progress? What! Is fear rest of soul? Is jealousy love? Is confidence uncertainty? Such an artifice to the positive character whose heart is in the life, whose purpose is constant fidelity, is but the fickle traffic of coquetry, is but a sporting affection that at last maddens the soul to a dead misanthropy. A full heart, an open confidence, a mutual sympathy, a pure and undying principle, or marriage becomes a sickly subterfuge to hide the hells of secret adulteries.

We would refuse no good, deny no help of virtue, lessen no holy freedom, prevent no heart expansion; we accept the sentiment—that we must follow our highest convictions of right and duty, but the highest convictions of the soul are not a mere passion, not a psychological charm, but spiritual intuitions guided by enlightened reason. She is high enthroned and imposes sometimes a stern self-denial to preserve the integrity of love. He is a devil incarnate who after his wife is vitally exhausted by his lusts, proposes or provokes a divorce. She is his peer in sin—who with the stranger, or social friend, betrays the confidence of her husband under the plea of "reserve rights!"

We like the sentiment of a thinker: "Those marriages are happiest where the parties know no higher excellence but the one they have chosen." Love is just as much a quality for culture as mentality. As in a garden of precious flowers and fruits, it needs external vigilance and devoted fidelity to all the little attentions of life, by temperance in all things. True love is polarized to moral discipline; is as free as sunlight, and

yet, like the sunlight, is focalized to singleness, consecrated to oneness, to make more spiritually beautiful and happy the companion of its years, the soul of mutual pilgrimage, whose affection is the fragrance of a sweet spirit, spontaneous and universal, but choice of its pure individuality, that no social blight may mar its moral beauty. *

The Bible in Schools.

In viewing this question with candor and without the bias that naturally attaches to a subject of like nature, it is necessary to make a discrimination between Religion and Theology. It may seem irrelevant to the subject, yet upon a correct answer is based the whole controversy of the seclusion of the Bible from, or its retention in, schools.

We must unhesitatingly say, and that, too, with the ability to produce conviction of the truth of the assertion, that Theology is not Religion. The one is human, the other divine. The end and scope of the latter is as far removed from the former as light from darkness. Religion prompted the good Samaritan to relieve the wayside sufferer; theology caused the priest and the Levite to pass over on the other side. While Religion teaches the universal brotherhood of man, theology denies it, by dividing and subdividing this brotherhood; religion accords to man the liberty of conscientious belief; theology denies it, by taking it away from him. Religion serves God, Theology mammon; the one is as perishable as the casket of the immortal mind; religion is a principle enduring as the divinity that created it.

A truth is no more a truth if found in the Bible; neither is it any the less one if found in any other book; and a great truth is a great principle.

The question naturally arises, that if the Bible is excluded from schools, what part of it is excluded? Now, if it is conceded that the true object of education is, not only to impart a knowledge of the sciences, but also to make pupils moral and religious, what is there lost if there is a formal exclusion of this as a reading book, besides the theological part? Does the religious part cease to exert its influence if it is not read in the Bible form? If this book is of divine origin, why be willing to yield the very point that should be contended for—to read it without note or comment? Its divine origin should be the very reason why we should have comment. It appears to us that this concession is an admission that it is *not* of divine origin—only where it asserts a principle which can be found in other books—mathematics, arithmetic, chemistry and the sciences generally. What a novel method of teaching that would be, were the sciences taught without "note or comment," which is equivalent to no explanations? There is little enough interest taken by pupils with all the explanations of science necessary, saying nothing about none at all. If reading the Bible in schools is a mere matter of form, why not take some other book, the Statutes of Ohio, or any other one over which there can be no variance?

It is our candid opinion, that if that book were translated by scholars who had no peculiar creed to promulgate, and the Hebrew equivalent given in English, that those who are the most clamorous for its being retained, would then be silent, or found upon the other side. We have no sympathy with those who contend that we would have no idea of rectitude if it were not for the Bible; as if there was no principle of morality inherent in the mind if without it! How comes it that those enlightened nations who existed ages ago, who never saw that book, had a code of morals? How helpless we would be in our intercourse with each other, did man do right only as long as the precept of some book remained fresh in his memory, and whose confidence we could lose were the book gone. If we are good and religiously just it is not the book that has made us so; mind existed before books. Give, therefore, the glory to Him who hath formed this wonderful instrument—the mind. If there is a difference between religion and theology, and they are antagonistic elements in the social world, then we shall

hail the day when their separation shall have been completed in our plans of learning.

R. E. DENTON.

Woman's Suffrage.

As indicating the progress which the woman question has made, attention is called to the fact that when recently, the subject came up in the popular branch of the Vermont Legislature, a bill to allow all women who are taxed, the privilege to vote in school district meetings was presented, it only lacked 32 votes out of 215 of becoming a law, at least so far as these representatives could make it. Well done, thou Green Mountain State!

The feasibility and practicability, as well as justice of this claim, cannot be reasoned away; but legislators, alas! are not always, or even usually, up to the demands and commands of that which is most sensible, or just. The small majority which the passage of this vote shows, especially when it is remembered that this was the first time that the matter had been thus brought before them, is full of encouragement and inspiration. Success is almost guaranteed, another year.

In this connection, we are in duty bound to give the all hail! to our distant sister, Wyoming Territory, for being the first to place on its escutcheon, full and impartial liberty to woman. Behold, a political star has arisen in the West, which the magi and wise men of the East will one day worship. The following is a copy of what has become a law—probably the first woman's suffrage law in the world—through legislative action and subsequently the signature of Gov. Campbell of Wyoming Territory:

"Be it enacted by the Council and House of Representatives of Wyoming Territory, that every woman of the age of twenty-one years, residing in this Territory, may, at every election to be holden under the laws thereof, cast her vote. And her rights to the elective franchise and to hold office, shall be the same under the election laws of the Territory as those of electors.

SEC. 2. This act shall take effect and be in force from and after its passage."

Thus "the long night of woman's total obscuration as a political member of society begins to wear away. The dawn of her enfranchisement has actually begun. Reversing the order of the natural world, this new light breaks in the West." B.

A Mistaken Move.

The M. D.'s of Rhode Island are in pursuit of all "irregular practitioners of the healing art in that small plantation, with a view to secure legislation for their repression. We abominate all kinds of quackery and imposition, as much as any owner of a "sheepskin" can; but are of the opinion that this movement at the East will have no more effect than a similar effort some time since in this Commonwealth. So long as media and clairvoyants diagnose, prescribe and cure disease, just so long the public will employ them. Humbugs will gradually fall into disgrace, but the only legislation which can help the matter for the M. D.'s is such an enactment as will insure a greater efficiency to the regular practice. What with the rudeness of medical students to women, and the proscriptive intolerance of some graduates, the honorable profession of Hippocrates and Galen is in danger of disgrace. §

The Shakers Shaken Out.

"Brother Evans" of the Shaker Fraternity, in fulfillment of an engagement made with Mr. Redpath, of Boston, recently held a meeting as one of the regular lectures of a literary course given there. Some fifty members of the community were on the platform, and friend Evans and two of the sisters were moved to speak. We are glad to hear this news. The Shakers as a general thing are a spiritualized class of people and have long borne their testimony against the disorder of the chaos we call Society. They held intercourse with spirits a generation ago, and the light of prophecy never has gone out in their dwellings. May the heavenly powers shake them more and more, until all the good things they have to communicate are shaken into the open minds of a world suffering for truth and its practical application. §

J. M. Peebles.

We received a letter from this esteemed brother, which informs us that he is in excellent health and spirits, and enjoying the beauties of Italian scenery and life. He has visited Vesuvius and Ætna, and intends to visit the excavated cities of Herculaneum and Pompeii. He writes:—"I have just been attending the 'Anti-Council, a Congress of Free-thinkers' in Naples. Count Riccardo was chosen President. He is a member of the Italian Parliament. It is a protest against the Ecumenical Council held in Rome. There were nearly 2,000 present on the first day. Letters were read from Victor Hugo, Garibaldi, and others. Every civilized country in the world was represented. On a large banner was inscribed, "Rome," dressed in mourning. The majority present were materialists and rationalists. They were keen fellows. Their speeches were bitter on Christianity. I was made a member of the Council, and I gave a speech which was translated into Italian by the President. I termed the people *Christs*, Rome the *Cross*, and Popes and Priests the *Crucifiers*. Before the close of the 3d session, right in the midst of a Frenchman's eloquent speech an officer arose and proclaimed the assembly anti-religious and treasonable, and declared it dissolved. There was no appeal."

"I shall spend Christmas at Rome, the guest of Prince George of Solm, son of the King of Hanover. He is a firm Spiritualist."

Brother Peebles goes to the East for the express purpose of studying the people among whom the great world-events of sacred history occurred, and the ruins of the ancient civilizations which they unconsciously tread beneath their feet. With his mind cultured by long and patient study of oriental literature, he will be able to comprehend the grey ruins of departed ages, and will return heavily laden with knowledge. His consular office was unsought. He had already started for Europe when it was tendered him. It was obtained by his friends, who thought it would give him advantages and remove difficulties from the prosecution of his plans, and was only accepted by him from these considerations, and will be resigned as soon as his object is accomplished.

May the good angels attend him, in his lonely sojourn among Turks, Persians and Arabs, and bring him safely to our shore. †

Jesus Versus Obsession—A Confession.

BY REV. JAMES FREEMAN CLARKE, D.D.,
Prof. of Theology in Harvard University.

It has been objected to Jesus that he taught the doctrine of a devil, and that of demoniacal influence, and so encouraged superstition.

As regards the doctrine of a devil, Jesus speaks of the devil (*diabolus*) five times, and of Satan (*Satanus*) six times. On one of these occasions he calls Peter Satan—"Get thee behind me, Satan"—because he had in kindness and with a good purpose tempted him to avoid going to Jerusalem to die. This shows that he used the word to personify all temptation. On one occasion he uses the word devil (*diabolus*) in the same way: "Have I not chosen you twelve, and one of you is a devil." He says to the Jews, "Ye are of your father the devil," where, again, he certainly is not using "devil" in any personal sense, but as meaning the power of evil. It can hardly, therefore, be argued that Jesus has taught the existence of Satan, or the devil, in the sense since held, as an evil being, the incarnate power of evil and sin, wholly given over to darkness. He uses "devil" as the principle of temptation.

