

**Slandering the Shakers.**

The *Herald*, (Brooklyn, N. Y.) copies the *Troy Times'* report of the Shaker Convention held in Troy, and editorially denounces the admirers of Ann Lee and the whole Shaker fraternity, with a bitterness that is absolutely surprising. Take this extract as a sample:

"What is under the ban of the police in Broadway, New York, as prostitution, calls itself Shakerism in Lebanon, and spreads out its filthy eloquence and moral debauchery on the public platform at Troy. We hold our hands up in holy horror at the Mormonism of Utah, establish midnight missions for fallen women in Gotham, and look with toleration upon Shaker debauchery, and call it one of the liberal sects. The artful dodgers who made the incoherent speeches at the Troy conference, flaunt their contempt for decency and order, because they think the time has come when they dare. Their hypocrisy is observable, notwithstanding their studied chaos of language, and their indecency has acquired that boldness which would warrant legislative interference."

Who is this editor? Citizens of Brooklyn, answer—who is this Brooklyn editor of the *Herald*, that coolly slanders and villifies the best people—the truest followers of Jesus, on earth? Had he lived in the Nazarene's time, he would undoubtedly have joined in the mob-cry of the Pharisees—"crucify him, crucify him!—down with the "blasphemer," the "seducer", and the "wine-bibber!"

Evidently, this writer is unacquainted with the pure, peaceable and self-denying lives of those who, throughout the country, constitute the Shaker fraternities. The *Troy Times*, and press of the city generally, spoke highly of the Shakers, in joint convention with the Spiritualists, because they have long known these people personally. At Watervleit, only seven miles from Troy, is the oldest established Shaker Community in America. At Mt. Lebanon, some thirty miles distant, is another. Accordingly the Trojans are well acquainted with these *Believers*, usually termed Shakers. They are in fact, their neighbors.

Consider these charges—"prostitution," "indecency," "moral debauchery," &c. We have only to say to this editor: there's a coffin to be made; there's a grave to be opened; there's a Bible that says, "thou shalt not bear false witness," and there's a "judgment to set," which judgment, we are very sure, will provide no "easy-chair" for this Brooklyn editor of the *Herald*, unless he speedily and humbly repents of his manifold sins.

The *Universalist*, of Boston, is hurling thunders at the head of the Rev. Herman Bisbee, a Universalist clergyman of St. Anthony, Minn. The crime is heresy. Among the charges are these: He advocates the "claims of the radical movement;" he scouts at all "supernatural religion;" he pours contempt on the Bible by saying "it contains things coarse, cruel, and unbelievable." This Universalist journal finally tells Mr. Bisbee that he has "no right to pass himself off as a Universalist clergyman." This has the ring of the Pope. The Universalist sect is continually growing more narrow, bigoted and popish—and yet many Spiritualists support their societies. Beautiful consistency!

The New York *Christian Leader* says:

A reason given why Gov. Jewell falls behind his party in the recent Connecticut election, is the circumstance that he signed the call for a convention to put the name of God into the Federal Constitution. This certainly was an unwise thing in him to do; but his friends now tell us that he erred ignorantly, not anticipating the sectarian character of that convention.

If Gov. Jewell fell behind, or failed in his election, the people served him right! He had no business to be ignorant of this "sectarian character" of the Orthodox movement on foot to put "God" into the Constitution. Let Gov. Jewell's folly be a warning to all oily-tongued politicians. Unitarians, Spiritualists, Quakers, Israelites, Theists and Free-thinkers, all are a unit upon this matter.

James Burns, presiding genius at the Spiritual Institution, 15 Southampton Row, London, is lecturing with great success in the Provinces, upon Spiritualism and the destiny of humanity. If the worker wins he is sure of success.

The Centenary of Robert Owen, the distinguished philanthropist, took place in England, May 14. This eminent reformer was a pioneer Spiritualist, and his son, Hon. Robert Dale Owen, is well known as one of our most prominent American Spiritualists.

Thanks, D. W. Hull—your name, with quite a long list of others, is down for the *Anacalypsis*. The suggestion of yours that "speakers and all others interested in Spiritualism," make out as near as possible the number of Spiritualists in each locality and forward to the editors of the Year-Book, is a good one. Will lecturers heed it, sending their statistics to Hudson Tuttle, as we are generally on the wing.

D. D. Home, quite famous on the Continent for mediumship in the line of physical manifestations, is about to marry into another Russian family. In reply to a communication in the *London Standard*, slandering him, Mr. Home writes:

I had a sapphire ring presented to me by his Majesty the Emperor of Russia, and one of trifling value from an old friend. In the latter was an emerald worth two or three pounds, and *this* is the only emerald I had.

The *Leader*, Universalist paper of New York, commenting upon the centennial relating to Hosea Ballou, the once distinguished Universalist clergyman of Boston, is forced to say:

But—unfortunately we think—Mr. Ballou was a Calvinist. We regret the success which attended his effort to impress this theory on the Universalist mind. Mr. Ballou saw the origin of sin not in the soul, but in the fleshly temptations.

The editor rightly calls this Ballou-Universalism "Materialism." And yet many Universalists continue to preach that all sin, all imperfection pertains to the flesh. The fleshly body once dead, and the man, in the "twinkling of an eye," is resurrected equal unto the angels, pure and holy. If such Universalism be true, it is equally true that

— "Judas, with a cord,  
Outstripped his Lord, and got to Heaven first."

