

The American Spiritualist.

PUBLISHED BY THE AMERICAN

PHENOMENAL AND PHILOSOPHICAL.

SPIRITUALIST PUBLISHING COMPANY

VOL. IV: No 19.

CLEVELAND, O., SEPTEMBER 23, 1871.

\$1.50 VOL; SINGLE COPIES, 8c.

HOW WE LEARN.

Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Bought in the market, at the current price,
Bred of the smile, the jest, perchance the bowl;
It tells no tales of daring or of worth,
Nor pierces even the surface of a soul.

Great truths are greatly won. Not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard-buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;
Not in the merchandis of gold and gems;
Not in the world's gay hall of midnight mirth;
Not 'mid the blaze of regal diadems;

But in the day of conflict, fear and grief,
When the strong hand of God, put forth in might,
Ploughs up the subsoil of the stagnant heart,
And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit, in hard hours
Of weakness, solitude, perchance of pain,
Truth springs, like harvest, from the well ploughed field,
And the soul feels that it has not wept in vain

—BONAR.

Letters from Over the Waters.

NUMBER FOUR.

KEIGHLEY, in Yorkshire, is a city of some 30,000, and all alive with manufacturing interests. Here appeared the first Spiritualist paper in England—the *British Spiritual Telegraph*. It was published by David T. Weatherhead, originally a Materialist, but converted to a knowledge of immortality through Spiritualism. Oh, how he enjoys this beautiful gospel, the ministry of angel hosts! He is a sort of patriarch among the progressive souls of Keighley and the adjoining regions. All that know, love and praise him for his benevolence, his toleration, and practical solidity of judgment. He has erected and finished at his own expense a very elegant hall for the use of Spiritualists. They have meetings each Sunday, and a fine progressive Lyceum in good working order. James Burns dedicated the hall about one year since. The audience upon this occasion was large, and the friends pronounced his oration a master-piece of practical thought and wisdom.

Gawthorpe is a quaint old town in Yorkshire, near Wakefield. The dialect is quite primeval. The people are industrious and substantial. The figures over a door that we passed assured us that the building was put up in 1689. The brick walls in some of these dwellings are nearly a yard in thickness. The floors are stone.

Spiritualism got a foothold in this place about a year and a half since. They have a neat little hall, several excellent mediums, and regular Sunday meetings. Friend Burns and ourself addressed these good people on Tuesday evening. The singing was soul-stirring, and the enthusiasm almost unbounded.

At our meeting in Bradford on Sunday, addresses were delivered by James Burns, Elder F. W. Evans and ourself. It was an "out-of-doors" gathering, with over 2000 present.

BABOO SASIPADA BANERJEE.

When in London some two years since, we had a most interesting conversation with Keeshub Chun-

der Sen, a Hindoo reformer residing in India, and now we have met Banerjee, who is engaged more in temperance and social reform movements than the religious. His address in Manchester charmed us. We tender the following from our penciled sketch of his speech:

India is inhabited by twenty nations speaking twenty different languages; he could not, therefore, speak of the whole country, but rather of the Bengalese. He then described the system of caste by which the child followed the occupation of the father. There were four castes. Education was causing caste to die out. This caste conventionality was a barrier to progress as existing to-day in both England and Hindostan. When there was a ceremony or feast, the question was asked, What class of persons are going? The high would not sit or eat with the low. The wealthy Hindoos were highly educated; but the masses were ignorant, and English rule had tended to keep them so. The Hindoo women were in a miserable condition. As soon as they were married they were not allowed to go out, and they married very early. English women in India gave Hindoo women no sympathy or encouragement. The drinking habits of the Bengalese were far worse for associating with Englishmen. His countrymen were generally vegetarians, and inclined to temperance. With the extension of European civilization came an increase of inebriation and social pollution. The commerce and educational advantages of christian nations ought to benefit those denominated "heathens." The reverse was often the case. The West was taking drunkenness to the East. This fact ought to startle Britain to action in the right direction."

We confess to enjoying the thrusts that this native of the Indies gave to listening Englishmen.

THE GOSPEL OF THE BUDDHISTS.

A small compendium of the Buddhist religion, forming a part of the *Divine Tripitaka*, has recently been translated from Pali into English by Prof. Max Muller. It abounds in parables, proverbs, poetry, and strange, weird, spiritual manifestations. By the way, "the King of Burmah has informed Prof. Max Muller, through his Prime Minister, the Pakhan Mangyee, that he is printing a complete edition of the "Three Beedaghats" (the Tripitaka—i. e., the Holy Scriptures of the Buddhists), in Pali, the sacred language of Buddhism, with a view to having it afterwards translated into Burmese and English, 'so as to spread the knowledge of the Buddhist religion both in Europe and America, and that the English people may become acquainted with the principles of the Buddhist faith, and thus cause this kingdom to become famous in the world's history.'"

TERESA, A CATHOLIC SAINT.

God has never left the world without tangible proofs of immortality, without faithful witnesses of the ministry of spirits. In a musty volume before us, published nearly two hundred years since, we find many accounts of St. Teresa's spiritual gifts. She was born in Avila, a city in the province of old Castile, Spain, on the 25th of March, 1515. The history of her life abounds with premonitions, dreams, prophecies, strange incidents, persecutions, struggles, defeats and victories. Once she fell into a "swoon"—that is, a trance—remaining insensible and seemingly dead for four days. They opened a grave and prepared the body for burial, when lo! she revived and revealed the wonders of the other land—the remorse of the wicked, the shining vestures of the glorified. She solemnly declared that she frequently saw Jesus (?). Walking in the garden she often heard voices. These musical voices were not purposeless, for while reproving her for the folly of vanity and worldliness, they encouraged her with the certainty of eternal blessings. Tired and

weary of the world's selfishness, she went into a monastery, where her gifts increased, making her visions transcendantly beautiful. After a season of rest, she founded several monasteries of bare-footed Carmelites, who were to observe the primitive rule of that order. Sickly, pale and penniless, she traveled extensively under the "divine guidance of Jesus and his saints." She drank no wine, ate temperately, engaged much in prayer, and "healed the sick with a word." Returning from a journey to Burgos, her native place, it was revealed to her from the heavenly world that her departure was at hand,—and she passed on at the very time she had specified. In after years she was canonized a saint. The Roman Catholic church has never denied the fact of spirit manifestations. At present, Spain prints four Spiritualist journals.

LADY GUION.

This spiritually gifted person was born Easter Eve, April 13th, 1648, in Montargis, a province of Orleans, some fifty miles from Paris. The full name was Jeane Marie Bouviers De la Mothe Guion. The family was distinguished for wealth and high social position. From a child she was religiously inclined, dreaming dreams and uttering prophecies. Her besetting sin was vanity or pride, and yet she had a sound judgment and towering aspirations for the pure and the holy. The cross must be borne, the acorn must fall, discipline must come, all saviors must be crucified. This is the divine method.

While yet young and unschooled in the world's devices, envys, jealousies, false reports and slanderous insinuations relating to herself and Father La Combe, were hurled at her defenceless head. Conscious of innocence her sensitive soul sank within her. The world, she said, is "false and lying—vanity, vanity and vexation. I'll renounce it and consecrate my life to Jesus Christ as the good shepherd of the sheep." Soon through fasting and prayer her vision became opened. She saw signs in heaven and conversed with departed saints and angels. Though nominally a Catholic, many of her spiritual revelations were not in keeping with the dogmas of the Roman Catholic Church. This induced persecution. Bishops hunted her as a heretic. Reaching the Ursulines on the way to Paris, a priest, very aged and pious, who had not left his solitude for twenty years, hastened to meet her, saying: "I have had a vision relative to you. I saw a woman in a boat on the lake, and the Bishop of Geneva with some of his priests exerted all his powers to sink the vessel. I continued in this vision over two hours. At one time it seemed as though the woman was quite drowned. She nearly disappeared, but finally rose again and escaped from the Bishop. I am confident that you are the woman, and that the Bishop of Geneva will persecute you without intermission." This priest, leading a retired, unselfish, celibate life, had the gifts that Jesus promised to believers. "These signs shall follow them that believe." The Church of Rome has ever had more or less of the apostolic signs and gifts. Protestants hundreds of years since slammed the door—the "open door of Heaven"—in the faces of God's ministering angels.

Father La Combe and this distinguished devotee of the church, M. Guion, were both healing media. She says:

God incessantly wrought miracles through this pious Father, by healing the sick. He could instantly relieve me of pain. Seeing me at one time extremely ill, he prayed the Lord to relieve me and lay on him the sickness. I grew better imme-

diately and he grew alarmingly sick. Lent was approaching and he was to preach. People were flocking in from five to ten leagues to hear this apostle in the ministry. * * * I now saw that in this life we might talk face to face with the angels. These holy beings assured me that he should be restored. He became well the day before Lent, and after a powerful sermon, healed the sick and comforted those that mourned."

It may here be stated that the friends of Abbe Fenelon, Archbishop of Cambrai, were the cordial friends of Madame Guion. This good man, Fenelon, was an avowed Spiritualist. The Quietists, of the Romish Church, the Pietists, who sprung up among the Protestants in Germany—having visions and uttering remarkable prophecies,—and a body of religionists, calling themselves the Illuminati, originating in Spain about the year 1575, all sympathized in the rational dogma of present inspirations and revelations.

From the old volume of "Madame Guion's Life," before us, we make these further extracts:

After fasting and many seasons of prayer, I more fully perceived the gift which God has given me,—the gift of discerning spirits and of administering to each and all according to their states. This apostolic gift came upon me all of a sudden, and I discovered so clearly the real conditions of the souls of the persons that spoke to me, that they themselves were surprised, and said one to another, "She gives each of us the very thing we most stand in need of." Nothing was hidden from me of their interior state, or of what passed within them. It is written that the "saints shall judge angels;" that is, the angels of the lower heavens. The blessed Jesus preached to the spirits in prison; why then should not his servants thus preach that they may hear the resurrection words of life, and come out of darkness in the light of peace and salvation?

* * * * * There were several young women who looked to me as their spiritual teacher. One of them, peculiarly attracted to me, was happy in my presence; but when absent she would be tempted to think me a sorceress. I saw the familiar spirit that attended her, and filled her mind at times with evil thoughts. I foretold many things that I knew would happen to her, and they did. I talked with this "familiar"; and when at church, during the service and the sweet influences of descending heavenly love, the spirit was compelled to depart. When mass was over she said to me: "Oh, my spiritual mother, how fully sensible I am that God is all in all in you! I have been in Paradise."

Madame Guion, brilliant, intuitive and highly mediumistic, astonished the people of her time. She was a Spiritualist, walking and talking daily with the angels. This made her the "lady of mystery." She was imprisoned for a long time in Vincennes; but as no crime was proved, she was at length discharged and banished to Blois, where after a few years she passed to the sunny lands of heaven.

JOANNA SOUTHCOTT.

While in Bradford, Yorkshire, we accidentally heard the name of this famous personage mentioned in connection with an old lady approaching eighty years, residing in the suburbs of the city, and who to the present remains a firm believer in the heaven appointed mission of this "woman prophetess." James Burns and Elder F. W. Evans had gone on like two apostles to speak in Bishop Auckland. Our railway train left for Leeds at 12 o'clock. Two hours! We could not be idle. By aid of cabman and police we found the residence of this Southcottite with little difficulty. The venerable lady was interesting, and willing to communicate any and all information in her power concerning Joanna Southcott, whose portrait graced the walls of the apartment. Surely in luck this time, said we; the names, sayings and doings of seers and sybils should live on the pages of spiritualist journals.

Joanna was born in the village of Gt. Giddisham, in Devonshire, England, April, 1750. She never married because "unseen voices" told her to live a celibate life. She connected herself with the Methodists, and in early life was considered gifted in exhortation and prayer. In due time her vision was opened and strange things occurred in her presence. She found a seal on which were the initials J. S. It was laid aside. In a few days, the spirit ordering her to examine it, there was engraved thereon J. C., accompanied by two stars.

It was considered a miracle and blazoned abroad. From this time she was gifted with a partial trance and other spiritual powers. In 1792 she declared that she had received a vision from the Lord, from which time her prophecies commenced. Followers flocked to her standard. Her writings multiplied. This Bradford admirer of Joanna's teachings gave us nine bound volumes, and twice as many of her pamphlets, abounding in warnings, prophecies, revelations and visions. This was her solemn affirmation relative to the origin of her numerous published volumes:

"I, Joanna Southcott, am clearly convinced that my spirit calling is of God, and my writings are indited by his spirit, as it is impossible that any spirit but an all-wise God, that is wondrous in working, wondrous in wisdom, wondrous in power, and wondrous in truth, could have brought round such mysteries, so full of truths, as abounds in my writings; so I am clear that all my writings come from the spirit of the most-high God" J. S.

In 1801, five gentlemen from different portions of the kingdom, some of which were clergymen, went to her residence, staying seven days. The manifestations were wonderful, and they all left considering her a prophetess of God. Her believers established several chapels in different parts of England, and several clergymen espoused her cause, among whom were the Revs. Carpenter, Tozer, and others. English churches were divided; the excitement in some localities was intense; believers gave up their property; some spoke with tongues, others healed the sick. In the midst of this book-publishing, preaching, tests by prophecy, visions and other psychological manifestations, Joanna professed to be spiritually married. These are her words:

"The marriage will be a temporary marriage, from which death must soon release me. But who the bridegroom is must not publicly be made known after the marriage until the child is born. * * * Believers, therefore, may check their impatience and not look for the Sixth Book immediately after the marriage; but that the sixth and seventh Books, to complete the wonders, as before said, will be in order and in the right time, both after the birth of the child shall have taken place." J. S.

October 21, 1814.

Thousands of the converts believed that the promised Shiloh—the *Messiah*—was about to make his second appearance. The time was appointed; a magnificent cradle was made, trimmed with gold and silver, to receive the spiritually conceived "son." Costly tokens of love—robes, laces, caps, flannels, muslins, gold, silver, and other presents were forwarded from friends to lay at the feet of the expected Shiloh. A list of these donors names lies before us. What fanaticism! Suffice it to say, the promised birth, several times postponed, did not, as in other "Holy Ghost conceptions," take place. But Joanna Southcott died. It was declared, however, that she was *not* dead; only the vital functions were suspended as in the trance. A dissection of the body upon the fifth day proved the death real. Adherents believed in her speedy bodily resurrection. She still has believers who meet for worship. The cradle itself is in existence; while some of her manuscripts are yet boxed and sealed up from the world. She promised to send a mediumistic messenger to unseal them—and cry, "time shall be no longer!"

In the life of this author and prophetess we see an exhibition of sincerity, imagination and ecstasy; mediumship credulous and wierd; mediumship mingled with biblical fanaticism and superstition. Spiritualism furnishes the key to unlock and sift all such psychological phenomena.

JOANNA BLACKWELL.