As regards demoniacal possession, I think that Jesus believed in it, and that he spoke to the evil spirits as though they would hear him. A few years ago, I thought that he shared a popular error in this, which this century has outgrown. But within a few years, I have been led to believe in the reality of demoniacal possession. I have myself known personally, or by credible testimony, of at least half a dozen instances of persons who, after having allowed themselves to become spiritual mediums, seem at last to have been taken pos-

sessed by a low and unclean order of spirits. And the best way of rescuing them when they were too far gone to help themselves, was to have some other person possessing greater spiritual force, do what Jesus did, namely, *order the spirit to go away*. I believe that in certain places and periods, the nervous condition of men is such that the lower order of ghosts may get a control over them, and that when Jesus came, it was just such a time and place as this.—*From Old and New for Jan 1870.*

Correspondence.

LAWRENCE, Kansas, Jan. 4, 1870.

A. A. WHEELOCK—

Dear Sir:—You will find enclosed an article for your paper. I wrote it as a Spiritualist and as a healing medium, and wish you to publish it in your next issue.

In some of your advertisements, you claim to publish a paper of high standard of spiritual thought and growth, and as your paper is public property as far as criticism is concerned, and as a Spiritualist, I claim the right to make a remark or two. In the first place, you have too much of your paper devoted to advertisements. In Vol. II, No. 25, p. 218, there is almost two columns devoted to Bro. J. M. Peebles. The less of that kind of twaddle, the better it will be for your paper and its circulation. He is old enough to speak for himself, and we know him even in Kansas. "Man's Obedience to God," and "Condition," are well worthy of your paper. We want such thought, and ideas that shadow forth those ennobling principles which elevate our fellow man. Make your paper a high-toned spiritual advocate, and you will have plenty of subscribers. Your advertisements may pay, but they do not fill the bill as a spiritual paper; for the masses hunger and thirst for different food. All of the above is humbly submitted for your consideration.

Yours respectfully, N. W. WHITNEY.

REPLICATION

We believe in and welcome criticism, and are fond of advice. Bro. Whitney has sent us fifty cents in cash, and after trying our paper, sends an article to publish. The article is a growl at Spiritualist publishers and mediums, which makes plain, in the first place, his utter ignorance of the whole matter of book and newspaper publication. Second, as it seems to us, a lack of appreciation of those who in general have good reason to lament too often—media. In his letter, our critic and adviser complains that we publish too many advertisements. Well, brother, we do that as the only way to support a paper which you can have for less than cost! The eight, or twelve, pages of reading matter you receive with every issue, (for only one dollar a year,) is mainly paid for by the advertisements, which cost you nothing. Treble our price, and multiply our subscribers by a score, and we will banish every advertisement, if desired, and hire the best writers to supply our columns. Until then, we hope Bro. Whitney will risk one dollar per annum with us, and be content to let us so manage that while we maintain ourselves as an editorial corps, by farming, by scientific lectures, and other pursuits, not to mention our half-paid labor as Spiritual speakers, we can pay our paper bill and printer's wages without taking more than 50 per centum thereof out of our dinner-pot and clothes-basket. As to Bro. Peebles and the vindication of him, when we find Mr. Whitney traduced, villified and maligned, by a journal claiming to be a leader of public opinion, in connection with a cause for which he shall have done as much as Mr. Peebles has for Spiritualism, if he shall be as Mr. Peebles is, in Asia, though he may be "old enough to speak for himself," we shall "twaddle" again. We are opposed to vituperation, slander, backbiting, and uncharitableness. We dislike selfishness, bombast, egotism and bad grammar and manners to match, and don't think we can learn to love them even for the sake of peace—or for a dollar a year. In spite of Bro. Whitney's objection to advertisements, we publish (gratuitously) his own notice of himself as a Healer (regular rate 25 cents per line) and hope he may be helped to usefulness by the public attention we direct toward him. §

BRO. WHEELOCK:—

Mrs. S. E. Warner lectured in the school-house of this place on Thursday evening last, to a fair audience, on "The Influence of Spiritualism." As I took no notes, I cannot give a synopsis of her admirable lecture, but suffice to say that it was full of golden thoughts, beautifully and forcibly expressed. Mrs. Warner is one of our most effective lecturers, and is doing a work for which coming generations will bless her. Wherever she may go she is sure of a cordial greeting from genuine reformers.

The work goes on; seed is being sown which will spring up, and in due time bear golden grain. Everywhere there are signs of progress, and the people are thinking more deeply on religious questions than ever before. A new era dawns on the human race—an era of progress in all that is calculated to make men and women wiser and better, such as even the most enthusiastic reformer has never dreamed of. Reformers in all ages of the world have been received with derision, contumely, persecution, jeers and scoffs, by a cold and heartless world, but while

"Round and round we run,
Ever the right comes uppermost,
And ever is justice done."

Fraternally, GEO. W. WILSON.
Auburn, O., Dec. 12, 1869.

CHERRY VALLEY, Ashtabula co., O.

EDITORS AMERICAN SPIRITUALIST—

Having for some time past had spirit manifestations in my father's family or house, I thought I would send you "tangible evidence" of one of the usual phases presenting in this instance. It is a section of bed cord supporting the bed on which father and mother sleep. It has been repeatedly cut, covering a period of four or five years past, to their no small discomfort, especially at the time of cutting, being usually between twelve and four o'clock at night. We have learned that it portends something unusual in the domestic relation. The cutting next previous to the one I send you, preceded the protracted sickness and death of my youngest sister. Wanting to know what is to follow in this instance, is natural enough, (though it is best we cannot know,) but to see this clearly would be nothing, in comparison to the understanding of the manner in which the agencies were brought to bear, producing this result.

Was very glad to see the weakness of the *Religio Philosophical Journal*, noticed in the last issue of THE SPIRITUALIST.

Yours forever,
F. G. SPENCER, M.D.

NOTE.—With this communication we received a piece of ordinary bed-cord nearly six inches long, as neatly cut at both ends as any one could have done it. Some of the editorial staff of this paper are acquainted with the Spencer family, and know them to be in the highest degree respectable and trustworthy. §

37 PARK PLACE, NEW YORK, Dec. 21, 1869.

HUDSON TUTTLE—

Dear Brother:—Please find enclosed \$1, my yearly subscription for THE AMERICAN SPIRITUALIST—an undisguised and most appropriate title to a periodical that is bold for justice, truth and love; vindicating with these triune forces the cause of the oppressed, checking those who would overreach, opening the eyes of the blind, and inviting humanity to participate in the glorious blessings that Spiritualism has vouchsafed to man.

May THE AMERICAN SPIRITUALIST become co-extensive with the great cause it so nobly advocates, is the prayer of
Yours fraternally,

WARREN SUMNER BARLOW.

The Arcana of Spiritualism,

Portions of which have appeared in the columns of THE AM. SPIRITUALIST, is to be issued in book form as soon as it can go through the press. It will make a volume of 400 pages, and will contain the inspiration and research of fifteen years, almost exclusively devoted to the investigation of spiritual phenomena and science, and will be a condensed system of Spiritual philosophy.

[For the American Spiritualist.]

The Widow's Story of Spirit Communion.

LANSINGVILLE, Tompkins Co., N. Y., Dec. 7, 1869.

MESSRS. EDITORS:—By request of E. S. Wheeler, to whom I related my experience at Moravia, I have written for your paper in as full detail as seemed to me would be interesting, though I have been obliged to omit many things, for the sake of brevity. I have delayed longer than I intended. It is my first article for publication. I should not of myself have ventured to offer it to any paper, though it seemed to me a wonderful experience, and has made me a much happier woman than before. I have made two other visits since this one, having two sittings at each visit, and such manifestations as I have witnessed and experienced are almost incredible to the strongest Spiritualist that does not witness them for him or herself. I have heard, felt and seen enough to satisfy and make happy a long life. If you feel that an account of the remaining four sittings told in my poor way would be any advantage to the cause of Spiritualism, I should be pleased to send it to you. I wish that every one who has a desire could visit Mr. Keeler's and see the wonderful manifestations through Mrs. Andrews, the medium.

Yours truly,

HELEN M. R. HASKIN.

The first of our family that visited Mr. Keeler's, of Moravia, was father Haskin, the second day of Sept. He went in company with a neighbor, Asa Crittenden. At Moravia inquiries were made of a friend as to the residence of Morris Keeler. The friend pointed him out just a little way off, and they walked along to where he stood. Mr. C. was introduced and invited Mr. K. to ride, his home being half a mile distant. When they arrived at the place Mr. C. introduced father to Mr. Keeler. The latter said, "Haskin—Haskin—he has been here, has spoken to us, gave us a history of his family, the condition he had left them in; said he had left two aged parents, a wife with a small child, and another child by a former wife, spoke of his children that had passed to spirit-life before him; said that the father of the last wife attended his little boy by his first wife in his last sickness. He wanted them to send for his wife to come to Moravia. All this, remember, was told father at the barn, before entering the house. In the evening they had a sitting. The circle consisted of Mrs. Andrews, the medium, Mr. and Mrs. Keeler, Mr. Crittenden and father. A great many spirits came, some laid their hands on them, some some talked and others sung.

Father inquired when he should come with Helen? My husband answered, "Tell her to come a week from next Saturday, and be sure to bring dear little baby that I may lay my hands on her once more. I want Mr. Livingston to come also and Mr. and Mrs. Wormer"—three other members of the regular circle. I have related this merely for the test points and as an introduction. The family history is correct, and the incident of the sick child is correct also. Mr. Livingston was a friend of my husband, who used to visit him in his sickness and whom he was always anxious to see; and if he did not come as soon as he thought he ought would send for him.

According to appointment, father and I went to Mr. Keeler's Sept. 11th. Just here I will explain a little. These manifestations through the mediumship of Mrs. Andrews are of no late date. We have heard of them many times within the last two years. My husband when in health was very anxious to go and see for himself. It so happened that he never went. His sickness was protracted and he used to talk to me much about these manifestations, and promised me that he would come to me there if possible, but always added, "Don't look for me soon, Helen, for it is not likely that I can come soon." In less than a month he came there and sent for me. Before they had time to send me word, father went, and this appointment was made. I will now tell you of that first visit and give a minute description of the room, so that all (if any who read this paper are disposed to cry "humbug! delusion," &c.) may see what chance there was for deception of any kind.