The Rev. Dr. Dollinger, the most distinguished Roman Catholic scholar in the world, comes out boldly in Germany against the disgraceful dogma of the Papal infallibility. He declares he "will not die with a lie on his lips though the Church commands it." All the Munich professors in the University, save two or three, stand by the venerable Prelate Dollinger in his Luther-like bravery. The King of Bavaria, disregarding Dollinger's excommunication from the "sacred office" and the Papal thunders from Rome, attends the pontifical high mass celebrated by this heretical prelate. Thinking Germany is thoroughly aroused. Its liberal Catholics are more Protestant than many of the Protestant sects themselves. In Austria, the municipal council of Vienna has expressed deep sympathy with the movement in Germany under the generalship of Dr. Dollinger. A large number of the Austrian clergy, in fact, are heart and hand with the German revolt against the Pope's Infallibility. One of the most eminent priests of Switzerland, Father Egli, is also out against the infallibility dogma. In this the Luzerne Government supports him. When Christian France gets through with its civil war and Christian throat-cutting, Paris will again listen to the eloquent tongue of Pere Hyacinthe. While Prelates, Priests, and University Professors, are rising up on the continent under the very shadows of these costly cathedrals, resisting the arrogance and impudence of Rome under rule of Pius IX, where are our American Purcells and Kenricks?—Quietly and cowardly silent!

Emma Hardinge, writing to the "Banner of Light," says:

"When Spiritualists, who are so fond of repudiating law, but are so particularly strong upon the law of their own opinions, are sufficiently in harmony with the laws of right and good order, God and Nature, as to be recognized for a law-abiding, law-loving people, their enactments will no doubt be acknowledged as legal, and ceremonies sanctioned by their ministers will not endanger the good name of those who participate in them."

Ninety-nine hundredths of life's law-suits and crimes, trials and troubles afflicting men, are caused by women and private property; and, doubtless, the same number of the cares, jealousies and sufferings that perplex women, are produced by men and private property. Remedy—the divine unselfish love of Jesus, and the divine life of the Apostles after the pentecostal baptism. All property held "in common"—and the lifting of earth-earthly mortals transfigured through spiritual growth up to Heaven, beginning with individual self.

Such as have risen up into the Christ-life will not marry. Jesus lived unmarried. Those walking like him in the newness of the resurrection, will give outer birth to thoughts, ideas, principles, rather than "flesh and blood" that cannot "inherit the kingdom of God." Those of the world, on the earthly plane, yet noble in purpose, will marry in harmony with the laws of physiology, psychology, and a healthy distributive adaptation of the temperaments. Their children will be few but choice—love children, desired, owned by both parents and rightly educated. Those on the animal plane, ill-adapted, epileptic, syphilitic and otherwise diseased, will not under any consideration be permitted to marry, generating and intensifying their diseases in offspring. These are the initial steps to the establishment of the "kingdom of heaven upon earth." Two classes certainly will object to the above, the selfish and the sensual.

**Christianity a Failure.**

BY GEO. A. BACON.

This is substantially the voluntary confession of the *Southern Churchman*. Unwittingly we have here "a Daniel come to judgment!"

According to Luke, we read that Jesus says, "Out of thine own mouth will I judge thee." Alas! for the church, it is no difficult matter to conceive what his verdict would be, if rendered to-day.

The *Churchman* earnestly desires to know:

"What is to cure the divisions of Christendom? The Eastern Church is divided from the Western, with any number of sects within it. The Western, so far as it is Roman, proclaims that it alone is the Church, while there is error enough in it to sink all its members. Protestant churches in Europe are divided; but when we come to this country, the number of sects is fearful. Seven different kinds of Methodists in one city! Eight different kinds of Baptists in a small part of one State. Seven different kinds of Presbyterians in the United States. And our Church Quarterly tells of seven schools of thought (though still one church) in the Episcopal Church. What is to be done? One thing is evident enough—calling hard names will not remedy this; envy, hatred, malice, and all uncharitableness, will not effect a cure. What is to be done?"

Evidently there is absolute need of something which shall be a vital improvement on the past, for are we not going from bad to worse continually? It is a good sign to see that our church authorities, at least in certain quarters, are waking up to a practical and realizing sense of the innate efficiency and absurdity of their plan of salvation. This is the first necessary step, a public confession of which is in the right direction. After a complete consciousness of this fact, the next progressive movement is comparatively an easy one, and all subsequent steps become so proportionately. Even Solomon says, "Knowledge is easy to him that understandeth."

This further confession which the *Churchman* makes in this very connection, is replete with encouragement.

"When all Christians are filled with love to God and man, we may see a remedy. At present we only can confess, we all have sinned and have done wickedly. God alone can heal our divisions and dissensions."

At present we ask for our church friends, greater mental illumination, a more rational system of religious philosophy, more spiritual unfoldment and their natural and legitimate results. Truly then, "the world will be the better for it."

## DEATHLESS FLOWERS.

BY ALICE CARY.

I tell you God is good, as well as just,  
And some few flowers in every heart are sown;  
Their black and crumpled leaves show but as dust,  
Sometimes in the hard soil—sometimes o'grown  
With wild, unfriendly weeds they hidden lie  
From the warm sunshine, but they do not die.