Thanks for the fortunes of last Thursday. During the day and evening our soul was enriched by social interviews with Lady Kirkup, sister of Baron Kirkup, Florence, Italy; Mrs. De Morgan, author of "From Matter to Spirit;" and Miss Anna Blackwell, the most competent as well as most prominent expounder of the Allen Kardec doctrine of re-incarnation. She has just put before the British public a pamphlet of above 100

pages, entitled "The Philosophy of Existence." It was published by James Burns, 15 Southampton Row, and embodies the testimonies of the ages upon the mystical subject of re-incarnation. The Countess de Pomar, accepting this philosophy, is a warm personal friend of Miss Blackwell. It is the general belief of French, Italian and Spanish spiritists. In appearance, Miss Blackwell is not tall, yet possessed of a fine, well-rounded form, with a clear, healthy English countenance. The forehead is well developed; nose blending of the Grecian and Roman, and chin indicating great firmness. The eyes, blue, and mild in expression, rest in calm repose unless animated in conversation, when brightening they glow with a speaking soul-sympathy. She is wonderfully gifted in language, and hence is queen of the social circle. The hair is thoroughly silvered, and yet she sensibly abstains from coloring it. Her step is light and rapid, her voice musical, and her brain, phrenologically speaking, high and full in the spiritual region. She is a fine writer, furnishing articles for daily journals and monthly magazines, and is soon to issue a large volume upon re-incarnation. She returned to Paris a few days since to pursue her studies in literature.

Rambling, we have formed valuable acquaintances, gathered some momentous facts, and are in receipt of important papers to grace the Year Book of Spiritualism for 1872.

Wonderful phenomena are abounding in England at the present time. Physical manifestations are certainly on the increase. And these are indispensable to arrest the attention of scientists and matter-of-fact materialists. Each phase of mediumship has its use. Among the successful media of England is Mr. James J. Morse. His weekly services at the Spiritualist Institution Rooms are delightful and instructive. The rooms are usually crowded. His heavenly teachers—"brother of the brilliant cross" and the "Chinese philosopher"—inspire all who listen with the truth and beauty of the principles involved in the harmonial philosophy. The English, with few exceptions, are averse to paying media. It would encourage trickery, they say. Ultimately they will come to understand that the "laborer is worthy of his hire," and reasonably compensate those whose time they occupy and whose nervous forces they exhaust. Media—absolute necessities in the demonstration of a future existence—have been quite long enough martyrs.

Why not Tax Church Property?

The value of church edifices of the Episcopal denomination in New York city is placed at 8,500,000, exclusive of the ground on which they stand.—*Exchange*.

This is but a specimen of the value of many church organizations in a single city, none of which, though the aggregated property amounts to more than \$100,000,000, is taxed a penny-worth, or is allowed to contribute a farthing towards supporting either the local or the national government.

This discrimination in favor of these fashionable places of Sunday resort is a wholesale swindle of the people, whose pecuniary burdens are thus proportionately increased.

There is no adequate reason why all this church property should not be taxed. Every principle of common sense, common justice and the highest political economy, unite in demanding it should be done forthwith and always. No more of this kind of representation without taxation.

B.

Wetherbee, a Busy-Bee.

John Wetherbee is a busy bee, and "improves each shining hour," sometimes hours not shiny, too, since he writes for the Boston *Commonwealth*, a paper that published many good things, under the *nom de plume* of "Shadows." This St. John is Catholic, not Roman; loves a laugh, and has his fun, whether afloat with brokers, or aground in Colorado! Just now his faculties and *pears* are both ripening, and he is as liberal with one as the other. That is why we give him this special puff.

E. S. WHEELER.

Proceedings of the Eighth National Convention of Spiritualists, at Troy, N. Y., Sept. 12, 13, 14, 1871.

[Reported for the American Spiritualist.]

The Eighth Convention of the American Association of Spiritualists assembled in Lyceum Hall, Troy, N. Y., Tuesday, Sept. 12th, and was called to order at 10.30 a. m. by the President, Mrs. Hannah F. M. Brown, who addressed the usual words of cordial welcome to those in attendance upon the Convention. The Lyceum choir sang, "Onward speed the conquering flight." The regular call of the Convention was then read by the Secretary, Dr. H. T. Child. A committee of five on Credentials were appointed by the chair, and a recess of ten minutes taken for consultation.

On motion it was voted that the Chair appoint a Business committee of five, who reported the following: Benj. Starbuck, N. Y.; A. C. Robinson, Mass.; Dr. James Edwards, Penn.; Mrs. S. E. Warner, Conn., and Mrs. Rachael Walcott.

Voted that the delegates from each State be requested to meet and select one of their number for each of the following committees: on Resolutions, on Finance, and on the Children's Lyceum.

After singing, the Convention adjourned to meet at 2.30 p. m.

AFTERNOON SESSION

was opened by an Invocation through Mrs. Abby N. Burnham and singing by the choir. The Secretary read a corrected list of the delegates.

On motion of Mr. Bacon it was voted to adopt report of the several delegations constituting committees on Resolutions, Finance and Lyceums.

On motion of Mr. Coonley, it was voted that all resolutions, after reading, be referred to the appropriate committees for presentation to the Convention.

The Annual Report of the Trustees was then read by Dr. Child, and adopted.

At the request of the President, a memorable address from the Utah Spiritualists, signed by 160 names, was read by Mr. George A. Bacon, and on motion of Dr. R. T. Hallock the address was accepted, to be entered upon the records of the Convention. This was followed by a pertinent speech from E. S. Wheeler.

The Chair then introduced to the Convention, Susan C. Waters, formerly an accepted speaker among the Quakers, now a trustee of the Association, who submitted a few telling suggestions of practical import.

Dr. L. K. Coonley spoke with reference to the subject of marriage, followed by Peter P. Good, E. Anna Hinman, Dr. Robt. T. Hallock, Dr. H. F. Gardner, Dr. J. K. Bailey, E. S. Wheeler, Father Beeson, and Dr. James Edwards. Adjourned with singing by the choir and an invocation from Mrs. Waters.

EVENING SESSION

opened with singing. Moses Hull in a few remarks introduced Mr. J. J. Reilly, a distinguished test medium, who under the control of a spirit known as Jimmy Bradley, walked among the audience and gave repeated demonstrations of spirit discernment. Addresses were then delivered by Dr. R. T. Hallock and Mrs. M. S. Townsend Hoadley. Adjourned.

TUESDAY MORNING SESSION.

The Convention opened at the appointed hour by the President formally calling to order. The choir sang, with good effect, "Beautiful Hills." Mrs. E. Anna Hinman offered invocation. The Secretary further read the credentials of delegates.

Report of the Finance committee was accepted. The Business committee reported for the day, which report was accepted.

Mrs. Mary M. Peebles read a poem, by Emma Tuttle, entitled "By and By." Rev. Mr. Harter, who has just left the Universalist denomination for the living gospel of Spiritualism, offered a brief but fervent invocation, when discussion ensued as to the practical need of offering up indiscriminate and repeated invocations in public assemblies, especially when convened mainly for purposes of business. It was voted to adhere to the order of business as reported by the committee.

The President then introduced J. M. Peebles as the first regular speaker, who proceeded to deliver an half hour's address of a practical character, which was well received. Bro. Eli F. Brown, selected by the Business committee as the second speaker, then submitted not a few very thoughtful and suggestive reflections concerning the Children's Lyceum movement. After another song, Mrs. S. E. Warner was

introduced as the third regular speaker, who entertained the Convention in a well considered address of twenty minutes.

WEDNESDAY AFTERNOON SESSION.

After a song by the choir, the President, in fitting words, introduced to the Convention, Mrs. Victoria C. Woodhull, who read an admirable address on the Rights of Children, at the close of which Dr. H. B. Storer, of Boston, submitted the following resolution, which was unanimously carried:

Resolved, That this Convention is honored by the participation in its deliberations of Mrs. Victoria C. Woodhull, whose wise selection of the fundamental subject of reform has been fully justified by her able statement of its importance; and that our thanks are hereby expressed to her for the comprehensiveness, plainness of speech, and true delicacy with which this eminently radical subject has been treated by her.

The chairman of the Lyceum committee, A. A. Wheelock, then submitted the report of the committee. Discussion was limited to ten minutes for each speaker. Remarks followed from A. A. Wheelock, Edward G. Granville, E. S. Wheeler, Freeman J. Gurney, Mrs. Abby K. Cutter, Dr. R. T. Hallock, Dr. J. K. Bailey, Dr. H. B. Storer, Peter P. Good, Dr. L. K. Coonley, and Wilson Millar, when the matter was made the special order for Thursday morning 9 a. m.

The Business committee reported that the evening session would be devoted to a Children's Lyceum Exhibition.

THURSDAY MORNING SESSION.

At the request of the President, Mr. Geo. A. Bacon occupied the Chair, who announced the unfinished business to be in order. Letters were read from Mrs. Agnes Cook and J. Murray Spear. Dr. H. T. Child, for the committee on a World's Convention of Spiritualists, made a verbal report. A verbal report of the committee on Education, appointed last year, was then submitted by the Chairman, A. A. Wheelock. The National Missionary, Mr. Eli F. Brown, then read his annual statement. Singing by the choir.

The special business being next in order, the report of the Lyceum committee was then read and laid before the Convention for discussion. E. S. Wheeler submitted a paper in writing, which after reading, he moved its adoption as a substitute for the report, which being seconded by Moses Hull, was discussed by Dr. H. F. Gardner, A. A. Wheelock, Moses Hull, Dr. H. B. Storer, E. S. Wheeler, Mrs. H. F. M. Brown, Mrs. S. E. Warner, Dr. J. K. Bailey, Chas. Holt, Edward G. Granville, Daniel W. Hull and Wilson Millar, when it was voted to lay the subject on the table.

The hour of 11 having arrived, it was voted to proceed to the election of officers for the ensuing year. The Chair appointed as tellers, Dr. Smith of Vt., Dr. Coonley, of N. J., and Mrs. Hinman, of Conn. H. F. Gardner, M. D., of Mass., Victoria C. Woodhull and Dr. H. T. Hallock, of N. Y., were put in nomination for the office of President. Delegates voted as their names were called, when Mrs. Victoria C. Woodhull was declared to be the choice of the Convention. [Applause.] The Chairman said it was with equal pleasure and honor that he called upon Mrs. President Brown to introduce to the Convention the President elect, Mrs. Woodhull. Appropriate remarks followed from each. Dr. H. T. Child was elected Secretary, Levi Weaver, Treasurer, and A. A. Wheelock and Mrs. Anna Middlebrook, Trustees, in place of A. B. French and Dr. R. T. Hallock, whose terms of office expired at this time.

THURSDAY AFTERNOON

was devoted to the consideration of the report of the committee on Resolutions, consuming nearly the entire session. Those adopted we shall publish hereafter. On motion of Dr. Storer it was voted that the report of the Lyceum committee and that of the substitute, be referred to the Board of Trustees, for revision and publication.

After a statement of the Finance committee, the Business committee reported the order of the exercises for the evening to be addresses from Mrs. Woodhull, Mrs. Middlebrook, Moses Hull and Mrs. Brown.

THE EVENING SESSION

was called to order at 7.15 by the President. After singing by the choir, Mrs. Woodhull was introduced as the first regular speaker. Her opening remarks referred to the personal interest she felt in the great movement which had called them together, and the

importance of those duties growing out of any vital connection with the comprehensive subject of Spiritualism. She then repeated to a critical and compact audience, only limited by the capacity of the hall, her judicial argument on the constitutional right of women to exercise the elective franchise. She was followed by Mrs. Middlebrook and Moses Hull.

The lateness of the hour at which we go to press, deprives us of giving even a synopsis of these excellent addresses. Mrs. H. F. M. Brown very appropriately made the concluding speech, which was replete with sense, sentiment and womanly feeling. Time alone prevents us from expressing all we would like to about the Convention. It was the least incongruous of any heretofore held. The widest latitude of personal expression was permitted, yet no serious frictionizing occurred. Its action marks "a new departure." Its results are destined to become memorably historical.

G. A. B.

Picnic at the Shakers.

BY A MEMBER OF THE CLEVELAND LYCEUM.

The Shakers of North Union having invited the Cleveland Progressive Lyceum to join with them in a Picnic, to be held at the Hemlock Grove near the Mill House, a goodly number of the Lyceum and its friends went out on the morning of August 31.

As it was a cloudy morning, the Shakers did not look for us, but were busily engaged at their various employments. Our arrival took them somewhat by surprise, but we were welcomed cordially. The Grove proving too damp, the company adjourned to the house, where they were amply supplied with refreshments. After all were again assembled in the commodious reception rooms, the Shakers favored us with some of their beautiful songs. Elder James Prescott delivered an address full of instruction. Several of the Shaker ladies then read essays prepared for the occasion.

Mr. C. I. Thacher, in behalf of the Lyceum thanked the Shakers for their cordial welcome and the kindness shown us. His remarks were followed by singing, silver chain, speaking, calisthenic movements and marching by the Lyceum.

Mrs. S. M. Thompson made some beautiful remarks to three little Indian children, now under the fostering care of the Shakers. A short but pleasant time was then spent in social converse; and the Lyceum went merrily home well pleased with the Shaker friends who had so agreeably entertained them.

The following Mottoes, written expressly for the occasion, accompanied the beautiful bouquets presented the members of the Cleveland Lyceum:

MOTTOES.

Shakerism and Spiritualism, both originated in the Spirit World, and cannot be overthrown.

Shakerism, the Higher Law.

Spiritualism and Shakerism, the only hope for the redemption of the world.

"It is blessed to labor in the cause of spiritual freedom."

When ye see the branches flourish, ye may know the root is holy.

Spiritualism, the science of Shakerism.

[Want of space prevents our publishing the earnest address of welcome delivered by Elder James Prescott, also the very interesting essays by Sisters Arabella Shepard and Agnes S. Ozanne. We regret that the crowded state of our columns prevents only this brief reference. A. A. W.]

Was It a Judgment?

At Lowell, on Sunday evening, a young lady named Mary J. Dooly, nineteen years of age, recited a religious poem at the Sunday school concert of the Zion Primitive Methodist Church, and immediately fell to the floor insensible. She was conveyed to her home, where all efforts to restore her were futile, and she died on Monday evening.—Exchange.

Had the above party been a Spiritualist, an infidel or an earnest and pronounced disbeliever in popular theology, an event of this character would have been called, very probably, a judgment of God! But the salvation comes in between the difference of tweedledum and tweedledee.

MRS. HARDINGE'S TESTIMONIAL.

The *Conversazione* at St. George's Hall,
London, July 28, 1871.

(Continued from last issue.)

MR. GERALD MASSEY'S ADDRESS.