The "Hall" is an ordinary sized room in a private house. This room is given to the spirits by Mr. Keeler, and all in it is arranged and done according to their directions. No other use is made of it. It has only one door and one window, besides a bay-window. The windows are covered so thickly that not one ray of light is admitted. The articles of furniture are chairs enough for the circle, an old-fashioned settee cradle, a stove, a table with a guitar upon it, a small piano and three portraits. There are no trap-doors, for ceiling and walls show none, and the floor is carpeted. We enter this room with a light, form the circle or half circle with the open side of half circle toward the piano. We sat as close as our chairs could stand. The medium sat almost opposite and so near me, that if both were standing we could clasp hands. No one could move or make the least noise without all could hear. After the circle is formed according to the direction of the spirits, we sit and talk till the spirits wish the light extinguished. The spirits are very fond of music, cheerful music. John Brown was called for. Before they finished singing it a male voice—a *spirit-voice*—joined them. I had learned from father's experience, that to feel their hands it was but to place our hands over our knees. Before they had finished singing John Brown, a little hand, I should think the size of a child's six or seven years of age, patted on my left knee. Next I asked for "Joyfully," a favorite of my husband's, that was sung to him almost daily for the last five weeks of his illness. Two lines only had been sung, when I felt a hand on my right. I could tell the shape of it as correctly as if I were looking at it in daylight; a hand I could tell from all others: it was that of my husband, and just cool and moist enough to feel very agreeable. No one can describe the thrill of delight that the touch of these spirit-hands sent through the system. After a few lines had been sung, a female spirit-voice joined and sung with them in loud, clear tones. Her voice was beautiful beyond description. No such voice ever before fell on my ear. When they came to the last line the voice changed it from the original to this:

"Joyfully, joyfully, will you come home!"

and seemed each time to turn towards father. She persisted in repeating it till the others sung it in the same words. Father said, "is that my mother's voice?" "Yes, my son! (and stroking his white hair at the same time, for he is a man of eighty years) and in a short time these white locks will be with us." When she had finished speaking my husband came, and after greeting his family, said, "Friend Livingston, do you remember what I told you once when you came to see me?" "Yes, friend Haskin, I remember many things we talked of." "Well, I have come to pay your visit now"—this being a promise made to Mr. L. at the close of one of his visits to him. It was difficult for him to talk—conditions were bad—he tired with a few words, so that he had to rest, and I could hear his difficult breathing—but he talked a good deal. Among other things he said, "I have a favor to ask. You may think I ask a good many, but this one I shall insist upon." Several asked, "What is it?" "It is, that this whole circle will go to my home and I will go with them." They could not promise this for a certainty.

Many other friends came to us and others, some talking, others could only pat those whom they wished to. I remember one other hand that was laid on mine. It was small, thick and not soft, as the others, and seemed like that of a hard-working woman. Of only one more will I speak, and this is an Indian woman named Houtaw, who almost invariably comes. It seemed as if a door opened and some one rushed in, in the greatest hurry and bustle; yet there was no sound; it merely seemed so. She darted around the circle, to this one and that one—scratching me on the lap and putting her face close to mine, talking Indian as fast as she could. She had one of the pleasantest voices, and it seemed so cheerful to have her come. When the spirits thought best to close the sitting they said, "Strike a light."

I felt disappointed at this first sitting. The hand I was sure of—other things I was sure of—but the conversation was not what I desired and what I had reason to expect. I expressed myself freely on this point to

the circle and retired, feeling sad and heart-sick from disappointment.

The next morning we had a second sitting. I resolved on planning some way to take my little child into the circle so as to comply with her father's wish. When she was asleep I took her to the "Hall," laid her on the settee-cradle, and placed her so that her head laid between father and myself, so as to form one of the circle. Then I laid my right hand partly on her head and partly on the pillow, that I might know if her father laid his hand on her.

The light was only just out, when my husband came and laid his hand on me. We had singing, and he came and patted me on the left cheek and commenced talking. He spoke of my feelings the evening before, saying, "Helen, you felt last night as though I had forsaken you—had abandoned you—didn't care anything for you; but it is not so. I love you more, if possible, than when in the form. Don't, I beg of you, ever indulge in such thoughts again. I did the best I could—conditions were bad." Just here he came, patted me on the cheek again, and it seemed as if he stepped back two or three feet, stood looking at me, and in a very earnest tone said, "*Helen, do you know me now?*" I assured him I did. I said to him, "You sent for me to bring dear little baby, that you might lay your hands on her once more. Will you come now and lay your hand on her head and my hand at the same time, that I may know you have laid your hand on her?" "Helen, I have done it a thousand times." He continued talking and when I was not expecting it, came, patted my arm below the elbow, followed down, patted baby's head and my hand at the same time, and said something to her about papa's darling. I could not hear it all. It seemed as if he stood bending over her and very near me. I thought he had ceased speaking, and asked our adopted daughter to sing a little song that she was in the habit of singing. She commenced singing. I felt a presence pass me—felt some one near me. (Ida sat second from me,) and my husband said to her, "My child, don't be afraid! He yet had not spoken during this sitting to his son, who sat next to me on the left. After a minute, I felt again a presence pass and he said, "My boy, you are not forgotten," patting both the children on the knee when he spoke to them. My husband used the piano some in answering questions and the sound waked baby. I took her in my arms and tried to quiet her. My husband came, laid her hand over mine, patted her with me, saying to baby, "Afraid of Papa?" and he was very close to us. The child disturbed us so much that the candle was lighted and the circle closed.

My feelings at the close of this sitting were very different from those of the evening before. Now I had no doubts; I was satisfied with words as well as caresses. Since this first visit I have made two others, and what I received at this first visit is scarcely "a drop in the bucket" to what I have since received. All in the circle hear and see all that is said and done as well as I.

HELEN M. R. HASKIN.

ABEL HASKIN.

A Tournament of Thought.

Our friend Kersey Graves, of Richmond, Ind., who has been engaged in the lecture field in the western part of the State, maintains the cause of Spiritualism ably in the columns of the *Boston Investigator*. We are glad some one having time, ability and patience, is disposed to employ himself in enlightening the Rip Van Winkles of materialism. It is "as good as a play," to see men wake up and deny matters of fact which have been foregone conclusions for almost a generation. "The agitation of thought is the beginning of wisdom." So only good can come from the discussions, if conducted in the right spirit. Meantime, let us one and all, irrespective of minor differences, join hands for the emancipation of humanity from the bondage of an infernal theology. With freedom will come the era of thought, the establishment of the true, the good, and the beautiful.

Marriage and Divorce.

The following appeared some time since in the *Chicago Tribune*, and is from the pen of one of our occasional correspondents. As our readers are interested in social as in spiritual matters, and having yet to see a statement in relation to this all-important subject at once so clear, sensible and suggestive, we make no apology for transferring it to our columns; that its thoughts may find lodgement with those who think, and awaken thought with those who do not—if we have any—concerning this needed reform. Its agitation justly opens the eyes and stirs society to its depths. Where soundness is most supposed to exist, there rottenness oft abounds.

The rarity of an harmonious union, temperamental, physiological and spiritual, becomes more than a nine days wonder. These things are arresting attention and demanding satisfactory settlement by our most intelligent and profound political and social economists everywhere.

"On each day for the last two weeks the people of Chicago have been regaled with the disgusting details of the differences between a man and his wife seeking for a divorce from the holy bonds of matrimony. The time of the court, a jury and half a dozen lawyers and scores of witnesses, has been consumed in ascertaining whether a man kicked his wife or she kicked him; whether she slept with another man or he with another woman; whether he abused her, or she scolded him; and such other matters as are necessary to be proven in order to enable the court to determine whether or not they should any longer live together as man and wife. This is not the first nor the twenty-first, instance of the kind which has occurred in Chicago. The records of the courts are full of them. It is only a few weeks since we finished another celebrated divorce case, and there are now on the carpet, and almost ready to be served up, one, two, three—the Lord knows how many—more of the same kind, filled to repletion with ample details of gross immoralities, vile infidelities and disgusting infelicities. Now, this whole thing is scandalous and demoralizing, utterly corruptive of the morals of society, and disgraceful to an intelligent age and people. The question arises, is there not some remedy, at once simple and effectual, which will rid the country of the whole brood of divorce suits, with their trains of immorality and indecency, which will save the time of judges, jurors, lawyers, and witnesses, and keep from the public those things with which the public has no business? I believe there is such a remedy.

Marriage, by the common law, is simply a contract or agreement by which two persons agree to live together as man and wife, and in many States, where the common law has not been altered by statute, it is now only necessary for a man and woman to make the agreement, acknowledge it in the presence of a witness and to live together as such, in order to make them legally man and wife. If this contract, which is a simple partnership, can be so easily formed, why may there not be some means devised by which it may be as easily dissolved? If they can become man and wife by consent, why may they not separate by consent? It seems to me that the only part the law is called on to perform in the transaction is to compel the parties to provide for and take care of the results of the marriage, in the same manner as it does in the case of any other partnership. There is no greater reason why a man and woman should be compelled to live together and make their lives a hell upon earth, than there is that two men, who had formed an unfortunate connection in business, should be compelled by the law to maintain their connection until one or the other died. I know that orthodox people, and those who believe that marriages are made in Heaven, will hold up their hands in holy horror at such a monstrous invasion of the sacred precincts of the Church, and will give vent to pious exclamations to the effect "that whom God hath joined, man shall not put asunder; that society will be broken up and the human race demoralized;" and all that sort of thing, which might be answered by saying that pious exclamations do not alter the case nor change the facts as they are, but that the immorality and demoralization are ten times as great under the existing state of things as they would be if the law was changed and parties permitted to exercise their own judgement about living together or apart, as they see fit. And I might further answer, that I do not believe that marriages are made in heaven. That is a sort of Sunday School doctrine, which grown-up men and women do not believe, for, if it were supposed to be true, we might very readily suggest, from the very cases under consideration, that they sometimes make very bad matches in the Celestial Country. On the contrary, the facts seem to demonstrate the conclusion that many of them are Lucifer matches, and made in that place, the name of which can only be whispered to ears refined and polite.