Pressed from a natural quickening by the might  
Of sin, or circumstance, through the evil days,  
They find their way at last into the light,  
Weakly and pale, giving their little praise  
Of modest beauty, and with grace most sweet  
Making the garden of the Lord complete.

## Editorial Correspondence.

Leaving the beautiful progressive town of Omro,  
we lectured two evenings at

EUREKA,

a small village on the Fox River, about midway  
from Omro to Berlin, the name of which, like the  
State motto of California, to those who had never  
heard of Spiritualism before, we hoped would be suf-  
ficiently applicable for them to exclaim with the gold  
hunters of that far off land, in the early days of its  
settlement—"Eureka!" "We have found it."

Whether any such result was realized we cannot  
state. We were kindly tendered the use of the neat  
little Unitarian Church, for our lectures, which the  
liberality of opinion of that intelligent community  
has caused to be erected. Mr. Whitefield, a talented  
young man of culture, without priestly arrogance and  
dogmatism; with most liberal opinions and broad  
views—in fact one of the broadest of "Broad  
Gaugers,"—we found there with the "harness on,"  
doing good service in that section of the State, in  
liberalizing the minds of the community, and thus  
preparing the fallow ground for the divine truths of  
Spiritualism.

While in the vicinity of Eureka, we spent a few  
pleasant hours under the hospitable roof of Mr. West-  
over, an "old line" infidel, formerly a regular "hard  
shell," who certainly ought to put his experience  
with the spirits, and their dealings with him, into a  
book; for although he was not traveling upon the  
"highway" yet was he thrown *prostrate* upon the  
ground while plowing in his own fields, by spirit  
power, until like Paul, he was *willing* to confess what  
the power was that came so unexpectedly and in di-  
rect opposition to all of his wishes and feelings,  
secured sufficient control of both mind and body as  
to lay him down three times in one day, in the furrow  
his farmer's plow was making. Here, also, we had a  
pleasant interview with Mrs. Maitland, Mr. West-  
over's sister, who has recently been developed, under  
spirit influence, to paint beautiful likenesses of spirit  
children, not knowing who they are for, one of which  
was recognized—her first one—by the mother of the  
spirit child, upon the picture being presented for  
view in the Omro Lyceum.

Both child and mother were perfect strangers to  
Mrs. Maitland. Her last and by far the most elab-  
orate, was brought to the Omro Lyceum, the Sunday  
we were there, and thus far unclaimed. It is not  
our purpose to describe these pictures, or the most  
marvelous manner in which they are produced.  
They are *wonderful!* Mrs. Maitland has also fine  
inspirational influence, as her poems, frequently ap-  
pearing in the columns of this paper, testify.

Our next point was at

BERLIN.

Gave one lecture in this enterprising, business town.  
Spiritualism is no new thing here, and yet very little  
understood by the community in general. Brothers  
Smith, Hamilton, and a few others, hold on firmly,  
and are outspoken in its defence.

This community is favored with the ministrations  
of Rev. Mr. Stone, a man of earnest soul, scholarly,

liberal and broad in his views, and so lofty in courage  
as fearlessly to say from his own desk, in a sermon,  
that according to the modern view and understand-  
ing of the term, *he was not a Christian!* A small  
circle of intelligent, liberal minds, are moving on with  
him to the ultimate of all true freedom—Spiritualism.

Our lecture was well attended, considering the un-  
favorable circumstances of weather and meetings,  
which would naturally tend to materially lessen the  
size of an audience for one lecture.

During our brief stay we officiated for Bro. Stone,  
who was out of health, at the funeral services of Mrs.  
Hathaway, an elderly lady, an old resident, respected  
and highly esteemed by the community; she  
had lived a noble life, without any belief in so-  
called Christianity, or connection with any church,  
and passed out of the body firm and strong in the  
knowledge that Spiritualism affords of a future ex-  
istence.

We next gave three lectures in one of the neatest  
and most pleasantly located towns we saw in Wis-  
consin, called

RIPON.

Here we found our old friends, Mr. and Mrs. Brown,  
and many others, in this lively New-England-looking  
town, whose acquaintance we were glad to make. A  
neat little church is owned here by the Liberalists  
and Spiritualists, and although like most of other  
places, for want of union and concert of action, no  
regular meetings are held; still, the increasing inter-  
est and attendance at my lectures plainly indicated  
the deep hold that the truths of Spiritualism have  
here. When will Spiritualists awake to the neces-  
sity of taking hold unitedly and providing for lec-  
tures, as they would any other business arrangement.

It is a matter of deep regret that where a comfort-  
able place for meetings can be had, and that without  
much expense, there should not be interest enough  
and unity of purpose to direct the abundant means  
in every such locality to the support of regular lec-  
tures, and such other means as will aid to extend the  
knowledge which Spiritualists possess, to others.  
Spiritualists of Ripon and other towns not remote,  
should look to this matter, and unite their efforts in  
having regular stated speaking on this subject. The  
cause of truth and the interests of humanity de-  
mand it.

Our stay here at the pleasant home of Brother and  
Sister Brown, though short, was a constant social  
and spiritual feast; one of those delightful experi-  
ences often gathered by the missionary "pilgrim" in  
Spiritualism, into the golden urns of memory, to re-  
main an ever blooming flower on life's rugged path-  
way, too beautiful to die and too sacred to be for-  
gotten.