The CHAIRMAN: It is reported that when the devil first read the Ten Commandments he remarked, "Well, they are a rum lot!" And such will be the exclamations of numbers of people when they hear of the doings of Spiritualism. Such has been the exclamation of many who have, as they believe, had dealings with the spirits themselves. Things are said and done quite unbefitting our notion of the Spiritual dignities, and whatever the amount of truth there may be on our side, I feel pretty sure there is a good deal of imposture on the other. And why not? A large number of impostors have left our world to go somewhere; and perhaps they find us more easily imposed upon than their new acquaintances. But the question whether spirits or unseen intelligences do communicate with us is one of the facts not to be in the least invalidated by the nature of the response. There are many kinds of mediums; and, broadly speaking, there are two kinds of mediumship—the abnormal and the normal. There have always been and are now born into this life persons of a peculiar organization, who become the unconscious mediums of spiritual manifestation. They can be easily put into the magnetic trance by other people, and it looks as if they could be as easily entranced by the spirits on the other side. Anyway, they are so constituted that spirits can take possession of their physical organism, make use of their nervous system, speak with their tongues, and become, for the time being, the conscious soul of their bodies. This, I repeat, seems to depend on the physical constitution. They are, as we say, "born so." I myself have had the most positive and convincing proof that such organizations do exist, and can be taken absolute possession of by other intelligences higher or lower, for I lived face to face with the fact for fifteen years, and did a bit of work by the help of it which I hold would not have been done in any other way. But there are other mediums which I call normal mediums because they are acted on by spirits without any suspension of or visible interference with known laws. And we are all more or less mediums of this kind, although we may not know it. The Creator is for evermore acting by mediumship, and carries on the work of all His worlds by means of the varied forms of life and mental consciousness that receive and transmit His influence. In this kind of mediumship the spirits work *en rapport* with us, and do not need our ordinary faculties to be entranced. They quicken the life of the usual faculties, and, as we say, inspire us. They have power to guard us, warn us, comfort us, kindle our thought, warm our feelings, and add a precious seeing to our spiritual vision. And all this is done in the most natural way. Now, the great value of the abnormal mediumship lies for me, not in its startling interferences with recognized physical laws, rapping of tables, playing of music, or floating of bodies, but in the light it throws on that normal mediumship which is the common inheritance. I believe that abnormal mediumship is non-natural and will be unnatural to the end. It may be a necessity, a stage of progress. It is a rift through which strange light of revelation flashes, and but for those gleams we could not see as at present. We can study it as physicians do disease, with the view of reaching higher laws of health. But I know of the brain sapped and racked, the heart arrested or quickened in its movement, the health overthrown. I am not aware that the idea has ever been broached, but I think it would bear arguing that St. Paul's mysterious "thorn in the flesh," which has caused the commentators so much perplexity, had to do with abnormal mediumship, and was really the tendency he had to fall into the trance condition. There can be no question but that he was struck down in trance when his conversion occurred; no question that the abnormal condition was so common to him that he could not remember whether certain things took place when he was in the body or out of the body. Moreover it was an infirmity that he gloried in. And he makes use of these remarkable words—"And lest I should be exalted above measure through the abundance of the revelations," evidently received in the trance, "there was given to me a thorn in the flesh, the messenger of Satan to buffet me." "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee, for

my strength is made perfect in weakness." I venture to say that can never be interpreted so satisfactorily as by the Spiritualist who knows how active the messengers of Satan are in troubling mediums to-day. Perhaps it is necessary that these should suffer as they do, on account of the blindness and unbelief of men. Every cause demands its victims and will have its martyrs.

It is through the abnormal medium apparently that we can obtain such physical phenomena as will arrest the attention of the most unspiritual and sometimes upset the conceit of the most scientific. Whether it will be worth while trying to convince our men of science that there is a force they can never fathom is another matter. They don't want to recognize it or the world to believe in it. They appear unable to apprehend the presence of Force, except in the domain where it ceases to be spiritual—because it has been transmuted, as Will-force is transmuted into Muscular force—unable to see that all force is spiritual in its origin. The truth is that many of them cannot believe in mind without the visible physical basis. The medium is present when the phenomena occur. No other mind is visibly embodied, therefore the mind present can only belong to the medium. You cannot cross the sea upon dry land, and that is what they want to do. You cannot walk into the other world on the same pair of physical legs as have served you in this. That is what they insist upon doing, or else they won't go at all; and they never will. But to return to the abnormal mediums. These are the first who are seized on and made use of to arrest the attention of the world. But the ultimate object of this human suffering, and all these curious and seemingly absurd phenomena that take place, is not to lift tables or bodies, or make fools or wise men gape with their hair standing on end. It is to lift up the eyelids of the mind and elevate the soul to a perception of the fact that there is a spirit-world about us, close to us, in communion with us, and the value of that truth is not to be limited by the nature of the demonstration. Again, the mediumship which depends on physical constitution must, I think, of necessity be a limiting condition on the other side, and so determine the range of communication. A great living poet, who is a personal friend of mine, had a wife who was a Spiritualist. She had passed away when I first met him, and talking over these things with him one day, I asked if he had never heard her rap near him. He said No, and of course that was quite enough to convince him that spirits do not rap at all. Nevertheless, he was wrong. It is possible that the conditions for audible communication were wanting on both sides. Possibly she could not have rapped in his presence. If you ask me why not, I will tell you the moment you tell me why iron is the favorite medium for conducting electricity, and not the more precious metals, silver and gold. The husband was a great sceptic, and if the sounds had been produced, he would have explained them in a hundred natural ways, rather than have believed they indicated her presence. The wife was, I doubt not, far away from the region of physical communication, for she was one of the purest, loftiest spirits while here—one of the rarest that ever wore flesh. But for all that, I never doubted of her nearness to him, spirit to spirit, her affection for him nestling in his heart of hearts, life of his life, or of her presence and power to help him when he was writing his next poem. She could not take possession of his brain and work on the nerve-system like the telegraph operator using his machine and wires, but her mind would work with his mind in normal mediumship, and the supernatural would thus become perfectly natural. And that this is the right and ultimate way of working is illustrated, if not proved, by the fact that where the writing is done directly by some spirit in actual possession it is seldom of any value. There is no poetry written in the abnormal condition that would bear any comparison with that which is written normally. I can write a hundred times better poetry myself than they could ever get expressed *directly* through me, for they do now and then give my hand a jog and the pen a push. Both the poetry and the spirit-drawings that I have seen may have pleasures and glimpses of something far away and fine, a glory ungraspable, but they do not talk the language of this life—rather, they make signs in a dumb show from another world. The poetry needs translating for us, and the picture wants interpreting. To give us anything additional, anything divinely creative and of human use, it appears to me that the thought must be celebrated through the natural brain, because it has to reach the spirits of others by passing back

again through their natural brain. And so the higher spirits work with us, on us, and through us, unheard, unseen, and bring their force to bear most perfectly when we are most unconscious of their presence. In this way I take it that Shakespeare was the greatest normal medium that ever wrote. I said we did not need to pass into a trance to become mediums of this kind. But there is a sort of trance necessary. It is that our sense of self, our consciousness of self, our selfishness of every form be laid in trance before our angel-helpers and elders in immortality can carry on their divine agency most freely and fully, and aid us to their utmost ability. And here again, I doubt not that Shakespeare was so great, so unparalleled a natural medium, because he was the least self-conscious of poets that ever lived.

Well, then, we are all subject to this influence, ever acted upon more or less by these spiritual beings, who sustain, guide, comfort, inspire us, though hidden from most of us by the veil of visible things in which we are also spirits, although more finitely in our humanity. Mr. Darwin has shown by how exquisite a device the orchards are fertilized by means of insects, who, while in search of honey, deposit the flower pollen. This plan we believe to be carried out by the Creator on a vastly higher plane and larger range in the fertilization of the human mind by means of spirit visitants, who seek to gather honey for him, from his human flowers on earth, and whilst doing so, impregnate them with his heavenly influences. In this way, by spirit-agencies, the angels of His presence, as the Bible has it, does God descend upon the soul like showers that water the earth and bring forth the flowers, or as dew upon the mown grass that draws forth a sweet savor; and it is our work here to pass on these heavenly influences to others whenever, and wherever, and howsoever they touch the soul, or illuminate the mind, or inspire the heart in any or in all of us. The revelations made by Spiritualism must tend to aid the human mind in realizing God as a universal presence and the universal source of life, not only as a first cause, but the ever-present cause. The scientific and orthodox mind has represented the Creator as a sort of first cause that set things going—gave the pendulum of time a tilt or the first impulse at the other end of the chain of being, and all the rest following in natural sequence like the series of appulsions given by the buffers of a train of carriages, each striking the other from the beginning to the end of the train. That is not an unfair image to represent their idea of the operation of natural laws. But this is a totally inadequate representation of our First Cause, who is always causing, always present—who makes the succession as He goes. He does not operate only in that visible sequence to which they would limit his workings who are so limited themselves. Again, the scientific and religious world appear to have hitherto divided the matter thus:—the one shuts God up altogether out of its domain, and places it under the government of law. This becomes the so-called region of the natural, which they can grasp and deal with satisfactorily so long as God is not there. Then the other demands an act of faith to enable us to believe in God in his own proper domain, which they look on as the supernatural. Thus you can only touch the spiritual by an act of faith, and the spiritual can only reach you by an act of miracle. With the Spiritualist these two blend, interchange, are united in one. He does not look on the supernatural as a world apart from the natural. He has evidence to show that they work together for a common end. He looks upon the so-called supernatural as the unseen or occult part of nature in which that which is seen has its rootage and draws its sustenance. The unseen is forever working through the seen into visible being, and the visible is for ever tending towards and growing into new forms of existence that are to most of us unseen. You cannot close this world against the other, nor shut the Creator out of any bridal-chamber of re-productiveness, nor prevent your old friends on the other side coming back to you, with any boundary lines you may draw betwixt supernatural and natural. Thus you see the Spiritualist has been feeling for and thinks he has grasped that link in the chain of continuity which the physicists of our time are so earnestly in search of on the material side. I have no doubt there is such a oneness and continuity as they dream of and are trying to demonstrate. The mirror of matter everywhere gleams with the dim image of it; but to think of grasping it there by the hand of physical science alone is as though you might expect to reach the moon by plunging into the water after the reflex image of it. They are following a

reflection. But even that reflex image is the shadow of God, and they are so far right, and cannot do better than follow it into the light. That light shines on the spiritual side of things.

What countless myriads of human souls have on this earth of ours lifted up their anguished faces, beseeching eyes, and praying hands, wrestling with intolerable agony in the very furnace of affliction, when the great darkness has opened round them and some beloved face has entered the cloud and passed from their sight! And these would have given worlds for one word, one look, one thrill, or sign of assurance that all was well with their beloved—that love lived on, and although earth might divide us, heaven never does. What would they not have given to know that the soul continued to exist! and the only reply to this yearning was for them to have faith. Have faith! Why, that was just what they had not. They fancied they had until the first real appeal was made, and then they had only doubt, and hope, and fear. A great deal of religious faith has been of the kind illustrated by the old Scotch woman, who when asked how she felt whilst her horse was running away with her, said she "put her trust in Providence till the britchin' broke, and then she gave up." She relied on the visible link. "What would I give," said to me a poor fellow who had lost a dear little one, "if I could only believe she was living still and near me, and that I shall see her and have her again!" Now, this latter revelation of Spiritualism makes its first appeal to belief by demonstrating the fact of continued existence in another life. That gives us a fine, fresh start—repeats for us the proofs, indefinitely multiplied, said to have been given in miracles 1,800 years ago, and believed in generally up to the point at which the "britchin'" breaks. It gives not only faith, but positive assurance. What is the upshot of all the spiritual teaching hitherto? Is it such a sense of the other life that the selfish concerns of this are dwarfed and rebuked in its majestic presence? Why, I find the mass of so-called religious people don't want to believe in the spirit world save in the abstract or otherwise than as an article of their creed. They accept a sort of belief in it, on authority—a grim necessity; it's best to believe, in case it does exist after all; but they give the lie to that belief, in their lives, and in presence of such facts as we place before them. Our orthodox spiritual teachers have arrested and made permanent the passing figure, and permitted the eternal essence of the meaning to escape. They have deified the symbol on earth instead of the God in heaven. They have taken hold of Christ by the dead hand, and lost sight of the living Lord. They have come between us and the pure white light of God's love—shut out God from his own house with pictures painted on the window-panes. They have broken and discolored that light from heaven in the distorting prism of their own personality. Not long since I heard a Ritualist declare that the shortest and surest way of getting at God was to eat him when you had secured his presence, for this occasion only, in a consecrated wafer. There was a physical fact which you could lay hold of, whatever the spiritual uncertainty might be. They have assumed that God never had but one son, and all the rest of us whom Christ taught to pray to "Our Father" are only poor bastards of the devil. Hitherto, so it seems to me, we have only had the merest glimpse of that which is possible. Even the Christian revelation remains to be revealed in its most spiritual aspect, so little has the world realized the main truth of Christ's mission, which was to hook-and-eye the two worlds together.

How seldom has the spiritual life, where it has flowered at all, been more than a graft from without instead of a root and branch, life of the life, blossoming straight out of the Eternal! How often has the Divine Presence been made to brood over humanity with a solemn shadow of religious awe that darkened and depressed, instead of a loving illumination of the soul from within, and that light on the upturned face of man which is the true glory of God. Spiritualism will make religion infinitely more real, and translate it from the domain of belief to that of life. It has been to me, in common with many others, such a lifting of the mental horizon and a letting in of the heavens—such a transformation of faiths into facts—that I can only compare life without it to sailing on board ship with hatches battened down, and being kept a prisoner, cribbed, cabined, and confined, living by the light of a candle—dark to the glory overhead, and blind to a thousand possibilities of being, and then suddenly on some splendid starry night allowed to go on deck for the first time, and

see the stupendous mechanism of the starry heavens all aglow with the glory of God, and drink in new life with every breath of this wondrous liberty, which makes you dilate almost large enough in soul to fill the immensity that you see around you. Can you tell me what the teachers of Christianity have ever done to realize and vitalize that belief in the unseen world, and that possible communication between the two lives of which their Bible furnishes so many illustrations? They have ignored it altogether; they have been afraid of it; they have tried to block up the door way; they have been the very rulers of this world's darkness in shutting out spiritual influences; they have labored as sedulously in trying to stop the other world as ever the Roman Cardinals did to stop the on-going of this when it was proclaimed by Galileo. They have mainly built their embodied belief on the arrested and encrusted stream of spiritual life, as the Russians build their Winter Palace on the ice of their river Neva. But the breaking up of the long frost is coming. There is a riving and a rending of the theological structure; the pent-up air is struggling to get free; the other world is breaking through. The foundations of things are about to be shaken—not the eternal foundations, they are safe enough, but the temporary foundations of ice and sand on which men have built for eternity. When the wave breaks it is only the form that goes to wreck; the spirit of motion lives, and passes on transformed. And so it is with these tidal waves of the eternal, one of which is now breaking on the shore of time. I verily believe that there is about to be such a spiritual revolution and real revival of religious life as the world has not seen for eighteen centuries. We are going to have the great gathering-in of the outsiders. Not that these outsiders will be gathered in to any of the churches which have become stone graves of a living God, and yet they will be safely gathered in by the Good Shepherd, who said, "Other sheep I have who are not of this fold":—

"These will not sit and starve among the dead,
When they can share with us the living bread.
The skull of a dead past they will not drain,
Who can be nourished by the living brain.
They dare not stoop beneath your low dark porch,
With heavens of angels round them for a church."