The stringency of the law on the subject of divorce compels those who wish to obtain separations, to resort to fraud, perjury, and all manner of crime, in order to accomplish their purposes, and the tendency of the age is toward a liberal construction, or, in plain words, an avoidance of the law in order to further the object. By the law of England as it exists to-day, no person can procure a divorce for causes other than adultery, except by act of Parliament, which amounts to a total prohibition; so that a woman, bound by the simple act of marriage to a man who may be a drunkard, a criminal, or murderer, has no redress, except to ask the Doctors' Commons for a simple separation from bed and board, which is only the gift of a stone when bread is demanded. There is a great wrong somewhere in this matter, and, whether it arises from the ignorance and religious prejudices of past ages or not, it requires a remedy in the prompt, intelligent legislation of to-day. What that legislation may be, or what the particular requirements are, I do not presume to determine, but only make the suggestion, and leave it with those whose business it is to make the laws, so to alter the statutes of our State that the wrong may be remedied and justice done.

GEORGE A. SHUFELDT, JR.

Book Notices.

The Chester Family; or The Cause of the Drunkard's Appetite. By Julia M. Friend. Boston, William White & Co., 224 pages, price \$1.00.

The author in a series of letters, narrates the story of the Chester Family. Mary, marries John Chester, knowing him to be a drunkard, against the wishes of her friends, and the voice of reason, infatuated with the girlish idea that she could reform him. She signally fails, and her trials and sufferings as a drunkard's wife extend over a long period, until her boy becomes old enough to support her and three children. Then a house is secured, and whatever happiness, abundance and the kindness of friends can give, is bestowed on her. At this juncture John Chester reforms, but always remains an invalid. The story rests on the unswerving constancy of the wife, who bears all patiently; hunger, cold, want and misery in every form, and is compelled to most severe labor to keep her children from starvation. She never for a moment thinks of deserting the man who deserted her.

We had hoped that when women voted that something in the direction of legitimate legislation might be done to check intemperance, but if all women were Mary Chesters, we should have no hope. We confess to no sympathy with such constancy. We owe something to ourselves, and the wife who clings so insatiably to a brute, accomplishes no good for him, but makes as foolish and uncalled for a sacrifice as the Hindoo widow immolating herself on the funeral pile of her husband.

The book is pleasantly written and, despite its false view of woman's duty in such circumstances, must accomplish a good work.

Plutonic.

BY HORACE DRESSER.

MESSRS. EDITORS: Please afford me a modicum of space in which to tell a story and to illustrate its bearings, for the information and benefit of Spiritualists, before whom the truth is unfurled. And in asking this favor, I am not ashamed nor slow to confess to the world that my feelings and convictions, in one respect at least, are intensely Pauline. I accept with my whole soul, the sentiment of the Apostle, in his inculcation, "Let us do good unto all men, especially unto them who are of the household of Faith." I bespeak the attention of Spiritualists in particular—not wishing however, to pass by those "being aliens from the Commonwealth of (our) Israel, and strangers from the covenants of promise" made by Spiritualism, as unwelcome to become fellow workers and sharers in what seems to me to be a most promising enterprise.

Sometime last winter, Mr. Mortimer Nelson of the city of New York, artist and inventor and believer in Spiritualism and its gladsome gospel, at a consultation held with a clairvoyant medium, being desirous of ascertaining the situation and prospects of a friend interested in and being at the remarkable Eberhardt Mine, located on Treasure Hill, White Pine County, Nevada, requested said medium to pro-

ceed to examine in that behalf, and report to him the result of her researches. This she accordingly did—satisfying him that she saw his friend and his surroundings, by describing his person, etc., so minutely and particularly, as to leave no doubt in his mind that her statements were founded on spiritual observations. She saw and gave not only a truthful account of the exceedingly rich silver mine in which his friend was engaged, but, *mirabile dictu*, discovered and located, with geographical exactitude as the sequel demonstrated, the great bed, body, or Basin of the Silver Deposit, of which the Eberhardt and other rich mines upon Treasure Hill were only offshoots or branches. Her descriptions of what she saw—the ravines—the ranges of elevations—the spurs—the towering mountain itself—all visible to the animal eye—and the immensely profound and widely extended rich depository of silver ore beneath, (visible only to spiritual optics) embodied in the basin, were all noted and a sketch or map of the neighborhood outlined by the anxious listener to the tale of untold mountain treasures.

The riches of this undiscovered mine—the wealth of this subterranean abiding place of money material, almost bewildering in the contemplation thereof, excited for a time, by night and by day, the thoughts and ingenuity of Mr. N, to devise the ways and means of securing it to himself and friends. Fortunately, about this time he became acquainted with a veteran California miner, who happened to be in New York and just then out of employment, John L. Bigler, by name. This man was engaged to proceed to Nevada. To him was confided the revelation made by the medium concerning the Basin of silver ore by her seen in vision and lying in the not-long-ago uninhabited fastnesses of the Rocky Mountains. The plot or sketch of the locality of the Basin as described in the *seance* and drawn by Mr. N, was given to him as chart to direct his steps to the ravine so rich in treasure. His purse for the journey and adventure, was duly supplied, and he went forth under the auspices of Mr. N and some of his friends. Arriving in due time at his place of destination, he had no difficulty in finding the spot of ground sought for, so exactly did it correspond with the description given by the medium. As soon as possible he made the locations according to the laws of Nevada and commenced to sink a shaft. Subsequently Mr. N and his associates formed themselves into a mining company under the laws of the State of New York, by the name and style of THE MUNROE BASIN SILVER MINING ASSOCIATION.

For a fuller account of the mines, their possibilities, and their prospects of success, reference must be had to the circular or pamphlet published by the company, containing the Charter, By-Laws, &c. Thus it is seen that this movement is no Wall street show—no paper myth.

The following statements taken from the circular, are important to those who desire to invest in the stock of the Association, while it may be had for one dollar. It will be seen that no time should be lost, as it is expected that the mines will very shortly be not only self-sustaining but dividend paying—hence no more need of sales of stock at any price.

For the purpose of obtaining a working capital the Association have set aside one-fifth or 20 per cent., being 100,000 shares, of their stock, a limited amount to be sold in shares at \$1.00 each, par value being \$20.00, to enable them to purchase the necessary machinery for developing the mines.

We are desirous of selling only such amount of the working capital, at the low price we offer it at, as will provide us with the necessary machinery and buildings we need, and not wait for the sale of the ore, as time is a great desideratum in the accomplishment of all undertakings.

We desire that parties investing in mining stocks should make an investigation of the location of our property, which is in a direct line south on the range of the great mineral vein, occupied by a large number of mines now in operation, and only a short

(Concluded on 12th Page.)

The Vision of the Emancipated.

I've had a dream, a heavenly dream,
With bliss 'twas so complete;
It stole upon my yielding sense
So ravishingly sweet.

Its power my being thrilled, and Oh!
It soothed my every pain,
And sent the life-blood coursing on
In joy through every vein.

Long-prisoned yearnings found their birth
Beneath its mighty spell,
My being then a rapture knew
No mortal tongue can tell.

I wished I ne'er might wake from this,
Yet felt the wish were vain;
I know not, ask not if my life
Might yield such joy again.

I only know within my soul
A chord is touched at last,
Whose deep vibrations echo through
Its future and its past.

It brought to life a melody
So holy, so divine,
That once to know a world I'd give,
If worlds to give were mine.

NOTE.—The above poetic effusion, describes to some extent, the feelings of a lady of our acquaintance upon being converted from chilly Adventism, with its angry God and almighty devil, its sleep of the soul and destruction of all who cannot swallow Adventism with all its *etceteras*, to the knowledge of eternal life, by coming *en rapport* with a vision of angels. Really, when one contrasts the Harmonial Philosophy in all its beauty with the dogmas of the day; especially if a glimpse into the celestial world is granted; he or she can but feel as though a sweetening anthem arose within the spirit, and the ocean of poetic inspiration overwhelmed them. Sing, sister! you are emancipated. You have a right to use thrilling adjectives, in telling of the glories of which you occasionally catch a view.

M. H.

Ego.

Mr. E. V. Wilson in his usual weekly advertisement of himself through the columns of the *Religio Philosophical Journal*, in gushing terms extends the olive branch of peace to everybody in general, and his fellow workers among Spiritualists in particular. He informs the world that: "my point is gained; my success a fixed fact. You cannot affect me. I am master of my position." It is the olive branch in the mailed hand, this loving brother offers. The author regales us with sentimental extracts from some half dozen of his correspondents, who endorse him as a good man, and concludes as follows: "Peace be with you and unbounded joy yours, work on workers; let us all work together. The *Religio Philosophical Journal*, the *Banner of Light*, *Present Age*, and the *Lyceum Banner*, (small type) the three former with the grown up children, the latter with the little children. Let us have harmony and purity, and we shall succeed.

I am, brothers, fraternally yours,

E. V. WILSON.

The *American Spiritualist* being excluded from this proposed union *par nobile fratrum* can only say Amen! "Be virtuous and you will be happy." We accept our place with the half-grown children. We believe we have always spoken kindly of Mr. Wilson, and considered him a useful worker, though made ridiculous sometimes by a harmless egotism, and have spoken of the *R. P. Journal* as well as circumstances would allow. The *Journal* has improved of late, in matter much, in manner more; yet when some one wrote to friend Jones a while ago, he advised that only the *R. P. Journal* and the *Banner* be subscribed for lest somebody lose a dollar! Very well, gentlemen, that you ignore us, and indirectly stigmatize us, shall not make us too unhappy! We are small, and you are great perhaps. Small in size, small in purse it may be, yet we are large enough in heart, to overlook your insinuations, and ignore that you attempt to ignore us. The *AMERICAN SPIRITUALIST* will rob no one, malign no one. "Let us have peace." §

Exposed.

We have received an advertising bill of a man calling himself Prof. John McQueen. It is a villainous specimen of paper, printing and grammar, but it promises to explain every kind of mediumship, every kind of phenomena. All this to be done by the man who calls himself McQueen. He is the Simon Magus. For eight years he was behind the curtains; he now comes out to tell what he has seen. Well, this man who calls himself McQueen, must remember that there are more than one set of curtains in this world, and some like to hear what is behind one and some another—after the Spiritualists are utterly destroyed, we hope to hear what occurred behind another set of very black curtains.

We should not advertise this precious so-called McQueen, but he is now in Ohio, and the friends of truth should be prepared for him. The "exposers" of Spiritualism have their audiences largely composed of Spiritualists. They could not flourish without the aid thus given. We most emphatically say: Stay away from these most arrant humbugs. And you reply: We want to go and hear what is said, and contradict the false statements. You will find poor consolation, unless to sit for an hour and listen to a mass of low blackguardism, and false statement be pleasing to you. If the orthodox wish to hear Spiritualism exposed, why let them, and have it their own way. If they wish to "affinitize" with such men as Von-Vleck, Leland, McQueen, etc., let them; we sincerely hope that they will be proud of their company. We would go a long way to hear a thoroughly scientific man attempt the solution of the phenomena of Spiritualism, but these "Profs." cannot write their bad grammar in a legible hand. They are ignorant of the first principles of science, and even of the phenomena they attempt to expose! We have small hope in men who proclaim their villainy on hand-bills and posters, and then for a quarter, tell people how they made themselves such.