A. A. W.

(To be continued.)

## Another Silver Wedding.

BY GEO. A. BACON.

We see by the Haverhill (Mass.) *Publisher* that  
our well-known Spiritualist friends, Mr. and Mrs. W.  
W. Currier—parents of Mary E. Currier, the famous  
musical medium—celebrated the twenty-fifth anniver-  
sary of their wedding, on Wednesday evening, May  
17th, on which occasion a large and social gathering  
of their many friends assembled at their residence,  
accompanying their visit with beautiful testimonials of  
friendship, composed of silver, and intended for service  
rather than ornament. The party was a highly enjoy-  
able one both to the recipients and the contributors.  
Happy inspirational speaking, vocal and instrumental  
music, the consumption of choice viands, and social in-  
tercourse, made the merry hours speed rapidly by.

The reason why we were not there was simply be-  
cause of our inability to be present in two places at  
one and the same time. Yet though absent in body,  
we really formed one of the invisible spiritual entities  
who mingled in the joyousness of the occasion.

## Belvidere Seminary.

It is with pleasure we recommend this school to  
the attention of Spiritualists and Liberalists. While  
"National Conventions" and "American Associations"  
have *talked* about the necessity of a liberal school  
founded on progressive principles, appointed commit-  
tees and sent out missionaries, the Sisters Bush have  
engaged in the practical scheme of establishing such  
a school, and have succeeded beyond their most san-  
guine hopes. In the present state of reform, we  
must look to individual effort far more than to organ-  
izations for practical work.

The proprietors have labored year after year, to  
find their efforts more and more fully appreciated.  
Their Seminary originally intended for girls, they  
have been compelled by urgent solicitations to open  
for boys as well, so that it now furnishes all the fa-  
cilities of a thorough education to both sexes.

The editor of the Williamsport *Gazette*, who has  
a daughter in this school, in a lengthy article in its  
praise, writes as follows:

"When pupils are sent from their parents to this school,  
they are sent to a home. There is no impassable gulf be-  
tween professor and pupil, no separate tables or different fare,  
but, like a pleasant family, all meet together at their meals.  
The same fraternal plan is followed throughout. The lessons  
are elaborated and explained for the purpose of having them  
understood. The pupil is encouraged by pleasant incentive  
instead of forced by puritanic commands; the hours of recita-  
tion are pleasant and profitable; not a place where pupils are  
frightened out of all they have studied, by frowns and severe  
looks, threatening punishment for the slightest misunder-  
standing. Out of school hours, the garden, the field, the  
woods, are made play grounds, wherein the professors and  
pupils obtain strength of body and improvement of mind  
by a study of nature and its wonderful books. In a word, the  
whole plan in teaching, in government, in recreation and in  
opinions, might well be summed up in the words—liberty,  
equality, fraternity; but the liberty does not mean license,  
the equality is not undue familiarity, and the fraternity is not  
impudence and presumption. It is a regulated fraternity,  
polite, respectful, considerate. We asked the question: "Do  
you know any discontented boarders here?" The prompt re-  
ply was: "Not one, we all feel at home here." We think few  
boarding schools could find its boarders so unanimous.

Another very important matter in this school is the discour-  
agement, rather than the encouragement, of extravagance in  
dress. The attention paid to frivolity, fashion and dress, in  
so many boarding schools for girls, is a very serious objection  
to them. Here, the inside of the head is deemed of more im-  
portance than the outward adornments; the health of the  
body more cared for than the fashionable cut of the apparel.  
Health of body and mind is the aim of the institution, and  
great care is taken to preserve the powers and faculties of  
both."

H. T.

An effort has been made to get up a joint debate  
between W. F. Jameison and Elder Cornell, but this  
the Adventists refuse to agree to, as, according to  
their printed circular, they are afraid of the influence  
that surrounds spiritual speakers, and that inasmuch  
as what most people call mesmeric or psychologic is  
simply Satanic influence, they do not wish unneces-  
sarily to come under it. The Adventists have issued  
1000 copies of Elder Cornell's address, and are freely  
circulating them in the city. They also hold prayer  
meetings on the nights of the lectures at Stuart's  
Hall.—*Cor. Sturgis Journal.*

If men must have a religion, it is at least gratify-  
ing to contemplate the ascendancy of one which will  
not assume to put its puritanical stigma on the nat-  
ural passions of the human heart. There is a great  
difference between fiction and falsehood. The form-  
er does not claim to be literally true, though it  
teaches the deepest truths. The latter, so well repre-  
sented in our Sunday school libraries, is not a whit  
better than any fiction, though it assumes to teach  
the literal truth. These religious story books are  
well known to consist of a tissue of falsehoods, and,  
while they lack interest or fascination, they are de-  
signed to accomplish the scheming purposes of the  
priesthood. A religion that countenances true works  
of fiction must certainly be a great improvement on  
the prevailing one.—*Iconoclast.*

## Voices of Correspondents.

HENRIETTA, Wis., May 18th, 1871.

Brother Wheelock,—I find blue stamp on my last paper. Enclosed find \$2, for which please send the AMERICAN SPIRITUALIST. You need never stop it, for it is as needful to me as anything I get.

Yours truly, D. P.

CRAB ORCHARD, Nebraska, April 28, 1871.