I cannot help laughing to myself at times as I think of what this much maligned and despised Spiritualism is about to accomplish. How little they dream of the new dawn that is coming up the sky. Nay, it is already flaming in at the windows, and trying to look into the shut eyes of the sleepers, which are fast closed to the glory shining on their faces. They are dreaming how to roll the world back the other way once more into the night of the past, even while they are passing face upwards beneath the radiant arch over their heads of the dawn of a day that is not theirs; blind to the splendor of its coming; deaf to the birds of light that are up and singing; and senseless to this amazing apparition of God himself, who is now on earth with a visible presence, perturbed and dissatisfied with the current representations of him which have been so unfaithful and untrue. What will they do when they wake? Vainly clutch at their temporal possessions with a terrible tenacity, knowing they have no spiritual kingdom. If they could but comprehend what Spiritualism is going to do for real faith instead of shouting for the fire engines to come and put out this new dawn, they would embrace us and aid us all they could. For see—just when scientific research is getting too much for the old creeds—when we have discovered the secret of life in Protoplasm, and are on the point of finding the mechanical equivalent of consciousness, just when we have discovered that force comes from the visible side of phenomena, and thought is only molecular motion, and mind a property possessed by matter; just when the scientific report is that the deeper we dive the farther off recedes the supposed heart beat of the eternal life; and to make up to humanity for the loss of our Father in heaven, we have at length, possibly at full-length, found our long-lost grandfather of earth in the fields, or forests, or floods of the fore world—in breaks this revelation from the unknown, and, as they assumed, unknowable. Just when we had proved that miracles could not be, and therefore never had been, in breaks the miraculous once more; we have one "Hume" answered by the other (Home); and the impossibility of a thing does not prevent its happening. The whole realm of history is once more thrown wide open, the partition walls will be thrown down flat, together with all who leaned their whole weight against them. This time the existence of the spiritual world is going to be placed on a firmer foothold than ever—not as a mere creed or dogma, but as a verified, enduring, ever-present, famil-

iar fact. In truth, I believe the life here will be lived in the presence of the Unseen as it never yet has been, and the dim religious light which has been lovely as moonlight, and with no more light in it, will be changed into vital sunlight and vivid day, whilst all that is worth having in religion will be wrought out in a positive philosophy such as will speedily eclipse that of Comte, for we know it is in life as it is in language—Spiritual means Real. Instead of the other world remaining dim and helplessly afar off—a possibility to some, a doubt to others, a perplexity to many, and an abstraction to most, it will be made a living verity, visible to many, audible to more, present with and operant through all. Now, this enables us to stand at starting where others hope to attain in the end. Science tells us that the time will come when our sun must decay and be no longer the light and life of its own brood of worlds. As a consequence, our world will no longer bring forth life in the present physical forms. On our side we see that in the meantime the earthly is putting on immortality—the material world is gradually assuming its spiritual form and its crown of life that fadeth not away—the world of matter will have brought forth its world of mind. Thus we can see how the prophecy shall be fulfilled, and the heavens rolled together as a scroll—even as the author's manuscript may be when his thought has passed into print to take living embodiment in other minds—and there shall be a new heaven and a new earth.

We do not look on the Creator as the Divine Designer who drew a vast and shadowy outline of his creation, and left it to be wrought out by mechanical law. We see how he is the Eternal Worker who is "at it" in every part of this design that is so slowly but surely transfigure the visible universe into the living likeness of his fatherly love, by means of his presence more and more revealed in the growing consciousness of his spiritual creatures, who are also made co-workers with him in completing the sublime design. We see how the life of the soul is a continual incarnation of the divine as well as a development from the human. We see how desire, yearning, prayer can lift the soul to God and draw down increase of strength from him, because the equipoise of what is called natural law can be influenced by will, just as the law of gravitation is often overpowered in Mr. Home's experiments, and, as we may put it, the extraordinary pull with volition in it becomes too much for the ordinary pull with no volition in it. We see how our affections, which are so impalpable to sense, and yet our own essential, final selves, do lay up a spiritual substance which becomes the future form and glorious body of the soul. "Thou canst not show the dead are dead," says the modern poet, in reply to the doubt of these days, and that assurance has been clutched at as a staff of comfort to support the decrepitude of belief. But we can show that the dead are not dead. We have had them coming to us in our own homes and private experience, and proving their presence with us by infallible signs of recognition. We have had them coming back to us and beginning the old conversation just where it was broken off in death. We know that they are not dead, but alive with us. We know that they think of us as we of them, and we know that thought is spiritual presence, and there is nothing between us but a viewless veil. For us the dark of death grows all alive and starry with smiling shapes and gracious presences; our mental firmament is all ashine with spiritual forms of the old life that re-appear as people of the light. Earth may divide us, Heaven never does! We are enabled to see clearly and definitely that spiritual rootage of life in God which has been buried and shrouded for others in the dust of death—see it and trace its ramifying fibres as plainly as you can see the roots of the hyacinth in the water-glass held up against the light. I speak of facts known to many persons here—facts not limited to professional mediums, but springing up all over the land in the most unexpected ways and places. And let these facts once take possession of the national mind, the result will be incalculable. As a people we are sceptical of theory, but we wed our fact for life or death. We make up in sureness of grip for our slowness of movement, and do not easily let go what we have once laid hold of. God himself must find it difficult to get some truths into us, but once in, the devil can't get them out again. We are not easily illuminated, not soon set on fire. But we burn well when once kindled, whether judged by the spiritual fervor shown in life, or by the white faces of the martyrs out-flashing the flames as they have smiled up to the cloud of witnesses around them at the scene of their transfiguration in death. And this fact of Spiritualism will yet be grasped as with a death-bed clutch of the delivering hand that reaches down to lift us into new life. Meanwhile, all hail and all honor to

Continued on 9th page.

THE
AMERICAN SPIRITUALIST

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

OFFICE NO. 2 SOUTH WATER STREET,
CLEVELAND, O

J. M. PEEBLES,
HUDSON TUTTLE, } EDITORS.

A. A. WHEELOCK, MANAGING EDITOR.

Spirit is causation.—"The spirit giveth life."—Paul.

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

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Value of the Old and New Testaments.

ARTICLE I.

Hopeful and glorious are the times, when men can exercise the right to speak and publish the truth. TACITUS.

The application of criticism to the Bible in the same manner that it is applied to other literary works, is of recent date. The wonderful erudition of the scholars of Germany has worked miracles in the field and exalted criticism itself to a science. Most English and American theologians dispute their method and maintain that dogmatic theology is the only means by which truth can be ascertained. They receive the Bible indiscriminately and by unthinking faith. If the Bible is of human origin, it is subject to the canons of criticism like other human efforts; if from God, the fact that it was revealed through the human mind and for human understanding, makes it at most but a higher degree of human effort, and hence subject to the rules by which all such efforts are to be judged.* The assumptions and dogmatisms of those who would introduce the Bible as supernatural in a natural world, are fast meeting the disrespect they deserve.

Subjected to this criticism, judged by human expedients, what is the result? Historically, the Old Testament is a collection of all the books extant in the Hebrew and Chaldee languages up to a certain period. These were believed to have been written by inspiration by the Jews and ancient Christians. The apocryphal portion were later productions, and not considered sacred. Of the number of books in the Old Testament there is diversity of statement. Josephus makes twenty-two, the number of letters in the alphabet; others make them twenty-seven; the Talmud is not certain of twenty-four; the number now retained is thirty-nine. In different manuscripts the order in which they are placed varies, although the general arrangement is very old.† The Apocrypha was at first only an addition to the Alexandrian version, and was first regarded as the whole by the Protestants. Luther arranged the books in a manner to please himself.‡

In a critical point of view the Bible is invaluable, as preserving the oldest forms of thought, carrying us into the inner temples of early man, and detailing his progress from Fetichism to Monotheism. The literature of antiquity furnishes no parallel. Its religious writings have mostly perished, and only the records of this one nation have enjoyed the fortune to descend in a comparatively unbroken series to the present. They are unique and invaluable historical documents.

*R. Simon, Michaelis, Eichhorn, Semler, Bertholdt, have investigated the Bible by the light of rational criticism. The result of these labors has been summed up by De Wette.

†Eichhorn.

‡De Wette.

Who were their authors? There is no trace of written documents before Moses. He is said to have written the laws. There was no literature before the school of Samuel. It is said in Samuel that the king had a historian. The four books of Moses, and perhaps Joshua, were written in the age of Solomon. Judges and Samuel still later, and not until the eighth century before Christ were the oracles of the prophets written down. After the exile, Ezra and Nehemiah wrote new books of their own, and perhaps glossed those already extant. The Pentateuch, the first division of the Old Testament, was completed about the time of Josiah; the prophetic portion sometime after Nehemiah; the heterogeneous mixture called the Hagiographa was slowly accumulated as psalms continued to be written, and minor prophets to prophesy, and about the close of the Persian period, became permanently arranged.

It is customary for Christian writers to refer the collection of the books of the Old Testament to Ezra and other members of the great synagogue. This is a Jewish fable, without the shadow of a foundation. The wonderful restoration of the corrupted text is a legend not worthy of serious attention. Nor is that of Nehemiah of more consequence. That the priests preserved the national records is probable from their known office in other nations, and the characters of the books themselves. This preserved story accumulated during ages not characterized by activity of thought.

The most ancient mention of the Old Testament was made by Jesus, son of Sirach, 130 B. C., but he does not declare it complete. Josephus estimated twenty-two books, and places its conclusion in the time of Artaxerxes Longimanus. With the Jews whatever was national was sacred, as they were a sacred nation. (Exodus 19, 6.)

The writings of Moses and David were called inspired on account of their authors. Other writings, mostly anonymous, derive their title from the antiquity which shrouds them. The Jews were conscious that the spirit of inspiration had left them. They were at fault where to draw the line between the inspired and uninspired writings. They supposed Malachi, as the last of the prophets, closed the age of inspiration. It is certain, however, that Jesus, son of Sirach, deserves to be admitted far more than many who became canonized. The spirit of prophesy, say the Talmudists, was wanting in the second temple.

There were other collections which received equal remuneration from their possessors. The Samaritans received only the Pentateuch. Moses was the only great and true religious teacher, and the only one directly inspired. The Alexandrian canon rejected the apocryphal books, adding them as an appendix. They were regarded as of secondary holiness, but were received by the illiterate proselyte as equally sacred.

Eighth National Convention, Troy, N. Y.

Reaching Troy weary and dusty from our Ham-monton home with Mrs. Peebles, and stepping into the well-lit hall about half-past 8 o'clock, we involuntarily exclaimed, "change, progress, grand transformation." The Association in session; the room elegantly fitted up for the occasion; the mottos and surroundings exceedingly attractive; a large audience was listening to a solid lecture from Dr. R. T. Hallock, of New York. We congratulate the Trojans upon the neatness, capacity and general appearance of their new Hall. Every Spiritualist Society should own or control just such a building. The time has come for Spiritualists to take their rights—demand respect—be somebody!

Privileged with only one day's attendance upon this annual gathering, we can write intelligently of only what we saw and heard. It is safe to say, however, that it was a decided improvement upon the

previous national assemblages. Mrs. Brown presided with ease, grace and dignity. There was more order than upon previous occasions, and a deeper purpose to do something worthy the Harmonial philosophy. The delegates constituted a body of noble men and women. The discussions, though animated, were generally decorous, and the speeches practical. The ministry of spirits, freedom, justice, equality and purity were the watchwords of the pentecostal season. New enterprises were conceived and the freshest words of the day, the hour, breathed—voiced in power and pathos half divine; awakening the spiritual element, lengthening the chain of sympathy and arousing a fraternal joyousness that will musically roll and linger for years in the memory chambers of the soul's heaven. It was a pleasant season of inter-fellowship. All hearts beat quicker, and all souls throbbled to holier aims for the meeting. In business, in actual work, however, these annual associations are far below our ideal. We want more wisdom, more enthusiasm, more religious culture, more solid workers, and more money to work with.

Referring to religious culture reminds us of the little comedy on prayer, previous to our lecture. Several took part in the play, occupying more time than the prayer. If blame is to be attached, we shoulder it all, having invited the ex-clerical brother to offer an invocation. In our heart's depths we believe in prayer—real soul aspiration. Whatever men believe, however miserably they may preach or practice, they generally pray well. It is the ladder that leads to growth and harmony. Angels listen. Bro. Harter playfully remarked: "Some men never pray; the rich man, according to the account, never prayed but once, and then he 'lifted up his eyes, being in torment.'"

The Lyceum Exhibition, under the efficient conductorship of friend Starbuck and other competent officers, was a grand success. Parents may well be proud of such children. Their future is gemmed with stars. Every advance step, every heart-throb of this Troy Lyceum finds a response in our soul. Oh, how we wished that friend A. J. Davis and Mary could have been present. The children paid a tribute of appreciation to all the workers, and especially Mr. Davis, who transplanted it from heaven to earth.

Though necessitated to leave before the selection of officers, it gratified us exceedingly to hear of the election of Victoria C. Woodhull to the presidency. It showed not only appreciation of talent, but bravery and moral independence. It was a fitting sequence to that life—her "life of tribulation," just written by Theodore Tilton. Nineteen years since, preaching in Oswego, N. Y., a committee asked the use of our church for a lecture from Mrs. Bloomer on "Woman's Rights." Hesitatingly consenting we were put upon a committee to meet her at the depot. We did so—but heavens! she had on the "short dress." This was more than we bargained for or dreamed of; but it was too late to retreat. Gallantly offering the arm, we moved down the street—moved to the jokes and hootings of a pack of ill-bred boys. It was a struggle arousing within us all of the old Adam. Listening, we were pleased, converted, confirmed, and to this day have not flinched from the advocacy of woman's suffrage—woman's equality with man. This is one of the great issues before the world, and we rejoice that Spiritualism feels itself true enough to principle, and strong enough to lead in the moral battle. 'Tis coming!

LYCEUM CELEBRATION.—Just going to press at the conclusion of the grand Lyceum Gathering, we have only space to say, it was a glorious success, in numbers, in spirit, and in the effect it will have upon future annual meetings of the kind. Between two and three thousand people assembled in the evening at the Rink and listened, with rapt attention, to able argument of Victoria C. Woodhull in favor of Woman's Suffrage. A full account of the celebration will appear in our next issue.

A Radical "New Departure" in Organization.

[Although this article was written with the intention of getting it before the Spiritualists of the country previous to the recent meeting of the National Convention at Troy, New Y., and which was prevented by our copy not reaching the office in season, still, as it is but a further elaboration of our idea as expressed in the report of the Committee on Lyceums, to that body which, as chairman of that Committee, it was our privilege to read and earnestly support, we give it now, hoping it will bring out the best thought upon this important matter. A. A. W.]

As the time for the Annual Meeting of the American Association of Spiritualists draws near, we deem it wise to offer a suggestion or two, in reference to the perplexing question of organization.

While some are sitting down by the wayside, weary and heart sick, because the young scion of organization in Spiritualism has not become a full grown tree and already produced the satisfying fruit, which hope and anticipation always picture; while the croakers and disorganizers are still lustily shouting—"The time for organization of the spiritual forces is not yet"—and while those who sincerely feel that this spiritual power must come up into the full efficiency and beauty of orderly, systematic, methodical manifestation, it is important for every friend of order and organization to enquire what can be done to more practically and fully carry forward the great work, that as Spiritualists, it is not only our privilege, but our duty, and should be our chief delight and glory to perform.