Every great movement necessarily gathers around its outer skirts a mass of rubbish. The freshet has its rotten flood-wood, the army has its camp followers, its robbers of the dead, and its harlots, after whom come vile jackalls and vultures; Spiritualism has its Lelands, Von-Vlecks, McQueens, and Uriah Clarks. We suppose, even pole cats, despicable as they are, have a place in the economy of nature.

We hope that these exposers will carefully preserve this notice, and when they read the laudatory notices of the Spiritual press, give it also to their wide mouthed audiences.

"Lo."

The "Eastern philanthropists" are relieved from a load of obloquy. It is quite the fashion at the west to insinuate somewhat pointedly that the benevolence of us dwellers by the Atlantic is tainted with effete refinement washed over from that slough of stagnant ideas which lies north of the Mediterranean. We are happy to be able to show, on the authority of Generals Ord, Sherman, and Thomas, who are Western men and unsuspected of ultra-tenderness towards the foes of civilization, that American orientals are not altogether in the wrong respecting "Lo, the poor Indian." Says Gen. Ord:

"A harmless Indian boy was murdered in cold blood by a worthless vagabond, a few rods from Camp McDermot, last summer. The murderer escaped. Other similar murders of Indians have occurred in Arizona since I took command of this department. The State or Territorial authorities in these Indian districts are either powerless or indifferent to the killing of Indians by the whites, so that the murderer almost always escapes; but if an Indian shoots a white man, it is immediately demanded by the white people of the district that the whole tribe shall be held responsible and war against them commenced."

Says Gen. Thomas:

"This affair is a fair instance of the cause of the Indian troubles in the military division, and until white murderers and robbers of Indians are punished, a large force of troops will be necessary to protect peaceful white inhabitants from Indian avengers. I was present at McDermot, a few days after the murder of the Pinto referred to by Gen. Ord, and

know the excitement produced in the peaceful camp of the Pintos by the wilful, unprovoked and unpunished murder of one of their number."

Gen. Sherman makes the following endorsement:

"This case illustrates the origin of most of the Indian wars on our frontier. A citizen may murder an Indian with impunity; but if the Indian retaliates, war results, and the United States must bear the expense."

Some things seem to be settled by these reports.

(1.) That the aforesaid "Lo" dislikes to be killed. (2.) That he resents any suspicious attempts to take his life, such as firing at him with ball cartridge, or inserting a knife beneath his fifth rib. (3.) That he prefers private vengeance to the risks of the law in courts wherein justice is not recognized. Really, he cannot be so far outside the pale of humanity, for even in over-refined New York it is quite the fashion to shoot one's enemies at sight. The philanthropists however insist that robbers and murderers should be punished irrespective of party, color, or race. Is that putting too fine a point upon our "Indian troubles?"—*Christian Union*.

Co-Operation for Distribution.

I have no pet scheme or plan to urge upon those who are thinking and acting for the correction of the great wrong of the improper distribution and abuse of the proceeds of human labor. The following propositions will not be disputed by any thoughtful mind:

1. All of earth's products belong to all of earth's inhabitants.
2. All of human capability belongs to all of earth's inhabitants.
3. All able bodied persons should contribute a just share of the labor necessary to the support of the whole.
4. Four hours per day, judiciously applied, will produce an ample supply for our needs, including those necessarily dependant.
5. With the present waste, misapplication of labor, and expensive methods, more than enough is produced, if properly distributed.
6. The principal evils which confront us are caused by the universal devotion to wealth, and the consequent unjust distribution of the proceeds of human labor.
7. The hot beds of vice and poverty, are chiefly found in large cities, where immense numbers of people crowd together, remote from the base of supplies, and seeking employment in labors which do not contribute to human support.

8. The remedy for improper distribution is co-operation; this will keep the proceeds of labor in the hands of the producers; compel the drones to work or starve, and equalize wealth and the blessings of life.

9. The remedy for the vice and poverty of the cities is the removal of the surplus population to the country, and educate them to self-support. One-half the money now spent in injudicious charity and criminal prosecutions, resulting from conditions inseparable from large cities as now managed, would remove both the cause and effect.

Without any definite plan I would like to correspond with persons who are ready to go into a co-operative movement, for the purpose of *accumulating and applying without waste*, the proceeds of our labor, in efforts based on the above fundamental propositions. That is, in making these classes self-supporting and able to return an equivalent, and thus enlarge the means of the society. As this is not designed as a socialistic movement, in any sense, but to apply a practical remedy to existing evils (which ought really to be done at public expense) it would be better that the persons entering upon it should be free from any claims on their time and efforts; say persons of 40 years and upward, whose families are self-supporting. Such an organization should exist in or near every large city in the country. A single one, however, would soon demonstrate the feasibility and economy of a well devised effort in the right direction, and thus command it to general adoption. If a sufficient number signify their assent or inclination, a meeting will be called for definite action. Liberal papers will confer a favor by publishing this call.

JOHN B. WOLFF,

492, T. Street, Room 6, Washington, D. C.

Prospect for Discussion.

That venerable agitator Dr. Baine of Geneva, having challenged the Spiritualists to discussion, through the columns of the *Geneva Times* we thought best to try the metal of these would be "apostles of the Lord," and during our lecture before the Society there, Dec. 12th, we read the doctor's propositions and declared our readiness to discuss the *spirit* of them, properly worded. We were assured that we should have a capable, intelligent "representative man" of the "Disciple Church," to meet us in debate, and we therefore present the propositions for discussion, plainly and explicitly worded, and hold ourselves in readiness to make arrangements for discussing the same at Andover, Jefferson, Geneva, Painesville, Thompson, Kirtland, Cleveland, Farmington, or at almost any other convenient point in the State:

RESOLUTIONS.

Resolved, That all genuine Spirit Phenomena and Manifestation, of both ancient and modern times, were and are produced by Spirits who once inhabited physical bodies.

Resolved, That the Scriptures of the Old and New Testaments, contain a series of communications supernaturally given and attested by miracles.

Yes, Dr. —, "Central ideas" and "representative men," just the articles we are looking after.

A. A. WHEELLOCK,
Ohio State Missionary.

Lectures and Discussion.

That indefatigable worker O. L. Sutliff has been on the war path of late. He has given eight lectures in Ashley, five in Delaware, four in Mifflinville, three at Gehanna, two at Westfield, and one at Cardington. He was to commence a course of twelve lectures at Cardington Dec. 22nd, and will hold a discussion in Delaware, Delaware county, to begin the fifteenth of January. The question is as follows: *Resolved*, That the principles and phenomena of Modern Spiritualism are from the same source and are produced by the same cause as were the Scriptures of the Old and New Testament, and in their adaptation to the wants of man in the present age, are as much superior to the Christian dispensation as that is superior to the Jewish; or that the system of religion is one, of which the Jewish dispensation is the lowest, the Christian higher, and the Spiritual highest. §

Editorial Notices.

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

Read the advertisement of *The Index* in another column. The spirit and candor of its editor is a guarantee that free thought will find in it a champion. We welcome such reinforcements to our side in the battle of ideas, and wish it all manner of success and usefulness. Mr. Abbott is not a Christian, but is something better, an honest man and brave thinker.

J. W. B., *Washington, D. C.*—Co-operation for Distribution" in another column. Excuse unavoidable delay. Items out of date now. Write again.

WM. M. S. & Co., *Ashboro, Randolph Co., N. C.*—Thanks, friend; your appreciation is encouraging. We send the ten copies as directed. "God save the Commonwealth" of the Old North State. Heaven help us all. We recently sent 25 copies to your neighbor State of Georgia, upon a similar call. It gives us the greatest pleasure to aid in our way the cause of progress and our Southern friends, and we are duly grateful for such material benefits as they bestow. ||

Dramatic.

The Painesville Dramatic Club entertained the citizens of that place three successive evenings, including New Year's Eve, with a splendid presentation of Daley's five-act drama, "Under the Gaslight." The rendering of the piece, as a whole, was equal to anything we ever saw upon theatre boards, and was certainly most creditable to all who took part. The Song by A. G. Smith, was loudly encored, as it deserved to be. The concluding farce was excellent as was evident in the appreciation manifested by the audience. We were much pleased with this our first view of the Painesville Dramatic Club. ||

Book Notices.

Modern American Spiritualism: A twenty year's record of the communion between earth and the world of spirits. By Emma Hardinge. New York, published by the Author, 229 East Sixteenth street, 565 pages, octavo. Price \$3.50.

This is a superb volume, printed on tinted paper, with clean type, embellished with nineteen engravings, fourteen of them being portraits of distinguished Spiritualists, finished in the highest degree of the art on steel—among these, a gem in its method of execution, is that of the talented author. We have here the latest product of spiritual literature; how wide the interval that separates it from the first. We remember viewing a volume by Charles Hammond, written through him by John Murray. It was the prelude of the thousand volumes now accumulated, yet it came forth in modest dress, and unpretentious. The cause has prospered, and spiritual literature not only engages the attention of the best minds, but employs the elegances of type, paper and binding, putting its truth in holiday attire.

Emma Hardinge has performed a great labor, and she has performed it well. She has compiled the facts and history of twenty years, and thus gathered a magazine from which the believer may draw invincible instruments of defence, and the skeptic be convinced if he can be by the evidence of others. The earnestness of the author is shown by her dedication: "To the wise and mighty beings through whose instrumentality the spiritual telegraph of the nineteenth century has been constructed: to the beneficent and powerful spirits through whose sublime labors the immortal world can commune with the mortal dwellers of earth; this brief, fragmentary and most imperfect record of their divine ministrations, undertaken at their command, and executed under their supervision, is reverently and gratefully inscribed by their faithful and devoted medium."