Editors American Spiritualist:—

SIRS,—We have received several numbers of the SPIRITUALIST, and are well pleased with it. Have been free thinkers for years, but never took a spiritual paper until now. Are Spiritualists, and have been, but did not realize the fact until about a year or two past. I have a brother who is a medium, but needing to be developed. How I wish we could have some good speakers and mediums visit our far off country, and give us such a warming up as we could never forget. Will they ever come?

Success to Spiritualism and the SPIRITUALIST.

Truly Yours, WM. C. G. STONE.

Friend A. A. Wheelock, Ed. Am. Spiritualist:

I find the following gem in Mrs. Partington's carpet bag of fun—a paper published nineteen years ago. It purported to come from the spirit of a young lady, to a young man of Portsmouth, N. H., to whom she was affianced. It is too good to be buried; will you republish it.

J. E.

You dream of heaven, while to me is given light;  
Your brightest day but passeth away, in night.  
You seek for heaven, but dread to be riven from earth;  
Believe, when I say that passing away is birth!  
Birth from the snares that surround your way;  
Birth from the clouds that darken your day;  
Birth to a life that shall never end;  
Birth to the presence of God—your friend.

WHEELING, Va., May 19th, 1871.

Editors American Spiritualist:

In your paper of May 6th you ask for the truth concerning the Ellis expose, in our city, last January. That Mr. Ellis and his daughter were fully and completely exposed, after having performed their tricks successfully for five nights, can be attested by hundreds of our citizens. It was done by a young man, a resident of our city—Jacob Grubb by name—who performed the same tricks in a manner equaling, if not excelling, Miss Laura, with a practice of only three days. He performed the tricks first shut up in a cabinet, in imitation of her, and did so well that many persons were almost inclined to think Mr. Leon Blake had got hold of him. But they were soon undeceived when the cabinet was taken down and the same things done out in full view of the audience, so all could see the *modus operandi*. Such, in a few words, is a plain statement of the facts. The expose took place on Monday evening, the last performance of the Ellis' having been given the Saturday before. They were invited to remain and refute the charge of humbuggery, if they could, but instead they left suddenly and quietly on Monday morning, showing plainly they knew too well what the result would be to remain.

THOS. POLLOCK.

BATTLE CREEK, Mich., May 17th, 1871.

Brother Wheelock,—When I subscribed for the AMERICAN SPIRITUALIST it was one dollar per year. You have since raised the price to one dollar and fifty cents, which I think is cheap enough; and were it twice the amount, I could not do without that most valuable paper. Consequently you will find enclosed one dollar, which will insure me the paper until the first of January; then if you want two dollars, say the word and it shall be forthcoming.

R. A. L.

WHEELING, W. VA., May, 1871.

FRIEND WHEELOCK:

I saw your request in your paper for Mr. Hornbrook's and my opinion about the Ellis expose. I think they are impostors. I attended the six nights while they were in Wheeling. I wrote the "Banner" my opinion and how I gained those ideas of them, but they will not publish them.

The Ellis girl performed the same things every evening. I often said to them, why do you not ask "Blake" to do something different. I am of the firm opinion that she alters her voice. The lad Grubb is of a mediumistic family. I think he is not aware that he is a medium. He became impressed that he could do the same things she did, and did after practicing about thirty-six hours. I think he could perform much more than she did if he had eight years practice. Mr. Hornbrook invited some of our best citizens to see the cabinet, and Mr. Ellis related some transactions at a dark circle that were so obscene that Mr. H. asked him, after their exit, why he insulted his friends by such low recitals, for it was throwing Spiritualism in a very bad light: his reply was, that he wished to get rid of the people.

I presume the girl is a medium, and the reason we are deceived, we are looking for her hands to be slipped out, or untied; we did not think it possible that she could twist herself around while tied and do these things; but when we saw young Grubb do that, why could not Laura? Why not others? It was performed by many.

I consider he exposed himself in our house by his own words. I said: "Mr. Ellis, do not go away, that boy cannot do what the spirits do." Ellis replied, "he will do some things that Laura does." I said, "Mr. Ellis, why object to having a little blacking put on Laura's fingers, just the tips? His reply was: "I do not know how she does this; she may take hold of the things with her fingers!!" I think that was a confession that it was very uncertain that the spirit "Blake" did it. Their conduct was not right in their boarding house.

On the other hand, supposing it was performed by spirits, there was nothing improving to mind or body. I constantly said, "if this is a spirit, he is a very low spirit; why does he not progress?" Mr. Hornbrook was doing so much for the cause, but Ellis's recital about that circle, before those opposers, and all this, has so disgusted him that he said he would pay no more. He had paid out \$300 for lectures, and gave his hall lighted and warmed, and entertained all the lecturers and healers and many others that were interested in the cause of Progression. He has now rented our hall for a Mercantile college, but we have a large room in the third story, I hope to persuade him to fix up for lectures. I would rather lost a thousand dollars than had such trickery and dishonesty manifested by a professed Spiritualist and medium, but I am thankful that they have been exposed, seeing that they are false. I could say more if you were here, but I think you see where we stand. I hope for better days for our cause.

Mrs. T. P. HORN BROOK.

CENTREVILLE, Idaho.