Warren Chase, alike interested with all, in the voyage to be made, having assisted to *make and launch* the frail, tempest-tossed bark of the American Association, quietly lays by the oar, saying: "Too much fog, can't see the course—can't see that with all our rowing, we make the least headway, therefore we might as well spend the time 'visiting.'" Strange advice for an old sailor. All cannot "rest on their oars" as resignedly, even though the fog be dense.

But what shall be done? Aye, "that's the question." To rest on our oars, we surrender to the fog of ignorance and the merciless breakers of discord and confusion! Hang out the "head lights" that we may see through the fog, and then every man to the oars—the fog lifts—see the channel—pull together, steady, but all pull, and the endangered bark of organization rides safely out of all peril and glides onward in triumph upon its course. "Very well," says one, "that looks fine on paper, but what plan can be adopted to secure it?"

Our answer is, take a "NEW DEPARTURE" in matters of organization. Let Spiritualists concentrate in ONE society or association, local, state and national, and rally around the *Spiritualists' Progressive Lyceum*, as a system, an organization, embracing in principle, if not embodying in form, all that is requisite as the grand centerstance around which the higher forces of the spirit world and all human effort may, in wisdom, beauty and harmony, concentrate for the orderly, scientific manifestation of the power of Spiritualism.

Our reasons, briefly, are these:

1st. All forms of organization necessitate the expenditure of time, labor and money. As we increase the forms, we enlarge the expenditure, until disgraceful bankruptcy stares us in the face. Besides the saving of time, labor, and money, the *three* essential requisites in securing success in any organization, we gain the great advantage of concentration of effort, by and through which we can only expect to advance our cause.

2d. Distinct and separate organization in the interest of the same cause, tend more to weaken and retard its progress than to strengthen and advance it. Concentration of individual power in one organization is the only method by which the world can be made to realize that Spiritualists "have rights which white men are bound to respect." That divis-

ion and subdivisions of an army, a party, an order, a church or social organization, can only weaken and prevent the exercise and manifestation of power, is to obvious to need argument.

The important question then comes, is the Lyceum form sufficient to carry forward our increasing public work of still further disseminating the grand truths of Spiritualism and faithfully maintaining all the precious interests therein centered. If it is not sufficient as a form, where is the defect? If it is not so eminently wise in its present design, scope and provisions as to secure to each and every member that essential justice which is ever the basis of all good, of all progress, of all reform, let us make haste to alter change and improve the form, until it shall answer every needed requirement. Are speakers to be employed for a community—why not a committee from the Lyceum do it? Is a Hall to be built, funds to be raised, matters of education to be looked after, or any other interest in Spiritualism, why not members of the Lyceum do it? We can see no reasonable objection to this plan, while we feel confident that untold benefits will flow from its adoption and a faithful adherence to it. The plan has this merit, that it brings old and young together in the same organization, objects the same, interests the same, and every effort tending to the same result—the maintaining of *one organization* by which to promote and advance the cause of Spiritualism. Let the Lyceum be the form of all spiritual organization, local, state and national.

But it may be urged that there are places where societies exist, and others could be organized, where there are not children enough to constitute a Lyceum. We answer, that considering what constitutes *children* in the true sense, no such place can be found! Wherever there are men and women enough, who are Spiritualists, to constitute a society; all they have to do is to consider themselves "little children," and organize themselves into a Lyceum! I do not know of a single society in the land that would not be greatly benefited by adopting this method *at once*, if it were done in the right spirit. What a grand chance this would give many Spiritualists to learn something before they go out of the body, who now stumble along spiritually in the thick darkness of their own conceit. Where Spiritualists exist, or are organized upon the principle of every member becoming, or anxious to become, a full-fledged, brass-buttoned Brigadier General to "boss" or control spiritual matters, in their place, we grant it must be a poor place for a Lyceum. But whenever the love of the cause, and not self, avarice or ambition, is the motive that impels Spiritualists to act, there will be found no insurmountable difficulty in earnest, honest co operation.

The great advantage, however, that will be realized from adopting this course will be the concentrating of the efforts and means of Spiritualists, in carrying forward the too long neglected educational interests, which are calling us so loudly not to spend all of our time in talking, listening to tests regarding a fact which we already know, but at once to go to work and do something practically to save childhood from the greedy clutch of priest craft.

Although the grandeur and immeasurable blessing, of the great truth that man is immortal, which the angels have given us, may find no adequate expression in words, it fades into insignificance in comparison with that responsibility, resting upon Spiritualists now, to so educate the children of the race, that the future shall show a spiritual illumination of mind, able and sufficient to protect it from the darkness of Christian superstition, the cause of which blessing must be found in the earnest devotion and wise action of the Spiritualists of to day.

One organization, then, embracing, as far as possible, a perfect system of education, be our watchword and rally cry. By this sign we conquer.

A. A. W.

Spirit Paintings.

At last, after years of patient, anxious waiting, our great desire to have a picture of our sweet, angel sister Helen has been gratified. There never was any degarreateype, painting or photograph, of her sweet face, only as it was indellibly painted in the tender memories of those who loved her so dearly. Over twenty-two years ago, a sudden blow from the hand of disease, laid her little child form, of eight summers, so cold and still before us. She was the idol of seven older children and loving parents. How dark and desolate that home when the sunshine of her life went out of it. Boy though I was, I shall never forget the terror I felt, nor the appalling darkness of the night when her pure spirit flashed out from the unconscious form, and like a rising star, sped away to its spirit home. How we all mourned that we had no picture of her.

Fourteen years ago, the first note of intelligence that greeted my ear from the spirit world was a *test* from this spirit sister. When the possibility of drawing spirit likenesses was first established, I was most anxious to get hers. I was promised that some day I should have it. I became impatient. I tried every medium I could hear of, but of no avail. I soon learned, also, that a "higher power" controlled that matter, and it would avail nothing for me to fret about it. This frame of mind and feeling was the result: whenever my spirit friends can give me the likeness of my sister I shall be most grateful for it.

The great anxiety having passed from my mind, and years having intervened since the last promise, my surprise was all the greater to receive by express at Cleveland a quarter sized, life like and most wonderfully accurate painting of my spirit sister, from one who was an utter stranger to my family and its history. Mr. John B. Fayette, of Oswego, N. Y., is the medium or spirit artist, whose organism was used to paint the picture. In all the naturalness with which the artistic skill can make the canvass speak, there is the sister our childhood knew—the wondrous bright eyes, the golden hair, long, straight and silken; the broad forehead and a face so sweet in its expression, that it won all hearts to it during a brief life, as the sunlight wins all the flowers without effort.

With deepest gratitude to our spirit friends and to this remarkable medium for painting accurate, life-like spirit pictures, we make this acknowledgement of our indebtedness for a beautiful picture of our darling spirit sister.

A. A. W.

The Golden Age has printed extra copies of the Correspondence between Theodore Tilton and Horace Greeley on "Woman Suffrage," together with Mr. Tilton's letter to Charles Sumner on "The Constitution a Title-Deed to Woman's Franchise." The Supplement which contains the above can be had by addressing Theodore Tilton, Box 2848, New York city, at the rate of three dollars a hundred or twenty-five dollars a thousand copies. We advise all "Woman Suffrage Societies" to send for it in numbers sufficient for general distribution in their respective localities; and where there is no such society, let the friends of the cause send for some, and distribute. And if you are not sufficiently interested to do that, send ten cents for a copy for yourself, and read it carefully. It has an advantage over most of the papers and tracts that are printed for general circulation, in that both sides are ably argued, (or are supposed to be,) and the unanswerableness of Mr. Tilton's arguments, as well as the inimitable manner in which some of his best points are made, is all the more clearly shown when read in connection with Mr. Greeley's arguments on the other side. Send for the Supplement, or what is better, if you can, send \$3 for the *Golden Age* for one year. It is a paper that deserves all (and more,) of the large patronage which it is receiving.

BATTLE FOR THE RIGHT.

BY HENRY HOWARTH.

Marshall your battalions, eager for the fray,
There's sunlight on the mountain, there comes the break of day,
The bugle-call is sounding, onward to the fight,
No craven heart is wanted, but battle for the right.

Expectant hearts are beating, the conflict is begun,
Your duty do like heroes, and victory will be won,
Retreat not from the struggle, but gird your loins with truth,
There's work for stalwart manhood, for women and for youth.

Upheave the incubus of ages, ponderous in its weight,
Hurl from its proud eminence, gigantic in its height,
Symbolic superstition, haggard, fierce and grim,
Incarnate in its mystery, and hideous in its sin.

The reeking blood of thousands besmears its forehead bold,
The bribe of costly treasure, uncounted in its gold,
The fetters on the conscience, the thraldom on the soul,
Reveal its fearful phalanx from zenith unto pole.

Pour on your legions valiant, a bloodless victory ours,
For mental freedom struggle, while truth majestic pours
In its effulgent glory, the sun-light of its might,
Bask in its beams so glorious, and battle for the right.

Our Holy Books.

BY E. S. WHEELER.

The Dictionaries are the best books in the world, and if studied more, and the Bible less, there would be small occasion to say "Let us have Peace."

Misunderstanding, Antagonism, Persecution and War are worthy results of the lack of a common vernacular. The misuse of words constitutes "The impertinence of language," which thus becomes as defined by Tallyrand, "An invention for concealing our thoughts."

In the last analysis all think much alike; ideas are similar; expressions multiform. Very few are able to say precisely what they mean, and all are incomprehensible to a degree, because human speech is a mere *patois* of the language of the future; the jargon of savages, whose eccentricities vary with every tribe.

The youth of the race; the lack of culture; general poverty, and personal slavery, are the courses in the masonry of that crude "Babel" in whose neighborhood there always has been "confusion of tongues." *Has been, but not always will be!* For as certainly as Nationalism is to be found a device of despots, and *Patriotism* the mere absurd shadow of an animal instinct, will a UNIVERSAL LANGUAGE become a flux for the amalgamation of peoples, while its accurate definitions give to philosophic statement the clearness, force and power of Mathematical signs.

Meantime, Dictionaries are our best books, since they learn us to *agree*; at least upon the definition of a word. There is a natural flow and progress of every language toward broader analogies and universal expression. Words significant of sense in one age, become *d polarized* in course of time and circumstance, and at last hang around some living thought, as incongruous and improper, as r tten linen torn from withered and dessicated Egyptian mummies, and draped across the breast of the hero, or the pulpitating bust of a breathing Venus.

While this is true and inevitable, it offers no excuse for those lingualistic adventurers and pseudo philological innovators, who, innocent of genius as of grammar, coin words to confuse comprehension; and even pretend to scale the Heavens for a new gibberish to add to our disorder of words. Let us use the established forms of speech until our ideas are actually too great and too many for the phraseology we have, and *then* we may venture an essay for something new, strong and beautiful in the way of expression. But before we undertake to add to words in use we should consider the saying of Prof. C. A. Goodrich in editor's preface to "Webster:" "Our vocabulary is already encumbered with a multitude of words which have never formed a permanent part of English literature, and it is a serious evil to add to their number."

Orthodox Spiritualism.

BY J. W. BAILLET.

[Continued.]

This they did, and every Christian man and woman professes to believe it, but they can only believe it as a *miracle!* When the attempt is made to convince them that it was no miracle, that it was not done in opposition to, but in accordance with natural laws, and that the same laws are in force to day, and that like phenomena can be and are produced every day, they turn on their heels and walk away, refusing to listen to any argument or look at any evidence which goes to show that these things were done in accordance with the fixed laws of God. They can believe in nothing which does not make a discord to break the harmony of Nature—all natural laws must be broken in order to convince them that there was a God in Israel!

To the rational mind harmony is a much better evidence of the efficiency of the musician than discord, but these people point to these discords in nature as evidences of the wondrous power and wisdom of the Almighty!

Which shows the highest conception of the wisdom and power of the Creator to believe that God from the first so arranged all things as to make a change unnecessary, or that his plan was so defective as to need constant revision? I should say that instead of being convinced that my life was to be prolonged fifteen years by seeing the sun turn back fifteen degrees in the heavens, it would be an evidence of some disarrangement in the solar system and should consider it not at all probable that any of earth's inhabitants would live fifteen years or fifteen hours, for a suspension of the laws of inertia or gravitation for a moment of time would result in the overthrow of the whole planetary system.

We have received the divine gift of reason and it is our duty to use it, and my reason tells me that the Creator of the Universe professing infinite wisdom and infinite power, would so arrange all things that none of His works would need revision or reconstruction, and I believe that all His laws are fixed and unalterable.

The same law which caused the rain to descend upon the earth three thousand years ago is active to-day. The magnetic telegraph will work the same three thousand years to come as to day. The same laws which enabled Samuel to converse with Saul will enable my deceased brother to converse with me, and the same law which made it possible for Peter, James and John to see Moses and Elijah, makes it possible for any one of us to see his departed friends—and as I have seen demonstrated—to have them photographed.

But to bring about so sensible a result we must do as the apostles did; we must be willing and anxious to learn. If these three disciples had turned their backs on the scene of transfiguration and cried "humbug" or "devil," we should have been without any record of that soul-inspiring scene. Thousands did cry "humbug" and "devil" in those days and blindly refused to listen to the life-giving and ennobling lessons taught, and as in our day these self-righteous and over-wise railers were the pillars of the established church who had in their own estimation reached the acme of righteousness and wisdom.

I do not pretend to understand the laws which govern Spirit communion, but my ideas of Deity are such that I cannot for a moment think of a change in the plans of the all-wise creator of all things, and consequently I cannot believe that there ever has been or ever can be such a thing as a *miracle*, because a miracle implies a suspension or reversion of natural laws, and to say that God ever suspended or reversed any of his laws is to say that He found them wanting in some respect, and is the rankest of blasphemy. Whoever attributes to God or His works anything but perfect, unbroken harmony, should be taken from the study of his Bible and set to studying the works of Nature.

If Faith could move a mountain two thousand years ago, why cannot the same faith move a mountain to-

day? When did the efficacy of faith cease? We hear nothing preached but salvation through faith, and then they turn around and tell us that whereas faith as a grain of mustard seed could once move a mountain, a mountain of faith cannot now move a grain of mustard seed, and that it is potent only in saving mustard seeds. When did faith lose its power over matter? Certainly not when Christ put off the material form, for we read of the wonders wrought by the apostles after his death, and his promise to those that believe (Mark 16-17) shows that he did not expect these wonders to cease with his breath.

The Roman Catholics show more consistency than the Protestants in this, that they claim to have had a succession of miracles from Christ's time to the present day, and I have no doubt their claim has some foundation, in fact, if we call everything a miracle which we do not understand or which evidently has its origin in the invisible world. In olden times the evidences of the workings of an occult force was set down as a miracle. Now it is regarded as a problem to be worked out; as a nut to be cracked; as a question, the solution of which belongs to scientific investigators.