We like this. She stands bravely and boldly and declares what she is, and by whom she is guided. Like the dedication is the book; plain, ungarnished, and outspoken. Its chapters are separately devoted to States, and the narrative runs forward like a story. We scarcely finish one startling narrative before we meet with another of still more wonderful events. It is a chronicle, and a hundred years from now will lose none of its interest. The energetic author is her own publisher, and may anticipate an extended sale, for she has produced a work which marks an era in Spiritualism. We learn that she proposes to follow with a supplemental volume more especially devoted to biography and mediumship. We shall look for it with interest, as will all who have enjoyed the pleasure of the perusal of this grand contribution to spiritual knowledge. †

OUR YOUNG FOLKS.—We should have sooner noticed the beautiful January number of this periodical but for the pressure upon our columns. We can hardly see room for improvement in its make up, or tone. It completely fills the bill for a Child's Magazine. Fields, Osgood & Co., Boston; \$2.00 a year, dis. to clubs.

THE CHILDREN'S HOUR.—More juvenile than "The Young Folks," and equally appropriate in title this beautiful monthly is "as sweet as a pink and fresh as a daisy" in appearance and unexceptionable in matter. The title is from Longfellow's heart song, "The Children's Hour," which is published in the January number, exquisitely illustrated from drawings by Russell, engraved by Lauderbach in a way to appeal to the eyes of the little ones and the hearts of those of larger growth. T. S. Arthur & Sons, Phil., Pa. \$1.25 per ann., dis. to clubs.

THE CHILDREN'S FRIEND.—Is another monthly devoted to the young, who, it seems to us, must be in danger of reading too much, with all the literary temptations to which they are exposed. "The Children's Friend" is in its fifth volume, and but for the superlative glories from Boston and Philadelphia would be excellent. "The Children's Hour" is in good taste and artistic. "The Young Folks," bright with genius, and "The Children's Friend" manifests ability and talent. Orthodox Christians will approve of it, which is a reason we don't like it though we are not prejudiced. E. K. Smedley, Westchester, Pa. \$1.50 per annum.

ONCE A MONTH.—We have read and marked some things for the scissors, which will appear soon in our columns. That which we use we recommend. "Once a Month" is sensible and full of information and good reading. 78 pages; T. S. Arthur & Sons, Phil. Vol. 35, \$2.00 per ann.

ADVOCATE OF PEACE.—All. Peace Society, Boston, Mass.

This folio is an argument for peace of which we are in favor of course. Are obliged for the favor shown us and will profit by the facilities offered us. "Let us have Peace." "The weapons of our warfare are not carnal."

RESURREXIT.—"Not dead but"—moving. Almost as we are locking our forms for the press, *The Universe* rolls in upon us. *Universe* or *Omnibus*, it has a crowd of passengers, and though some of them are radicals in the extreme, we can aver that they are anything but a stupid company. Some time ago we

read the "Death of the Universe in the *R. P. Journal*, hence this reappearance is, we take it, a re-enactment of the story of Lazarus. However, the sign of vigorous life and action are abundantly manifest. J. M. Peebles, Epes Sargent, Robert Dale Owen, Stephen Pearl Andrews, Dr. R. T. Hallock, Rev. O. B. Frothingham, Moses Hull, Henry C. Wright, Mrs. Elvira Wheelock Ruggles, Francis Barry, Helen Rushton, C. M. Overton and others are among the contributors. The character of the topics upon which they write may be inferred. Then there are many selected articles. Strangely enough, the first Poem in this number, which we are told was "written for the *Universe*" has already appeared in THE AMERICAN SPIRITUALIST, and we printed it from the author's MSS. However, any of Mrs. Bristol's works will bear a reprint. The *Universe* is a broad battlefield, and the expression of extreme ideas can only hasten the abrogation of error. §

Eastward Ho!

We were favored last week with a call from Dr. D. C. Dake, the celebrated and successful Healer, who was on his way East. He will locate in Rochester, N. Y., for a time, where the diseased and afflicted can have counsel and treatment. The Doctor has made an extended professional tour in the West, and we are informed, with great success.

THE INDEX No. 2, *Orthopathic Journal*, No. 11, and *Progressive Conservator*, received. Friends Abbott, Stoltz and Welch, welcome! We write days, lecture evenings and travel nights, and have only 12 pages at command; but, verily, your merits shall appear. "Selah!"

Matrimonial.

BROWN—COLBY.—At the residence of the bride's father, January 2d, 1870, by A. A. Wheelock, Mr. John A. Brown and Miss Carrie Colby, eldest daughter of M. H. Colby, Esq., all of Painesville, Ohio.

SHEPARD—JENNINGS.—At the residence of A. Williams, Esq., Kirtland, Ohio, January 11, 1870, by A. A. Wheelock, Mr. John Shepard of Mirabile, Missouri, and Miss Eliza Jennings of Kirtland, Ohio.

HURLBURT—FITCH.—In Trumbull, January 1, 1870, by O. P. Kellogg, Mr. James Hurlburt and Miss Ansta Fitch, both of Thompson, Ohio.

Obituary.

PASSED ON—Charley B. Clarke, only son of Mary L. and Cyrus L. Clarke, of Cleveland Ohio, Dec. 17th, 1869, in the sixth year and fourth month of his age.

So much for the record. But we cannot let our little personal friend pass from our view, even for a time, without more than a formal mention. Charley was an interesting, bright and genial boy. The pet of his father, the treasure of both his parents. Our eyes saw sooner than they the coming light of his translation. "Love is blind," but friendship's eyes are eagle-visioned. "Died of diphtheria"—so they said, but we knew he had but stepped beyond the vale from whence we should often hear from him. "What would Heaven be without children?" said one to us once, who had given one she loved to an angel. In Heaven Charley awaits those who loved him, which he will make for them as beautiful and sweet as the casket in which they laid his manly little head. As the angel spirits gathered round to welcome him, his vision was opened, and his mind grew clearer than ever. Child as he was, Death had no terrors for him whose spirit foresaw its way toward an eternal destiny. From the first of his illness he predicted, as by revelation, his departure, and busied his mind with anticipations of the future. "I never shall get well, mama," he said, "I am going to Heaven. Do they have flowers there, mama? Shall we eat and drink there? I shall meet Frederic (his little cousin who had preceded him a few weeks) and we shall play together again;" and so on he would talk like a saint whose mind ran past all mortality to the details of the beauty and joy to come.

The Rev. Mr. Forbush met the friends to view the boyish form among the snowy flowers, and his talk was of that natural Spiritualism which is the consolation of a knowledge of immortal things.

Shrouded in flowers we buried him under the snow, fair and pure as the gentle spirit which hovered near us; while to the body all repeated the words of the little sister Lula, "Good bye!" §

THE AMERICAN SPIRITUALIST.

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

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

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 1/2 column, (each issue,) - - - - - 3 00
 1 column, (each issue,) - - - - - 5 00
 All obituary and wedding notices when over ten lines, at the usual advertising rates.

BUSINESS NOTICES.

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

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

Special Notice.

Will our subscribers please give early attention to the "stamp notice," on the margin of their paper, showing the date at which their subscription expires. PLEASE RENEW PROMPTLY. The AMERICAN SPIRITUALIST is now published every two weeks.

ONLY ONE DOLLAR A VOLUME.

Notice.

Wisconsin subscribers please notify us if they do not get their paper? We will correct all mistakes, and see to it that each one gets the full number of papers they are entitled to. Be particular to state when your subscription commenced.

Mistakes.

Owing to the perfect looseness with which the business of this paper was conducted previous to our taking charge of it, some mistakes have unavoidably occurred in regard to subscriptions, all of which will be promptly corrected as fast as we learn what they are.

Our friends from the country who desire to make purchases of Jewelry will find a splendid assortment at the extensive establishment of N. E. Crittenden & Co., 127 Superior Street. Goods are sold there at the lowest figures. It is the oldest Jewelry Store in the city—established in 1826—and whoever trades with this firm is sure to get the best of goods and a satisfactory bargain.

Our readers will find it greatly to their convenience, having the Time Table of the Lake Shore R. R. to refer to in this paper. No better managed Road than the "Lake Shore & Michigan Southern" can be found, and whether by night or day, a journey over this popular route, is more of a pleasure trip than anything else.

See the advertisement of Herenden & Scott in another column. They keep constantly on hand a large assortment of everything that is needed or wanted in the Furniture line. Not only are they agreeable and pleasant gentlemen to deal with, but if you wish to get the best of goods at a bargain, don't purchase before calling at 116 and 118 Bank street, where all can purchase at greatly reduced prices.

"Nason" still flourishes in the Picture business at No. 9 Public Square. The best and cheapest in the city. Go to No. 9 if you want your face taken as natural as life itself.

The Sociables at Lyceum Hall continue to be the attraction for those who love dancing, where the best of order and strict propriety are maintained.

Intemperance is a disease, there is no doubt of it; more than that, it can be cured. "The Radical Cure" has been discovered, and thousands have availed themselves of its benefits, and are now sane and sober in consequence. This wonderful remedy can be had from this office, with scientific directions for its use. Call and see the evidence.

OHIO STATE SPIRITUALISTS' ASSOCIATION.

The Ohio State Association of Spiritualists is inaugurating a new and systematic plan of work for the coming year. We publish the list of officers for the year 1870, and suggest that friends throughout the State put themselves at once in correspondence with this useful organization:

OFFICERS:

Hudson Tuttle,	President.	Berlin Heights, Ohio.
J. A. Sumner,	Vice Presidents.	Akron, "
Mrs. Zilla Kellogg,		East Trumbull, "
Oliver Stevens,		East Toledo, "
Dr. W. N. Hambleton,		McConnellsville, "
George William Wilson,	Recording Secretary.	Auburn, "
Emma Tuttle,	Corresponding Secretary.	Berlin Heights, "
D. U. Pratt,	Treasurer.	Cleveland, "
George Rose,	Trustees.	Cleveland, "
Mrs. S. M. Thompson,		" "
N. E. Crittenden,		" "

OFFICERS AND TRUSTEES CONSTITUTE THE "EXECUTIVE BOARD."

Contributions may be sent to D. U. PRATT, Treasurer. All communications regarding the "Missionary Work" should be sent to A. A. WHELOCK, Ohio State Missionary.

Permanent Address—No. 47, corner Prospect and Sheriff streets, Cleveland, Ohio.

PLAN OF MISSIONARY WORK.

At the meeting of the EXECUTIVE BOARD of the Ohio State Association of Spiritualists, held at the office of the AMERICAN SPIRITUALIST, on Wednesday, Nov. 3d, 1869, the following plan of Missionary Work was unanimously adopted whereby unity and concert of action may be established between all societies of the State: That regular circuits be established, four societies making a circuit, each circuit having a speaker; thus giving each one Sunday in the month.