Mr. Hudson Tuttle,—Your highly valuable favor of Feb. 12th was received some days ago, and I am frank to confess that I have not in my whole life before, received a letter from the reading of which I derived so much real pleasurable satisfaction. The book (Arcana of Spiritualism) came also, and has been hurriedly glanced over, and most of the positions taken approved—that is agreeably to what I understand to be the finality of their teachings. All our fine-spun theories, all our speculations and surmises, all our dreamings and our philosophies, end where begins the overruling law of the whole. Man is a part of the whole—but what part? Is Nature's soul an actual, living intelligence, or is that which pervades and controls her material body but a necessarily self-acting law? These are questions which, to the present limited knowledge of man, must be unanswerable.

The life principle in the vegetable, in the lower animals and in the man, is everywhere the same, except that man is endowed in a higher, an intenser degree. So with mind: the principle, the quality, the thing itself, is everywhere the same, from the meanest insect to the loftiest human intellect, with the same difference—man is the most highly endowed. Is not this so? Your book will in due time receive such a careful reading as its merits entitle it to. The copy of your paper came by the same mail as the book. I think it in every respect superior to any liberal paper which has yet come under my notice, and shall subscribe for it. Its manner compels even the thoughtless to think, and it has already brought to the army of progress here at least one recruit. "Long may it wave!"

You speak of a desire to visit Idaho. Can you not do so? The trip, I think, would prove an agreeable and very interesting one to you; and the Spiritualists and free thinkers in Idaho would not only give you a warm and earnest welcome, but would each and all do everything in their power to make your sojourn amongst us a grateful remembrance to the sundown of your life.

Idaho Territory is but sparsely settled as yet; and her people are poor in present available means. The Territory, however, is rich almost beyond computation, in the vast area of her fertile soil; in the great lakes and rivers teeming with the most delicious fish; in the almost limitless extent of her pasture-lands; in her inexhaustible forests of timber; in her thousands of water privileges, and in the incalculable sums of gold and silver which lie locked up in the million quartz veins which rib her rocky mountain sides, awaiting only the application of capital and labor, guided by scientific minds, for their extraction. Soon this work will commence, for the avarice of the present generation scorns obstacles as it does humanity. Already its greedy eyes are turning hitherward, and ere long the grand sloop will be made, and our hidden treasure brought to light. The bustle and turmoil of business activity, the din and noise of frantic fortune-hunters which will then go up from our valleys, hills and mountains, will attract to our borders—as now to Nevada—swarms of lucre-seeking human bipeds who have no ambition in life to gratify save the single sordid one of gain. With those swarms, however, will come

good and worthy men and women, whose virtues will reciprocate to Idaho in honor for the comfort and wealth she will bestow upon them. Beautiful homes will then spring up all over our Territory, whose occupants will be intelligent and accomplished ladies and gentlemen; school houses, academies, and even colleges, will be built. The services of learned and scientific men—the theorist and the philosopher—will be called into requisition, and will be rewarded, too! Then will begin a new era in Idaho life, and we who are now so isolated from all the intellectual and most of the physical pleasures of life—if still we are endowed with bodily forms—may have the gratifying felicity of meeting and exchanging thoughts and ideas with the intellectual of other lands. Till then we can only hope and wait.

Accept my gratitude for favors received, and believe me your fraternal brother and friend.

T. J. SUTTON.

## Foreign Correspondence.

I like the AMERICAN SPIRITUALIST, as it is manly and outspoken on the various theological and political reforms that are so urgently required.

G. B. CLARK, M. D., Glasgow, Scotland

Mr. J. J. Morse, who occupies much the position in the *Spiritualist Publication Institution* of Mr. Burns, in London, that Mrs. Conant does in the *Banner of Light*, Boston, Mass., writes:

But to matters nearer home. The ministrations of that gifted lady, Mrs. Britten, (Emma Hardinge), are drawing to a close, so far as the London Spiritualists are concerned. She is now making arrangements for a tour in the Provinces previous to her return to America. I am of opinion that Spiritualism will lose an attractive as well as a powerful exponent of the Spiritual Philosophy when Emma Hardinge says "Good-bye to England." Her visit to this country has been productive of great good, though I fear she has been a "hard nut" for our (not Christian, but) Churchianic friends! Old Theology will yet have to gather up its rags and consign them to that receptacle of obsolete and useless *everythings*, "oblivion,"—to which I most devoutly say, Amen.

Our live paper, the *Medium*, has just completed its first year, and throughout its career it has reflected the utmost credit upon its editor and proprietor, Mr. J. Burns. I call it "live" because it is an ever sparkling record of facts, phenomena and philosophy. It meets the wants of English Spiritualists as only it is capable of doing; and moreover it affords a weekly supply of pabulum to humble individuals like myself who cannot digest the learned ponderosities of its elder brother, *Human Nature*, of which the March number I commend to you as containing a psychometric delineation of Emma Hardinge.

We are also now blessed with a new paper, the "Christian Spiritualist," F. R. Young, Editor, who humanely!! advocated the necessity of placing cheating media in prison! To which I took exception, in a letter in the *Medium*, which I daresay you have read. My letter, and the article by the editor of the "Christian Spiritualist," called forth one from J. Jones, Enmore Park, which I have replied to. If Sectarian bigotry is pitiable, a sort of half-churchianic, half-spiritualistic bigotry is absolutely contemptible.