It is true there is yet a great deal of bigotry in the world, but it is steadily wearing away. It is hard to give up old ideas for new ones, especially when we feel that we are treading on "*sacred*" ground. Each one of the recipients of a revelation from the invisible world seems to think that he or she has learned all that can ever be learned from that source, and deliberately proceeds to condemn all who doubt the genuineness of what he or she has received, or who profess to have received any additional or corroborative evidences. Each one is determined to monopolize the business. "Innovators" in both material science and theology, have always been treated as infidels and fanatics.

The Materialistic Scientists have, to a great extent, out-grown within the last few years, this disposition to bow in humble submission to authority when conflicting with newly discovered facts, and to this spirit of independence is due the rapid progress of modern science, and the religious world has got to out-grow it.

Authority is a good thing in its place, but it should only be used as a land-mark to which to refer, and not as a means of blocking the wheels of progress. There is nothing of more importance, perhaps, to the surveyor than an object to which he may direct a "back-sight." But if, when he has fixed his cross-wires on a point already set, he should stand and *continue* to look back, what progress would he make? Precisely the same progress which the church would have made during the last nineteen centuries, if it had not been for infidels and innovators.

"For I am determined not to know anything among you, save Jesus Christ and him crucified," said the apostle Paul. (1st Cor. 2-2.) And the Christian world has been repeating that sentiment from his day to ours. Now this limited knowledge may have been sufficient to satisfy the cravings of the apostles' intellectual nature, and it may, and apparently does satisfy many modern Christians, but my nature craves something more and covets a growing knowledge of all things. To set any limit to the knowledge which a man *may* acquire, is to dwarf his intellect and unfit him to fulfil his mission in this or any other world. Man is fitted for, and his nature requires an eternity of continual study and increasing inquiry, and the vast realm of Nature stands ready with an inexhaustible store of knowledge with which to reward our researches. There are some Spiritualists who seem to think themselves competent to teach the whole world all that is necessary to be known, and who really seem to imagine that their knowledge of the future life and conditions is perfect.

I am inclined to think that such will find on arriving in the promised land that the country will look strange to them; and the habits and customs of the people, and the rules of society will not strike them at once as at all familiar.

(To be continued.)

Continued from 5th page.

those who bear the banner in the front of the battle. All hail and all honor especially to her who is our guest of the night, and who has so chivalrously devoted herself to the service of others in fulfilment of the Father's bidding. It was Saul, as we know, who went forth on a very lowly errand, to look after his father's asses. And there will be newspaper cynics present to suggest that our friend's mission has been similar, and that we have a goodly gathering of such here to-night. But let them sneer! Saul was doing his father's bidding, and he found a kingdom. And if our friend has not found her kingdom, she will have helped to found one—the kingdom of freer thought, and larger life, and clearer light, and sweeter charities, and nobler love.

"Her labor will have helped to bring to birth
The Kingdom as it is in heaven on earth."

"The Spirit Voice," a parting song for Spiritualists, written expressly for the occasion by A. R. Phillips, Esq., music by Mrs. Hicks, was then sung with much feeling by the composer.

A purse, containing one hundred and thirty guineas, was then presented to Mrs. Hardinge by Mr. N. F. Daw.

Mrs. Hardinge, in acknowledging the gift, said: The last token you have rendered me this night, the liberality, the kindness, the wholly unlooked-for worldly compensation that you have offered for such service as I have had to perform—service that has paid itself as it has gone on—utterly deprives me of all power to say aught but the simple words, "From my heart I thank you."

By special request, Mrs. Hardinge then recited "Over There."

A vote of thanks to the Chairman, proposed by Signor Damiani, and seconded by Mr. Jencken, was cordially agreed to, and then "Auld Lang Syne" was sung by Mrs. Hicks, the whole meeting joining in the well-known chorus. The evening was far advanced and many had left. For a long time Mrs. Hardinge was engaged in receiving the warm and hearty good wishes of the numerous friends who thronged round her. Those who were less fortunate consoled themselves with an examination of the many specimens of art-mediumship on view.

We must not conclude our report without noting the fact that spiritual phenomena formed part of the proceedings. While Mrs. Hardinge was speaking, loud raps were heard all over the platform, apparently through the mediumship of Mrs. Everitt. In the box occupied by Mrs. Berry and Mrs. Guppy, "John King" kept up a conversation of running remarks, in the audible voice, while Mr. Williams was in the box with them. "John King" seemed to enjoy the meeting, and value Mrs. Hardinge as much as any one present.

Hesperia and its Gifted Authoress.

BY THOS. GALES FORSTER.

In 1855 I was engaged as the regular lecturer for the Society of Spiritualists in the city of Buffalo, N. Y., where I remained some two years. Early after my engagement, I remember, as if it were yesterday, meeting with a young girl of about twelve summers, —a bright-eyed, fair-haired, rosy-cheeked, happy creature, who was joyfully welcomed at every hearthstone, and whose cheerful smile gladdened many a household. This buoyant creature had become the mouthpiece of advanced and loving angels; scarcely less innocent herself than the bright minds that controlled her. During the period named, we enjoyed in Buffalo an unparalleled season of happiness from angel ministrations, as all of that period who still remain in the form will testify, and as those who have gone before, have frequently returned to do. One of our means of communication was not "through God, the seer," but through CORA, the seer-ess. Many a time and oft, from the rostrum and in the private circle, have I listened to her beautiful and glorious inspirations, while yet a child. As some of her wonderfully pathetic invocations have been uttered, I have seen old men transfixed with admiration and strong men weeping in sympathy, whilst all true hearts felt the full force of the silver-toned eloquence of the child-prophetess.

Weary years have passed since then—long years of anxiety and persecution for the laborers in our especial field of Reform,—and Time, "like a star, un-

hasting yet unresting," has developed this beautiful child into a glorious womanhood; into a brave, noble, unflinching defender of the right, with a wreath of well-earned laurels already on her brow. This child-prophetess and gloriously inspired woman is CORA L. V. TAPPAN, authoress of "Hesperia; an Epic of the past and future of America."

The theme of this poetical, emotional and ethereal Epic, I need not give in detail; but having just reperused its rhythmic numbers, I cannot forbear my testimony in favor of a work so eminently worthy a place in the library of every cultured lady and gentleman in the land. The finally successful struggle of liberty with slavery is artistically portrayed, and exhibits in unmistakable characters the undeviating devotion of the gifted authoress to the cause of humanity and generic progress. The patriotism, eloquence and grace, so characteristic of the life line of Mrs. Tappan, are visible on every page; whilst the brilliant imagery and deep pathos of a noble soul which beam throughout the work, rivet the undivided attention of the reader. The conceptions of the poetess are original and elevated, whilst a harmonious blending of patriotism, purity and power, characterizes the lofty channel of her thoughts, rendering Hesperian one of the most attractive epics of the age.

The beautiful child of whom I spoke in the commencement has not reached womanhood and her present niche in the temple of Fame, without the struggles and trials incidental to the pioneership of an unpopular truth. Detraction has attended her pathway; misinterpretation and misrepresentation have been a portion of her experience; envy and malice have hurled their missiles at her, in common with other mediums. But she has arisen unscathed, and lives to-day a true and noble worker in behalf of Truth and Progress. May neither her pen or her tongue be long idle.

I have heard it intimated, but trust it is not true, that she designs withdrawing from the rostrum for a time, with a view to other literary labor. The cause of Spiritualism cannot well spare her eloquent advocacy; the public cannot spare her; and I am sure her brother and sister mediums would regret to do so. Speaking for myself alone, as one of that number, I would apply (changing the sex) the inscription upon the statue of Moliere, in the Hall of the French Academy,—"Nothing is wanting to *her* glory, *she* is wanting to *ours*."

Chillicothe, Ohio, August, 1871.

Voices of Correspondents.

BEDFORD, Ind., August 30, 1871.

Editor American Spiritualist:

Enclosed please find \$1.50 to help along with the good cause, and place to my credit. There is a large reading public here and a few liberal minds that are all right, but we are hemmed in on all sides with the Church walls, and though many members of them are liberal in their views and would like to see the walls crumble and fall, yet when the sash is cracked over them they succumb and wilt down.

Can't you make such arrangements as to come this way some time during the winter and deliver a few lectures? The seed is here, in some minds, that if nurtured would soon be seen and felt. We have good halls that could be had, and the latch-string of my house is open to all mediums and lecturers that come this way.

Respectfully yours,

J. D. THOMASTON

LOCKPORT, N. Y., August 28, 1871.

Editor American Spiritualist:

The Spiritualists of this city have organized "The Lockport Spiritualist Society," and have as officers: Isaac Allen, President; William Roe, Vice President; C. Stacy Mack, Secretary; Ira Bronson, Treasurer. E. S. Gregory, with the above officers, constitute the Boards of Trustees, who manage the affairs of the Society.

Its membership is about thirty, which will be largely increased. At present meetings for social converse are held weekly, but public meetings with lectures will soon be held, as often as may seem desirable. Lecturers traveling east or west, who may desire to lecture at our beautiful city, should address C. Stacy Mack.

Correspondence with lecturers is solicited.

Yours, &c.,

C. STACEY MACK.

TIFFIN, O., September 4, 1871.

Editor American Spiritualist:

I think my time of subscription must be nearly out. I cannot recollect the precise time that it should expire: I cannot do without THE SPIRITUALIST. That and *The Banner* are all the links we have to connect us with this grand progressive movement. All around us is thick darkness; everything bound in sectarian chains, and as far as any external evidence is concerned we should live in total ignorance of the great revelations of this age, but thank God and the Angels this light coming from the soul penetrates the soul and makes it impress there in letters that cannot be effaced.

Yours truly,

S. L. G.

LINE'S HOLLOW, Penn., Sept. 10, 1871

Editor American Spiritualist:

For the past three weeks we have been working in the Lyceum of Richmond township, Crawford county, Penn. We find here a large circle of earnest Spiritualists, and since May last they have been holding a Lyceum for the benefit of all, both old and young. This Lyceum has taught us a lesson, that is, a Lyceum can be carried on without any equipments save books, and at the same time have good interest and attendance. The one great thing is to have earnest workers at the head of it. The Lyceum is a success in all its particulars, and will go on and equip itself as it becomes able and finds it necessary.

The Society here have a beautiful little hall, known as "The Temple of Reason," built over a year ago, and paid for except a very small amount. The friends held their annual three days' meeting the first three days of September. Bro. Lyman C. Howe gave us several fine discourses during the meeting. The attendance was large and the interest great. We see many of THE AMERICAN SPIRITUALISTS upon the files of the home circles here.

We go to Springfield, Ohio, as our next place of mission work.

Yours,

ELI F. BROWN.

GAHANNA, August 1, 1871.

We copy below an extract from an article written by L. W. Hankey, of Gahanna, Ohio, and published in *The Evangelical Messenger*, of Cleveland:

"But thanks be to God we are getting them [the Spiritualists] under our feet. They cannot hold any more circles in the place for they are threatened by the outsiders who make no profession of religion, and they say there must be a stop put to this evil."

We think the Grove Meeting recently held in Gahanna by Mr. A. A. Wheelock, as well as the frequent circles held by the Sherman brothers, fully demonstrate that we are not under their feet.

He says, "They cannot hold any more circles in the place." There is hardly a boy in town but knows that to be false.

Can it be possible that this Reverend wrote a willful, malicious falsehood, or is he so supremely ignorant of the facts? If he was ignorant he should not have written about something which he knew nothing of.

He further says, "The outsiders say there must be a stop put to this evil." We suppose he means the evil of "worshipping according to the dictates of our own conscience." Perhaps this Reverend gentleman could better tell us in what way we should worship. If Mr. Hankey indorses the action of these "outsiders" he speaks of, he has no business to rejoice over the landing of the May Flower at Plymouth Rock, nor should he celebrate the Fourth of July.

A person that entertains such views cannot possess a single drop of free blood in his veins. A stop put to our way of worship. If God has commissioned Rev. Hankey to dictate to his fellow-man, telling them whom to serve, and how to serve Him, we should like to see his papers. We regret that this Reverend gentleman has forgotten that our Pilgrim Fathers left home and its endearments and came to the western wilds of America to enjoy free religion, so far forgets the principles of the Declaration of Independence, and the Constitution of the United States as to be found with the light and illumination of the Nineteenth century fighting against free thought, free speech, free religion, and free men. This gentleman would evidently like to play King James long enough to behead all those that don't see fit to travel his road to heaven.

Worse than all, when the article came out in print, the author was ashamed of it and denied it, saying it was not published as written. We are of the opinion that if Bro. Hankey undertakes to control the religious sentiment of Gahanna he will be found wanting, equal to the goat that butted its head against the Rocky Mountains, thinking to displace them. Oh, shame! A Minister of the Gospel, endeavoring to lead people in the ways of knowledge, wisdom and truth, and at the same time wishing to enslave the mind of man. "Where the Spirit of the Lord is there is liberty." [2nd Corinthians, 3; 17.] As there is not much liberty about this Reverend gentleman there cannot be much of the Spirit of the Lord.

A. A. NOE.

Ohio State Convention.

MILAN, O., September 24, 1871.

The various delegations arriving here this morning find that Milan is a beautiful spot situated on the bank of a sparkling stream of pure cold water which flows laughingly on, and as the tiny ripples catch the flashes of the morning sun that peeps through the masses of green foliage above, it fairly dances with joy.

The Convention met promptly at the appointed time and was called to order by Hudson Tuttle, President of the Association, who addressed the assemblage in a few very appropriate initiatory remarks, at the end of which, on motion, Wm G Smithers, of Toledo, was appointed Recording Secretary for the Session, when the business of the Convention was at once commenced.

The following Committee on Credentials was appointed by the Chair:

C I Thacher, of Cleveland; Dr J Armstrong, of Toledo; Mrs Ella Breed, of Toledo.

On examination of Credentials the following were duly accredited as delegates, Toledo having the largest representation:

TOLEDO LYCEUM AND SOCIETY.

Dr J Armstrong, Wm G Smithers, M Knight, P H Bateson, Mr Jeanings, Mrs Ella Breed, Oliver Stevens, Mrs P A Armstrong, Mrs L M Knight.

CLEVELAND SOCIETY AND LYCEUM.

C I Thacher, L W Gleason, Wm Price, Mrs A A Wheelock, Mrs S M Thompson, Miss File.

MILAN.

D J Starbird, W E Mann, Mrs Fitch, Mrs Marsh, Mrs M L Tuttle, Mrs Bartow.

CLYDE.

A B French, Mrs F A Tuttle, Chester Hunter.

GENEVA.

O P Kellogg, Dr J I Arnold, Mrs Webb, Mary A Edwards.

NORWALK.

C B Lynn, Mr Stafford, Mr Joslyn.

ALLIANCE.

D J Hester.

WEST RICHFIELD.

S S Clark.

Singing by the Milan choir.

On motion the following business committee was appointed: Dr J Armstrong, P H Bateson, C I Thacher, O P Kellogg, Mrs Marsh.

On motion, Hudson Tuttle was added to the committee. After a few encouraging remarks from Mrs M B Lane the Convention adjourned until 2 o'clock.

Convention called to order promptly at the appointed time with singing by the Clyde choir.

REPORT OF BUSINESS COMMITTEE.

Committee on Finance—J V Vredenburg, Oliver Stevens, Mrs Bartow.

COMMITTEE ON RESOLUTIONS.