Whenever any speaker shall secure the concurrence of four societies to enter this plan, agreeing to pay ten dollars for his services once a month, the Board promises to add to such speaker's pay five dollars per Sunday, to be paid from the General Missionary Fund. Such speakers to defray their own expenses, and receive the proceeds of their week day engagements. But the adoption of such speaker as Missionary Agent shall in all cases be decided by a majority of the Board.

The General Missionary Fund is created by annual subscriptions. All who are interested in seeing order evolved out of chaos, in Spiritualism, in the shape of systematic effort, are earnestly requested to subscribe such amount as they feel inclined, to be paid quarterly to a Finance Committee. This part of the plan to remain unchanged from that hitherto adopted.

In this connection we suggest that the President and Treasurer of local societies constitute their Finance Committee, and where no organized society exists, those subscribing should appoint two or more of their number to act in this capacity.

Quarterly payments are due as follows:

First Quarter,	October 1.
Second Quarter,	January 1.
Third Quarter,	April 1.
Fourth Quarter,	July 1.

All subscriptions must be sent to D. U. Pratt, Treasurer, Cleveland.

On motion of D. U. Pratt, A. A. Wheelock was elected General Missionary Agent.

GEO. W. WILSON, Recording Secretary.
C. B. LYNN, Secretary, pro tem.

SPIRITUALISTS' SOCIABLES.

REGULAR WEEKLY SOCIABLES of the Society of Spiritualists and Liberalists, will be held at

LYCEUM HALL,

Every Thursday Evening.

Friends who have not yet received an Invitation Card, can procure one of the Committee at the Hall on the evenings of the parties.

Tickets \$1. Dancing commences at 8 o'clock.

TOLEDO LYCEUM SOCIAL.

The Children of the Progressive Lyceum, Toledo, will have

Regular Sociables, at Lyceum Hall,

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Dancing commences at 7 o'clock P. M.

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MRS. OBED GRIDLEY, Trance and Test Business Medium, 44 Essex street, Boston. *8t23oct

MRS. JENNETTE J. CLARK, Clairvoyant Spirit Medium, 155 Harrison avenue, Boston, Room No. 3. Hours from 10 A. M. to 4 P. M. *8t23oct

MRS. EWELL, Medical and Clairvoyant Medium, No. 11 Dix Place, Boston, Mass. *12t23oct

MISSSES SEVERANCE and HATCH, Trance, Test and Business Mediums. Medical examinations given. No. 268 Washington street, Boston, Room No. 6. Hours from 9 to 12, and 1 to 6. 4t23oct

MRS. M. A. PORTER, Business and Medical Clairvoyant, No. 8 Lagrange street, Boston, Mass. 4t23oct

MRS. L. W. LITCH, Trance, Test and Healing Medium. Circle Tuesday and Sunday evenings and Wednesday afternoon, 97 Sudbury street, Room No. 18. 4t23oct

DR. MAIN'S HEALTH INSTITUTE, at No. 226 Harrison avenue, Boston. Those requesting examinations by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 12t23oct

DRUNKARD, STOP! C. C. BEERS, M. D., 25 Decatur street, Boston, Mass., has cured over 10,000 with a medicine given him through spirit aid. Send stamp for circular. 12t23oct

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TIME TABLE, November 14th, 1869.
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	Accommodation	Special Ex-press	Chicago Ex-press	Mail	Sandusky	Express	Pacific
	A. M.	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.
Leave Cleveland,	5.00	8.15	2.30	4.05			7.35
Arrive Toledo,	10.10	12.40	7.45		11.55		
" Detroit.		4.20	11.20				
" Jackson,		4.10	11.15				
" Kalamazoo		7.55	8.00				
" Grand Rapids,		11.00	11.30				
" Chicago,		10.20	6.50				
	P. M.	A. M.	A. M.				A. M.

EASTWARD.

	Atlantic Express	Day Express	Cincinnati Express	Conneaut Accommodation	Spec. N. Y. Express
	A. M.	A. M.	P. M.	P. M.	P. M.
Leave Cleveland,	7.45	11.30	4.00	4.15	9.35
Arrive Erie,	10.55	2.55	7.05		12.40
" Dunkirk,	12.30	4.55	9.00		2.20
" Buffalo,	1.55	6.30	10.30		3.40
" New York,	7.00	1.00	4.00		8.00
" Boston,	11.00	3.50	5.00		11.45
	A. M.	P. M.	P. M.		P. M.

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At Toledo, with Toledo, Wabash & Western and Dayton & Michigan Railroads.

At Laporte, with C. C. & L. Railroad.

At Salem crossing, with L. N. A. & C. Railroad.

TRAINS WESTWARD.

Leave Boston 5.00 a. m.	8.30 a. m.	3.00 p. m.	9.00 p. m.
" N. York 8.00 a. m.	10.30 a. m.	6.30 p. m.	11.00 p. m.
" Buffalo 1.00 a. m.	6.15 a. m.	12.00 noon	8.45 p. m.
Arr. Cleve'd 7.50 a. m.	2.05 p. m.	7.15 p. m.	4.45 a. m.

TRAINS EASTWARD

Leave Chicago 8.20 a. m.	5.05 p. m.	9.20 p. m.
" G. Rp'ds 6.15 a. m.		4.00 p. m.
" Jackson 1.30 p. m.		7.00 a. m.
" Detroit 2.00 p. m.	10.40 p. m.	7.00 a. m.
Arr. Cleve'd 9.20 p. m.	7.15 a. m.	11.20 a. m.
		3.30 p. m.

CONNEAUT ACCOMMODATION,

Stopping at all Stations.

Leaves Cleveland 4.15 p. m.	Arrives at Conneaut 7.25 p. m.
Leaves Conneaut 6.00 a. m.	Arrives at Cleveland 9.10 a. m.

SANDUSKY MAIL.

Stops at all Stations.

Leaves Cleveland 4.05 p. m.	Arrives at Sandusky 6.50 p. m.
Leaves Sandusky 6.20 p. m.	Arrives at Cleveland 9.15 a. m.

SUNDAY TRAINS.

Leaves Cleveland 7.45 a. m. going East.

Leaves Cleveland 7.35 p. m. going West.

Trains are run by Cleveland time.

jan14 CHARLES F. HATCH, Gen. Supt.



The 24th edition of this popular work, which has met with so much favor in the past, is now ready. It has been re-written and improved, printed with new type, and on fine paper, illustrated with a beautiful Lithograph, and many other fine engravings from nature. It contains full description and the culture of over 1500 leading varieties of Flowers and Vegetables; also descriptive list of the novelties of the present season; to which is added a collection of 200 choice French Hybrid Gladioli. This work, we feel confident, will compare favorably with any similar one.

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jan14 WASHBURN & CO., BOSTON, MASS.

SAMUEL GROVER,

HEALING MEDIUM, No 13 Dix Place, opposite Harvard Street, Boston.

A NEW WEEKLY PAPER,

THE INDEX,

Was Published on Jan. 1st, 1870, at Toledo, Ohio.

The Index is edited by Francis Ellingwood Abbott, minister of the First Independent (recently Unitarian) Society in that city.

The Index is devoted to the spread of Free Religion and its practical application in society. Each number will contain a Lecture or Discourse by the Editor; and a certain space will be regularly appropriated to the use of the President and Secretary of the Free Religious Association.

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Christians on the Rampage.

A horrid tragedy is reported from Lithuania, in Poland. In a lonely inn near Skunn, about thirty miles from Memel, dwelt a Jewish family, consisting of husband, wife, five children and a widow woman. The landlord, one Joesel, had gone on the evening in question to Skun to bring home his eldest son from school. During his absence five or six persons entered the house, got drunk, and finally refused to pay. A quarrel began, and the men murdered the four children, the widow, a Jewish boy who had found lodgings there for the night, and then set fire to the place. The father and son saw the fire from a distance and hurried home, but were met by the peasants, who seized them both and cast them forcibly into the flames.

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EFFECTS OF CHRISTIAN EDUCATION.—A young man named Barrett was publicly excommunicated from the Walnut Presbyterian church, in St. Louis on Saturday Nov. 20th, for extracting money from the weekly collections. He confessed to having purloined about \$1,000 since last February.

SPIRIT ARTISTS AT WORK.

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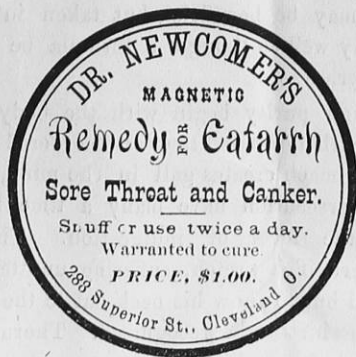
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OUR GENERALS.

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The Literary Editor of this paper, having seen while in Washington, this historical work, concurs in the general recommendation of the same, and would consider a good chromo or engraving thereof an ornament to any patriotic home.

A STEP AHEAD.—Women are to be admitted to the privileges of Eton, a fact upon which the *London Daily News* remarks is an evidence of the advancing spirit of the age.

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A young man named J. R. Peeter, who has been studying for the ministry at Lebanon, Illinois, and exhorting in that vicinity, the past year, was arrested at Lebanon, on Friday last, on the charge of stealing twenty-two hundred dollars in bonds belonging to one of the professors of McKendree College. The matter was brought to light by evidence received from a house of ill-fame in St. Louis, where, it is alleged, he was a frequent visitor.

JUST PUBLISHED

AUTOBIOGRAPHY OF A SHAKER,

AND

Revelation of the Apocalypse,

WITH AN APPENDIX,

Price \$1.25, postage 16 cents. For sale at the office of the Am. Spiritualist, 47 Prospect street, Cleveland

(Concluded from 5th Page.)

distance from the Mazepa, and adjoining the California Mines, which are said to be yielding ore as rich as the famous Eberhardt.

The Munroe Basin is located on Treasure Hill, about 7200 feet above the level of the sea. It is about one mile south of the Eberhardt Mine and about 1800 feet lower. Its extent is from one-half to three-quarters of a mile in length, and one quarter of a mile in width. Two shafts and a tunnel have been made by which good ore, assaying at the rate of several hundred dollars per ton, has been reached; but such finds no market at the mills erected on the Hill—only the highest grades being accepted.