J. J. M.

## Three Day's Meeting in Sturgis.

The friends of progress, free thought and free religion, will hold their Anniversary Meeting on the 16th, 17th and 18th days of June, at the Free Church, in the village of Sturgis, commencing on Friday the 16th, at 10 o'clock A. M., and continuing until Sunday evening. Able speakers from abroad will be in attendance to address the people. Ample provision will be made to accommodate strangers from abroad, who attend the meeting. A general invitation is extended to all to be with us on this occasion to discuss questions that concern humanity at large.

By order of the Executive Committee.

Sturgis, May 8, 1871.

## Michigan State Convention.

The semi-annual meeting of the Michigan Association of Spiritualists will be held at East Saginaw, commencing on the second Friday of June, and continuing over Saturday and Sunday. Each Society is entitled to three representatives, and each County Circle to as many as the county has members in the State Legislature.

Friends, give this notice your attention, and let us go to the feast with gladness and zeal, with full delegation, and a determination to take a long step upward in the journey of life.

J. M. Peebles and other good speakers will be present to instruct, and with the objects of interest to be seen in that new and growing section, we may by communing with nature and kindred souls, be strengthened for coming conflicts. The place is easy of access by railroads, and the good friends promise good cheer and hospitality.

J. P. AVERILL,

Secretary.

E. C. MANCHESTER,

President.

## The Great Theological Problem—The Nature of God.

In Hudson Tuttle's article on the above subject, he has truly said, the finite cannot comprehend the infinite. "The Search after God," published in your noble cotemporary, the *R. P. Journal*, contains glorious thoughts and grand researches; but I would like to know brother Tuttle's opinions upon the idea of its author, that spirits form worlds.

My little daughter arose from her bed one of these joyous spring mornings and exclaimed: "Oh, ma! see the pretty roses!" As I beheld the beautiful fruit tree covered with the white, pure petals of its fragrant blossoms, I replied, "How suddenly those flowers have burst forth! I guess the fairies were working on the beautiful tree near our window while we were quietly sleeping."

To me it is as reasonable to suppose that spirits, or fairies, form each bud and blossom, as to believe that they are the makers and builders of those starry worlds.

The glories and beauties of nature are developed in accordance with the unfolding conditions attending natural law. We know there is a life-giving, animating principle pervading the immeasurable universe, no matter by what name we call it. Oh, on this lovely spring morning my voice joins the sweet bird songsters in their notes of praise; my whole being flows forth in prayer to draw peacefully nearer the All Divine Spirit of love and wisdom and harmony. SADA BAILEY.

Laport, Ind., April 23rd, 1871.

REMARKS.—Every movement in nature occurs by a fixed and inevitable method, which we term law. The mainspring of this action is the properties on which the existence of matter depends. Given these properties, and creation is a simple and beautiful *evolution*, through and by their action and re-action. We doubt not that spirits, like mortals, may interfere with the ordinary course of events, and in a measure bend the grand cosmical laws to suit their pleasure, by taking advantage of their knowledge; but this must necessarily be in a narrow and restricted sphere. To suppose that spirits are world-builders, is as rational as that each bud and flower is fashioned by a fairy or a spirit. Their interposition in either case is of a piece with the personal creation by God of each world, and its attendant beings. Evolution by the outworking of inherent properties; the supremacy of a fixed order, which makes the universe a unit, because the primal atom is identical on the earth and the furthest nebula, fully explains the processes of creation, and the presence of a guiding spirit, or spirits, is not only unwarrantable, but unnecessary. Such a supposition carries us at once from the certain to the uncertain; from knowledge to the fog-lands of fancy, and our correspondent proves the fallacy to the core, when she applies the action of the "world-building" spirits to the formation of each bud and flower, thus taking nature from law, and giving it over to an endless combination of finite spiritual intelligences.

The first cosmical systems were evolved by law well enough before spirits interfered. Does nature admit of two processes, one by law, one by creation? Oh, no. The grand systems of starry worlds outrolled before a spirit had arisen from its garment of flesh, still move in their vast circuits, proclaiming the self-regulating power and the unnecessary interference of any "tinkering" spirit or 'band of spirits.' The flower that blooms in the soft spring days, quickened into life by the warmth and light of the sun; the bud bursting forth from the fullness of sap given by the genial shower, speak not of fairy or spirit, but of eternal order, based on the constitution of things. H. T.

## Personal and Local.

J. M. Peebles returns to speak in Cleveland, Ohio, in June. He will attend the anniversary meeting in Sturgis, Mich., the 16th, 17th and 18th of June.

Dr. E. C. Dunn is speaking with great success in Breedville and other parts of Michigan. His healing powers are unsurpassed by few, if any.

Mrs. H. F. M. Brown is spending a few weeks in Cleveland. She lectured in Milan last Sunday, and has another appointment there for Sunday June 11th.

Cephas B. Lynn has just completed a very successful two months engagement in Louisville, Ky. He will speak in Fall River, Mass., June 4th and 11th. He will receive calls for the West and South the coming fall and winter. We have no doubt that his time will all be occupied, if he returns West, from the increased favor he meets with every western trip he makes.

D. W. Hull lectured in Thompson, O., Sunday May, 21st, and also gave two evening lectures. He made us a pleasant call on his way to Wyandotte, Mich., where he went to spend a week, lecturing each evening, and Sunday, May 28th. He is going from there to his home, and thence to attend the Convention at Decatur, Ill.