Giles B Stebbins, P H Bateson, D J Starbird, Mrs Frank Tuttle, C B Lynn.

During the conference of committees, O L Sutliff interested the Convention with an account of the Wooster phenomena. Resolution. Missionary Work—Is it desirable? Remarks by the President and others.

Singing by the Clyde choir.

Address by Mrs E Whipple, of Clyde. Subject—"The Mothers of the Future," read in a very able manner by this talented lady.

Singing by the Milan choir.

Adjournment until 7:30 P M.

EVENING SESSION.

Singing by the Milan choir.

Speeches of fifteen minutes by O L Sutliff, O P Kellogg, M Knight, A B French, C B Lynn, Dr J Armstrong.

Singing by the Milan choir.

Adjourned until 9 o'clock A M, Sunday.

Sunday morning opened bright and lovely. Business commenced promptly at the hour.

Address by Levi Dinkelspiel, of Louisville, Kentucky, who gave a very interesting account of his conversion from the Jewish faith to the beautiful philosophy of Spiritualism.

The Committee on Resolutions offered the following through their Chairman, Giles B Stebbins:

WHEREAS, The Free Religionists in this country, eminent among whom are Abbott and Frothingham, hold views in common with Spiritualists on questions pertaining to natural progress, the intrinsic value of human nature, and the absolute liberty of the individual conscience in all matters of opinion and liberty; and inasmuch as they recognize the ne-

cessity for a religion adapted to the needs of man and the present life

Resolved, That we recognize the Free Religious Association as a wing in the great army of Free Thinkers, who, by their earnestness, culture, and vigorous thought are destined to contribute much toward the religion of the future, and to them we, as Spiritualists, extend our most cordial sympathy and hearty co-operation.

Resolved, That encouraged by the many signs of progress in the past few years, we renew and emphasize our testimony and increase our work for all practical reforms helping to emancipate and ennoble humanity; and we gratefully accept the facts of Spirit-presence and intercourse, giving broader and richer views of the life that is and is to be forever, as helps and incentives to the wise conduct of life, and would urge the vital importance of freedom from authority, the fearless use of our faculties, and allegiance to the truths of the soul, as foundation-work for the discovery and application of truth.

Resolved, That since the best social order and a true and lasting freedom of government are impossible without impartial justice securing equal rights to all; and since it is true, not only in the Hebrew book of Genesis but in the nature of things, that "it is not good for man to be alone," but the mutual action and influence of both man and woman, are needed for the best good of all, we favor and earnestly advocate suffrage of woman—plainly just, and therefore full of benefit as it is.

Resolved, That we urge such Spiritual control over appetite and passion as shall lend to temperance in all of food or drink that may be of benefit, to abstinence from all that may be injurious, to rising above all filthy and degrading habits such as the use of spirits and tobacco, to the avoidance of all pas-sional excess, and to that wise obedience of physical laws which will promote health, beauty, harmony, and the power of long and useful accomplishment and enjoyment in this life.

Resolved, That we oppose all laws requiring Bible-reading in Schools or the arbitrary observance of the Sabbath, or violations of individual conscience; and we also oppose all efforts to introduce religious dogmas or empty pious professions into State or National Constitutions, as subversive of that liberty of conscience guaranteed by those Constitutions, and as pharisaical and dangerous.

Singing by the Clyde choir.

Adjourned until 2 P. M.

AFTERNOON SESSION.

After a brief discussion the following persons were elected officers for the ensuing year:

President, Hudson Tuttle, Milan.

Vice President, Mrs Randall, Norwalk.

" " Mrs S M Thompson, Cleveland.

Rec. Sec., Wm G Smithers, Toledo.

Cor. Sec., Mrs Ella Breed, Toledo.

Treas., D J Starbird, Milan.

Executive Committee—J V Vredenburg, Norwalk.

" " J A Sumner, Akron.

During the morning session a brilliant and inspiring oration was delivered by Giles B Stebbins, of Detroit.

Following were interesting recitations by members of the Milan Lyceum, some of whom are destined to become talented speakers.

On motion, a vote of thanks was tendered to the Milan friends for their hospitality and good cheer.

Thanks were tendered to A A Wheelock for the deep interest he takes in the cause of Spiritualism, and his able efforts as a lecturer.

Report of Finance Committee.

C I Thacher made a few live and spirited remarks in relation to the Grand Union Pic-Nic to be held in Cleveland September 19th.

A collection was taken up for the benefit of speakers.

Adjournment for one year.

The place of meeting of the next Annual Convention not determined, but is expected, however, to be Toledo.

On a whole, this Convention may be set down as a success. Everything passed off finely. Good order and pleasant feelings were maintained throughout.

The Milan friends vied with each other in entertaining the large number of delegates present. There is not one of them but knows just exactly "How to Keep Hotel" for delegates to their Conventions.

WM. G. SMITHERS,
Rec. Sec'y.

MARRIED.

[This notice, sent at the time, was mislaid, which we regret, but hope the circumstance has not caused a shadow of dimness upon the joy of the happy couple.—A. A. W.]

At the house of the bride's parents, on June 17th, 1871, Oliver S. Garretson, of Buffalo, N. Y., to Miss Annie S. Graham, of Cincinnati, Ohio.—Mrs. Addie L. Ballou, officiating. A pleasant gathering of friends made the occasion cheerful with their congratulations and testimonials of regard.

Giles B. Stebbins.

It is with deepest pleasure we hail the return of this pioneer to the spiritual lecture field, from which he has been too long absent. A gentleman and scholar, in the high sense of those words, a profound thinker and pleasing speaker, he is an honor to our cause and a pillar of strength. No lecturer in the field more forcibly represents the power of culture, and the influence he wields over his audience contradicts the often repeated assertion that the masses prefer the unschooled spontaneity of wordy rhetoric, to profundity and polish of cultured thought.

Mr. Stebbins is engaged in compiling a work to be entitled "The Bible of the Ages," which will contain the best portions of the sacred books of all nations; the Vedas, Geeta, Zend Avesta, Alkoran, the Old and New Testaments, with the teachings of ancient Greek and Roman sages. The work will be invaluable, and will forever silence the stupendous assumption of Christianity, that the Bible is the only source of moral truth. Interesting as well as instructive will it be to read in parallel the sayings of Confucius, of Christna and Jesus; the laws of Menu, Moses and Zoroaster; the visions of Christ, of Mohammed, and of Swedenborg. The great underlying unity of religious diversity can never be made more apparent than by such a book, which, as the pantheon brought the gods together, shall co-ordinate the teachings of the gods.

Phenomenal.

Properly under this heading belongs the following account taken from the last issue of the *Crucible*—extracted from an article by Moses Hull, in which he gives a favorable report of the late Havre De Grace Camp meeting.

The repetition of such instance, when beyond the pale of all possible collusion, puts *hors du combat* the most persistent sceptic.

At 12 o'clock we announced that the night before a spirit had stated through William Potts, that he would at this hour take his medium, Mr. Potts, and find some buried Indian relics and money, to help defray the expenses of the meeting. We acknowledged that we had but little faith, and so stated. Though this spirit, who has been finding property for years, has never failed in a single instance, yet our faith was hardly so large as a grain of mustard seed. Yet we required the audience to comply with every condition, a thing they seemed anxious to do, though their great curiosity and interest almost drove them frantic. In a few moments the medium, utterly dead to this world, took our daughter by the hand and with her darted through the woods, like an Indian, with more than two thousand people following close to his heels. By and by he struck a spot of ground almost under an oak tree, with his cane, saying: "Dig there, there are relics." After examining the ground, and probably every one of the vast audience being fully satisfied that the soil had not been disturbed for more than half a century, a sceptic took the mattock and dug as for dear life. In less than twenty minutes, the relics, consisting of tomahawks, a stone pipe, darts and beads, were exhumed. He then went to a pond of water and ordered a sceptic to run his hand down and he would find a pocket-book, lost during the National Camp Meeting. The gentleman did so, hauling out a pocket-book well filled with greenbacks.

It is hard to say which was the most wonderful of the manifestations occurring on the Camp ground. Master J. Jefferson Wiley gave many tests, and what is more, we believe he did not make a single failure while on the ground. Mr. Paste, the blind medium, gave one hundred and thirty-six tests, and made eight failures. His ability to see without eyes, which he demonstrates every day, is proof that the eye is not exclusively the organ of sight.

Trial Subscribers.

We propose to make the following generous offer to our friends for trial subscribers to the remaining half of Volume 4:

For a Club of five new subscribers,	- - -	\$ 3 00
" " " ten " "	- - -	5 00
" " " twenty " "	- - -	10 00

And a copy of "Arcana of Spiritualism" to the one who obtains the Club of twenty.

A. A. W.

Grove Meeting at Reidsburg, Wis.

Met at the Grove Saturday afternoon. Speakers present, J. O. Barrett, Dr. E. C. Dunn, Mrs. Mattie Hulet Parry. Meeting called to order by J. O. Barrett. Bro Higby elected chairman. Miss Nettie Haseltine elected secretary.

We had conference first then the lectures by the regular speakers; exercises interspersed with music by the choir. Bro Barrett lead in conference with a few appropriate remarks, asking the brothers and sisters to speak as the spirit moved.

The dear old father, Samuel Mantrass, a perfect patriarch in the cause, spoke very feelingly concerning the blessed faith in spirit communion; giving a very interesting account of his advent from the chains of Quakerism into the Harmonial Philosophy.

Mr. Lock, an adventist Brother was moved to speak, which he did, making pointed remarks on Spiritualism—the prophets &c., referring the audience often to some passage in his worshiped Bible. He was ably answered by Dr. Dunn; then followed quite a spirited discussion between Mr. Lock, Dr. Dunn and Bro. Barrett.

The audience then listened to a discourse by Mrs. Parry—subject, "The necessities and calls which society makes for a New Religion." All seemed well pleased with her style of speaking and the manner in which she handled her lesson.

Sunday morning a large, intelligent audience gathered at the Grove. After singing by the choir, Dr. Dunn read from Lizzie Doten's book of "Poems from the Inner Life," and gave a brief account of his experience as a Spiritualist—why he was such, &c., to which the audience listened with deep interest.

After conference J. O. Barrett gave a lecture as Bro. Barrett only can give; so full of soul and sympathy, touching the heart of every hearer. A glorious dinner in the woods.

Afternoon session opened with music. Discourse by Dr. Dunn on "Spiritualism, old and new." Raps rapped out the old and rapped in the new. Spoke of three classes: curiosity class, bread and butter class and thinking class. Answering orthodox questions and objections, with able analysis and unanswerable argument. Followed by a short, spicy lecture by Mrs. Parry.

In the evening Dr. Dunn lectured in the Hall to a full house upon the subject of "Jesus Christ, who and what he was, from whence his power, considered from the Bible standpoint." As usual, carrying his audience with high impetus through grand enthusiasm and sweet, sympathetic soul-communion.

Really the whole thing was a grand success. The Grounds were arranged in perfect taste, thanks to Bro. Northern and others who helped make beautiful matros, arches and wreaths, decorating the ground.

The speakers and visitors from a distance found friends who took them to their loving hearts and homes and entertained them right royally. May angels bless them, and give us more such more such meetings.

Buch Creek, Wis. NETTIE HASELTINE, Sec'y.

IN MEMORIAM.

Passed to the higher life, Sept. 1, 1871, Olive Atlanta, wife of Dr. Samuel Grover, of Boston, aged 47 years, 11 months, and 27 days.

Rarely does pen chronicle the departure of a spirit more pure, more uniformly kind and genial— or more universally beloved,—than was possessed by Mrs. Grover. Seven long years of constantly increasing physical distress, occasioned by heart disease, were borne by her with unremitting fortitude and uncomplaining resignation. Her many friends and acquaintances will long remember the sunny countenance and cordial grasp with which she ever greeted them, and her ever cheerful manner even during her great bodily unrest.

With a full consciousness of her close proximity to the shore of the unseen river, she calmly arranged all the requisite preliminaries for the embarkation, and with serenity awaited the welcome summons of the boatman. At the close of our summer suns she left us for the more congenial atmosphere of the Summer Land. Her earthly partner has the pleasant retrospect of twenty-nine years of harmonious association with her, and the still higher satisfaction of realizing now her actual presence.

Her mortal remains were placed in a white casket in accordance with her own desire; a fitting emblem of the purity of her own character,—and sorrowing friends heaped upon it in profusion their floral tributes. Among the various designs was one of touching interest—a broken wreath of rosebuds, corresponding in number to the members of the circle who were wont, from time to time, to meet with her, and typical of their now broken ranks.

The services at the house were conducted by Miss Lizzie Doten in her accustomed able manner, and were prefaced by the reading of an exceedingly appropriate poem entitled, "He greeth his beloved rest." Dr. Currier also offered some

equally well-timed remarks at the grave in Mt. Auburn. A quartette and other voices furnished sweet music for the occasion, among which were some pieces rendered doubly pathetic by the fact that they were of her own selection, among which were those entitled, "Over the River they are waiting for me," "Waiting by the River," and "There is rest for the weary."

Thus has passed from our midst a pure and loving spirit, whose memory will ever recall hallowed associations in the minds of her many friends, and with whom, though unseen, we trust we may often commune, until we realize her more actual presence in the reunion on the shores of the Better Land.

JOHN J. GROVER.

The funeral ceremonies of Mrs. Robert Dale Owen were conducted by her husband, who made a very appropriate and touching address, showing how firm is his belief in Spiritualism and how consoling its teachings in his hour of bereavement. He said:

"I do not believe—and here I speak also for her whose departure from among us we mourn to-day—I do not believe more firmly in these trees that spread their shade over us, in this hill on which we stand, in those sepulchral monuments which we see around us here—than I do that human life, once granted, perishes never more. A death-change there is, often terrible to witness, leaving us behind desolate and forsaken for a few years on earth, but no death. We never go down to the grave. We cannot be confined within the tomb. It is a cast-off garment—sacred, indeed, as are sacred all mementoes which memory connects with those we have loved and lost—but yet it is only a cast-off garment, encased, to which are paid the rights of sepulture.

"She believed, as I believe, that the one life succeeds the other without interval, save a brief transition slumber, it may be of a few hours only. I believe, as she did, in the meeting and recognition of friends in heaven. While we mourn here below, there are joyful reunions above. Also, that the next world is one of mansions, to be occupied by those who are fitted to enter therein: and this, because they are fitted; not by any earning of heaven,—for which of us is faultless enough for that? Yet there are the prepared and the unprepared, and that determines our lot in the next world. I agreed with her also in the belief that there are in heaven duties, avocations, enjoyments even, as various as are those of earth, but far higher and nobler in scope and purpose.

"Finally, I believed, as she believed, and as is so beautifully expressed throughout the ode we have been singing, in guardian care by the inhabitants of heaven exercised toward those of earth."

SPIRITUALIST LECTURERS' CLUB.

BUREAU OF INFORMATION.

Information regarding lecturers, given upon application. Speakers of recognized ability, male or female, can be engaged for any time, for any place, and at the shortest notice, through this Agency—for lectures, marriages, funerals or other occasions.