The President of the Association arrived at the mines on the last of October. He reports everything there in good order and condition. He says there are not more than a quarter mills enough to work at the ore on hand. Hands are at work on the shafts and their labor will not be suspended during the winter.

As the Eberhardt is on a vein connected with and centering in the Munroe Basin, it may satisfy the enquirer to see what was said by a correspondent of the New York Tribune, sometime last summer, concerning that mine—he says:

"Stepping into the bucket, we were lowered 40 feet in the darkness, and found ourselves standing in a chamber from 10 to 30 feet in width, 183 feet in length, and 10 to 20 feet in height. From this dark cavern has been taken nearly all the wealth yet yielded by the mine—say \$250,000 at least. As we held our candles to the walls of the cavern, we saw great masses of what looked like very dry blue clay, which crumbled at the touch. Captain Drake drove a pickaxe into this, and as it rolled down among the debris under our feet, picked up a handful of it. It was as heavy as plumbago. This is the pure chloride of silver, worth \$10 or \$12.50 per pound in coin—say \$20,000 or \$25,000 per ton. There were tons on tons of it piled up before our eyes.

There is a million dollars' worth of ore exposed in this chamber, according to general estimate, and no end has been reached as yet.

Sides and roof and floor of this chamber are silver; the gray dust which covered our boots, as we came out, was silver as pure as the coin of the realm."

The following is an extract from a letter, dated, "Hamilton, Nevada, Sept. 24th, 1869," and published in the *Grass Valley Union*, California. Hamilton is three or four miles from the Munroe Basin:

"As there are many in Grass Valley who are believers in what is known as Spiritualism, I will give a short account of a 'Spiritualistic' venture in the mines on Treasure Hill. Last winter, while in New York, a Mr. John L. Bigler, an experienced miner (of California, and more recently of Arizona), was talking in the office of a friend, who is a Spiritualist, (which John L. is not), of coming to White Pine. The friend asked him if he would go out as the agent of a prospecting company, and would prospect under their direction. B. assented, and received a plot of Treasure Hill, on which was designated the exact spot where he was to prospect; which plot was drawn by a lady in New York, while in a clairvoyant state; said lady had never seen Treasure Hill. Well, Bigler came to White Pine, and by the aid of the plot and description furnished by the clairvoyant, found the spot where he was to prospect—and a most unpromising spot it was. However, he took up claims, and pitched in to develop them; though, while sinking the shaft, he used to tell those questioning him as to what he was doing, that he was sinking a well, so little faith had he in the enterprise. At the depth of seventy-five feet he struck chloride. He is now down one hundred feet, with every promise of a rich and permanent mine. This is no humbug, but a cold fact. The work has been prosecuted under the direction of the New York clairvoyant, received here by letter; and the New York believers in Spiritualism are backing it with their cash. As you know, I am not a believer, but I know this thing happened as I state it. The locality where this prospecting is going on is called the Munroe Basin. Inclosed I send the prospectus of the 'Munroe Basin Mutual Mining Association of New York.' There are more things in (or between—I forget which) Heaven and earth," etc.

Below is a copy of the leading editorial of the paper published at Hamilton, Oct. 30th, 1869:

"SPIRITUAL MINING.—The Munro Mutual Mining and Tunneling Company is a New York institution whose members are all Spiritualists. Several acres of the flat near Eberhardt City comprises the mining property of the concern. The operations of the company are directed by Madam Munro, a clairvoyant, who professes to tell exactly where 'pay grit' is to be found. Capital stock of the institution \$10,000,000, of which \$3,333,333 1/3 has been set apart as a working fund. J. L. Bigler is the Superintendent of the Company, and has been vigorously working the claim for several months. He has a shaft down some 60 or 70 feet, and yesterday it was reported that he had struck a fine body of good ore. Madam Munro is consulted daily while in a clairvoyant state, and her instructions immediately telegraphed to superintendent Bigler. Of late most of the dispatches have read 'All right, go on.' Among the faithful the stock has recently gone up to

\$32 50; so says Bigler. The President of the company, a Mr. Nelson, is expected to arrive here to-day. Since good ore is found almost everywhere in White Pine, we should not be much surprised if the 'Munro Mining and Tunneling Company' struck it rich; but this would not materially strengthen our confidence in Madam Munro's spiritual revelations, especially as relating to mining."

Again: On Dec. 3, 1869, the above editorial, and a request by me, directed to a spirit, in the following language, and most carefully sealed, were left for answer with Mr. J. V. Mansfield:

"Please look at the enclosed clipping from the *Daily Inland Empire*, a paper published at Hamilton, White Pine co., Nevada, and say what you think at present of the enterprise referred to in the editorial."

During the same day an answer came from my wife, who departed this life, May, 1834. Among other matters of a private nature, she says:

"But as to the statement of the White Pine paper—it is as stated—and, in my opinion, far more encouraging; that there is a vast amount of treasure there, should not for a moment be questioned."

Monies sent to me or to the Secretary of the Association, for investment in stock, will be applied to the purchase of shares, at \$1 each, for a limited number and period of time. Let those who send for certificates, direct to the office of the Association, No. 444 Broome street, City of New York. For greater safety in the transportation of money, it will be well to forward the same in Post Office money orders. This business will be transacted for those who take shares without delay and without charge.

HORACE DRESSER.

NOTE.—We give the above narrative upon the authority of the author, known as a gentleman of honor and veracity as well as of scholarly culture. As in all things else, every one must judge for themselves what to believe or how to act in the premises. We have no interest financially, but if facts are in favor of any body or any thing, we are not responsible any more than in a contrary case. The only mines that we take stock in are those from which we dig the ore of facts, and refine the gold of truth. We publish the history as an instance of Spiritual vision.

Holiness.

Not the observance of formulated ceremonies, the saying of long prayers, the keeping of sacred days makes man holy. The devotee who performs weary pilgrimages to the Ganges that he may wash away his sins, is none the better for his pains. The convert to Christianity goes down into the water with like motives, but whether plunged beneath its surface or having the sign of the cross made on his forehead, becomes none the holier. Holiness is nearness and likeness to God; in other words to perfection. None of these forms bridge the profound gulf. They may have been helps to some who sought and found benefit in their symbols, but they are dry and soulless to those who follow. The Stylite, the hermit and the flagellant devoutly sought holiness in their various ways; but how ignorant were they? How far astray they wandered led by fancy instead of reason. Not, oh Stylite on thy pillars windy summit; not, oh hermit in thy lonely cave; not, oh flagellant in the pangs of lacerated flesh, is the perfection sought by thee attained. Beautiful to the Eye of Infinite Cause is the pure essence of Spiritual life, but equally beautiful the bonds of flesh which holds it to earth. That Infinite Causation has rounded out the physical organs, for all their varied offices. It lives the earthly clay as well as the Spiritual life. Nourished and sustained by that body, the Spirit receives its every stain—a pure Spirit must dwell in a pure body. That body is not made pure and holy by a miracle. A bath in a river at a proper time may be beneficial, but taken in solitude will be equally well as though a formula be repeated by anointed priests.

Holiness and purity begin with the body. They cannot exist with a diseased liver or disordered stomach. Gall in the stomach creates gall in the mind, and the demons of persecution have many a time been unleashed by the fever of indigestion. The olden saint, was a crucified wretch, suffering unuttered misery. He had but to show his neck cut to the bone by his hair cloth shirt to be recognized. Thorns pierced his brow, the lash tore his back, hunger gnawed at his

vitals, the world itself sank into indefinite proportions, and the demons of hell ever howled around the soul who thus thought to escape.

Prejudiced by traditions of ancient godliness, the saint of to-day believes a long face is only acceptable to God; believes in interminable prayers, and in self-sacrifice, though he rarely makes it, believes in devotion to God.

The saint of the future, holds his body as noble as his spirit, and of cardinal importance. The bravest soul can be of no use in a sick body.

Here begins religion. In the body. In what we eat, drink and wear. What we do with this body is to contaminate or elevate. Perfect purity presupposes perfect health, and holiness is the rhythmic harmony of all bodily and spiritual perfections.

If holiness is godliness and striving after perfection, then it can be attainable only by perfect obedience to all the laws of our being. The anchorite is as reprehensible as the debauchee. *Not to crush but to govern* is the command; the proper subjection of the physical to the spiritual, by means of the harmonious action of both.

Judgment in Reading.

It is not those who read most who acquire most knowledge, any more than it is those who eat the most, grow the most obese. Digestion has a great deal to do in both cases. Excessive reading is as bad a habit as excessive eating. If one overloads the stomach, the other overloads and stupifies the mind, and renders it incapable of retaining what it has received. The mind cannot properly dispose of a mass of reading on various subjects hastily crammed into it. The knowledge which is merely received by the mind vanishes like a dream; but elaborated, appropriated and assimilated by reflection becomes a part of the intellectual food and becomes tissue in the physical man. Many persons who read hastily and read a great deal, wonder that they forget so much, and charge the fault to a failing memory. But the memory is not to blame. The trouble is, they cram knowledge into their minds faster than their minds can appropriate it, and the abused memory is bound in self defence, to disgorge the whole load. It is this class of readers who boast of their ability to "get through" an elaborate novel from the pen of a first-rate author in a single day. But the truth is, they had better not read at all than to read in this way. They perceive no more of the beauties of the book than a so-called tourist, who walks into the Louvre at one door and out at the other, perceives of the spirit and power of the marvelous pictures and statues that adorn its galleries—or than the weary traveler perceives of the details of a picturesque landscape through which he has been shot by the express train at forty miles an hour. But besides doing no good, hasty, promiscuous reading does a great deal of harm. It is a vice. It debauches the mind. It blunts its powers, impairs its receptivity, and denies it the healthy vigor and acumen which systematic reflection imparts. It renders it very callous, and incapable of receiving and retaining impressions.

There ought to be judgment and system in reading as well as in business or labor. It must be attended by meditation. Two hours a week devoted to deliberate and careful reading will give more real knowledge than three hours a day of the "skimming over" which is so universal a habit with young people.

The Schoolhouse.

Make the school-house pleasant and then you may expect a pleasant school. A pleasant home and a pleasant school would do more to elevate the condition of the people than all the preaching to which we are accustomed to listen.

How can children be made lovers of the beautiful and the good, when they live in rude homes and attend school in some old crazy school house. Do you ever think about it? Yes, you see it every time you talk about the expense of the school system. Look at your school houses and ask yourselves how much you paid for them.—Jonesborough (Tenn.) *Herald and Tribune*.