Miss A. W. Baker obtained seventy-nine subscribers to the "Lyceum Banner," in one town in Texas. We congratulate Mrs. Kimball on having such an efficient agent; and we are sure the Texas children will be very grateful to her, for persuading their parents to give them that excellent children's paper to read.

M. B. Delano of South Barre, N. Y., writes that M. Milleson, the spirit artist, has been at his house since last March, and during the time has drawn many fine pictures. He says:—"They are drawn in a nearly dark room, and with a black lead pencil. They are all drawn life-size. We fully recognize in one of the drawings the life likeness of our oldest child, who passed from earth life nearly thirty years ago. We never had any painting or picture of any kind whatever, of our child, and the artist did not know that we had lost a child. He said to us on his arrival here, not to speak concerning any of our departed friends."

The Board of Trustees of the American Association of Spiritualists have appointed Eli F. Brown of Dayton, O., their agent, to organize Lyceums and perform similar duties devolving upon that position. Mr. Brown is a very capable man, and we think the Board has made a wise selection. He was the efficient conductor of the Richmond, Ind., Lyceum, while residing there, consequently has had experience in that, the most important part of his work. He will no doubt be successful, if the friends in different localities will give him their aid and encouragement, which we trust they will to the fullest extent.

Mr. C. T. Matthews has left the editorial chair of the *Ohio Democrat*, published at New Philadelphia, and taken charge of the *Sunday Morning News*, Columbus, O. He will make the latter a readable paper, and the prejudiced citizens of Columbus will get more Spiritualism than they are aware of! We hope Mr. Matthews will be as successful in his present undertaking as heretofore.

## JUST ISSUED.

That beautiful little book of Dialogues and Recitations, written by Mrs. Shepard, is now ready for sale. It is just the thing for Lyceums. All Lyceums have felt the great need of such a book as this. Send for it at once. The price is exceedingly low—plain cloth, substantially bound, 50 cents; embossed with gold lettering, 75c. Postage 8c. Only 2000 printed. First orders first served. A. A. W.

## Eighth National Convention.

## THE AMERICAN ASSOCIATION OF SPIRITUALISTS.

The Eighth National Convention will meet in Troy, N. Y., on Tuesday, the 12th day of September, at 10 o'clock in the morning, and continue in session three days.

Each active State or Territorial organization of Spiritualists, within the limits of the United States of America, shall be entitled to one delegate for each fractional fifty members of such organization, and of each working local society, and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory—Each Province of the American Continent shall be entitled to one delegate for each working Association within its limits, and the District of Columbia shall be entitled to two delegates.

Each active local Society, and each Progressive Lyceum of any State, Territory or Province, which has no General Association, shall be entitled to one delegate for each fractional fifty members.

These associations are respectfully invited to appoint delegates to attend this meeting and participate in the proceedings thereof.

H. T. CHILD, M. D., Sec'y, HANNAH F. M. BROWN, Pres't,  
634 Race St., Philadelphia, Pa. Chicago, Ill.

## Grove Meeting.

There will be a Basket Grove Meeting in Franklin Grove, Ill., on Saturday and Sunday the 24th and 25th of June. Mrs. H. F. M. Brown and other speakers are engaged.

## Millinery and Dress Making.

Mrs. Schneider and Mrs. Stewart have opened new millinery and dress-making rooms, at No. 23 Prospect street. They have very pleasant rooms, and a fine assortment of millinery goods, and we hope the ladies will give them good patronage, as indeed they are doing already.

Mrs. Easton, 202 Woodland avenue, has parlor millinery rooms, said by the ladies to be the most pleasant in the city, and does dress-making to the entire satisfaction of the ladies who are so fortunate as to employ her to make their dresses. We have seen some very handsome dresses and withal *well-made*, go out from her hands.

SHAKERS.—Public meetings will be held every Sabbath, at North Union, commencing at half past 10 o'clock, A. M. May 21st, 1871.

By order of the Trustees.

## Speakers' and Mass Convention.

As Chairman of the Committee appointed by the North Western Speakers' Association, I am requested to call a Speakers' and Mass Convention, at Smith's Opera House, Decatur, Ill., on the 2d, 3d and 4th days of June, 1871. The first session of the Convention will commence at 10½ o'clock, A. M., on Friday, June 2nd. Invitation is extended to all to be present. Those who attend will receive a cordial reception by the Spiritualists and their friends in Decatur. Persons wishing special information about the entertainment of Speakers and others, will address Benj. H. Richter, Box 299, Decatur, Ill.

By request of Mrs. Addie L. Ballou, Moses Hull, and Mrs. M. J. Wilcoxson.

H. S. BROWN, M. D., Chairman.

## Subscribe! Subscribe!!

Still greater inducements we are now able to offer to all those who desire to read a spiritual paper. THE AMERICAN SPIRITUALIST is now \$1.50 a year. The *Lyceum Banner* \$1. Arrangements have been made by which these two papers will be sent to one address for \$2 a year. Both papers are published every two weeks alternately, so that those who subscribe for both will have a paper *every week*. But the important point that will commend itself to our friends these hard times for money, is the *unparalleled cheapness* with which two excellent papers are supplied for a year—thus enabling them not only to have good reading matter for themselves, but obtain it for their children. Every Spiritualist in the land ought to subscribe for *both* papers and get their friends to do the same. A. A. W.