Members of the Club will please send their address, terms and engagements to the Secretary. All reliable, liberal lecturers and media are invited to join the Club, and thus promote their own interest and accommodate the public.

Per order of the Club. GEO. A. BACON, Sec'y.
Boylston Market, Boston.

A RARE CHANCE!

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For further particulars enquire of the MANAGING EDITOR of this paper.

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.

LECTURERS' REGISTER.

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

- Allyn, C. Fannie, permanent address, Stoneham, Mass.
- Barrett, J. O., Glen Beulah, Wis.
- Ballou, Mrs. Addie L., Chicago, Ill., care R. P. Journal.
- Brown Mrs. H. F. M., Chicago, Ill., care Lyceum Banner.
- Byrnes, Mrs. Sarah A. Permanent address Mt Wolloston, Mass.
- Brigham, Mrs. Nellie J. T. Permanent address, Colerain Mass.
- Burnham, Mrs. Abby N. Address Boston.
- Bailey, Dr. James K. Box 394 La Porte, Ind.
- Carpenter, A. E. Care Banner of Light, Boston, Mass.
- Chase, Warren. 601 No. Fifth street, St. Louis, Mo.
- Clark, Dean Address care Banner of Light, Boston, Mass.
- Child, Dr. A. B. Address 50 School street, Boston, Mass.
- Child, Henry T., M. D., 634 Race Street, Philadelphia, Pa.
- Cooper, Dr. James Bellefontaine, Ohio.
- Cowles, J. P., M. D. Ottawa, Ill.
- Currier, Dr. J. H. 39 Wall street, Boston, Mass.
- Clark J. J. Mrs., Missionary Agent. Address 155 Harrison Ave., Boston, Mass.
- Daniels, Mrs. E. L. 10 Chapman street, Boston, Mass.
- Doten, Miss Lizzie Pavilion, 57 Tremont st., Boston, Mass.
- Denton, Prof. Wm. Wellesley, Mass.
- Davis, Mrs. Agnes M. 289 Main street, Cambridgeport Mass.
- Dunn, Dr. E. C. Rockford, Ill.
- Doty, A. E. Illion, Herkimer county, N. Y.
- Dutton, Geo. M. D. West Randolph, Vt.
- Davis, Nellie L. 49 Butterfield St., Lowell, Mass. Will take engagements in the West and South for summer or autumn.
- Forster, Thomas Gales.
- Foss, Andrew T. Manchester, N. H.
- Fishback, Rev. A. J. Sturgis, Mich.
- Fish, J. G. Address Avon N. Y.
- Fairfield, Dr. H. P. Ancora, N. J.
- French, Mrs. M. Louise, Washingtonville, So. Boston.
- Gordon, Laura DeForce Box 2123 San Francisco, Cal.
- Graves, Kersey Address Richmond, Ind.
- Greenleaf, Isaac P. 1061 Washington street, Boston.
- Greenleaf, N. S. Address Lowell, Mass.
- Guild, John P. Lawrence, Mass.
- Griggs, Dr. I. P., Norwalk, O.
- Hardinge, Mrs. Emma, Address No. 6 Vassall Terrace, Kensington, W. London, England.
- Hinman, E. Annie Falls Village, Conn.
- Hoadley, Mrs. M. S. Townsend, Fitchburg, Mass.
- Horton, Sarah A. East Saginaw, Mich.
- Houghton, Dr. Henry M. Montpelier, Vt.
- Hull, Moses Address 166 West Baltimore st., Baltimore, Md.
- Hull, D. W. Address Hobart Ind.
- Hodges, Dr. J. N. No. 9 Henry street, East Boston.
- Holt, Charles, Warren, Warren county, Penn.
- Howe, Lyman C. Box 99 Fredonia, New York.
- Jamieson, Wm. F. Lake City, Minn.
- Johnson, Susie M. Permanent address, Milford, Mass.
- Knowles, Mrs. Frank Reed, Breedsville, Mich.
- Leys, Jennie Address care Dr. Crandon, Tremont Temple Boston.
- Logan, Mrs. F. A. Address care Warren Chase, St. Louis Mo.
- Lynn, Cephas B. Address care AM. SPIRITUALIST, Cleveland, O.
- Mathews, Sarah Helen Quincy, Mass.
- Mayhew, Dr. John Box 607 Washington, D. C.
- Maynard, Nettie Colburn White Plains, N. Y.
- Middlebrook, Anna M. Permanent address Box 778 Bridgeport, Conn.
- Mossop, Mrs. A. E. Permanent address Dayton, O.
- Mansfield, J. L. Box 137 Clyde, O.
- Peebles, J. M. Address care AM. SPIRITUALIST, Cleveland, O.
- Pierce G Amos Box 87 Auburn, Maine.
- Randolph Dr P B 89 Court st Room 20 Boston
- Robinson A C Salem Mass
- Rudd Jennie S 4 Myrtle st Providence R I
- Ruggles Elvira Wheelock Havana Ill
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- Stowe Mrs C M San Jose Cal
- Thwing Mattie Conway Mass
- Thompson Sarah M 161 St Clair st Cleveland O
- Toohy John H W Providence R I.
- Tuttle Hudson Berlin Heights O
- Underhill, Dr. A., Akron, Ohio. Will respond to invitations to lecture.
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- Wheeler E S, 6 Gloucester Place, Boston, Mass.
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- Woodruff D C and Eliza C Eagle Harbor N Y
- Wilcoxson Mary J care R P Journal Chicago
- Willis Susie A address 249 Broadway Lawrence Mass
- Wilson E V Address Lombard Ill
- Wilson Hattie E 46 Carver st Boston
- Wright N M care Banner of Light Boston
- Whipple Prof E Clyde O
- Yeaw Juliette Address Northboro Mass
- Young Fanny T Stratford N H
- Cummings, Lewis F, inspirational speaker, address Religio-Philosophical Journal, Chicago, Ill.
- Baker, Joseph, Janesville, Ohio.
- Seevens, E. W., Darien, Wis.

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PUBLISHED EVERY TWO WEEKS BY The American Spiritualist Publishing Company, Only

One Dollar Fifty Cents a Volume. Address THE AMERICAN SPIRITUALIST, CLEVELAND, O.

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Leave Cleveland.	A. M. 7.45	A. M. 11.05	P. M. 4.00	P. M. 10.20
Arrive Painesville	8.41	12.01	4.53	11.12
Ashtabula	9.32	12.50	5.44	11.59
Girard	10.24	1.40	6.35	A. M. 12.48
Erie	10.55	2.10	7.05	1.15
Westfield	11.57	3.28	8.30	
Dunkirk	12.32	4.05	9.06	2.48
Buffalo	2.00	5.30	10.30	4.10
New York	A. M. 6.45	A. M. 11.00	P. M. 3.30	P. M. 6.30
Boston	11.00	P. M. 3.30	5.00	11.20

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Arrive Elyria	6.09	7.08	3.42	8.16
Oberlin	6.37		4.00	8.31
Norwalk	7.32	8.03	4.52	9.12
Monroeville	7.48	8.16	5.05	9.28
Clyde	8.22	8.45	5.36	10.00
Fremont	8.42	9.00	5.55	10.17
Toledo	10.00	10.10	7.35	11.30
Adrian	11.56	11.56	9.30	
Jackson	P. M. 3.20	P. M. 2.00	A. M. 11.25	
W. Pigeon	3.20	3.20	1.50	3.20
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Grand Rapids			11.10	8.30
Elkhart	4.00	3.00	2.35	A. M. 4.25
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The dark clouds of error hath many a day,
Hung heavy and thick o'er humanity's way,
Excluding the sunshine of Truth from our sight,
And holding our soul in dominion of night;
More fearful than pestilence, darker than woe,
Ever keeping us down lest the way we should know;
Releasing our lives from its wearisome thrall,
Inviting more light from the Great Soul of All.
Crowned was Sin's head with a glittering band
And Right was held down with a stern, heavy hand;
Now, the morning has come with promise of power,

Spirits have brought Love's magnetic shower,
Pure, rich, uncontrolled, save by Nature's great law—
Inspiration whose thunder so fills us with awe,
Revealing the mystery of life,—e'en the way
Into temples of soul encompassed with clay.
True men will join hands with the angel's of love,
Uniting on earth who'll remain so above.
AMERICAN SPIRITUALIST, blest with great light,
Loud be thy voice in defence of the right;
In depth of free thought and in boldness of speech,
Sacredly earnest in thy mission to teach—
The Spirit of Truth is thy gospel to preach.

CAMBRIDGE, Mass., August, 1871,

Anacalypsis.

The last number of the *Medium and Daybreak*, published by James Burns, London, gives us this information.

S. E. W.

Mr. Peebles has made arrangements with Mr. Nisbet, of Glasgow, for printing an edition of that remarkable work, the "Anacalypsis," by Godfrey Higgins, which has been for many years out of print; copies have realized prices varying from six to seven guineas, and even more; and the demand for the book still increases. Mr. Peebles has received many appeals to issue a new and portable edition; and now he has resolved on doing so, if a sufficient number of subscribers come forward to warrant the undertaking. It is proposed to issue the work in four volumes, at 10s. 6d. each to subscribers, or three guineas to non-subscribers, and as such books go, it will be cheap at that. Subscriptions are received at the office of this paper, and our readers are earnestly solicited to subscribe for copies, and urge their friends to do the same; the Anacalypsis is a work of great importance, as bearing upon the origin of religious dogmas and customs. It shows what the nations of antiquity believed, and from whence sprang the religions of Christendom. It offers the most powerful assistance to the religious reformer and philosopher; and, moreover, gives some curious information, otherwise almost inaccessible, on the Phallic worship and other primitive religions, of which little is known popularly, though their influence runs through the theological systems of the present day.

We also had the great pleasure of perusing the proof sheets of "The Spiritual Pilgrim," a biography of Mr. Peebles, by his friend, the Rev. J. O. Barrett, now passing through the press of W. White & Co., of Boston. The book will be ready in a few months, and will be read with great interest on both sides of the Atlantic. Many of our friends will find their names recorded therein in connection with Mr. Peebles' visits to this country. Mr. Peebles has also on hand a small work on "Shakerism, Spiritualism, and Free Religion." Other literary schemes are in a state of embryo in the same fertile brain, but it would be premature to speak of them at present.

Our good brother carries with him a warm heart, and dearly cherishes the many friendships he has made amongst us. Many gladly reciprocate his fraternal feelings, and will eagerly catch any glimpse of him or his mission which may appear in our columns or those of our cotemporaries.

Important.

We find that Sir W. Jones, in his preface to the "Institutes of Hindoo Law," or the ordinances of Menu, carries the highest age of the Yajur Veda 1580 years before the birth of Christ, which is nine years previous to the birth of Moses, and ninety before Moses departed from Egypt with the Israelites. Other learned Sanskrit scholars place the "Institutes of Menu" still earlier. One thing is certain, either Moses borrowed from Menu in making up the Book of Genesis, or Menu from Moses. Unprejudiced scholars almost universally concede that Moses borrowed extensively from the Hindoo Scriptures."—*Asiatic Researches*, Vol. 5, page 3.

Paragraphic.

SELECTED BY GEO. A. BACON.

The Roman Catholics, who say the scriptures are very obscure, nevertheless rarely explain it in any of their sermons; while the Protestants, who say that the scriptures are as clear as day, nevertheless explain it always.—*The Bishop of Bellay*.

For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged a sinner?—*Rom. 3, 7*.

It was a maxim of the church that it was an act of virtue to deceive and lie, when by that means the interest of the church might be promoted.—*Mosheim*, Vol. 1, p382.

We ought not to wonder that even those of the honest, innocent, primitive times made use of these deceits, seeing for a good end they made no scruple to forge whole books—*Daille on the use of the Fathers*.

Soon as Christianity ceases to be thought miraculous, the clergy must cease to seem the miraculously gifted persons they have hitherto represented themselves. Their business will rather be to teach than to confer benedictions, and every one knows that the former office is as difficult and thankless as the latter is remunerative and easy.—*Strauss*.

All religion has relation to life, and the life of religion is to do good.—*Swedenborg*.

"He that loves Christianity better than truth will soon love his own sect or party better than Christianity, and will end by loving himself better than all."—*Coleridge*.

You have got to make your interpretation of the Scriptures conformable to Nature. Scientific disclosures are the best illuminators that can be given to men. Nature makes commentators that stand.—*Beecher*.

All religion and all ethics are summed up in Justice.—*M. D. Conway*.

Christianity, like all other historic forms of religion, pretends to certain knowledge which is superior to experience and wiser than the intellect. Forgetting its own maxim, it is "wise in its own conceit," and upholds the delusion, that, whatever may be or may have been the helpless lot of other religions, there is an immortal future in store for it,—a conceit that has ever mislead the zeal of the worshipper and disfigured the religious life.—*J. H. W. Toohey*.

A large mass of error is easily embalmed and perpetuated by a little truth.—*Mackay*.

We are distracted by systems of theology and philosophy which were taught us when young, and which excite in us a thirst for knowledge, not proved to be attainable.—*Tyndall*.

It is evident that if a people were left entirely to themselves, their religion, their literature, and their government, would be, not the causes, of their civilization, but the effects of it. * * It is impossible that a highly civilized people, accustomed to reason and to doubt, should ever embrace a religion of which the glaring absurdities set reason and doubt at defiance.—*Buckle*.

"If the church would welcome science instead of fighting it; if theologians would assist to discover and regulate the springs of human thought and motive instead of reading the whole duty of man in the dogmas of an ancient book; if religionists would base their religion, and moralists their morality, on the sure scientific foundations on which they at last must rest;—we would the sooner come to some salutary methods for the moral reform of a society whose best welfare in the next generation will owe more to the knowledge derived from scientific investigation than to the restraints imposed by civil law, or to the obligations inculcated in religious creeds."—*Theo. Tilton*.

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While we shall retain in the next volume the general features of the first, we shall endeavor to make it more comprehensive and superior in every way. We have secured able, biographical sketches of several of the most conspicuous of the early receivers of Spiritualism—such as Robert Hare, Robert Owen, John Pierpont, and others. The memory of these Fathers should be preserved, together with the striking evidences by which they were convinced of Spiritualism.

We shall greatly enlarge our record of facts, as they are the basis of our philosophy and of universal interest. Essays on subjects pertaining to Spiritualism have been promised by the best thinkers in our ranks in Europe and America; so that this department will equal the high standard of excellence attained in the first volume. One of the editors intends visiting England the ensuing summer for the express purpose of gathering material for the European department.

Friends—The volume for 1871 presents you with the results of last year's work. By it you see what are the demands for the Year Book of 1872. This important work is not ours, but yours; therefore, we ask—plead for your assistance. In order to make the Year Book as complete as possible, we address this Circular personally to every Spiritualist in the world, requesting them individually to assist us in perfecting our task, that it may be a correct representation of the present status of Spiritualism. We especially desire all mediums to write us, stating the character of their mediumship, facts, &c., and to hear from all public lecturers, and from any one who is interested in the advancement of the cause.

All correspondence or books for review in this country should be addressed to Hudson Tuttle, Berlin Heights, Ohio. All correspondence from England or the Old World should be addressed to J. M. Peebles, Cleveland, Ohio.

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